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GENERAL PRESBYTERIAN COUNCIL.

WEDNESDAY, July 4th.

In continuation of the proceedings of the Council given last week, under the pro-sidency of Dr. Goold, Edinburgh, the next

paper was read by
Dr. Stuart Robinson, Lonisville, on the "Churchliness of Calvinism." Remarking on the distinctive theological opinions of Zwingle, Luther, and Calvin, he showed that Calvin advanced on Luther and Zwin-gle just as the later astronomical theories gle just as the later astronomical theories advanced on those of Ptolomy and Copernicus. The carlier fathers made the centre of their theological system the Son of God, but Calvin showed the whole system moved round another force, "the eternal purpose of God." What was the whole bill therefore but a publication of journals of eternity, just as they would publish the journals of this Council when they got through? This doctrine of the degrees of God, about which so much was said, was not a doctrine apart in itself, but was rather not a doctrine apart in itself, but was rather the standpoint from which they looked at all truths God had ever revealed. It was they could hope to understand it. The peculiarity of the Calvinistia theory on which the Church rested was that it not which the Church rested was that it hoonly set forth the plan of redemption, but the organisation of a society. The mission of Mesciah, when He came to execute the covenants of eternity, was not simply that of a teaching prophet or an atoning priest. He was to be ruling king as well. (Applause.) Hence the visible Church was formed when the first sinner was saved, and it would be completed when the last sinner was brought to Christ. It was sometimes said "Oh why don't you preach the Gospel and leave Churchism slone?" But what and leave Churchism slone?" and leave Churchism slone?" But what if Churchism were a part of the Gospel? In preaching the Gospel he must make a sinner feel that he was born into the family of God, and to the scolety of the people of God. (Applause.) It was because a mutilated Gospel was presched that they had so much Low Churchism in these days. On this footing they could have a clear and healthy and consistent interpretation of Scripture, and they should find that according to this theory the teaching of Scripture and they should find that according to the theory the teaching of Scripture and Scripture. ing of Scripture concerning the functions of the Church visible was all made plain in the way he went back from the commencement of the Church to Abraham, for he professed to be a higher Churchman than many of his Episcopal Churchman than many of his Episcopal friends—(laughter)—that talked about the Church organised by the Apostles. He said the Apostles never organised a Church at all. They found it organised already. (Applause.) They were just an extraordinary convention, with power to remodel the Church of one nation into a church for all sations. (Applause.) Then he found one nations. (Applause.) Then he found one form of government running through the form or government running through the whole Bible. Moses, for instance, did not go on "his own hook" to Pharaoh. (Great laughter.) He went to his Presbytery and satisfied them that he was truly called of God. Didn't they remember that Elijah was holding presbytery when the messengers of Benhadad came to him? and was not brakel atting in presbytery who when the Ezekiel sitting in presbytery also when the spirit came upon him, for he said "I was sitting in my house with the elders?" It was the general assembly of an apostate Church that condemned the Son of God to death; and, when the new Church opened, they had the presbytery again, and he might remark in regard to all that had been said about "Presbyteros" and "Episcopos" that, while the former word was frequently used in the New Testament, the latter was only employed four times, and then it was only when the Apostles were speaking to the Greek Gentiles, who did not know the meaning of "Presbyteros." (Great laughter.) "Episcopos" was used as a sort of explanation, just as it would be explained to a stranger that a Scotch prowost was the same as a chief magistrate or mayor. And the Church in heaven was not a mob, it was still under government. for John in his sublime vision, when he saw the door of heaven opened and the Lamb seated in the midst of the throne, saw also the same Presbytery, for there was the Church and the four and twenty elders-(laughter)-casting their crowns at his feet. They would see then that there was reason for the spirit which animated the old Covenanters, on whom so much ridicule had been cast, when they declared for "Christ's Crown and Covenant." They might search through the Word of God but they should not find a single place where any man who was not inspired ever exer-

and that was the essence of Presbytery. Dr. Inglis, California, next addressed the Council. He showed that Presbyterian standards and polity were alone fitted to counteract and overcome the most marked tendencies of our time. To all the false tendencies of modern philosophy and science, the Presbytorian standards and doctrine, as the interpreter of the Bible, were opposed, and they declared that philosophy and science were alike out at sea with no chart, no compass, no definite voyage, no ositive destination until they accepted the idea of God as supreme, which makes Him the Creator and Ruler and supervising God. Presbyterianism had always held, and never more firmly than now, to the divine author-

cised by himself ecclesiastical authority

That was always exercised by tribunals,

ity of Scripture, and here also it met a direct tendency of the time. Dr. Fabri, Elberfield, who spoke in German, which was interpreted by Professor Cairns, said that last summer when Dr. Blakkie visited him at Elberfield the question arose "What do you mean by the Reformed Changle is it the Calvinistic ov the Church Church; is it the Calvinistic or the Church of the Reformation?" to which Dr. Blaikie said he was quite willing to understand it as the Church of the Reformation in the

it reconed to him of vital importance that they should determine whether the term "Presbyterian" in this programme applied to the Church of the Reformation or the mete form of Church Government for them on the Continent especially. The answer to this preliminary question was of great importance. They had examples in the Church of England of Churches that held the doctrine of the Reformation without being Pres-byterian, without belonging to the Reformed Ohurch in the strict sense. On the contrary, Church in the strict sense. On the contrary, they had examples to the opposite on the Rhine. The Fresbytery system on the Continent, without perhaps knowing it exactly, was celebrating great triumph. They saw how in the Church in Germany, everyone was now inclined to come over to the Presbyterian system. Although there was still not a little that was obscure and dark, aspecially in two parts of Penesia in dark, especially in two parts of Prussia, in the acceptance of this principle they still saw that there was an admission of the principle and the freedom of the Christian Church, and in what he might call in a certain sense the vountary principle. He believed that in many parts of Germany a transition of this kind would form a happy

change. (Applause.)
Dr. Binikie, at this stage, said he had been asked by the Business Committee to take the opportunity of laying upon the table the paper on the Presbyterian Churches throughout the world—a sketch of their history, statistics, and work, compiled by desire, to the General Presbyterian Council, and submitted to this meeting in Edinburgh, 3rd July, 1877.

The Council now adjourned.

EVENING SEDERUNT.

Business was resumed at half-past seven in the Assembly Hall, which was again orowded. The chair was occupied by the Right Hon. Lord Moncrieff, Lord-President of the second division of the Court of Session, Edinburgh, who delivered an address on Prospherianism from a layman's point of view. He upheld the cosmopolitan character of the Presbyterian Church, and exhibited by happy illustrations its complete and symmetrical nature, touching delicately but sharply on the question of its distinction from and advantages over other

ecolesiastical systems.

The subject for consileration this evening was "The simplicity and Soriptural character of Presbyterianism: its expansiveness and adaptation, and its friendly as

poot to other Evangelical Churches."

Dr. Hoge, Richmond, addressed the Council. He said theirs was a Church which was stable in character, but flexible in administration; conservative in principle, aggressive in work, and furnished with every instrumentality for promoting the extension of the truth in the home and in foreign fields. In certain quarters there was a certain distrust of the preaching of what were sometimes called the unpreachable destrines of the Bible. There were men who hesitated to use even the phrasemen who hesitated to use even the parage-ology in which Paul gave expression to some of the grandest truths in his epistles —(applause)—truths in which he gioried, truths before which these craven-hearted temporisers quailed. They said, even if those doctrines were in the Bible, it was not politic to preach them; they excite pre-indice are powerless for each patent, only judice, are powerless for good, potent only for evil. Was not that taking a strange liberty with the Divine Word? to bring it to the test of human views of expediency. to the test of human views of expediency. Was it not very arrogant to take certain truths, bottle them up, and label them "Poison"—truths which God intended to be cordials to the hearts of His children? (Applause.) Side by side by tis doctrinal truth their Church was distinguished equally for the eatholicity of its spirit. It was not a Broad Church in the sense of embracing in its arms the Calvinistic creed and the Arminian clergy; it was not a Broad Church in the sense that it believed in the Trinity, the Father, Son, and Holy Ghost, and then denied the divinity of Jesus Christ; but it was a Broad Church in the sense of believing that, notwithstanding the diversities expressed between Christian de nominations as to organizations and forms of worship, there was, and there must be a real unity, in spite of all want of uniform ity, among all whose lives are hid with

Christ in God. (Applause.)
The Rev. Mr. Henderson, Ballarat, Australia, spoke of the rapid growth of the Prosbyterian Church in Australia, and the union that had been consummated amongs them. They took ministers from all branches of Presbyterianism, and they had one minister to every 1000 of the popula-tion, and he called upon all Presbyterians, especially in Scotland, to follow the ax ample they had set, and unite in one grand

Church.
Dr. Ormiston, Brooklyn, proceeded to speak of and illustrate the expansiveness and adaptation of Presbyterianism in different lands. Noting, in passing, that he had heard with pain some people even in Scotland declare the the Shorter Catechism, which was expressly prepared for those of weaker understanding, was not fitted for children, he assured them it was, because the had tried it. (Langhter.) It might be that the form of some of the words was like a peace-bannock that he remembered in his early days—he found it hard to get his teeth through-but let them crumble at it and go to the end, and then get through it, and, having succeeded, they would find that the eaching of the Cathesism was strength to the heart, and, if they went to the pulpit grand matter for preaching. (Laughter.) He next considered Presbyterianism in respect to its simplicity in its modes of wor-ship. Get two good Presbyterians together, down they kneel, and if they uttered the Lord's Prayer and a psalm, that was worship in itself complete; and if the one man got up and exhorted the other, and the other widest sense. They would ask, perhaps, returned the compliment, that was good in struction. (Applause.) The simplicity of this interpretation more than another, but Presbyterianism in respect of discipline mories, and the brightest hopes were bound

was also one of its recommendations. If before the Lord and their brethren to think their spiritual life languished in heart or the largest thoughts, and feel the widest home, if closets were unvisited or family sympathies, and to do the noblest deeds. altars were grown cold, if Christian life (Loud applance.)

was not nurtured with the finest of the law. Dr. Macgregor, Edinburgh, said wheat, they must not lay the blame of that it was quite possible that they could failure on the system they professed, but make a great deal too much of their Presentations with the finest of the large was presented as the most of the large was a great deal too much of their Presentations.

Professor Brummelkamp, of the Re-formed (Free) Church of the Nether-lands, who addressed the meeting in his cwn language, said that from the first moment he learned that there was to be a Pan Presbyterian Council his heart leapt for joy. They could become one, because they were one, having one fath, one hope, one trust in the Lord Jesus Christ. Everything was united to bring them together; there was only one voice against it, and that was the voice of Satan, who was al-ways pushing forward everywhere little difthey had nothing their eyes on them as it they had nothing to do but make them as large as possible, while the great thing was to acknowledge and follow the Lord was to acknowledge and follow the Lord Jesus as the crowned Head of all. After referring to the synod of Dort, he said these good men did not see the time they wished for, but those now assembled were happier than they. What they wished they now saw realized almost at this moment, and he prayed that they might be one in love. one in love.

Rev. Dr. D. Fraser, London, said he had been asked to say a few words upon the relations which their Church ought to maintain towards other Caurches or branches of the Church of God. Touch-ing upon the phrase in the creed, "We be-heve in the Holy Ghost, the Holy Catholic Church, the communion of saints," he re-marked that they did not believe—at least he did not—in the communion of Presby-terianism. He loved it, but only as a part of the great communion of saints. It had never come into their thoughts to arrogate to themselves a position of exclusive dignity and favour, and to disparage their fellow-Christians who are under administrations different from theirs, and who do not assent to all the points in the Presbyterian confessions and creeds. All their sister Courches might be all the more assured of their respect and regard when they said they were notat all becoming unsettled in their attachment either to their theology or to their polity, but they learned to look, as they believed, quite be youd those considerations that affect their particular branch of the one Church of God to those larger considerations which affect the whole of the Church everywhere. They were slow to unchurch others, and were not anxious to raise invidious queswere not anxious to raise invitious questions as to the validity of other forms of Church government. They were not indifferent to matters of Church polity, but, at the same time, they did not lay down that a mere question of external polity could of itself determine the right of any Christian community to be allowed a place Christian community to be allowed a piace as an integral part of the redeemed Church of God. They would be very sorry to think that none were true Churches of Christ except those that were in perfect doctrinal harmony with them. Yet they did not countenance the shallow and, in some respects, mischievous opinion that was abroad that it were of little correspondence to which that it was of little consequence to which Church a man belonged, so long as he him-self was a genuine Christian. While they self was a genuine Christian. While they admitted that the Divine Spirit carried on diversity of operations, under diversity of ministration, he did not entertain the ohimerical notion that they might force or fuse all religious bodies into one. They should be careful, he humbly thought, of using such language as would seem to justify or merely indicate that they were contented with the present ill-arranged and ill-compacted condition of evangelical Protestantism. (Applause.) As students of their Bibles, and as lovers of order, logic, and simplicity, they ought to see whether they could do anything on their part to lessen existing difficulties, and where those difficulties could not be removed. to establish what they called a modus probendi, better relation of intercourse between Churches. They should now proceed to efface from the minds of English people the notion that Presbyterians were a fractions sot of people. They were just in the posi-tion that if they had only discretion enough and sweetness enough for the task, they ought to exercise a most powerful healing, calming and balancing influence upon the Ohristian Churches of the world. (Ap-Unristian Churches of the world. (Applause.) They had more episcopacy than any Church. Episcopacy was a great principle with them. Congregationalism was a great principle with them, development of congregational life and activity was one of their great principles, and he hoped was well practised amongst and is noted was was a great principle with them, methodism was a great principle with them, methodical combination and activity was the principle of Protestantism. There was a truth in every one of these things. It was not by denying or decrying them, but by recognizing and conciliating them that the highest condition of the Church of God as a visible institution ought to exist. They would come to some grand practical conclusions if only they could cultivate love to God and man with their fellow-Christians about them, and to rejoice in one another's welfare, and seorn the feeling of rejoicing over one another's dis-

If there was a Church among them

that had better principles or constitution, let it show it by its fruits. (Applause.) Surely those men that had the wiseat plaus,

wheat, they must not lay the blame of failure on the system they professed, but rather attribute it to the feckiess, helpless, byterian principles. He held by them as sometimes way they use their weapons. They had heard to-day that Presbyterianism was of Divine authority, and certainly its singlicity seemed to speak to its origin, all the Divine laws being simple. (Applause.)

Dr. Ormiston concluded by adverting to the great progress which Pres yterianism had made over the world, and by urging continued and stronger efforts in the future. (Applause.)

Professor Brummelkamp, of the Reformed (Free) Ohurch of the Nother formed (Free) Ohurch of the Nother to the religion of the Scottish soil, and had lands, who addressed the meeting in his lands extranged themselves so much from thus estranged themselves so much from the people in what linked man to man in meeting and worshipping together in the same church. (Applause.) This was among the things which had led to the assertion that the nobility of Scotland had to a very considerable extent ceased to be the

Scottish nobility. (Applanse.)

Mr. J. P. M'Clure, Bolfast, moved a vote of thanks to Lord Monoroiff for presiding on this occasion, which having been acknowledged, the Council was closed with prayer by Dr. Knox, Belfast.

THURSDAY.

Tae General Presbyterian Council re-Eduburgh, Moderator. Protessor Calderwood, Edmourgh, read the report of the Business Committee, which stated with reference to the motion made at yesterday's torencon sederunt by Mr. A. Taylor Innes anent confessions, that, if competent under the constitution of the Council, the mover had submitted a short preamble, which he desired inserted, to the effect "that the Council, recognizing the unity of faith in the consensus of the Reformed Confessions, append a committee "and to one and the appoint a committee," and so on; and the committee recommend that this be agreed to by the Council. With regard to the discussion on the principles of Presbyterianism in the afternoon sitting, while the papers submitted might be regarded as setting forth substantially what those principles were, the committee recommended that no formal motion need be passed by the Council. The suggested preamble of Mr. Taylor Innes led to some discussion, Dr. Raylor times led to some discussion, Dr. Begg at once demurring to acceptance of an atteration which lie had heard read only once, without time to consider it, and warning the meeting that if they wished the Council to have a long-continued existence they would avoid specific definitions as far as possible. Dr. T. Smith took a similar view. Alter remarks from Dr. Goold, Dr. Plumer, and one or two class it was accessed. Plumer, and one or two others it was agreed to leave out the preamble and the report otherwise was approved. One or two for-mal intimations were made, including one by Dr. Blaikie that Dr. Duff, who was unable to be present, had issued an address (as a volume got up in boards) titled "Missions the chief end of the Christian Church," as his contribution to the proceedings of the Council, and copies of which would be presented to members.

Dr. Howard Crosby, New York, read the first paper on "Proaching, and the training of the Preacher." The aim of the Church, he said, is to bring souls to Christ—the pastor's work is the confirmation of the discipleship. work is the confirmation of the discipleship. His aim is not to civilize man, but to perfect him in God's truth; to build him up in godliness, or God-likeness. He should never let his hearers lose sight of the truths of Divine revelation. A philosophical scheme, the result of his own speculation, is not the Word of God. If he seek to amuse or delight his audience with elaborate rhetoric he has abandoned his holy work. amuse or delight his andience with elaborate rhetoric he has abandoned his holy work. Whatever will turn his hearers' attention from the Word of God is false preaching, however favorably it may be received by the community or applauded in the news. papers. He must not meet atheists, scep-tics, and scientists on their own ground and become a cosmical Humboldt while the Book of God is neglected. A man who knows his Bible well is fit for any opponent. He should not preach too much for men's intellects. The Bible is God's attack on the heart, and preachers lose all their advantage when they prefer men's attack on the intellect. Egotism and parade of learning should be avoided by preachers. He protested against any mingling of amuse ment or laughter with preaching. The eccentricities of the pulpit, as those buffooncries were emphatically called, were all new wounds inflicted on the Lord in the house of His friends. It was a low state of the pulpit when men went, not for edification. but for titilation. He also protested against mechanical preaching, as if the preacher were a man working at a crank or pump, a hireling rather than a shepherd. As to its manner, preaching should be honest, solema, natural, simple, clear, fresh, and earnest. It should not be above the people or below the people, but to the people. Preachers should be trained more in exegetics than in systematic theology. The great defect of theological seminaries is that they do not teach the Bible, but teach about Bible. A minister thould go forth word of God, and should have his heart consecrated for the work.

Dr. Cohen Stuart, Amsterdam, read a paper containing suggestions concerning pulpit elequence with regard to the char-acter of Presbyterian Churches. He said that the prominence given to this subject in the Council's proceedings was as it ought to be. The Churches of the Refermation stand decidedly on the basis of the Word. The more consistently the principle of Re-formation has developed itself, the more evidently this side of Christian life appears. The Lutheran and Episcopal Churches having not gone so far in rejecting Romanism, are more or less sacramental still. The Presbyterian Churches, more consistent

and radical, with its demostatic organization, Calvanistic Creed, and Paritan spirit, forming the extreme left of Protestantism, is most essentially by its nature and tendencies the Church of the Word, consequently, of Gospel preaching and pulpit eloquence. Nowhere in the Christian Church does pulpit eloquence take said a prominent place as in a Presbyterian congregation. No altar here, but the pulpit with its open Bulle; no http://proceedings.com/protestantially/proceedings/protestantially/proceedings/procedures/procedu forming the extreme left of Protestantism, ing of the Gospel. Preaching with neighbor main part of religious service. Might wo say, too much so? and the great means of edification. Take it away, and to us nothing is left. The more important the place preaching occupies in the Christian, experially in the Presbyterian Church, the higher our responsibility for doing and Bethis responsibility felt and chaptened will not tail. It is a gift of the Holy Spirit. Though it should be cultivated by study, it is indeed nothing else but "truth problemed with carnestness and love." If the Spirit's fire be kindled in the heart the tange will be touched by the burning alter coal. (Applications)

plause.)
Rev. Dr. Dykes, London, said he was not Rev. Dr. Dykes, London, said he was not satisfied that the pright was being its power. His observation and experience had him to an opposite conclusion. He believed that in all Protestant countries the pulpit was as strong now as at any period in the history of the Church. The pulpit had a greater difficulty to contend with than formerly in the wider culture and the extremely varied intellectual activity of the people; and owing to the incisiveness and freshness with which current topics were treated in the public press, after the manner in which subjects were handled in the press, the pulpit mode of treatment was tame and commonplace. The first suggestion which must occur to every one was that it behoved them to perfect, if they could, their instruments and apparatus of theological and practical training of preachers. He was far from thinking that the Church had adapted their seminaries of training to the changed circumstances and enlarged requirements of the modern time as she ongut to have The Church of Rome required from the ordinary curates no power of speaking from the pulpit; but the Church of Rome had shown her wisdom in this as in other matters by always picking out and specially training men distinguished for oratorical power, and by bringing her educational apparatus to bear upon them so as to develope and use their powers to the utmost. He thought that when they found amongst them men of eminent pulpit ability it was hardly right to condemn them to perform the whole of the duties of the Christian ministry, so that they never could be trained to the highest pulpit power of which they were capable, and they never got the best work out of them. (Applause.) There was another matter at which they might look, and that was whether it was possible to carry the division of labor in the work of the ministry any further than they had done. He confessed that the events of God's providence within the last few years seemed to him to have been pointing in a direction in which the Church must take conscious and deliberate steps before long. His venerable colleague in the Council who read the first paper had very properly distinguished between what was usually called the pastoral and the missionary work. Now, it seemed to him that subdivision of work lying along the line of that division had been force d upon them by circumstances. Till within a recent time both the work of preaching the Gospel for the conversion of sinners, and for the edification of saints, fell to be performed by the same men. But now they all knew that while there was not less missionary work done by ministers, a great deal more of it was done by those who were not ministers; and so far from viewing that with jealousy, he thought it became ministers to hail it with devout thankfulness. (Applause.) He thought so, because it was absolutely ere tied to a narticular congregation, and bound to give their main strongth to the edification of their own people, to give sufficient attention to missionary work, and the important question here was what methods could be brought to bear for the Church organizing and directing to proper results the voluctary and at present unauthorized and unotheral labors in missionary preaching of the members of the Church. (Applause.) were three factors which mainly, by their proper harmony and combination, determined perfect preaching. These were—first, a due relation to Holy Scripture as the source and form of truth, and the constant power of the life of the Church; second, a proper relation to the Church's own life and fath; and third, a proper relation to the man himself—to his humanity and idiosyncrasy; and it was in the due apportionment of these three elements that the perfect preacher must be sought. Reforring spe-cially to the first of these, he said they had always in the Presbyterian Church attached importance to this, that preaching should be derived from Scripture, based upon that, and informed by it; but it appeared to him that the true relation of the preacher to the Scripture was that it was not so much in the use of Bible phrases that they should seek the relation to Scripture as in the preacher himself, and in his niterances beng saturated with the essential thoughts of the Scripture, and his maintaining a Bibli-cal tone of sentiment and feeling in the expression of those thoughts. They must not merely take care in their expositions of Scripture never to make a text prove what never meant, but most preachers were now required to feel that what ought to be aimed at more than this was to make the organic unity and distinguishing development of religion intelligible to their people—so to preach that their people would understand that the Bible was not a mere magazine of texts by which doctrines were to be proved, but would be trained to understand the pre-

cise value in its own place in the historical (Continued on fifth page.)

Contributors and Correspondents

Por the Presbuterion A

A SUNDAY IN AN AMERICAN CITY.

Detroit, Michigan, is a large and thriving city, located on the edge of a beautiful river. The city stretches about four miles along the river and covers an area of about thutcen equare miles. The population is about 120,000, and includes almost every nationality. There are some sixty churches, eight of these being Presbyterian, 'he pulpits of which are filled by able men; some of whom are well-known in the Canadian Church, others rgain having a much wider and more extensive reputation.

Fort Screet Presbyterian Church, of which the Rev. Dr. Pierson 1d pastor, is one of the finest church edifices in the city. About two years ago the old church was burned down, and since then the present ouilding has been erected and has been only recently opened for public worship. The church is not only ornamental in its external appearance, but is most elaborately finished maide. The pows are of carved walnut and of a circular shape; the walls and ceilings are beautifully frescoed, the whole presenting a most exquisite appearance. The church will seat about 1,200 and it cost about \$100,000, and is I understand free of debt.

At half-past ten o'clock Dr. Pierson en-

tered the pulpit, and after the introductory exercises announced as his text John zviii. 87-"To this end was I born, and for this cause came I into the world, that I should bear wi ness unto the truth.' The preacher in his introductory remarks noticed that "destiny" exercised a great influence in the development of human character-even that of a blind fate had an influence in moulding character; and illustrated this point by referring to such names as Alexander, Cosar, and Napoleon. In the text Christ declares His destiny or purpose to be that He came to bear witness to the truth-He had a special mission and purpose to accomplish. Christianity does not leave us to fate, this point was clearly illustrated by references to George Washington and John Wesley, who had a destiny and purpose to fill; and so Christ had a special purpose or destiny to fulfil. He came to dispel falsehood, idolatry, error, and every other form of corrupt religion. The preacher here stated that it was his intention to use the text and these observations as a means of encoursgement and instruction to the congregation to which they were being addressed. and proceeded to say that in following up the idea of destiny, he showed first "that there is a divine plan in every human life," and drew a vivid picture of the adaptation of man to the various spheres in which he is intended to move, and appropriately illustrated this idea by a set of machinery, each piece of which answered to the purpose for which it was intended. He then proceeded to show that Godnever made two men exactly alike, that whilst there might be a seeming likeness, yes on close examination they would be seen to be very different: God never repeats himself. He never even made two violets under the microscope exactly alike, and never made a man or woman that He had not a separate and distinct purpose for them to ful, and referred here to the case of Pharack that he was raised up for a special purpose, and it is as true of every true child of God as it was of Christ that he has a special destiny. The preacher here drew a graphic picture of the distinguishing characteristics of the apostles themselves, and showed that each one had separate and distinctive features of character. 2nd. How shall man find out sive circulation amongst Presbyterians it his particular sphere? Under this head deserves, and which the signs of the times the preacher showed that men generally run into two extremes-they either overrate themselves and attempt too much, or underate themselves and screen themselves in a corner when they would be very useful in the kingdom. The preacher counselled his hearers to study carefully themselves, or first, to know themselves; and second, to know the wants of society. These wants are not always the same—the wants of the present generation are very different from the wants of the past generation. Some ministers think that when they change from field to field or from one pastorate to another, that the sermons which suited a former charge will be suitable to their present. In this they make a serious mistake. and if they wished to bury themselves effectively out of view they could not take better means of doing it than by repeating discourses, no matter how excellent, without first seeing whether they were adapted to the people. Even were Peter himself raised again he would be a failure in the present day if he wouldn't study the wants of the age and adapt himself to the mind of the age and church.

8rd. "If you would be useful you must place yourself at the feet of Christ." Dr. Pierson enlarged eloquently upon the idea of learning to work in the place for which we we are best adapted; even where the circumstances seemed adverse and sometimes trying. He related how that it was a cripple who first suggested the idea of an artificial limb, and also that it was a blind man who auggested the idea of "raised letters."

4th. "There must be entire consecration," which point was urged in foreible and eloquent language.

1r. Pierson concluded a very able sermon which eccupied forty minutes, and of which the above is only a mongre outline, with a very earnest application, in table he in sisted that the whole lite should be permented with religion; and that religion practised in the workshop and in the marts of business preached the bospel more cloquently than he did from the pulpit, and that the church at the present time is more in need of really religious business men than she is of Christian ministers.

Dr. Pierson is a man of rather slender build, about forty years of ege, with rather a broad forehead. His voice is clear and distinct, and although it is not emotional still there is fire and impressiveness. His sermons are concise, fresh, thoughtful, and pointed, and are characterized by a vigorous and manly eloquence. He holds the rapt attention of the heaver from the commencement to the close, and on this occasion, although the heat was oppressive, no one seemed wearied of the service.

As I stated at the outset Dr. Pierson's church is on Fort street, and if the sermons which I heard are samples of the preaching supplied I think he will be able to "hold the fort" of Presbyterian doctrine and worship against all apostles of error. With such preaching in the thousands of Presbyterian pulpits throughout the great Republic, there need exist no fears for the spread and triumph of Presbyterian principles and the extension and maintainance of Protes. tant truth generally. There never has been a time when pure gospel truth and Reformation doctrines were more required than at present. With Popery on the one hand boldly and defiantly asserting its superiority and infallibility, and infidelity on the other, preachers must preach the truth. pure and uncompromising, such as was preached by Calvin, and Luther, and Knox. and by the first founders of Christianity, whether mon will hear or whether they will

The Rev. Willian Stevenson, formerly of Toronto and Hamilton, and who was called to succeed the Rev. G. M. Milligan, is doing a good work, and ably sustaining the cause in that section of the city.

Our friends on the other side the lines are well worthy of a visit from Canadians. and any of your readers who tries the experiment will be convinced that a Canadian Presbyterian will meet with a hearty reception from the American Presbyterian Church, and then there is much to be learned by these visits. Americans are decidedly far ahead of us in their management of Sabbath schools, and in the particular attention which they give to this department of Christian work; but to which I have not now room to refer at any greater length. CANADIAN.

Toronto, 24th July, 1877.

THE RELIGIOUS TRAINING OF THE YOUNG.

Editor British American Presbyterian.

Sir,-I have been a subscriber to your paper since its publication, and have noted with pleasure the successful endeavours made from time to time to supply a felt want amongst the press of Ontario.

The British American Presbyterian is now worthy of a place in any family of our united Church, whose interests and principles it so well represents and defends at all times against the prevailing latitudinarianism of this opinionative age. Yet from certain indications it has not that exten-

demand. Parents are very anxious to give their children a good common sc. sol education. Ample provision has also been made by the Church and Sabbath schools for imparting religious instruction. Large sums of money are annually expended in maintaining libraries and supplying religious papers and periodicals for these schools. Yet it is to be regretted that a knowledge of our own Church-its history-the distinctive principles which the great fathers of the Reformation in Scotland, England, and Germany so successfully contended for, does not run parallel with a knowledge of the history of England, Europe or Canada. Presbyterian children are not less intelligent or religious than the children of other Protestant denominations. We helieve they are more intelligent and receive a more thorough religious education generally than others do. Yet why they are Presbyterians; what is Presbyterianism; and what is the difference between it and other "isms," are questions seldom or never mentioned in the family, or brought before the attention of the children in the Church or school. The BRITISH AMERICAN PRES-BYTERIAN is representative—it is a good educator-it exhibits the doings and prineiples of the denomination in a concise, clear, and intelligent way, and consequently should be introduced into every family connected with our united Church.

If our children are to continue Presby. terians they must be intelligent. If they are expected to uphold, defend and teach

the doctrines and principles of their Church, they must be taught these dostrines and principles at the proper time and in the proper place.

The idea is too prevalent-ministers confors it-professors too often make long apologies when called upon to address children; Sabbath school teachers shrink from their duty in this respect all because for sooth they cannot "come down" to children. It is a mistake-a delusion-originating only in ignorance, pride of intellect, or a desire to affect superior education.

This want of adaptation—this public confession on the part of those intrusted with the religious instruction of the rising generation has been and still is productive of great evil. What are the facts? Shrewd business men, challow novelists and others, professing to be deeply interested in the training and spiritual welfare of children. have, doubtless for mere worldly gain, flooded the press and book-stores of the country with every conceivable book, periodical, and card-suited for any capacity and no capacity-so that parents are often astonished at the number, puzzled in the selection, and oftentimes grieved at the results. These are too apparent. No solid and useful reading is sought after-no desire to grasp a principle or evince a knowledge of any of the great social or other questions which at present agitate the world.

The foundation of our common school education (good as it is) is laid in "tales and fables of a kind likely to prove pleasing to the mind c'childhood." Our Churches and Sabbath schools carry forward the same idea by placing in our libraries and olsewhere books of a like character, oftentimes highly coloured with falsehood and improbability, and hence the mind is totally unfitted for prosecuting the higher studies

We believe that parents and churches are not paying that attention to the religious training of the young which the importance of the case demands; and hence where this education is supposed and expected to be nearest perfection, we find few desiring to prosecute their studies with a view of entering upon the all-important duties of the ministry.

Let our children be trained. Let them above all have a thorough religious training, especially in the family. Let them have an intelligent knowledge of the principles and doctrines of the Presbyterian Church, founded as these are on the doctrines of our Lord and Saviour Jesus Christ.

Then and then alone can we expect them to occupy that high vantage ground for carrying forward to completeness the pressing reforms so much needed in the world and Church.

Craving your indulgence for trespassing so much on your valuable space, I am, yours respectfully. A. J. G. H.

London, July, 1877.

IMPANT SALVATION.

MR. EDITOR,-The question of infant salvation, lately handled in your columns, is very correctly discussed in connection with the doctrine of original sin.

The doctrine of original sin, as held by

our Church, was first clearly stated by Augustine, and is expressed by Calvin as follows:-" Original sin is a hereditary corruption and depravity of the whole nature. . . . This corruption is repeatedly designated by Paul by the term sin, (Gal. v. 19,) while the works which proceed from it, the fruits of sin, are also termed sins. . . . Hence, even infants, bringing their condemnation with them from their mother's womb, suffer not for another's but for their own defect. Their whole nature is a seed-bed of sin, and is properly deemed sinful in the eight of God.-Calv. i. p. 217. While, in virtue of our being federally represented in Adam, his act is imputed, as ours, otherwise it would be difficult to see the justice of our sharing in the effects of his fall, yet, as Jonathan Edwards states, and as our larger catechism teaches, original sin is commonly held to express the innate depravity with which we are born. The distinction which Zwingle, Muller, and other theologians make between the innate depravity of the infant, and the guilt attaching to a personal act, is legitimate: the former is the worker the letter necestum. It is well to notice also that Paul, in Rom. v., is not discussing the doctrine of infant salvation, but the general doctrine of our fall in Adam. It is therefore just as illogiand to conclude that because all infants are guilty of original sin, therefore all are not saved, as it would be to affirm that the morbus and the peccatum are equally guilty in the sight of God.

While the doctrine of infant salvation is one of no small interest to the Christian community, it is one beset with many difficuities, because of the little light which the Scriptures shed upon the subject; and these difficulties are not lessened by the fact that we are left to make inferences from Scriptural statements, which may be of different values in the eyes of different men. The settlement of the question is not, however, to be based on the doctrine of original sin. but rather on that of God's electing love.

Mr. McKay, in his sermon on Infant Salvation, holds, that infants have original sin, and that "God would have been infinitely just though he had left the whole human race, infants included, to perish." To make room for the salvation of all infants, he lays down the proposition, " Children dying in infancy are free from the ground of condemnation." This position his critic challerges as an "assumption," " without a fragment of Scripture evidence," and as "smacking of Polagianism." The critic does not deny infant salvation, but leaves us to infer his views, and enters a very strong protest against ministers going farther than God's reveale i Word warrants them. His view of infant salvation must be one of three, viz.: that all the children of believing parents dying in infancy shall be saved; or some of them shall be saved; or some of the children of believing pareats, and some of unbelleving parents, dying in infancy shall be saved. From certain remarks in his published letters we presume he holds the former view. While in his letters he professes to wield the unrelenting weapon of an incisive logic, and incessantly calls on the author of the sermon for proof, he will doubtless pardon us if we ask him to use the same weapon against his own view. He will bear with us if we ask his proof for his own belief. If, from the very few cases, cited in Scripture, of the salvation of children of believing paronts, a conclusion be drawn that all the children of believing parents who die in infancy are saved, it does seem-if we are to be guided by a process of rigorous logicthat his belief rests on no better a basis than an ignoratio elenchi. If no authority less than Paul or some other inspired writer will satisfy him, then we may be permitted to ask for the decisive passage which places his view of in ant salvation on an inviolable basis. That concerning the "unclean" and the "holy" which, he says, he has heretofore followed, is scarcely admissible, inasmuch as, according to the views of the best theologians the Apostle is not discuss. ing infant salvation in that passage. See Ursinus, Olshausen, Henry, Alford, Brown & Fausset, Barnes, etc. If, in the absence of some express and particular passage, he from different Scriptural statements draws an inference that all the children of believing parents, dying in infancy, are saved. why should he be so unkind as to refuse to the author of the sermon the liberty of drawing an inference, from passages quoted, that all children dying in infancy are saved? While the critic is so urgent for proof, it is well to remind him that the author uses the following passage, p. 14: "That each of there (eight) reasons is conclusive in itself, or even that all of them taken together amount to a mathematical demonstration, I do not pretend," and adds that they are sufficient to confirm his own belief in the doctrine.

We have already said that Scripture says very little on the subject of infant salvation. It may be, Mr. Editor, of some interest to your many readers to transcribe the opinions of some of the leading Calvinistic

"Do our children die in infancy? Make this use of it. I have an assured hope that my child has gone to God; he was born in the covenant, and had its seal, baptism. Why should I doubt of the salvation of my child?"—Sibbes, vol. vi., p. 581. uld?"—Sibbes, vol. vi., p. 581.
"I hope there is none among us that is

such a durus infantum pater, hard and harsh a father of infants, but to admit that many infants may be saved, and may become blessed creatures heroafter. They are part of that body which Jesus gave himself to purchase and sanctify."-Howe, vol.

vii, p. 511.

"If we would allow ourselves the liberty of reasoning concerning such of ours as die in infancy, and that, when they have but newly looked into the world are presently caught out of it how much greater a thing is it to be adoring God above in the society of angels, than to be dandled on the knee? They have a part to act upon an eternal stage, to be constantly monuments and instruments of the glory of their great Creator and Lord.—Howe. i., p. 59

"But as infants are capable of all essentials of regeneration, so, de facto, it is evident that God regenerates multitudes of them whilst such; and indeed, the half of mankind dying whilst infants, it may be well supposed, that as great a portion, at least for numbers, are found amongst the seed that die, as experience showed was amongst them that lived, and so were inwardly circumcised."—Goodwin, vol. vi., p.

I travelled the gloomy road six times, and learned that God has other uses for children than our comfort, a use far more honourable and happy for them."-Boston, vol. iv., p. 186.

The above quotations taken from writers of the puritan period, substantially express the centiments of Turretine on this subject.

—See vol. ii., see. xv., ques. 14.

Mr. Mackay, in his sermon, when expounding the Confession of Faith, endeavours to fortify his position by saying that the sentiment that any children are lost cannot be found in the writings of any Calwing from the pay of Desiring vinist. The following from the pen of Dr. Thos. Goodwin, one of the members of the Westminster Assembly, shows that his reading on this subject is not sufficiently extensive to entitle him to speak with confidence.

"But you will say doth God inflict eternal death merely for the corruption of nature upon any infants? It must be said yes. We are children of wrath by nature, and unless there come in election among them, for it is election saveth, and is the root of salvation, it must needs be so. Sodom and Gormorrah all suffered the vengeance of eternal fire, and surely there were

multitudes of infentathers; and if they had been rightcone as well as others, they might have been put into Abraham's plea. but they were not."-Goodwin,

Coming to later times, we find that the Theologians of our Church are inclined to take a more liberal view, as the tellowing quotations from Principal Cunningham will show: "Neither is there anything in Calvinism necessarily requiring or implying a more unfavorable view than Aimianism exhibits, of the ultimate destiny of those of the human race who die in infancy, with-out giving any palpable manifestation of moral character. And while all Calvinists held that many infants, baptised and unbaptised, are caved, there is nothing in their Calcinism to prevent them from believing that all who die in infancy may have been elected and may be saved through Christ. They are fully slive to the fair influence of the consideration that this subject is, from its very nature, an insorutable mystery, and that very little light is thrown npon it by any information given us in Scripture. Upon these grounds Calvinists have thought it right to abstain from dogmatic deliverances upon this subject, but many of them have been of opinion that there are indica-tions in Scripture, though not very clear or explicit, which favour the idea that all dying in infancy are elected and saved; and there is nothing in their Calvinism to prevent them from believing this." Reformers and Theology of Reformation, p. 556. "There is nothing to prevout a Calvinist believing that all dying in infancy are saved." Historic Theology, Vol. ii. p. 477; Dr. A. A. Hodgo, in his Commentary on the Confession of Faith, says, "The On the Conlession of Faith, says, "The Confession adheres in this place accurately to the facts revealed. It is certainly revealed that none, either adults or infants, are saved, except on the ground of a sovereign election; that is, all salvation for the human race is not again. It is not not but we are left, for many reasons, to indulge a highly probable hope that such is the fact. The Confession affirms what is certainly revealed, and leaves that which waveletion has not desided to remain revelation has not decided, to remain, without the enggestion of a positive opinion upon one side or the other."

From the foregoing extracts, it will appoar that Mr. McKay has not been guilty of any great extravagance in the eyes of the church by teaching the salvation of all those who die in infancy.

We now come to enquire whether it be, as Mr. Battisby claims, a doctrinal error for Mr. McKay to affirm that "Children dying in infancy are free from the ground of Condemnation."

If, instead of a sermon on Infant Salvation, the author had published one on Original Sin, containing the clause, there would have been some ground for the critic's accusing him of Pelagianism, but it is difficult to understand what other ground can be occupied by Calvinists who believe in the Salvation of all who die in infancy.

The difficulty experienced by the Uritic arises from the fact that the proposition objected to is not an inference drawn by the author from the doctrine of Original Sin, but is the conclusion to which logically led, from his belief that all who die in infancy are elected to Eternal Life. We grant there may be some room for the Critic's charging his author with reasoning in a circle, but nothing more.

That we have taken a correct view of the

Oritic's position, is evident from the fact that he refuses to look at the proposition as one stated in connection with infant salas one stated in connection with infant salvation, but persists in viewing it in connection with the doctrine of Original Sin. And though the author says in reply, "The question is not as to the existence or desert of Original Sin," the Critis, in his next letter proceeds to select one out of three views of Original Sin which he attributes to the author. In his third letter he is so candid as to own to Mr. Downld that he candid as to own to Mr. Donald that is not discussing the question of Infant Salvation, but "their freeden from the ground of Condemnation." Thus the Au-Thus the Author discusses one subject; the Critic discusses another.

There is nothing in the Confession as interpreted by the ablest theologians, to prevent the author, should he see fit, to take the position he does. There is nothing, so far as we know, to prevent his Critic from rushing to the front, to do valiant battle for the truth. He is at liberty to assure us of his ability to measure his aword of sarcasm with his opponent. He is at equal liberty to tell the Church that he " will drive him into a miserable corner. He may, if he please, construct his logical guillotines, for the special benefit of inconclusive reasoners, but it is well to remember that in this case he must first dispose of those whom the church hasesteemed giants among their fellows; men, in whose hands

the truth is deemed safe.

It seems to us that had the church decided to express her views somewhat fully on the subject of Infant Salvation, a Theologian, other than the author of the Sermon would have been chosen; and were the church to subject such a declaration to revision, some scholar, other than the Critic, would have been selected.

would have been selected.

It further cocurs to us, that criticism, in the varied walks of literature, is effective, in so far as it is just and charitable; and that, more especially in Theology, should the critic discover a want of that charity which suffereth long and is kind, he will become to his readers "as sounding brass, or a tinkling cymbal."

O.

[All parties to this discussion have had fair opportunity for expressing their views, and no complaint can possibly be made if we now declare the correspondence closed, so far as these columns are concerned .-ED. B.A.P.]

MAN may want liberty and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want children and yet be blessed, as Job was; a man may want plenty and yet be full of comfort, as Micaiah was; but he that wants the gospel wants everything that should do him good. A throne without the gospel is but the devil's dungeon. without the gospel is fuel for hell. Advancement without the gospel is but a going high to have the greater fall.—Owen.

Inbuntu School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXI.

 $A_{1877.}^{A_{1877.}}$ PAUL SENT TO MAGEOONIA $\left\{ egin{array}{l} A_{-15}^{A_{1877.}} & A_{-15}^{A_{1877.}} \end{array} \right\}$

COMMIT TO MEMORY, VS. 9-14. PARALLEL PASSAGES .- 2 Tim. i.5; Mal. iil. 16.

SCRIPTURE READINGS .- With v. 1 (Timothy) read 1 Tim. i. 2; with vs. 2, 3, read 1 Cor. ix. 20; with v. 4, compare Acts xv. 28, 20; with vs. 5, 6, 7, read Matt. iv. 1, Acts viii. 29; with v. 8, read 2 Cor. ii. 12; with v. 9, read Matt ix. 36-38; with vs. 10-18, compare Phil. i. 8-5; with v. 14, read Prov. xv. 1; with v. 15, read Acts ii. 89, also Heb. xiii. 2.

THE FOLLOWING PERSONS ARE TO BE IDEN-TIFIED: Timothous, Paul, Lydiv.

ALSO THE FOLLOWING PLACES: Derbe. Lystra, Iconium, Phrygia, Galatia, Asia, Mysia, Bithynia, Troas, Macedonia, Samothracia, Neapolis, Philippi, Thyatira.
Golden Text.—I came to Troas to preach

Ohrist's gospel, and a door was opened unto me of the Lord.—2 Cor. ii. 12. CENTRAL TRUTH .- The Lord directs His

ministers.

We now come to an eventful period in the history of the Church of Christ. Eurone has not vet been approached. A distinct quarter of the world, then containing a great portion of the active mind of the race, and destined to be the mother of the nations on this continent, was to be entered. God, the maker of all, sends one mansonds him in a solemn and impressive way, and finds an opening for him. mighty the results have been from this movement of an apostolic missionary!

It will be important to trace the conflict now beginning between the gospel and heathenism, for though Paul begins with the Jews, he soon enters on work among the Gentiles, and while Christ is preached to both Jews and Gentiles, and both alike need Him, the way of reasoning with Jews differs from that to be employed for example at Athens. The example of Paul and his fellow-laborers may be studied with much profit by the teachers, and through them by the pupils, in what is, thank God, a missionary ago. How obvious it is that we must not expect to reproduce, among peoples entirely unlike ourselves, exact copies of our ways and forms with diversities, be content if only a divine life is called into

Any one of the following points not already clear to the classes ought here to be urged:

(1) The close connection between the Acts and the Epistles. Note the persons and places named here with which we have further acquaintance, as Timothy; also the churches to which letters were afterwards

(2) The importance of knowing a little of the ancient geography. A mar is commonly devoted to Paul's journeys. It ought to be studied in this lesson, and the route once defined in one's mind, is of easy recollection. The names are changed, but some of these places are now attracting notice through the Eastern war.

(8) We now enter on the second of Paul's

(8) We now enter on the second of Fairs four missionary journeys, made with Silas, Barnabas having taken John Mark with him (Acts xv. 87). He went by land round the north-east coast of the Mediterraneau, through his native Cilicia (Acts xv. 40); then to Derbe and Lystra. (See Lesson of July 22). Here Timothy joined him. Of bim we know (a) that his mother Eunice was godly (2 Tim i. 5); that she was a Jewess; that his father was a Greek, of whom we know nothing. Such marriages forbidden in the law, must have often occurred in the less rigid state of things among the dispersed Jews. He may have been a proselyte, though in this case Timothy would probably have been circumoised. His mother may have been a widow, and living with her pious mother Lois (2 Tim. i. 5). (b) That he was a known disciple, who already stood high in the opinion of the Christians at Lystra and Iconium. See of patient continuance in well-doing. Untried novices are not thrust forward as preachers, in the Scripture. Great caution is needed (1 Tim. v. 99) the value of a good character—the growth is needed (1 Tim. v. 22). (c) He had not been circumsised (v. 8), and this fact known to the Jews would have prejudiced them against him, and if Paul had taken him as fellow-laborer, it would have given color to the belief that Christianity aimed at destroying the national life, while in truth it aimed at carrying it to its full growth. To force circumcision on Gentiles (Gal. ii. 3) was one thing; to repair a neglect in the case of a Jew was another. It does not touch the question of the treatment of Gentiles at all. He could not go into a single synagogue with an uncircumcised fellow-laborer.

The decrees of Acts xv. they delivered to the infant churches established in the cities they visited (vs. 4, 5), putting an end to vexatious controversy, and leaving them free to grow.

free to grow.

Phrygia (v. 6), best known to us by its Colossian Church, porhaps founded at this time, and Galatia, called so from the Gauls, a warlike, stirring, but fickle race (Gal. i. 6; iii. 1-4), fond of liberty (Gal. v. 1), not always wise in its pursuit. "Asia," in which the Holy Ghost restrained them from delaying to labor, is not Asia Minor, nor the Continent, but Ionia, of which Eph-

esus was the best-known city.

Mysia (v. 7) also was hastily passed through without preaching, and Bythinia was not entered at all; both sections of the country so called from the people rather than political division. (See 2 Oor. ii. 12.) The event of vs. 9, 10, explains the "passing by" of vs. 7, 8.

Troas was the point of embarkation for Europe, a Roman colony of great interest to the Romans who boasted a Trojan origin. Its coins c whirm the ancient and Scripture account of it.

The rest of the lesson is familiar to teachers, and requires little explanation. Massdonia (v. 9) was the next province to Troas, and in Europe. A vision (of which the form is not stated, but the fact was undoubted, "assuredly gathering") of a suppliant man, with a most sarnest anneal pliant man, with a most carnest appeal ("Macedonian cry,") pointed out l'aul'a duty to cross the sea. His obedience was instant (v. 10).

Embarking at Troas, "we," says Luke, now appearing as one of the missionary party, perhaps Paul's health requiring it (Gal. iv. 18, 14), perhaps as inclical sionary. A fair wind before which they ran (v. 11) brought them to the modera Samothrak, and the next day to Neapolie, whence they proceeded (v. 12) to Philippi, a "colony." Philip and his greater son. a "colony." Philip and his greater son, Alexander, made Macodonia.

There were praying persons here (v. 13), mostly women, who kept the Sabbath, for quiet's sake perhaps, by the riverside, with how much of a building, if any, we know not. Prayer, the vision, the missionaries, all form parts of one plan.

The first European convert (v. 14), Ly dis, a travelling dealer in the purple cloth of her native or adopted place. Thyatira (Rev. ii. 18), where the trade has been for three thousand years, probably a Gentile, but led to the worship of God, attended, heard, had her heart opened, i.c., disposed by the Holy Ghost, who had already given her some light which she had followed (John vii. 17). She believed. Her profession of faith was prompt, open, and according to the word of Christ (Ma .. xxviii. 19). Her household joined in it. The dependence of "the household" on the head was then extremely close. She practised hospitality with true womanly modesty.

LESSONS.

(1) See the value of early piety, the blessing of a godly mother, the value of the divine word, and of a good character.

(2) See the way in which men come to usefulness. They do not seek, but are sought. Here and there one finds a sordid hypocrite who has cheated the brothren, but on the whole their "good report" is the highest certificate of character.

(8) Things that make for peace are to be studied. (See Paul's delivering "the decrees," and circumcising Timothy.)

(4) True minieters are led of God. kept ont of one place and sent to another. The Spirit of God, in answer to prayer, helps thom "assuredly to gather" what they

(5) The deepest need of man-spiritual

help.
(6) To get aid we should be in the way of it, following the light we have-keeping the day of rest, praying.
(7) The event shows when the Spirit has

been working. If you have believed Jesus, the spirit has opened your heart.

(8) Lydia, a g od specimen of a Christiau in business, in devoutness, consistency, hospitality, modesty.

SUGGESTIVE TOPICS.

Paul's companion-first places touchedplaces passed by—work done—how guided—how called to Europe—the "Macedonian his conviction--how acted upo place of sailing from—to—first city of labor—place—result—Lydia's occupation—spiritual history—example, and the special lessons of this section.

LESSON XXXII.

 $rac{ ext{Ang.}^{12}}{1877}$ paul and silas in Prison. $\left\{egin{array}{c} ext{Acts.} & ext{xyi.} \ ext{22-3i.} \end{array}
ight.$

COMMIT TO MEMORY, Vs. 28-81. PARALLEL PASSAGES .- Acts v. 19; Rev i. 10.

SCRIPTURE READINGS .- With v. 22, read 1 Pet. iv. 18; with vs. 28, 24, read Rom. v. 8; with v. 25, read Acts v. 41; with v. 26, read Acts iv. 31; with v. 27, read Ps. cxlv. 18-20; with v. 28, read Matt. v. 44; with vs. 29, 80, read Acts ix. 6; with v. 81, read

John iii. 16; with v. 82, read Rom. i. 16. PERSONS TO BE IDENTIFIED, Paul, Silas. GOLDEN TEXT .-- And he hath put a new song in my mouth, even praise unto God: many shall see it, and fear, and shall trust in the Lord.—Ps. xl. 8.

CENTRAL TRUTH .- The Lord delivers His servants.

It is not at all needful to settle in our own minds how much conscious imposture there was in the damsel of v. 16, who was employed by certain speculators for sootheaying purposes. At that time, as indeed t all times when the true oracles of God are wanting or are neglected, spurious oracles are found and encouraged. Persons dis-eased in body or mind impressed the popular imagination, and their ravings were interpreted by the skilled, who, as in the case of these masters, made money by them. God's oracles are free, the devil's are not.

That the poor creature commended Paul, does not prove her inspiration. She may have only repeated what she heard. Shortsighted persons would rejoice in this as a saluable testimony; but Paul would not discredit the gospel by accepting such. (See our Lord's example: Luke iv. 41.) The next step would have been to make the apostles and these diviners partners, confederates, and represent them as in col-Ingion.

The masters affect great concern for the peace of the city, which was not broken by Paul's teaching in the house of Lydia; but it was easy to get up a cry against Jews, as they did (v. 20, 21), and so roused the pre-

judices of the multitude.

The crowd is (v. 22) made the presecutor and makes ar impression on the magis-trates, who, without any proper inquiry, strip the clothes from Paul and Silas, and order them to be scourged. On two other occasions Paul suffered in the same

way (2 Cor. xi. 25).
It was a common mode of punishment, varying with different nations in form. The Roman lictors, referred to in v. 88, carried a bundle of rods before the magistrates, and when they were to be used, the sufferer was stripped and bound, it is said, to a strong frame and beaten at the will of the magistrato. The more merciful Jewish law restricted the punishment to forty stripes, or thirteen strokes with a triple thong. About three centuries before Christ the Porcian law, passed at Rome, made this punishment illogal with Romancitizens. Hence Paul's statement (v. 87) and their fear (v. 88).

we may judge of the excitement of the people by the many stripes of v. 28, and the order to shut them in prison with a special charge to the jailer. Incompliance with it, and knowing his own risk if t.sy escaped (see v. 27), he put them, roughly enough, into the inner prison, and made their feet fast in the stocks,—contrivances, no doubt, intended to make escape impos-sible. A prison in those days, at the best,

must have been bad enough. Heathenism produced no Howards to mitigate the wees of the imprisoned. Jer. xxxviii. 6. gives a specimen of early inder prisons. The records of the middle ages bring some of

them to light. No wonder Paul remembered all this, as we see (1 Thos. ii. 2). There are advices given by the apostle, as in Phil. iv. 4, of which he had proved the value. The imprisoned Christians at night (v. 251, (see Ps. exiix. 5) "sang praises." How they had the heart to do so we may learn from Job. xxxv. 10. It is a good sign when the Lord is inspiring suffering saints to sing praises. Deliverance is near. The prisoners-for they were not alone-heard them, no doubt with inquiring wonder. It was the presage of freedom to them also.

The deliverance came (v. 26) "suddenly," by a great earthquake, miraculous in its nature, as the attending circumstances of opening doors, and loosing bonds proved. The jatier felt the shook (v. 27), ran wildly to see the cause, saw with horror the open doors and empty cells, in his terror reculied his responsibility, and would have escaped it by suicide, but for Paul's timely interposition. Roman law was sternly executed. It was one secret of the commanding power of that people, that authority could not be trifled with (see Acts xii. Military obedience was rigidly enforced.

The very words of Paul (v. 28) must have added to his alarm of conscience it it stayed his hand. The whole proceeding was plainly supernatural. A heathen man would be as much impressed by it as a Christian by a miracle. The interposition of the gods was not an untamiliar idea to

The agitation in the jailer (c. 29) appears as calling for a light, he rushed into the inner prison, and in a tremor of excit ment fell down before the men who having so epoken to him are connected in his mind with the prodigy. Being an intelligent man, present doubtless at their trial, acquainted with the preceding circumstance, he was prepared in mind to regard these wonders as the proof of their being divine favorites, and any one in danger who did them mury.

On this natural basis the Spirit of God works, producing sense of danger, of sin, of need, leading him to take Paul and Silas a separate room in the prison, and put the question of v. 80, the most momentous ever asked. About the other prisoners we are not told. The narrative follows its main purpose, and it would be foolish to complain. In this respect the acts resemble Gencais, in telling us no more about creathe devil, the angele, etc., than is needed to make that clear which concerns

We may see from the reply of Paul that it was salvation for his soul, and from sin and wrath, and not from the magistrates, the jailer thought of. The reply is the essence of the gospel. The Person (not a mere doctrine) to be looked to is Jesus Christ. Tus only t g to be done is to believe." But believe, as the man would understand it, meant much. It meant receiving Him as Master, confessing Him, taking His place along with Paul and Silas, and being a "Christ's man," or a Christian, evermore; and it means the same still.

It brings pardon This belief is saving. and righteousness, not because of its merit as a deed, but breause God has so arranged it that salvation should come in that way, and so give us the least possible temptation

and so give us the least possible temptation to boast. (See Rom. iii. 26-28.)
In quoting the verse, many omit the words "and thy house." It is important to notice that God deals with families. It is not meant that God will save the house, though impenitent and unbelieving, be-cause the head believes, but it is meant that the same salvation which is offered to him by believing, his house can also have, and it is instructive that this should be said to the head. If he believes it, he will be at pains to have his house hear also. (v. 82) he gave the opportunity, which they embraced.

True faith produces true feeling (v. 88). He took them, washed their wounded flesh, treated them as his guests, waited upon them (vs. 88, 84), gave them the needed food, made, with his house, "he and all his," straightway, the proper confession of Jesus Christ in baptism (Acts ii. 41). Three things go together: bolieving, confessing, well-doing (Tit. ii. 11, 12).

From the narrative we may learn:

(1) The truth of the Redeemer's words to

the disciples (John xvi. 88).
(2) That the grace of Ohrist is sufficient

in such trials.
(8) That God's servants glorify Him even in a prison. (See the case of Bunyan.)
Illustrations may be easily found.

(4) The source of a Christian's joy goes

with him everywhere.
(5) God glorifies Himself even through the wrath of His enemies. Out of the pris-

on the gospel light shines.
(6) The power of conscience. How easily the Lord can send terrors! Heathen unbolief easily leads to suicide. This needs to be noted now. Christianity makes our lives a trust, and the destroying of them in

onrselves, murder.
(7) And the only sure relief from terror is believing in Jesus. When God shakes the world, there will be a wide difference between believers and unbelievers.

(8) Believing does not stand alone, but leads to confession, and to obedience and

benevolence.
(9). Faith brings gladness; "rejoiced," believing.

SUGGESTIVE TOPICS.

The place—the occasion of tumult—the motive of Paul—of the masters—the pre-judice invoked—the injustice and lawlessness of the magistrates—the mode of pun-ishment—the order—its execution—the song in the night—the earthquake—the jailer's fears—the momentous question—the answer—the results that followed, and the lesson to us.

ANXIETY about salvation is the most rea sonable thing in the world; and we feel ready to ask can that man have a soul, or know that he has one, who is careless about its eternal happiness? Is he a man or a brute? Is he in the exercise of his reason, or is he a maniac?—John Angel James. Mr. Spurgeon on the Cenfessional.

According to the papers, says the Sword and Trowel, a certain reverend " carate in charge" in the South, has recently alluded to the subject of confession in the following select and instructive terms. He says;—"Let them come boldly to God's appointed priest to receive absolution. They did not know what a tender tie would soon spring up between themselves and him-a tio more tender than ever existed between husband and wife or any other relation." This is very frank lauguage and deserves to be well weighed. We do not dispute the truth of the assertion, but on the contrary believe it to be only too true. Who are the husbands who e wives are to be bound to the reverend father by this tender tie? With this warning before them, are they going each one to march down to the church with his wite on his arm, and see the good gentleman who intends to form this tender Will the fathers and brother of England also contemplate this tying process with cool satisfaction? Is our nation given up to a deadly lethargy upon the matter of Popery, and will they allow these false priests for ever to go on from one thing to another till they fetch over the Pope and his cardinals, red hats and blazing skates and all? We are among those who would as warmly defend the liberty of a Catholic as we would our own, but liberty is not license, neither does liberty give leave to a servant to act as a master. The clergy are bound to do the religion of the nation in the way which the nation prescribes, and it has nover yet, either by an act of Parliament or by any other mode of expression, agreed to the practice of auxicular confession. Summon the men of England and put it "yea" or "nay," "Shall your wives and daughters confess to the parish elergyman who calls himself a priest?" and it would be carried in the negative amid much onthusiann and waving of horse-whips. Why then, are the Ritualistic gentlemen allowed in the name of the national religion, to carry on a leathsome practice which has only to be mentioned to excite universal execution? The peace of families can nover be maintained while the confessional exists: the word home may as well be left out from the Englishman's vocabulary when the women of the household have other confidents for their most sacred thoughts besides natural guardians. . . . This tender tie" business is not to John Bull's taste, we are quite sure. In the barbarous days of the past, a sour apple tree and a less tender tie would have been the reward of any man who tried to "confess" Mr. Bull's daughters. Happily that period has passed away; but we hope that paterfamilias will find gentle but equally efficacious ways of protecting the easily beguiled, and will in

some way or other put an end to this very "tender tie" business. One of the best ways will be to refrain from entering Anglican mass houses, and attending only at places where the Gospel is preached without the admixture of Popish rites. Too many attend Tractarian performances merely to see the embroidery, floriculture, and posturing; but, from seeing, the softer sort go on to admiring, and thence to accepting. Batter out the connection at once before

The Standard of the Prophet.

any of these tender ties are formed.

The Standard of the Prophet-the Sanak-Scheriff, or Grand Standard, as it is called—is the principal banner used by Mahomet in his wars, and figured notably on the occasion of his triumphal entry into Mecca. It is a piece of dark camelot some twelve feet loug, and is said to have form ed part of the curtain which hung before the door of the room belonging to the Prophet's favourite wife, Ayesha. With a view to its protection it is covered first with another flag-that of Omar, the second caliph-and in the next place with forty coverings of taffeta; while over all these envelopes is a case of green cloth. It should be proof against all harm, one would think.

To enhance the sacredness of the standard, a copy of the Koran in the handwriting of Omar has been placed within its wrap-pings, and likewise the silver key of the Kaaba, which was presented by the Scheriff of Mecca to Selim I. in 1517, when the Caliphate of the Moslem world was transferred from the last of the Abbassides to the Ottoman dynasty. Yet another copy of the Koran—written, it is said, by Osman the third of the calipus—is contained in a Labarum of Moslem hosts.

The Sanjak Scheriff was brought to Constantinople from Damasons in 1595, and was thence carried to the Turkish army then engaged in a war against Hangary and Wallachia. Previous to that time it had been carried at the head of the annual pilgrimages to Mecca. It is, however, only when the Sultan himself or his Grand Vizier assumes the personal command of the army that the Sanjak-Scheriff is borne into battle. When a campaign is entrusted to ordinary officers the Sacred Banner is simply displayed in the capital at the opening of the war. In time of peace it is kept along with other relies of Mahomet in a chapel attached to the seraglio.

From the description given of the Standard of the Prophet, it will be evident how strongly it appeals to the religious feeling of the Mussulmans. It carries them back the days and the scenes in which their faith came into the world and to the men whom it carried to victory. Mahomet, Omar, Osman, the Koran, Mecca, the Kaaba, and all that these names suggest, pass before the vision at the sight of the Sacred Standard. War under such a banner becomes war in the service of the Faith, and is liable to all the excesses which men allow themselves to commit when they regard one another as the enemies of God and the objects of His curse. Let us hope that the Standard of the Prophet will not be disturbed .- Christian Union.

ALL the events of life are precious to him who sees in everything the hand of his Heavenly Father. No wind ean blow wrong; no event be mistimed; no result be disastrous. It God but cares for our inward and eternal life, and if, by all our earthly experiences, He is unfolding it, and preparing for its full and perfect disclosures above, then nothing can befall as but prosperity.—Matthew Henry. A Cow Teaching Theology.

Old Mr. Bunnel was a prenliar mane When a little child he was peculiar. He didn't want to rock, or creop, or walk like other children. He seemed to prefer to creop eldoways or backwards rather than forward. And when a boy no play suited him, no plan was exactly right. When other boys wanted to skate, he wanted to slide. When they wanted to blue down hill, he wanted to run on the ice. When they learned to read in the usual way. he turned his book bottom apward, and leained to read in that way. Not that he was cross or motose, but peculiar. He wanted everything done his own way. When he became a man, and rode bare backed when others used the saddle, and milked his cow on the left instead of the right, and used an ox barnessed with an old horse, why, people sai i, "Mr. Bunnell is a poculiar man," and let it all pass.

But there were places where he four I if hard to travel with other people. Especially was this so on the Subbath. He never could onjoy the singing in the church, cause the chorieter always got held of the wrong tunes; and he could not enjoy the prayers because they were too long or to. short, too abstract or too common. They were always out of joint. If the heathen were prayed for, he thought the heathen at home might as well be remembered. the nations were mentioned, he thought the Jews ought to be mentioned by name. In all cases, somebody was left out or put into the prayers that ought not to be. He didn't "mean to soold or find fault," he said, but he did "love to have things done right." Poor man! he never had them done right!

But a greater trouble was the preaching. He professed to like his minister, and he did like him as well as he could like anybody. But there were awful mistakes in his preaching. Sometimes a most important point, as he thought, was left out. Sometimes things were put in which nobody could understand. Sometimes things almost heretical were broached. What could us do? He gave hints and propounds ed queries to his minister, and his minister so gently and kindly passed them off, that it seemed like pouring water on a duck's back.

At length, when patience seemed about to give out, and when he could stand it no longer, he went over to his neighbor, Deacon Wright, and ponred his troubles into his ear. Now, Deacon Wright was a quiet man, said but little, but thought more. When he did speak, it was always to the point. He knew all about Mr. Bunnell, had great patience with him, and a great regard for him. He used to say: "Mr. Bunnell loves to growl, but he never really

bites. The deacon was just going out to the barn to fodder his cattle, when Mr. Bunnell came up and bid him "Good-morning-if I can

call such a cold morning good."
"Now, deacon, I've just one word to say. I can't bear our preacher! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Buunel, come in here. There's my cow Thankful-she can teach you theo-

logy!"
"A cow teach theology! What do you mean?

Now, see! I have just thrown her a fork-ful of hay. Just watch her. There now! She has found a stick—you know sticks will get in the hay—and see how she tosses it one side and leaves it, and goes on to eat what is good. There again! She has found a burdook, and throws it one side and goes on eating. And there! She does not relish that bunch of dalsies, and she leaves them and—goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there, may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow toach you. Get all the good you can out of it, and leave the cast. You mill find a west deal of receiving. rest. You will find a great deal of nourishment in it.'

Mr. Bunnell stood silent a moment, then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—Rev. John Todd, D.D.

Religious Pastiming.

The churches of our land have been latterly engaged, it would seem, in a sort of competitive effort to outdo each other in their ingenious devisings of carnal passimes for pious objects. The attempted intermixture of piety and pleasantry, of devo-tion and diversion would be amusing, if it were not so inexcusably wicked.
We have come across the annoucement

below, which we give to our readers as a sample of what Rome can do, in the way of pions novelties. Our Protestant churches would do well to abandon the field at once to these unscrupulous Catholic purveyors, for they can hardly hope to compete with auch inimitableness of devilish ingenuity. We think (could the iniquity of the affair be ignored) that for impious drollery the following programme exceeds all before it. It announces a Sunday carnival—all for the benefit of the Church:

"At 7.20 a.m., mass and communion.
"At 10 a.m., grand mass, with music and

singing.
"At 1 p.m.., divers games, races, gymnastics, climbing the pole.
"At 8 p.m., vespers.

"At 4 p.m., sword exercise, shooting at a mark and other recreations.

"At 8 p.m., sermon and solemn bene-diction, sang by the members of the club. "At 9p.m., illuminations, fire-works and balloon ascension."—Banner of Holiness.

Or the uncertainty of success we have examples every day before us. Scarcely can a man turn his eyes upon the world can a man turn his eyes upon one works without observing the sudden rotation of affairs—the ruin of the affairs—the downfall of the high; and it may reasonably be hoped that no man to whom the opportunities of such observation occur can forbear applying there to his own condition, and reflecting that what he now contemplates in another he may in a few days experience

Writish American Presbyterian, 102 BAY STREET, TORONTO.

FOR THRES, STORE FIGHTE PAGE. C. BLACKETT ROBINSON Patter and Proprietor

TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's mane, wher whee they will not be inscribed

Articles not accopted will be returned, it, at the time they are sent a request is made to that effect, and sufficient posting a stamps are one-local. Min-uscripts not so accompanied will not be presented, and subsequent requests for their roturn cannot be complied with ------

OUR GENERAL AGENTS.

Mr. Wir Seller, General Advertising and Subscription Agent, will visit places hast of Toronto in the course of this and following weeks.

MR. CHARLES NICOL, General Agent for the PRESPTERIAN, is now in Western Ontario pushing the interest: of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a 1 - sonal kindness.

SUBSCRIBERS will oblige by taking a look at the address label on their copy of THE PRESEXTERIAN. 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 montion, 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 0, 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

Britist American Bresbyterian. FRIDAY, AUGUST 8, 1877.

OUR NEW STORY.

Many readers of the PRESBYTERIAN will be pleased to learn that another serial story has been commenced this week. It is entitled "JOVINIAN; OR THE EARLY DAYS OF PAPAL ROME;" and is by the author of the "Idiot of Dixmoyde," a tale which appeared in our columns a couple of years ago. We feel certain "Jovinian" will be received with the same favour accorded the other works of high literary merit and sound moral principles published by us in the past; and which elicited so many hearty expressions of approval from subscribers and friends.

THE Rev. D. Macdonald, of Cambray, sailed from Quebec last Saturday, per S.S. Moravian, for a few months sojourn in Scotland. We wish him a pleasant voyage and a safe return home.

We have only room to say that the Rev. Wm. M. McKibbin, of Edwardsburg, writes that a "Miss McLeod" has been victimizing the Presbyterians of that neighborhood by collecting money to carry on a law-suit. The woman is an impostor.

PROBATIONERS, or others, withing to get information about vacancies in the Huron Presbytery, may correspond with Rev. H. Gracey, Farquhar P.O. This notice may be necessary as some of the Probationers coming to the Presbytery may not know with whom to correspond since Mr. Mc-Onaig's removal.

In another column will be found a letter from "C.", which closes the discussion on the subject of Infant Salvation. It seems to us that there is in the present day very little diversity of opinion regarding the matter, not only in our own denomination but in all other denominations, whether Calvinistic or Arminian, except in the case of those who hold the dostrine of "bantismal regeneration." On matters of this nature it is possible to entertain a very firm belief without being able to bring forward conclusive proof of the truth of the doctrine; but as long as the contrary cannot be proved the belief remains. From the correspondence which recently appeared in these columns on this subject, it is quite possible that the impression may have been made on the minds of some of our readers, who had not seen the sermon referred to, that Mr. Mackay had undertaken to prove that all dying in infancy are saved, and had failed. That this is not the case will be plainly understood from the following paragraph which we quote from the sermon in question: "These, then, my friends, are some reasons why I believe that all children dying in infancy are saved. That each of these reasons is conclusive in itself, or even that allof them taken together amount to a mathematical demonstration. I do not pretend. Still I think I have said enough to satisfy the sorrowing hearts of bereaved parents that to our "little ones" death is gain. In my own mind there is not the shadow of a doubt' on the subject. If others cannot enjoy the same confidence I am sorry for them. Years ago the subject of infant sale ion ceased to be to me one of mere speculative importance, and became one of the most intensely absorbing interest. As loved one after loved one has heen taken away, the interest bas increased. until now the conviction is strong as life itself that it is not the will of my Eather in heaven that one of these 'little ones' should

AOX LOBARI

There is an element of morat sublucity in the present movement of the people in favor of the Temperance can a. It shows the immense latent power of the manes that only requires to be round, and led to a preper direction, to accomplish mucu good. Given a worthy end, and let some leader come to the front, and it is at ones felt that the heart of the people is sound to the core. Eyen when the cause presented is not pure and noble, there is something of grandeur when we behold the maises in an excited condition, or as it were in a state of spontaneous combustion, that leads them to let all their energies go out for the accomplishment of some grand purpose. What an awful power lies with the people is seen when they are excited to revolutionary action. Thrones reel to and for, long standing monarchies totter and fair to the ground, institutions that have long stood the test of time are swept away, before the impotuous onslaught of the multitude. In such circumstances the reformer can accomplish his ends in a day or in an hour. What would be impossible to secomplish in other times and conditions, becomes an easy and pleasant task, when the sympathies of the public are warmly enlisted in it.

The careful observer cannot but look with interest on the great Temperance movement which is going on in this country. This has already done much good. It has resuscitated the Dunkin Act which had lain as a dead letter on the Statute Book since 1864. In a number of counties this by-law is now in force, because the people have been aroused to see the awful evils of drinking customs, and have been led in consequence to give their votes for shutting up all groggeries, and taverns, and saloun bars. Who could have dreamed a few months ago that it would have been possible to excite almost the entire community of Toronto in favor of Temperance legislation. When we consider the solid strength of the liquor interests, the prevalence of social drinking, the countless influences that make men the devotees of the intoxicating cup, it seems almost beyond belief that the masses could have been moved in favor of probibition as they have been. Yet there is the fact before us. The Rine movement has in a moment assumed gigantic proportions. Men in positionnot only clergymen, but physicians, judges, merchants, statesmen, are openly avowing themselves as total abstainers, and are lending their influence to the movement m favor of the Dunkin Act, by appearing on the platform, and advocating the cause. Not only have thousands of known drunkards been rescued from their deep degradation, but a temperance sentiment has been created in the public mind, which we trust it will be difficult if not impossible to remove. It would not astonish us in the least to see the liquor traffic beaten on its own ground, and to find the by-law carried by a majority of votes, notwithstanding the combined efforts of the rum-trade, and the money they are expending, to defeat the friends of Temperance. But our hopes for victory attending the reform movement, rest not merely with the attitude and the action of the people of Toronto in favor of the Dankin Act. Everywhere throughout the Province of Ontario the cause of Temperance is gaining ground. As we write, tidings of a movement similar to that inaugurated in Toronto, come to us from the City of Halifax. On Friday week the various orders and societies that wear the badge of Temperance, made up a grand procession, which marched along the principal thoroughfares, headed by instrumental bands. It might almost be said the people turned out en masse to behold the spectacle. The Mayor, the Provincial Secretary, the United States Consul, the Hon. Dr. Parker, the Stipendiary Magistrate of Dartmouth, the Rev. Mr. Hill of St. Paul's, and a number of his clerical confreres, occupied carriages in the procession. At length the Temperance army with banners waving in the air reached the Skating Rink. And as we were present and occupying a place on the platform, it was with pleasure we saw this immense building filling with the througing masses. In a short t me every available space was occupied. There must have been between five and six thousand persons present. It was a noble sight to see hundreds of men who a day or two before were hangers-on at saloons, and are reputed to be the pronounced victims of intemperance, sitting in that meeting clothed and in their right mind. Mr. Mackenzie, who in Halifax has been acting the part of Mr. Rine in Toronto, was greeted with enthusiastic plaudits. The gentlemen already named delivered short but telling addresses. The people were moved as we never saw people moved before. It was indeed a source of pleasure to listen to the mass as they took up the familiar chorus of "Hold the Fort," and gave expression to its triumphant words in hearty and swelling notes. A well merited address with a donation of \$200 was given to Mr. Mackenzie, on the occasion of his

departure for his home in Boston. And

afterwards the Societies formed in proces-

sion, and earrying torchlights, and headed

by musical bands, made a most impressive spectacle as they marched along the leading streets. The thought was forced upon us, what a different appearance would such a multitude have presented, had they been excited with rum and frantically marching under the bauner of Intemperance, from the quiet demeanor and the calm content. duess they displayed on returning to their homos after their enthusiastic demoustration in favor of Temperance!

It may be, as many prodict, that when the excitement has passed away, many of those who have declared themselves for Total Abstinence, may relapse and go back to their former ways. We trust that all such will prove to be false prophets. At the same time it is not unlikely that many out of the thousands, who have been professedly reclaimed, may fall away. But what of that if at the same time the retormation of hundreds have been accomplished. What of that, if notwithstanding the public sentiment in favor of Temperance remain. We are living in promising times, when men are being rescued wholesale from the demon grasp of their enemies. It is a hopeful sign of the Temperance movement that it is taking refuge in Christ. and is holding up the banner of the cross. Good days are in store for us in regard to every form of vice, now that the Lord's name is being magnified, and the need of His grace being felt. Let us work against Intemperance in the name of the Redeemer, and as slavery and oppression have been forced to hide their heads because of the Master's voice being heard, we may look forward confidently to the suppression of the great evil of Intemperance, because the warfare with it is being waged in the name of God and of the Truth.

A NOTABLE EXAMPLE.

Notwithstanding the great pecuniary sacrifice every one makes who devotes himself to the Ministry of the Gospel there are to be found men who insinuate that ministers are mercenary and that they decide on the acceptance or declination of a call simply or mainly from a financial standpoint. Need we say that such insinuations are uttorly groundless

To enter the Ministry of our Presbyterian Church requires about seven years longer study than is required of those entering commercial life; and these years are generally the best years of one's lifetimebetween the age of twenty and thirty, the years in which other men are laying the foundations of a prosperous business. Instead of acquiring wealth during these years the student for the ministry only ex pends money, and by the time his course is completed he is generally several thousand dollars poorer than if he had gone into business. As compared with the other professions, the student for the ministry has much the longer course of training, and while in after life lawyers and doctors realize their thousands annually, the minister most frequently exists upon a bare pittance, -the average salary throughout the whole Church being under \$800 per annum, and yet forsooth, men tell us that ministers are avaricious and fond of money. Again, when two competing calls are before a minister the worldly wise man oracularly declares that of course providence will point to the acceptance of the one offering the larger salary, etc., etc. It is not worth while trying to reason with such men, for it were vain. From time to time, however, there occur instances of such marked selfdenial on the part of our ministers, involvsuch unmistakeable pecuniary sacrifices, that the mouth of every caviller is stopped. Such an instance we have before us at p.esent in the case of the Rev. P. Wright, who for the past two or three years ha ministered to the congregation of Chalmers' Church, Quebec, and who has just accepted a call to Chalmers' Church, Montreal. The circumstances of the two congregations are very different. In Quebec the congrega tion is large and very influential, the church edifice attractive and commanding, the contributions to the schemes and general church work far above the average even in cities. and the salary \$2,000, together with a commodious Lanse. In Montreal the congregation is weak and feeble, the church edifice encumbered with a debt of \$18,000, and the salary only \$1,600 per annum, without a manse. Not to speak of the greater cost of living in Montreal, Mr. Wright by the acceptance of this call, at once surrenders the equivalent of fully \$700 per annum, and that not to serve any selfish purpose, but simply and purely in the interests of the cause of truth and of Presbyterianism. A more attached congregation than that of Mr. Wright few ministers have ever had. He occupied a very warm place in their esteem and affection, as was instanced by the vigorous efforts they made to retain him. The meeting called to consider the action to be taken by them was one of the largest meetings of the congregation ever held, and the feeling most earnest and unanimous to retain, if at all possible, his services. Difficult as it must have been to withstand such pressure on the part of an attached congre-

gation, Mr. Wright has nevertheless, at

eided to go to Montreal, believing that there he will have a more extended field of usefulness, and in the hope that by God's Inglis, on Tuesday night, in connection blessing he may there be instrumental in doing n noh to advance the interests of the Master's work. Looked at from every point of view Mr. Wright's self-denial is apparent, and worthy of all commendation. Such self sacrifice has its own reward, and we hope it will not soon be forgoiten by the congregation, on whose behalf largely it has been exercised.

To those who are prone at times to speak alightingly of the self denying spirit of the Heralds of the Cross we point to this incident, and commend such self-eacrifice as it displays to their consideration and imi-

Ministers and Churches.

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

THE Rev. G. M. Milligan and family are spending their holidays with friends on the Bay of Quinte.

THE Rev. A. Cross, of Toronto, is supplying the pulpit of St. Andrew's Church. Sarnia, during the absence of the pastor.

A PRESEYTERIAN Church was recently organized at Alymer, Ont., by the Rev. M. Frazer, of St. Thomas. THE congregation of N. E. Nissouri has

extended a unanimous call to the Rev. Colin Fletcher, M.A., of Toronto. The oall has been sustained by the London Pres-IT is rumoured that the Rev. Mr. Thom-

son, of Brucefield, is to be called to Clinton, in place of Rev. F. McCuaig, who was recently settled at Kingston. THE Rev. Joseph Elliot, who recently

resigned the pastorate of Nazareth street Presbyterian Church, is now supplying the pulpit of Cate street.

REV. J. R. BATTISBY, of Newmarket, has received a unanimous call from St. Andrews congregation, Chatham, promising a salary of \$1,500, payable quarterly in advance, and also a manse.

THE Seaforth Expositor says :- Rev. Dr. Reid, of Toronto, preached two excellent sermons in the Canada Presbyterian Church last Sabbath to large audiences. Rev. Mr. Goldemith, pastor of the congregation, is taking advantage of a few weeks' recreation granted him by his session.

THE Victoria Warder of last week had the following item: The pulpit of St. Andrew's Church, Lindsay, was filled on Sabbath last, morning and evening, by the Rev. J. L. Murray, of Woodville. The sermons were of the animated type, able, logical and eloquent. The reverend gentleman is a favorite in Lindsay.

On Sabbath 22nd ult., the Rev. Mr. Mo-Almon, of Markdale, delivered a very impressive discourse in the School House, Dundaik. The reverend gentleman was listened to with deep attention by the large audience present. The following were ordained as Elders of the Presbyterian Church, Dandalk :- Mesers. Robert Armstrong, James Fraser, Henry Graham. Alexander Nelson, and Charles Clarke. Fourteen children were baptized by Mr. McAlmon.

THE induction of the Rev. John Wells into the pastoral charge of St. Andrew's congregation, East Williams, took place on Tuesday, the 24th July. The Rev. J. A. Murray, of London, preached an eloquent and appropriate sermon from Rom. i. 16. Mr. Rennie of Ailsa Craig addressed the minister, and Mr. Murray the people. The day was fine, the attendance large, and a hearty welcome was extended by the congregation to their new pastor. Mr. Wells enters on his duties with very encouraging prospects.

THE Financial Statement of the Missionary Committee of Cooke's Church, Toronto, for the year ending 21st March, 1877, gives the following as the contributions of the congregation :- Current expenses, \$4.172. 50; Debt Fund, \$2,135.92; Schemes of the Church and Sunday Schools, \$839.27; Poor Fund, \$287.73; Dorcas Society, \$47.87; Sabbath Schools, about \$200; Knox College Building Fund, \$482.34; Presentations in connection with the Church and Sunday School, about \$475; Expenses of Children's Parties, about \$100: making the total con tributions about \$8,740.

MANY of our readers will learn with deep regret of the sudden death of the Rev. Robert Scott, formerly, for a number of years, minister of the Presbyterian Church, Camlachie, but latterly of the Jane street Presbyterian Church, New York. It appears that on the 18th ult., Mr. Scott was taken down by a stroke of paralysis, from which he never recovered; and his death took place a few hours after the return of his wife and family, who had been spending the summer in Canada. The Sarnia Observer properly remarks: "Mr. Scott was a most faithful and devoted servant of his Divine Master; and though his sudden removal has been a severe affliction to his family, they can take comfort in the thought that he has no doubt gone to receive a what he believed to be the call of duty, de- I faithful servant's reward.

THE Quelph Mercury says :- "The lawn social held at the residence of Mr. John with Chalmers' Church, was a great success. There was a large attendance of those belonging to the congregation, as well as many from the other Prechyterian churches in town. The grounds curround. ing the house were well lighted up, and Mrs. Inglis had provided a bountiful table, which was loaded with all kinds of refreshments. This social is the first of a series that is proposed to be held in connection with Chalmere' Church, and we have to congratulate Mr. and Mrs. Inglis on the success of this first one, which is due in a great measure to their exertions, and the response that was made to their invitation. The weather was all that could be desired, and the proceedings throughout were of the most pleasant and agreeable character."

Ar a soirce recently held in connection with the congregation of St. Andrew's Church, Mount Forest, Rev. Joshua Fraser, B.A., delivered a thoughtful and comprehensive address on " The Spirit of Inquiry manifest in the present 'age;" in the course of which he directed the attention of his audience to the following "outcomes of the spirit of personal enquiry, sanctified to a most precious extent by pure motive and divine grace, which characterizes the religious movement of the day:" (1.) The formation of the Evangelical Alliance-" one of the noblest institutions of the age, noble in the piety of its conception, the purity of its motives, the simplicity of its working, the grandeur of its aim." (2.) The revision of the holy Scriptures-" by which the Bible is to be established on a firmer basis than ever in its original authority and divine inspiration, . . . some of the asperities of a too literal and exact translation softened. but the great facts and doctrines of revelation as we now read and hold them . .

. . maintained in all their entirety and integrity." (8.) The revival movements which have taken place and are still being carried on; and (4) The Pan-Presbyterian Council. On the return of the Rev. D. J. Mac-

donnell, minister of St. Andrew's Church, Toronto, from a short holiday, he met with a warm reception from his congregation, and was presented with a handsome pulpit gown and cassock. The presentation was made at the close of the usus prayer meeting on the evening of Thursday the 19th ult., the platform being occupied by the managers and members of session and the chair filled by Mr. Mitchell. An address was read by Mr. McLennan, expressing the respect and esteem entertained by the congregation for Mr. Macdonnell personally as well as their affectionate regard for him as their minister; their sympathy with him in his late anxieties and difficulties, and their thankfulness to God for bringing them to a happy termination. The address also gave felicitous expression to the feelings of esteem and affection entertained by the congregation toward Mrs. Macdonnell. The reply of Mr. Macdonnell was warm and affecting, and revealed the fact that, besides the gown and essecck, he had been the recipient of another present in the shape of a very beautiful time-piece and accompanying ornaments which he and Mrs. Macdonnell had found in the manso on their return. He concluded as follows:-" I feel that we are now as a congregation taking a fresh start. The incubus which has rested on us, and to some extent paralyzed our energies for more than a year is removed. We shall now, I trust, go forward with new life and vigour, and with fresh selfconsecration, to the work that lies before 18, whether in this city or in connection with the various missions and schemes of the Church. 'Forgetting,' in more senses than one. 'those things that are behind. and reaching forth unto these things which are before us,' let us 'press toward the mark for the prize of the high calling of God in Jesus Christ.' I know of no batter motto for us to adopt than these words of the Apostlo."

THE corner stone of the new church in course of erection by the congregation at Atheletan was laid on the 12th ult. The ceremony was performed by Colonel Bowell, M.P., of Believille, Ont., and addresses were delivered by Revs. J. S. Lochead of Valloyfield, James Watson of Huntingdon, James Patterson of Henningford, and J. B. Muir. By the proceeds of the dinner which followed \$475 were contributed to the building fund, after paying all expenses. From the Huntingdon Gleaner we copy the following history of the Athelstan congregation: "This congregation began its career in the year of our Lord 1884. At that date the Presbytery of Montreal, in connection with the Church of Scotland, ordsined and inducted to the pastoral charge of the united congregations of Huntingdon, Elgin, and Atheletan, the Rev. Montgomery Walker, who continued to discharge the duties of its pastor until the year 1844, when he went back to Scotland. He was succeeded in the pactorate by Bev. Alexander Wallace, a native of Glasgow, educated at Queen's College, Kingsion, and who was ordained and inducted in 1845. Mr. Wallace continued to minister to the wants of this congregation until the year 1868, when Huntingdon and Athelstan were separated In 1868, Elgin and Athelstan wore united and gave a call to the Rev. J. S. Lochead. who was inducted November 12, 1868, and continued to be paster until July 10th, 1876. The congregation remained vacant until December 12th of the same year, when the Rev. John J. Casey, the present minister, was ordnined and industed. In connection with this short account of the origin and progress of the congregation, we may here give a brief statement of the origin of the congregation worshipping in the same church and essisting in the erection of this edifice, but still under the pasteral care of the Roy. James Watson, M.A. At the time of the Disruption in the Church of Scotland a portion of the people in Huntingdon and Athelstan separated themselves, and, after seeking organization from the Free Church, for certain circumstances they ultimately applied to the Presbytery of Montreal in connection with the United Presbyterian Church in Canada. They were formally organized into a congregation by the late Dr. Wm. Taylor, of Montreal, who was sent up by his Presbytery for the purpose. Some time subsequently Rev. P. D. Muir was soltled as the first minister of the congregation, at that time designated the congregation of Huntingdon and St. Michael's. The Rev. James Watson was settled by induction as minister of the congregation on the 8th day of November, 1854, and is still its minister, although during the past year he has preached only at Huntingdon."

FROM a recent address by Rev. J. W.

Mitchell to the members and adherents of

Knox Church Mitchell, we gather the fol-

lowing encouraging facts: At the date of

Mr. Mitchell's settlement, as pastor of the congregation, there were 118 names upon the Communion Roll. To these 841 have been added during his ministry-188 on profession of their faith in Christ, and 158 by certificate from other congregations. The smallest number received in any one year (1878) was twelve, the greatest (1874) was 140. The average annual addition has thus been thirty-four. The number of names removed during the same period has been 202; of these about 150 were on account of removal from the town and the remainder through death, discipline and other causes. The average annual loss has then been about twonty, leaving a net gain of fourteen per annum. The number of names upon the roll at present is 257, or considerably more than twice the number upon it ten years ago; and this does not include the unusually large number applying at present to be received as members in full communion. During these ten years the population of the town has increased about fifty per cent., showing a rate of increase in the membership twice as rapid as the growth of population; of the 257 now upon the roll, fully 200 have been received during Mr. Mitchell's pastorate. During this period he has baptized 270thirteen of whom were adults and 257 children, and celebrated about 100 marriages Favourable as this record of growthin members is, it would have been much more so had the workshops removed to Stratford some time ago still remained in the town, as the loss caused by that removal fell on the congregation with special severity. The total amount contributed for all pur poses during the ten years of Mr. Mitchell's pastorate is \$20,721.71, and for the four preceding years, beyond which the printed returns do not extend, \$2,444.71; from which it appears that the annual average s risen from \$611 to \$2,072; and this increase is most marked in the contributions to the schemes of the Church. Mr. Mitchell concludes his address as follows: "During these years, dear friends, I have been with you in your joys and sorrowswhen the young have been beginning life, fall of hope and vigor; when sickness has invaded your households; and when your homes have been overshadowed by the presence of death. In all, it has been my aim to direct to Christ, who alone can sanctify our joys and give us abiding combit in sorrow. As we look back on the Mst—as we think of all that God has done for us, we have abundant cause for gratitude and praise. But there remains much Jet to be done for the Master-much land to possess. Encouraged by past experience of the faithfulness of a covenant-keeping God-let us go forward, strong in His brougth. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified .-- 1 Thess. iii. 1.

FRUGALITY is good, if liberality be joined with it. The first is leaving off superfluous enefit of others that need. The first without the last begets covetousness; the last without the first begets prodigality.—

W. Penn.

A TOUNG girl was pleading with her hither for permission to enter upon a quesather for permission to enter upon a ques-ionable amasement. They sat by the open fre, and he, leaning forward, pieked up a stad ember and handed it to her. She thrank from taking it, but he assured her it would not burn her. "I know that," she replied, "but it will soil my hands." "So," and the father, "many a pursuit which less not burn will soil."

Book Reviews.

SCRIMARK'S MONTHLY. New York Scribnor & Co. August, 1877.

In pursuance of the custom introduced last year by Scribner's Monthly, the August number is issued as a special Midsummer Holiday number. Among the material put forth to vindicate this title are illustrated papers on the following subjects:-"North American Gronce," by Charles E. Whitchead; "Canadian Sports," dealing chiefly with Lacrosse, Snow-shoeing and Toboganing, by Dr. Beers; "Babes in the Wood," an account of a trip through the Maine forests to Canada in a birch-bark cance, made by the family of the author. Mrs. Hoyt, who is a daughter of the late Chief-Justice Chase; and a fourth paper on "A Railroad in the Clouds," by Major J. E. Montgomery, describing the highest railway in the world, which, by the way, was built by American coterprise. There is also a horseback reverie on "The Old Boston Road," by E. S. Nadal (who has just been re-appointed to the place on the American legation at London, which he held under Mr. Motley), and John Burroughs has one of his characteristic talks on "Strawberries," which will doubtless prolong the season of that delightful fruit. In the present instalment of "Nicholas Minturn," Dr. Holland represents the hero of his story as suggesting the following plan of dealing with pauperism:

"I would like to see every charitable or ganization in this city, including my own enterprise, swept out of existence. I would like to see established in their place s single organization whose grand purpose it is to work a radical cure of pauperism. I would like to see the city government, which is directly responsible for more than half the pauperism we have, united in administration with the chosen representatives of the benevolence of the city, in the working out of this grand cure. I would like to see the city divided into districts so small that one man could hold in each, not only a registry of every family living in it, but obtain and preserve a knowledge of each family's circumstances and character. I would have a labor-bureau in every district, in connection with this local superintendent's office. I would have the record of every man and woman even more complete than any that has ever been made by your mercantile agencies. I would have such va-grancy as we find illustrated by the tramps and dead beats who swarm about the city a sufficient crime for condemnation to hard labor in prisons and factories built for that purpose. I would make beggary on the street a misdemeanor punishable by imprisonment. I would have every helpless person understand where help in emergncies can always be had by a representa tion of facts, subject to immediate and competent examination. I would see the matior so arranged that a premium would be put upon the truth, and a ban upon falsehood. Temperance and intemperance should always be considerations in dealing with the poor. There is no limit to the benefits which such an organization as this would have the power to inaugurate and perpetuate, and, gentlemen, I verily believe under its intelligent and faithful administration we could banish beggars from the street, introduce a new era of prosperity and virtue among all the suffering poor and save ourselves forever from the terrible pauperization that curses and almost kills the cities of the old world."

Presbytery of Saugeen.

This Presbytery held their quarterly meeting at Mount Forest on the 10th and 11th July. The Rev. H. Orozier, Egre-mont, was appointed Moderator for the next six months. A petition was presented from Balaklava praying for disjunction from Clifford, and for the appointment of the moderation of a call when they shall be prepared for such a step. Commissioners both from Balaklava and Clifford being present, these were fully heard, and expressed the desire of both Stations for disjunc-tion, on the ground that the field of the united congregation had been found too large for one minister. The prayer of the petition was granted: Clifford and Balaklava were formed each into a separate congregation; Mr. Moffat was appointed Moderator of the session of Balaklava, and empowered to moderate in a call when the congregation shall be prepared for such a stop; Mr. Baikie was appointed Moderator of the session of Clifford with similar power. There was read an extract minute of the Presbytery of Ottawa to the effect that they had agreed to the translation of Mr. A. C. Stewart, North Gower, to Mackintosh and Belmore, and Mr. Stowart's intosh and Delinore, and Art. Stormer induction was appointed to take place at Mackintosh on the 25th July at 2 o'clock. Mr. Fraser to preach and preside, Mr. Monat to address the Minister, and Mr. Gunn the people. The Assembly having granted leave to take Mr. Alex. F. Mo. Renzie, student, on trials for license, sub jests were appointed him for trial discourses which it was agreed he should deliver at which it was greed no should deliver at next meeting; and the following committee were appointed to examine Mr. McKenzie and report at said meeting, as well as to be a standing committee for the examination of the examinat amination of students for the year, namely, Mesare. Fraser, Greig, Macmillan, Crozier, and Park, Mr. Fraser, Convener. Mr. McAlmon gave in his resignation of the charge of Markale, etc., congregation of Mr. Harkness gave in his resignation of the charge of Osprey congregation. In both cases it was agreed to eite parties to appear at next meeting. It was agreed that a collection be made in each congregation towards defraying the expenses, necessarily large, of the Commissioners to the General Assembly notilater than on the first Sabbath of September, and remittance made to Mr. Gunn, Teeswater. A Home Mission Report was fully considered. teralia appointments were made for the dispensation in several of the Stations of the sacrament of the Lord's Supper. WM. PARK, Pres. Clerk

General Presbyterian Council.

(Continued from first page.)

literature of each particular book and per-

tion of the Seripture. (Applause.)
Dr. John Hall, New York, who had been asked to fill Dr. John Ker's place, who was absent through illness, said a preacher should take truth in the relation which God put it. Truth out of place was as noxious as possible error. It should not be twisted and exaggerated out of the Divine arrangement. Due proportion should be given to each peculiar truth. The preacher should use the larguage of common life, and in a leving, expect manner. The man who is filled with his message will not fail to im-press his audience. They should also re-member that there was a real miniterial office, and a real Gospel, and therefore there should be no indecision in the proclamation of the message. As to details in motive in preaching, they had need to take care of an apparent objectlessness. Their hearers should not go away saying "Cui bono" "What is the use of it? assuming all that to be true, what comes of it?" They said, well, go had, the Punter metives at footh back to the Puriten motives set forth so vividly; they should not preach over the people, they should not preach at the people, they should not preach before the people; they should proach to the people, and if they did so they would be safe from one of the dangers to which they were always exposed when they were preaching objectless-viz., making too long sermone, (Applauso.i

Rev. Dr. Watts, Belfast, said he did not know a more important position than to stand up as ambassador for Christ, but if s men do not understand the economy of salvation, it is impossible for him to preach it. He belived that exegesis should be taught with systematic theology. He was sorry that expository lecturing was passed from the preacher's regular programme. He had no sympathy regular programme. He flad no sympathy with fact preaching apart from dogma. It is not the more repetition of the parrot cry "Come to Jesus" that will instruct a man how he is to find entrance to the bosom of his Father. The question "Who is Jesus?" cannot be answered without entoring upon the department of systematic theology. Procedure entores the contract of th atic theology. Preaching embraces an exposition of the Scriptural teaching about the ruin of the race and the salvation pro-vided in Christ, and the man who did not in the pulpit explain both did not discharge

in the pulpit explain both and not decently his duty.

Dr. Willis, late of Toronto, believed the pulpit power is weak compared with former periods of the history of the Church. He believed a liturgy would be a help to the mass of their preachers.

Professor Millican. Abardeen, said they

Professor Milligan, Aberdeen, said they give their students and preachers, as large a measure of freedom in reference to the Confession of Faith or systematic theology as is consistent with the holding the great doctrines the Church is constituted to pro-claim. He expressed his objection to sign the Confession with all its minute definitions in terms which called forth express'ons of disapproval from different parts of the Council.

Dr. M'Cosh, Princeton, said he wished to tell them what they were doing in America in their colleges for leading men on to the work of the ministry. In nearly every one of them religious instruction was given to the students, and they were all required to attend to it. They gave nothing sectarian. In his college which was not under the General Assembly, they had a large number of Episcopalians, Metodists, and Baptists, but in regard to every one of them they insisted on religious instruction, and by the they mass. Biblical instruand by that they meant Biblical instruc-tion. They did not teach them systematic theology; that they left to their future course; but they introduced them to the Word of God. The students, he mentioned, were now holding prayer meetings among themselves, upwards 250 of them regularly attending two, three, and four auch meetings in a week, and there was not a stude t entered the college with which he was connected but was waited upon, not only by his professor, but by his fellow-students to attend the prayer meeting, and it was out of these preceded the great body of the ministers all over America. Biblical instruction, he remarked, should be given to students who attend the college. Since he went to America there had been a great change in the taste for preaching What was the cause of the change in taste for the kind of peaching? The men who had gone over there from this country had carried with them Biblical preaching, and that was the secret of their success; the desire of the people being to have preachers who would preach the Word of God in simplicity and in power. Those again, who were most popular were not ashamed of using the old phrases of the Paritaus, and they were not ashamed to divide their sermons into heads—(applause) for the people remembered it all the more and in New York, and all over America. that would soon be the style of preaching, and he thought it an auspicious circumstance that American brothren were learn-

ing to preach like this. (Applause.)
Rev. Dr. Begg, Edinburgh, in opposition to Dr. Willis, said they a'd not want a liturgy. The old stool of Jenny Geddes was still in the antiquarian museum, and could knock down a dean as well as ever. (Laughter and applause.) Liturgies were often hindrances rather than helps, and encouraged indelence on the part of the minister, and frigidity on the part of the people. As to confessions, when they had a new Westminister Assembly they might talk of a new confession. He concluded by moving a resolution expressive of the about the appropriate of the about the thankfulness at the prominence given to the preaching of the Word in Presbyterian Churches, which the Council regards as the true foundation of Christian devotion

and devotedness.
Dr. Andrew Thomson, Edinburgh, sec onded the motion, which was adopted. The sederant then terminated.

AFTERNOON SEDERUNT,

At half-past two the sittings were resumed—Dr. W. Ormiston, New York, presiding, the subject for discussion boing. The eldership, its theory and practice."

Professor Lee, Glasgow, read the first paper. The Church, he said, to which he belonged was only one section of the

Presbyterian Church of this country; but have been brought into the Church of with regard to that Church alone, he found by the last returns in 1872 that upwards of 6,000 persons then held the office of elder, all of them fulfilling in their respeolive parishes the important duties connected with the local kirk sessions of which they were constituent members, and many of them likewise giving the benefit of their counsel in the deliberations of the uperior Church courts. These 6,000 were taken from all classes of the community, peerand pousants, morehants, is wyers, the landed gentry, tradesinen, and landowners being alike found acting together in the same sussion. He proposed to consider the eldership in the light of its actual position and functions as a formally recognised and existing institution. In estimating the advantages accruing from the institution known as the ruling eldership, the the first point to be accortained was as to the true nature of the position and func-tions of ruling olders. Dr. Lee went on to notice the two loading theories of the office one of which was that Dr. Moodie Stuart and functions of the eldership—the one and the kirk-session of Free St. Luke's inwhich regarded the older as a minister which regarded the later as a ministerial qualifications, and that which was called the lay theory, which coufined the duties of the eldership to such as might be performed by men of education chosen from among the people. He then spoke of one prominent advantage secured y such an institution as that to which he ad referred. It introduced into the had referred. It introduced into the Church on an intelligible basis, and in a practicable form, a representation of the great body of the public. In that respect the Presbyterian Churches were distinctive from all other Churches. The nearest apfrom all other Churches. The nearest approach in the Church of England to the Presbyterian ruling elder was to be found in the churchwarden, and he was a most inadequate representative se compared with the eldership. It had been said that a distinction between the laity and the clergy had always been regarded in Prosby terian Churches as Popish and anti-Ohris But it was not only Presbyterians who had objected to the peculiar view that was represented in the distinction between the laity and clergy. In proof of this he referred to a work of great authority, written by a man who had no sympathies with Presbyterians—he meant Professor Light foot's Commentary—where, in the well-known essay on the Obristian ministry, he stated that under the Christian system all o'ass consecrated. (Applause.)
Dr. Moore, of Columbus, Ohio, read the next paper. He began by noticing the Scripture! passages referring to the duties of the aldership contention that he will

of the eldership, contending that the whole eldership was at first a pastorate; and that if some of the elders did not teach, it was simply because they deemed it expedient. Passing next to the eldership in the Reformed Church, Dr. Moore noticed the practice in the leading Reformed Churches, and concluded his historical review by drawing the conclusion that the history of Presbyterian Churchs, as well as a review of Scripture passages bearing on the subject, showed that the older was a pastor and teacher, if qualified by suitable gifts, as well as a tuler in the Church. These functions belonged to his office, but the exercise of them was a question of expediency, determined by the gifts of the elder by the directions of the session. question had been raised in the United States whether an elder could be Moderator of the Synod, and the chief objection was the requirement that the Moderator was required to open the next meeting with a sermon; but if ruling elders ight be also teachers of the Word, that difficulty would disappear, and it became a question of expediency. Undoubtedly an question of expediency. Undoubtedly an elder might preach in his own church, and when one was chosen for an elder it was for the eldership to decide with what of all the gifts of the episcopacy the Spirit endowed him. The call or necessity for lay preaching in our day might thus be met in strict accordance with their polity by calling into the eldership men who were of approved character, and who were apt to teach. Dr. Moore concluded by noticing the practice as to the term of service in the function of ruling, pointing out that for many years it had been the practice in the Reformed Churches to elect suling elders for one or two years, while Congregationalists had been in the habit of electing elders or dea-

eens for life. Professor David R. Kerr, D.D., Pitts-burg, read a paper prepared by Dr. Harper, of Newburg. He said, why not have a of Newburg. He said, why not have a course of theological training for the elders? He thought some means to provide train ing for their elders might be provided in connection with their theological colleges. Dr. Kerr, having concluded the paper, went on to say that Congregationalism was creoping into the congregations of all their denominations, and what they needed was a stiffening rather than a slackening of their faith. He hoped the tene of that Council would be such as to let all the world know they were Presbyterians. hoped no sentiment would go forth from that hall that would appear as if they were willing to lower their flag. Let it rather be

willing to lower their lag. Letterather be lifted higher. (Applause.)

Mr. Williams, Pennsylvania, said ho wished to give a statement of what the elders in his district actually did in the work of the eldership. The elders with whom he was associated had come to consider themselves rather as a sort of Church council than a Church court, meeting monthly or semi-monthly, and discussing everything connected with the Church In that council all the ministers felt themselves at liberty to make such suggestions as might occur to them in reference to matters connected either with the spiritual or temporal affairs of the Church. The wants of the membership were considered in that council, the situation of those who were sick was considered, as well as the situation of all those who came within the bounds of the congregation. The question of what was to be done in each case that came up was considered at these meetings, and a

course of action agreed upon.
Professor Simpson, Edinburgh, said
Presbyterianism lays hold of all the living power in its membership, and gets it to do the work of its common Lord and Master. One of the grand powers of the Presbyterian Church is that after times of refreshing it has it in its power to lay hold of those who

Christ, and to set them up in various ways to advance God's work. Elders should be men of blameless character, and without rabuke from that world which lies without. and whose function it is theirs to gather in. (Applause.)

Pastor Dusch, Reformed Church, Bohemia, claimed to be representative of the oldest Presbyterian Church in the world, and he said in their Church they had always had elders, and, more than that, female elders, (Laughter and applause.)
Rev. Dr. Adam, New York; Rev. W. G. Sprott, North Berwick, each said a few

words on the subject; and Dr. Andrew Thompson, Edinburgh said there never was a time when the ciwas more important the
was necessary that that
'ouncil should put its imprimatur on the cuce, and commend it more and more to the Church. (Applause.)

Dr. Blaikie made some announcements, vited the Council to join them in observing the Lord's Suppor at half-past twelve o'clock on Saturday.

Dr. I'hin said he was not to be under-

stood as expressing approval of this com-munication. The matter should have gone before the Business Committee. He had certain old-fashioned views regarding the the dispensation of the Lord's Supper which prevented him from joining on Sainrday.

Rev. Dr. Begg expressed similar views. A discussion having ensued on this ques-

tion,
The Chairman said it was to be understood that nobody was to be committed by this observance of the Lord's Supper except those who attended.

The consideration of the question of the eldership was then resumed

Dr. Fraser, London, said he had two points which had been brought before his synod to bring under the notice of the Council for the purpose of eliciting information. The first point was-"That inasmuch as inconvenience may arise from the maintenance of an absolute rule that no session can meet unless a teaching elder be present and occupy the chair, it is a fair and reasonable question whether this rule ought not to be relaxed under certain conditions, so that a session might sometimes meet for ordinary business in the unavoidable absouce of the teaching elder or minis. ter, one of the ruling eldors being chosen Moderator pro tempore. It is suggested that this permission should be accompanied by such provisions as these:—(1) That such meetings of session should be convened by the minister's authority; and (2) that a question touching the conduct of public worship or the doctrine publicly taught should be considered in his absence." The next point 785-" That the question having been raised whether ruling clders,

good cause why they may not be invited to do so." He asked for information.

Rev. W. G. Sprott he o moved—"That a committee be appointed to bring up a report to next meeting of the Council upon the doctrines and practices of the Churches represented in the Council as to eldership. Principal Snodgrass seconded the resolu-

who are members of Presbytery, may or should lay on hands in the crimation of

ministers, the committee do not see any

Dr. Phin moved a direct negative, and said the report of such a committee might prevent want of harmony at a future meeting of the Council. Dr. Blakke did not there was any great need for the motion and expressed a hope that it would not be pressed. Dr. Begg expressed similar views. Dr. Wilson, Limerick, thought that at the present stage, and when there was such a small number present, it would be unsatisfactory to proceed to a vote. Mr. Sprott withdrow his amendment, and the Council adjourned.

(To be continued.)

Presbytery of Kingston.

An adjourned meeting of this Presbytery was held in Chalmers' Church, Kingston, on the 26th day of July. The Rev. Walter Coulthard's resignation of the pastoral charge of the congregation of Gananoque was accepted, to take effect, on the 5th of August. Professor Mowat was appointed r nrotem, of the session of que. A committee was anotated to draft a suitable minute in relation to Mr. Coulthard. It was with much regret that this resignation was accepted, for Mr. Coulthard was held in high esteem by him co-Presbyters. The disposal of the application from the congregation of Gananoque to sell their glebe farm, was postponed to the next meeting, to allow the parties con-corned to take more definite action thereanent. Mr. Finlay McCuaig's induction into the pastoral charge of the congrega-tion of Chalmers' Church, Kingston, took place on the evening of the day of the Presbytery's meeting. The attendance of Presbytery's meeting. The attendance of people was large and encouraging. Pro-tessor Mowat preached and presided. Mr. Coulthard andressed the minister, and Mr. Wilson the people. Mr. McCuaig has entered on his new charge under very auspicions circumstances. After the public meeting the managers paid him the first meeting the managers paid init the area instalment of his salary. A social meeting to welcome him was held on the following evening. The congregation feel greatly indebted to Professor Mowat for his kindly interest and valuable services during the term of the vacancy. In this Presbytory we have had our share of the common experience—ne coming and another going.—Thomas S. Chambers, Presbytery Clerk.

HE that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.—Dr. Whichcote.

PRESENTERIAN COLLEGE, MONTREAL. Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, LL.D., will receive prompt attention during his absence in Britain from the person in charge of his office.

Choice Literature.

[Jovinian : or the Early Days of Papal mo.

CHAPTIE L.- CH. TWO PONTIFIES.

The glorious sun rose in undimmed ane gioriods sun rose in undimined splender on a morning in the early part of the fourth century over everlasting Rome, his rays gluncing on countless temples, statues, columns, and towers, on long lines of aqueducts and other public edifices, and proud managing of the particles. proud mansions of the patricians which covered the slopes and crowned the summite other seven hills. The populace were already astir, bent on keeping heliday, for a grand festival was about to be held in henor of Jupiter Optimus Maximus and his two associate divinities June and Minerva. The flaviens, with their assistants, and the vestal virgius, sided by many fair patrician matrons and maidens eager to show their piety and to gain the favor of the gods, had been labouring all night in decorating the temples; and already the porticees and the interior columns appeared aderned with wreaths and festoons of green leaves and gay flowers; while wax tapers in silver candlesticks, on countless shrines, had been prepared for lighting at the appointed moment. At the entrance of each temple, e' ler fixed in the wall or standing on a tripod, was an acquiminarium, a silver or gold, freshly filled to the brim with hely water, with which salt had been united; a minor flamen in white robes, with brush in hand, standing ready to sprinkle any who might desire the purging process. Others of their fratornity were busy in hanging up in the temples of Assulapius votive offerings—in the shape of arms, legs, and other parts of the human body, representing the limbs of his worshippers, which by his powerful instrumentality had been restored to health. Bands of musi-cians with a variety of instruments, and dancers in scanty dresses, were moving about singing and playing, and exhibiting their terpsicherean before the temples and minor shrines erected at the corners of the principal highways. The tronts of the principal highways. The tronts of the shrines were, like the temples, adorned with wreaths of flowers; while tapers, in horn lanterns, burned before them. Swarms also of mendicant priests, habited in coarse robes, with shaven crowns, and huge sacks on their backs, were parading the streets, going from house to house begging for doles and holding up small images of the gods to be adored by the ignorant populace; they never failing to bestow their heaviest maledictions on those who refused them alms, cursing them as Christian atheists.

was yet early when two persons, quit ting the Curia Hostilia at the foot of the Occlian Hill, took their way past the mag-nificent Flavian Ampitheatre towards the Sacra Via. Their costume was alike, and consisted of a fine toga, with a deep purple border, and on the head an apex—a conical cap surmounted by a spike of olive wood—which showed them to belong to the Holy College of the Pontiffs. The dress of the elder of the two had, in addition, stripes of purple marking his superior rank. To prevent their togas from being soiled by the dust on the road, they had drawn them up under their right shoulders, so as to allow the skirts to hang gracefully over their left arms, exhibiting the richly-embroidered thongs which sethe richiy-embroidered thougs which se-oured their sandals. They passed onward with a dignified and haughty air. Both were fine-looking men. The eldest, and evidently the chief, as his dress betokened, possessed a handsome countenance; his firm-set mouth, high brow, and keen piercing eyes, showed determination and aucteness of intellect, though at the same time the expression was rather repulsive than pleasing. His companion's features were less handsome, and it might have been seen at a glance that he was fond of the good things of life.

They had nearly reached the colossal statue of Noro—now wearing the head of Appollo, planted on it by Vespasian instead of that of the tyrant—which towered almost as high as the lotty walls of the ambility of the ambility of the second phitheatre. After having hitherto kept silence, absorbed in his own thoughts, the

elder Pontiff addressed the younger.
"We shall triumph still, Gaius, though, by the Immortals, these Christians have made fearful progress of late. They swarm in this city, and even, as I hear, throughout every part of the world; for since the time when the Emperor Diocletian wisely resolved to put them down, by destroying the places where they met to worship, praventing their secret assemblies, and burning their books, they have once more risen in an audacious manner, and walk about with all the airs of freedmen. I hope ere long to see the arena of the amphitheatre again filled with the atheists, struggling against the wild beasts let in on them, to tear them limb from limb. I well remember many such a scene. The populace delight in it even more than in the games of Carinus, the magnificent displays of the Naumachia, or even than in the combats of a thousand gladiators. The exhibition we have prepared for to day will do much, I suspect, to win back the fickle multitude to the worship of the gods. The ignorant naturally delight in gorgoous shows and spectacles of all sorts, incapable as they are of comprehending the refinements of philosophy, and when they benefit by the flesh of the victims distributed among them, they will, depend on it, be strong advocates for the continuance of sacrifices to the gods."
"I hope, Coous, that we shall succeed,

but in truth these Christians have hitherto shown a wonderful amount of obstinacy, not only in adhering to their mysteries, but in propagating them in all directions. I cannot understand their faith—without even a visible representation of a God befor which to bow down, or a single object for the eye to fix on," observed the younger pontiff. "I know, however, something pontiff. "I know, however, comething about their belief; but even were I not a pontiff I should object to it. In addition to the hatred they display towards the ancient religion, they rould deprive us poor mortals of all the pleasures of life. They rail against rich viands and generous wines, and, by Bacchus, were they to have their way, the gods and, what is of more consequence, we their priests. would no longer be supwe their priests, would no longer be sup-ported, and these our magnificent temples

would fall to decay. Still, I confess that, would they consent to worship publicly before the shrines of the gods, they might, as fore the shrines of the gods, they hingh, as far as I am concerned, practise their ritue in secret, and attend, as they are wont to do, to the sick and autforing. I have less hatred for them than contempt."

"For my part, I hate them with an undying hatred, if it is of the accursed Naza-

renes you speak, Gains," said Coons, gnashing his teeth.

gnashing his teeth.

"You speak, Occus, of the Nazarenes with less than your usual philosophical calmness," observed the younger pontiff.

"I have cause to do so; one of the vile wrotches dared to cross my path and rob me of a jewel I valued more than life itexclaimed the elder pontiff, his eye diashing and his lips quivering with rage.
"While yet the hot blood of youth coursed through my voins, I met the beautiful Euthrough my veins, I met the beautiful Eugenia, daughter of the patrician Gentiauus, at an exhibition of the Naumachia. To see her once was to love, to adore her; in grace and beauty she surpassed Venus herself; in majesty of form she was June's rival; while on her brow sate the calm dignity of Minerva. I soon obtained an introduction to Gentianus; and though I introduction to Gentianus; and though I found him somewhat reserved, I had reason to believe that he was not unfavorable to my suit. Eugenia, aware of the admiration she had excited, received me kindly, and I did everything I could to gain her good graces. Matters were progressing favorably, when I perceived a change in her and her father. I was admitted as before, but her manner became cold and distant, and Gentianus no longer looked on me with a favorable eye. I discovered, as I believed, the cause. A rival had appeared, Severus by name, a stranger in Rome; not in good looks, in figure, or mauners to be be compare! to me. I watched Severus with a jealous eye, and employed spies to track his footsteps. I learnt that he attoudod the sacred meetings of the Nazarenes He had, in truth, a soft and silvery tongue, and by his art and eloquence had won over and by his act and stoquence has won ver Eugenia and Gentianus to his accursed faith. Still, knowing that wealth is all-potent in Rome as elsewhere, I resolved to demand the hand of Eugenia of her father. He neither refused nor accepted my offer but, instead, endeavored to explain to me the dostrines of the new faith. Astonished, I bluntly asked whether he had himself adopted them. 'I have,' he replied, 'and as a Christian I could not allow my daughter to wed an idolater! for so he dared to call me. I dissembled my anger, while he continued speaking, decrying the immortal gods, and endeavoring to induce me to adopt the tenets of his religion. It might have been, at that time, that Severus was not, as I had supposed, affianced to Eugenia; but ere long they were betrothed, and she ultimately became his wife. Still, I could not abandon all hope of winning her -a dagger might end her husband's lifeand while brooding over my disappoint ment, and seeking for some means of gratifying my love and revenge, the edict of Diocletian against the Christians was promulgated. Numbers of the fanatics were seized, and once more the Flavian Amphitheatre witnessed their tortures and deathsome compelled to do battle with trained gladiators, others, naked and unarmed, to strug gle with ferocious lions. The time for which I had longed had arrived. I fully expected to get he hated Severus and his fatherin-law, Geatianus, into my power, resolving not to rest till I had given the former over to the wild beasts, and compelled the old man to renounce his creed, and consent to his daughter becoming my bride. Believing that their capture was certain, I went off with a band of faithful followers, and surrounded their house; but when, break open the door, what was my rage to discover that my intended prey had fled. I sent emissaries, under various disguises, to every part of the city to search for them;

towards the entrance of those numerous gallaries hewn in the sand-rock far down beneath the surface of the earth. Not to be defeated, I ordered a trusty band to search for the fugitives in those subterranean regions, but having no wish to descend to Avernus before my time, I remained outeide. My people were some time away; they came back at length, dragging four or five trembling wretches of the meaner sort, while their swords were dripping with the blood of several others they had slain. Whether or not the chief quarry had escaped, I was left in doubt as they brought no token to prove who were those who had fallen, and they vowed that they would not return to ann the risk of losing their

I ascertained, however, that scarcely an

hour before I visited their house, they had

left it, and made their way out of the city

way, and perishing miserably amid the labyrinthine passages of that underground region. The shades of evening compelled me at last to return to the city with the wretched prisoners who had been captured, and I registered a vow at the shrine of Bellona that I would wreak my vengeance on the head of Gentianus and Severus should I ever get them into my power. In vain, however, did I seek for Eugenia and her father; they had either made their escape from the neighborhood of Rome, or had carefully concealed themselves undeground. I had good reason, however, ere long to know that the latter was the case. I have since in vain searched for them; concealed by their fellow-religionists, they have eluded my vigilance. That abominable edict which our politic emperor issued at Milan, allow-

ing the Christians to enjoy their religion in peace, made me abandon all expectation of being able to wreak my vengeance on the head of Severus by open means, though I still cherished the hope that he would come forth from his hiding place, when the assassin's dagger would quickly have finished his career, and give me my be-loved Eugenia. Still, I have reason to be-lieve that they are in existence, and that

Gentianus, knowing that I am not likely to break my vow, is afraid to issue from his concealment; notwithstanding that on the revocation of the edicts by Maxentius the Nazarenes have generally ventured forth from their hiding-places. They have, indeed, since then, in vast numbers, ap-

peared in public, openly declaring their oreed; and diligently endeavouring to obtain procelytes from all classes, thus daringly showing their hatred and contempt of the gods whose priests we are. It is high time, indeed, since the emperors no longer care

to preserve the ancient faith, that we should be up and doing; and if we cannot employ open means, should by craft and subtlety put a stop to the premeious system. What say you, Gains?"

tem. What say you, Gaius?"
"I can fully enter into your feelings,"
observed (taius. "I mys-it have been
crossed more than once by these Nazarenes; although, were it not that our order is in some peril, I confers that I have felt no great actipathy to the in. Indeed, some years ago my only six r Livia became indoctrinated with their opinions, and married one of them. He was seized, and died, with many hundreds more, in yonder arena; but she escaped and disappeared for some years from sight. I again at length met her, reduced to great distress, supported, I believe by her co-redistribus, supported, 1 believe the word they that they could only afford her the common necessaries of life. She was a sweet and gentle creature, and, though I condemned her heresy, I had not the heart to leave her to perich. You will say, Coous, that I should have been more stocial, but I had a motive which will excuse me in your sight. She had an only child, a handsome boy, the young Jovinian, who reminded me of her in the days of her youth and beauty. Once, too, I should have said, she tended me when I was sick, and might have died, in spite of all the offeringe my friends made to Escalarius, and the skill friends made to Esculapius, and the skill of the Physicians who attended me, had it not been for her watchful care. Gratitude induced me to visit her; I procured the best assistance medical skill could afford; but whether it was counteracted by the visits of her Nazarene friends I know not, so the gods willed it, she gradually sank. Her only thoughts seemed to be about the welfare of her boy, and in spite of all the offers I made to give him a college education besitting his patrician rank—for his father was of our order as well as his mother and to waten over his advancement in life, she would not yield him to me, but preferred rather to confide him to the care of a miscrable poverty-stricken relative, who was the means originally of her perversion from the ancient fath. Visiting her one day, I found her boy with her. She was evidently much worse. In vain I endeavely much worse, the process of the process of the process. ored to console her; she breathed her last shortly afterwards. It was truly piteous to hear the child calling on her to speak to him. At length, discovering the truth, he sank fainting over her inanimate body. I took him in my arms, and, in spite of his struggles, hore him away, intending to send the Libertinarii to arrange for poor Livia's funeral. Wrapping him in a lacerna, and shrouding his head in the hood to stifle his cries. I committed him to the slaves in attendance outside, who carried him off to our college, where he could be well looked after. As they bere him along the narrow streets several persons, who were, I suspect, Nazarenes, looked out from the overhanging balconies to watch us. My object was to prevent my relative Amulius from discovering what had become of the boy. I had little doubt that I should reconcile him to the change, and teach him to wor-ship the gods of his fathers. I have had, I must own, more difficulty than I had ex pected. He was continually talking of his mother, but not with the sorrow I should have anticipated, as he seemed satisfied that she was in the realms of bliss, a glorious place in which she had taught him to be lieve, while he offered petitions to some unknown being to help and support him, and to keep him faithful to the creed with which she had indoctrinated his young mind. It seemed surprising that at so early an age he should be so determined in his belief He, indeed, as I understood him, prayed continually to an Almighty God, to whom he could approach boidly by the interces-sion of One he called Jesus, without the intervention of demigod or priest. I gained more knowledge of the extraordinary faith of the Nazarenes from the young boy than I had hitherto possessed. It seems won-derfully simple. They believe that one Almighty God rules the universe; that man was placed on the earth free to accept or reject this mighty God, but bound to obedience; that being disobedient, he and all his descendants had become prone to sin, but yet this Almighty Being, loving mon, sent One, a portion of Himself, down on earth, born of a woman; who, offering Himself as a sacrifice for their sins, was put to death on the accursed Oross, thus satisfying the Almighty's justice, the guiltless One being punished instead of the less One being punished instead of the guilty. Thus all who believe on Him are ered free from sin and reconciled to the great Boing whom, by their sins, they have offended. Can you understand this

doctrine, Cocus?" "Not in the slightest degree," answered the pontiff, who had been paying but little attention to what his companion was saying, his mind being engaged on projects for the maintenance of his order, which he had good reason to fear was in danger. 'It is to me incomprehensible."

"So, by Bacchus, it is to me, though I understand pretty clearly the principles of the system, observed Galus. "What I greatly object to in it is, that these Nazarenes seem to require no priests nor sacrifices, and worship without any forms or ceremonies, as they declare that this Jesus is their sole priest, and that He is at the right hand of their great God, pleading His own sacrifice, whereby all their sine purged away. I have done my utmost, I should say, as in duty bound, to drive such notions out of the mind of my nephew. I forgot to mention that after I had made such arrangements for the funeral of my sister as became her rank, when the Libertigarii arrived with the slaves to wash and annoint the body, and to place a coin on its mouth to pay the ferryman in Hades, and to plant a branch of cypress at the door of the house in which she died, it was found that the Mazarenes had removed it, in order to inter it according to their own rites, some way without the city, instead of allowing it to be carried, as I should have wished, on a handseme prætrum, follewed by mourn-ers and bands of music, to the bustum, there to be consumed on the funeral pyre.

"It matters little what became of the poor dame; she must have been a weak ereature," observed Cosus, in a supercilious tone, re-arranging the folds of his toga, and walking on.

(To be continued.)

PRESBYTERIAN PAPERS.

No. 1.

OHRISTIAN LIDE AND WORK.

At the late General Assembly of the Prosbyterian Church, in Halifax, Rev. D. Morrison, M.A., Pastor of Knox's Church, Owen Sound, presented the report on Christian Life and Work. We print a summary of the Report and the debate on the occasion, as the subject is one of vital importance.

STATE OF RELIGION. Rev. Mr. Morrison, of Owen Sound, read the report of the Committee on the state

of Religion from which the following par-ticulars are obtained:—Of the congrega-tions of the Church 865 had reported to their several Presbyteries, and every Pros-bytery except those of Newfoundland and Manitoba had had the subject of religion under their consideration. The reports generally were of a obsering kind, more so perhaps than in any previous year during the history of Presbyterianism in this coun-try. The following is the order in which the Synods stand in point of excellence in sendingup reports:—1. Hamilton and Lon-don; 2. Maritime Provinces; 3. Kingston and Toronto; 4. Montreal and Ottawa. Of the Presbyteries Huron stands first in this respect in the Synod of Hamilton and London; Picton in that of the Maritime Provinces; Lindsay first in the Synod of Kingston and Toronto-first in the whole Church; and Brockville, first in the Synod of Montreal and Ottawa. The total number added to the Communion roll during the year, so far as reported, is 11,195; removals, 5,427, leaving an increase of 5,768. The total number now on the roll is 93, 788. Though this is a large number the Committee refer to the fact that some 100,000 adult persons are nominally within the bounds of the Church without hav ing made a confession of their faith, and recommend ministers to exercise a friendly care over young men just growing into manhood. This care should take the form of personal and private conversation with them, instead of lectures in the family circles especially directed to this class. regard to family worship, the Committee states that the Synod of Montreal and Ottawa reports that about one-half of the families within the bounds observe it. In other Synods it is pretty generally observed. One or two congregations in the Presbytery of Lindsay report that family worship is universal. Generally the Committee be-lieve that it is largely neglected, and they urge the necessity of finding out those families in which it is not observed, and of calling the attention of such to the importance of attending to the duty. Prayer meetings were very generally held, and in addition to congregational prayer-meetings, district prayer-meetings had been held in many cases with great good. Complaints were very generally made by ministers that so few elders would take an active part in the work of the Church at prayer-meetings, death-beds, and so on. The Committee was of opinion that this arose, not from unwillingness or inability on the part of elders to engage in such exercises, but from the fact that the people were not trained to exercise gifts in that direction. They re-commend that ministers lay themselves out to train such as were likely to be useful in the Church. A considerable portion of the report is devoted to the subject of evangelists' work. About thirty congregations had been the scenes of great religious awak-ening. A large amount of good had been accomplished. The report speaks in cheer-ing terms of the Sabbath School work of the year, remarking that nearly all children that were capable of availing themselves of Sabbath School instruction do so during the whole or part of the year. The number of teachers reported during 1876 was 7,000, the number of pupils 79,204, of whom 17,099 were in the Bible classes. This year the numbers were considerably in advance of those above given. The report refers to the unsystematic and fragmentary character of the teaching in some cases, and to the fact that the Shorter Catechism is not used in many schools. The Committee urge the necessity of having teachers who were well grounded in the fundamental doctrines of Presbyterianism. They also advise the publication of a letter by the Moderator to be read in all the congregations calling special attention to the recommendations of the report. Mr. Morrison said: I have to regret that the report is so defective, and in some respects so crude, the materials only reaching me piece-meal a little before I left, and even on my way, and since I arrived. It is hard to put them together in the materials of the same and the same together in the same and the sa such a form as one would like to put them for the reception of the General Assembly, and to make the very best use of them that might be. One circumstance which tells against the fulness and accuracy of the report is, that it is the product of so many pens. I think if Mr. Wardrope or myself had had to deal with the original sheets, instead of them having to pass through so many presbytery clerks and synod clerks and conveners of committees, that we would have been able to give you

A TRUER AND FULLER REPORT

of the state of religion in the Church. For, I need not tell you, with every desire to present the real facts, there is a constant tendency to divergence, and whon a report has to pass through several stages in its compilation as this has to do, it is clear that we can only claim something like an approximation of the real state of things. But even this, which is all that can be expected, may be of great value to the Church in the way of suggestion, and quickening the life of our people. Family worship and the kindred duty of dealing personally with the children with the view of bringing them to Christ is a subject which occupies a large space in these sheets, and I am sure that I speak not only the

the Sunday School teachers, but with deep concern. We cannot that our eyes to the concern. We cannot that our eyes to the fact that there is such a tendency—that the old custom of catechising on the Habbath evening is passing away, that blessed cus. tom that not only gave the child a light, but n memory—not only instruction, but in. struction associated with a father's worth and a mother's love, which followed the child like ministering angels through life, and speaks to him when they can speak no more. A story lately went the round of the papers to the effect that a man and his lit. tle daughter went out to walk on a bright summer day, and after walking a mile the man lay down to rest beneath a tree while the little girl went round gathering flowers. There was a very dangerous precipiec near by of which the man knew nothing, and the child tempted by the wild flowers she saw on the rocks, was tempted to her destruction. He awake by-and-hy and soon learned the sad fact, and began to pour forth unavailing regrets. And how many parents now slumbering will yet rise to everlasting shame and pour forth unavailing regrets in that world where no Sabbath instruction can be given. is one fact on this head, a very awful fact, which I am sure every one mut have noted with some concern, and that is the fact that a large proportion of our people of mature years have never taken Chris-tian ground, are living unpledged to that new life to which we are colled. three thousand out of three hundred thous. and have done so, and making allowances for 100,000 under the age of eighteen years we are forced to come to the conclusion that we have about 100,000 of our people trained in our Sunday Schools, preached to in our churches, visited by our ministers, and vot standing at a distance from God and his holy ordinances. This is a fact that meets us everywhere, in every street, in every congregation, in town and country, in high life and low. One minister tells us that of about 400 he had married, not more than forty of these had

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ENTERED INTO COMMUNION

with the Church. Think of the prospect of such families, and the prospect of a country where such an evil provails. It is said that Xerxes when he saw his magnificent army crossing the Hel-lespont to invade Greece, the elephants and war chariots, and the glittering banners and ships by thousands—he shed tears; and when asked by one why he shed tears, said, "B cause in less than 100 years all these will be gone." Standing on a loftier eminence, and moved with a more aw ful prospect, have we not reason to shed tears over the thousands to it are rushing on to destruction like the war horse to the battle. But our position is not simply one of commiseration, but of help. ministers of the Lord Jesus, with a gospel of infinite love in our hands, and resources of infinite power at our back, the aids and influences of the Holy Ghost who is able to do for us exceeding abundantly far above what we can ask or think, and in view of his promises who would not say, "Come Holy Spirit, come! Awake O north wind and come they say!" and come thou south." I would like to say a word about these

CONGREGATIONAL PRAYER MEETINGS observed which are so generally observed through all the churches, and especially about that almost universal wall that has been raised in regard to the small share taken in these meetings by many of the elders. There can be no doubt that there is a great lack of properly qualified persons for conducting such mostings, but instead of weeping and wailing over this want, we should set ourselves as ministers to meet the want by teaching and training such of our people as are likely to be useful. What is to hinder me from saying to my young communicants when admitted to the Church, when dealing with them in private: Now you are going to be members of the Church of Christ and you will be expeoted to take a share in carrying forward the work of the Church. If you can sing, lead in prayer, visit a sick man, teach a class in the Sabbath School, you will hold yourself in readiness for that which you can do best. And I am very sure if we resolutely set ourselves to the work of teach ing and training and organization, we shall not hear much about the want of suitable persons to take part in such meetings. I think there is a great deal of latent talent and piety in the eldership, a great deal of power looked up which might be turned to the best account, and which were turned to account would make the wheels of God's chariot move on, and the heart of many a minister rejoice, whose hands thang down, whose knees are fooble, and whose feet are ready to turn out of the way. These elders are all occlesiastics, all way. These elders are all ecclesiastics, all ordained men, and they are not to neglect the gift that was committed to them by the laying on of the hands of the Presbytery. I must not sit down without referring once more to that

GREAT EVANGELISTIC WORK

which has been the subject of so much consideration in the inferior courts. This work may be considered a new thing in relation to Presbyterianism, a new wheel in its organization, just as the Sunday School was a new thing some fifty years ago; and seeing that it is very likely that an order of men called Evangelists may grow out of it, it is all the more necessary that the Church wake up to the importance of this work. There are two views prevailing in the country, in regard to these evangelistic services, to be avoided: one is that such services in every form should be discountenanced; and the other is that these services in every form should be re-ceived and hailed with gladness. It seems to me that if any office is too guided and guarded and regulated, it is the office of the evangelist, for if every one that calls himself an evangelist is to be made well-come, if Sunday Schools are to be thrown onen to there multitudes. and I am sure that I speak not only the mind of the Committee, but of every one in this house, when I say it should. It will be a dark day for Canada when the Church gives an uncertain sound on this subject, or suffers it to go into abeyance, and I am sure no one has listened to what the report says on the subject of

PARENTAL RESPONSIBILITY

and the tendency there is to remit the duty of instructing children in divine things to

THE EMOTIONAL TYPE.

You can build religion chiefly on man's emotional nature or his asthetic nature or his moral buture or his intellectual nature, and his religion will take its color and character accordingly; but the poorest of all these is the emotional—that which expends itself in froth and gush. I think it can be demonstrated that the only religiou that will stand, that will lift the whole man up, that will minister to his deepest wants, and bring forth the richest fruits, is the religion that is built upon his intellectual conrictions; and honce our Church, which Principal Caven says is a dogmatic Church, has always been careful to indostrinate her people and give them an intelligent view of hore grand truths which through faith are able to make them wise unto salva-

I think then that it would be a mistake to welcome every stranger to our pulpits' that calls himself an evangelist. I think that if that office is to be revived, it must be carefully guarded. On the other hand, it would be a great error to frown nand, it would be a great error to frown spon all those evangelistic services and to discountenance them in every form. I think of the lethargy which comes from an envarying routine, the saplessness of sermons spoken by the same lips for long pars, now in the experience of many a study churchgoor

THE GRANDEST TRUTHS ARE MEANINGLESS and the richest promises are lost sight of ind the renest promises are lost sight of is the commonest verbiage, how the salt ill lose its savour in such cases. I ro-member an aged man that is now long dead—a character he was—and a very stead—a tendant upon divine service he sis, but as soon as the sermon commenc-dhe gave himself up to sleep, that is if he preacher was his own minister, but if Was fome other, he was all awake. His minister knew this vory well, and one by he asked Archy the reason, "O," says treby, "when you preach, sir, I knew it sall right, but I am not sure of strangers." w it seems to me evangelistic services rell regulated and carried on under the diedion of the prosbytery, are eminently sited to meet this case. The earnest leading voice of minister after minister, ght after night, the presentation of the grat truths of the gospol in their simplest km, the grateful voice of psalms and hours and spiritual songs, the solemn lymus and spiritual songs, the solemn kwing down in prayer again and again is so many worshippers, and the knowledge that this one and that one has been used up to a new life and found poace in klieving, all this I say is fitted to be turned the hast account in gethering in present elieving, all this I say is fitted to be turned to be best account in gathering in precies souls and raising the spiritual life of the Church, and therefore I think that either the one view nor the other of these to be taken, but that more excellent way thich will secure to us the benefit of such wiese without their dangers.

The Rev. G. M. Grant, of Halifax, in wring the adoption of the report, commented upon its excellence, remarking that that liked to see in a report of this

sented upon its excellence, remarking that the liked to see in a report of this and was not simply so many facts ascerized and statistics gathered, but what the mmittee, who were supposed to have sen the subject thought, had to say that such facts or statistics, and he was the spoke not only his own mind but ipresent when he said that they were ser obligations to them not only for the port itself but these wise and good roundations. It was a report that should sussful to us as a church in dealing with useful to us as a church in dealing with still noted. There was

ONE VERY AWFUL FACT

thed to which should not be forgotten, it that was that probably there were to 100,000 of our people over eighteen by and one that called for something concerted action on the part of the Regations. He was sorry he was able to glance at some of the other than the wished committee would print their

REPORT IN ADVANCE,

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that members might have it in their that members might have it in their the in view of the debate he had die at the report from Mr. Morrison that the but had failed. He guarded it the are and would not let it go out his hands. The motion he had to pro-WAR AS follows:-

Beceive the report—thank the Com-Me—xpress thankfuness to God for many encouraging facts the report red, especially blessings vouchsafed to y Congregations during the year; and lifetence to the evils complained of, as the neglect of family worship by of our people, the small share of at taken in the work of the Church by yof the Elders, the prevalence of interact and other sine, and the great bers that have reached mature years, ledged to a Christian life,—the General mbly deplore the same and appoint, in their devotions to morrow morning the confession be made at the Throne savenly Grace, and that supplication adde for a time of refreshing from the mass of the Lord."

Principal McVicar, in seconding the en, said it was refreshing to hear such ort as that to which they had just lisa true report he believed of the land lot like some of those rose colored stions which dealt with only oneside question. If they had listened to Painful things that night they had issued to some most cheering. With i to the

LACK OF INTEREST

part of many of our people in divine

houses and lead captive silly and unstable scale." Two or three years ago a posson of this kind called on mr, preached here and there the ough the neighborhood, made good impressions, but before long he was carded of to the positentiary; and ache accord one not very long ago, who stopped long events in his ore nee. Then agon the treed to are recomber the street to be presented in the street of God, and their sermon filled with rich good them agond there would, he ventured to say, he no recomber a completion good mongries, and there would, he ven-tured to say, he no room for complaint on this recore. This was the best cure for re-lizions dyspepsin—this loathing at "words, words," Mon came every Sabbath to church weary with the world's cares, borne down with a seaso of guilt, and what they wanted was reality, a living man wanted was reality, a living man bringing truth to bear upon their souls froch from the fountain—one who has enaced the right to speak by his own grand discovery in the case of the right to speak by his own grand discovery in the realm of truth. Let such a one speak to the weary heart, in plain, simple language, and that heart will feel the power of divine things and return to the world propared to act a braver part amid the conflicts and confusion in which it has to mingle.

Rev. Geo. Smellie, Fergus, said, that in every sermon there should be a clear dis-tinction made between the two great classes-the converted and the unconvert.

classes—the converted and the unconverted. He thought the pulpit was losing its power because losing sight of a distinction nover lost sight of in its best days.

Rev. Mr. McTavish, Woodstock, said that he had followed the report all through with interest, and also the speeches of Mr. Grant and Dr. McVicar, as well as that of Mr. Smellie. He was sorry that more time could not be given to a subject of such great importance. He would like to notice some of those subjects at greater length than he could expect, particularly that of non profession—an evil so common in our Church. He differed from his friend, Mr. Smellie, in dealing with his

NON-PROFESSING PEOPLE

on this matter. Mr. Smellie had said that profession was a thing he never broached. He never said to any one, "you should now join the Church." He would like to see that movement to be spontaneous. On the contrary he (Mr. McTavish) broached this subject everywhere, and never failed to tell the people their duty whether they would bear or forbear, and he went on to tell how that on one occasion in going home in a waggon where there were one or two rough men that had been drinking a little during the course of the day, he had done so, or rather he had asked the question as to whether they observed family worship in their houses, and how that the conversation was collected with the the conversation was followed with the best of results. He thought ministers should be instant in season and out of season, sow beside all waters, and leave results with

Principal Caven, Messrs. Duncan, Halifax; Mitchell, of Michell; and others intended to speak to the motion, but the hour of adjournment having come, the matter was closed.

Temperance in Scotland.

The temperance movement is evidently advancing in Scotland. Churches are now espousing the cause. Many considerations are quickening the zeal of the thoughtful. There are, not to mention others, two con-There are, not to mention others, two considerations well calculated to enlist sympathy with the cause of total abstinence, and they are these: The great increase of workmen's wages without an increase of inclination to use their earnings wisely; and shorter house of labour. For thous, and shorter hours of labour. For thousands of our workingmen more money means more whiskey, more self-indulgence, more cynical indifference to the culture of their minds and the interests of their wives and children. And when we remember that with workingmen the balance of political power is now denotited them. that with workingmen the balance of poli-tical power is now deposited, there is suffi-cient reason for alarm on the subject of our drinking customs. Speaking of the working classes, Mr. Smiles says: "Many of the working classes have no other thought than that of living in mean houses, and spending their applies time and money is spending their surplus time and money in drink. They seem wanting in respect for themselves and their class." The author of the "Gaol Cradle" says: "When times are bad you will find men lounging than the strate; when times are good short the strates are good sh wit 100,000 of our people over eighteen with that had only a nominal connection the the church—that stood aloof from the dy Communion—that had not taken a testop towards the new life. How this was a fact that should awak-lesious thought in the mind of the Assets and the connection that called for something to the ber shop." Carlyle, in "Our New Masters," says: "Now, all England, shopheepers, workmen—all manner of competing laborers—awaken us with an unspoken but heartfelt prayer to Beelzahnt." O. hall no the connection of the Assets of the connection o O, help us, thou great lord of shoddy, adulteration and malfeasance, to do our work with the maximum of slimness, swiftness, profit, mendacity, for the devil's sake. Amen.

We must not imagine, however, that drunkenness is confined to workingmen. The writer of this communication, in passing along the streets of a certain Scottish town, numbering about 25,000 inhabitants, saw in the course of five minutes, an apothecary, clothed in rags, begging; a deposed Presbyterian minister soliciting a posed Frescyterian minister soliciting a picco of bread; a teacher of elecution, who had received a present of silver plate, ly ing on his back helplessly drunk. "By a natural necessity the drunken recruit among the ranks of the sobor, An enemy is amongst ue; let the inexperienced beware."

Rules for Making Good Bread.

Dr. Holbrock gives to the readers of that very excellent publication, the New York Weekly Sun, some useful suggestions on the important subject of bread-making, which we transfer to our columns. We know that while many of a professionals. while many of our fair readers need no such advice, there are others who may profitably advice, there are others who may profitably turn their attention to learning how to make good bread. Without good bread in the household, no matter how good the meal in other respects, the housewife is sapposed to severe criticism. Indeed, the quality of the bread, with few exceptions, may be looked on as an index to the good or bad management, and industry, or the absence of it. in the household. absence of it, in the household.

"With good flour, a good oven, and a good, sensible, interested cook, we can be prefty sure of good, wholesome bread. Yeast bread is considered the standard bread, and is, perhaps, more generally found on every table than any other kind. Hence it is important to know how to make good, sweet,

wholesome yeast bread. Good flour is the first indi-pensable; then good, lively yeast, either yeast cakes or bot-led, the tenuer is either yeast cases or bot-led, the termer is preferable in all respects. Then, of comes, there must be the proper materials to work with. A lecad bowl or pan—the pan is easiest kept clean; a stone or earthen jar for setting the eponge; a stove—flour should always he sifeed before making bread of any kind; first, to be sure that it is perfect by clean; a secondly sifting only. ly clean; recondly, rifting enlivers and acrates the flour, and makes both mixing and ricing easier and quicker; r clean, white cloth to cover the dough, and a coolon blanket to keep the dough of even tom-perature while rising; baking pane, large and shallow, a large, strong spoon for stir-ring, and a little melted ener or fresh butter for oiling the pans; never use poor butter.

If you want shortening, rich milk or cream scalded and cocked will answer the purpose, scaled and cooled will answer me purpose, and be most wholesome. But therough kneading is better still, and should always be done effectually. Scalding a portion of the flour makes a sweeter bread and speeds the work. Water, milk or butter milk may be poured beiling hot on a quart or two of the flour, stirring well, and cooling to a the nour, surring well, and cooling to a moderate temperature before adding the yeast—this makes the sponge. Scalded flour always makes a little darker bread, unless we use buttermilk, which makes a cich, creamy, white bread. Yeast is fermented flour or meal—the first stages of decomposition or deal—

decomposition or decay.
"Understanding this, every baker will comprehend the necessity of regulating the extent of the fermentation with the greatost care; for a sponge or bread fermented or 'raised' too long is decomposing, spoiling—actually rotting! This is the language of an experienced English baker to us only a few days ago, during a talk about the delicate, foamy loaves 'yeasted to death,' which so many families are cating and calling 'the staff of life,' quite disearding the firm, sweet, substantial, home-made loaf which our mothers and grandmothers kneaded with their own skilled hands. Broad-making should stand at the head of domestic accomplishments, since the health and happiness of the family depend incal-culably upon good bread; there comes a time in every true, thoughtful woman's experience, when she is glad the can make nice, sweet leaves, free from soda, alum, and other injurious ingredients, or an earnest regret that she neglected or was so unfor-tunate as not to have been taught at least what are the requisites of good broad-mak-

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very pale and delicate looking child, and had
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i sent to you and got two boxes of them, and he
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going to school and on the farm, and he has not
had a Fit nor a sympton of one since he commenced taking your Pills. He learns well at
school, and his mind is clear and quick. I feel
that you are not sufficiently paid for the service
and benefit you have been to us in restoring our
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from the following gentlemen:-Rev. Dr. Waters, St. John, N.B.

Rov. Prof. Bryce, M.A., Winnipeg, Ma.

Rev. Principal MoVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec.

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Rev. John Gallaher, Pittsburg, O.; etc., etc. Rev. Alexander M'Kay, D.D.

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

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

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marked improvements will be made in the next wolume.

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

Alinisters 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.

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Toronto Presbytery

The Presbytery of Toronto met yester day in the Lecture room of Knex Church, Rev. John M. King, Moderator, in the

The attendance on so not large, as little business of importance was anticipated. Agreeably to a suggestion of the clerk, it was agreed that those sessions who have not produced the records for examination since the period of the Union be required to produce them at next meeting. Attention was then called to the fact that Attention was then called to the fact that the motion adopted at last meeting in regard to the autherors at St. John N.B., did not specify to what particular purpose the collection should be applied, and on motion made by Mr. J. Macleunan, Q.C., it was resolved that the particular application of the funds collected by the congregations within the Church be left to the judgment of the respective congregations making the same. It was then reported making the same. It was then reported by Rev. Mr. McGilhyray that, agreeably to appointment, and after due notice, he had moderated in a call from the congregations of Knox Church and Melville Church, Scarboro', which was given unanumously in favour of Rev. R. P. McKay, preacher of the Gospel. The conduct of Mr. McGillivray in this matter was cordially approved of. The call was then read, and was found to be signed by 183 members and coneut to be signed by 183 members and concurred in by thirty-eight adherents. A paper was read from said congregation, giving a promise of \$1,000 as annual salary, together with a mause and globe, and appointing several Commissioners to appear before the Presbytory. Several of the Commissioners appeared and were heard. They stated that a larger number of signatures would have been attached to the call if a longer time had been given to of signatures would have been attached to the call if a longer time had been given to do so. It was then moved and agreed that the call be sustained and transmitted to Mr. McKay. At a later hour Mr. McKay appeared, and the call being put into his hands he accepted of it. The Moderator and the Clerk were then empowered to assign him subjects of trial for ordination. The Prosbytery proceeded to take the remaining trials for lecuse of Mr. W. A. Wilson, M.A., and all the trials of Mr. A. R. Kennedy, M.D. The trials were given in accordingly, and the young men were also examined in the various subjects appointed by the Church. It was moved also examined in the various subjects appointed by the Church. It was moved thereafter and agreed that, taking a conjunct view of all the trials, the Presbytery sustain the same, and proceed to license. The usual questions were then put, and these being answered satisfactorily, the young men aforesaid were, after prayor, duly licensed to preach the Gospel. Rev. R. M. Croll reported that as instructed by R. M. Croll reported that as instructed he had gone to the Presbytery of Guelph, and acquainted thosaid Prosbytery with the mind R. M. Croil reported that as instructed he had gone to the Presbytery of Guelph, and acquainted the Presbytery as to the proposal to erect a congregation at Ballinafad, and found that the Presbytery of Guelph were not ripe for giving an opinion thereon. It was then moved and agreed to receive the interim report of Mr. Croil, and thank him for his ditigence. Also that such supply be given, in the meantime, at Ballinafad as is practicable for the ministers in the neighbourhood; and that Mr. Croil and Rev. J. Alexander be appointed to appear at next meeting of the Presbytery, of Guelph and prosscute the matter. An application was read from the congregation of Laskey and East King for the appointment of one to moderate in a call. Rev. J. Dick was appointed to moderate accordingly. In absence of Rev. J. Smith, Rev. R. Wallace moved, seconded by Prof. Gregg, and agreed, That in the opinion of this Presbytery the liquor traffic is the greatest external barrier to the progress of the Church of Christ; that it robs the Church of ministers and members, and neutralizes to a great extent the influence of our Sabbath School work. We would therefore urge upon all our office-bearers, members, and adherents the practice of total abstinence, and the adoption of right measures for the lessoning of the fearful evils of intemperance. The Presbytery, believing the adoption and enforcement by the different municipalities of the Temperance Act of 1854, upon which the electors of Toronto will soon have tae opportunity of voting, would in a great measure lessen the evils of intemperance, therefore resolve that we domined the said Let to the fearnest and prayerful consideration of our congregations, and do recommend that

A good man has said:—"My impossi-bilities I take to the Lord;" and he has a warrant for so doing in the words of Christ:
"With men this is impossible,; but with
God allthings are possible."

Sarnest and prayerful consideration of our congregations, and do recommend that ministers, in whatever way they may

judge best, do bring the subject prominently before the people.

THE race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a help. All, therefore, that need aid, have a right to ask it of their fellow-mortals; no one that holds the power of granting can refuse it without guit.—Ser Walter Scott

Ir is the law of life that men should mate and mingle and be interwoven with many. Joys and pains are mitual. We cannot keep our own experiences to ourselves. keep our own experiences to ourselves. They are not like solid substances, but like volatile elements. They pass their subtle influences into others, and they quicken people to a larger life or kill that life that they have. You cannot have yourself alone, my friend. You cannot am and take the my friend. You cannot sin and take the penalty all to yourself. An innocent one shall divide the punishment with you; and so in all evil-doing man is doubly cursedfirst, in the injury done himself, and second. and more yet, in the injury he has brought to some other one. Now, in no other evil course does a man so imperil others as in the formation of drinking habits. If he has a wife, or children, or parents, he brings shame and disgrace to them all. Nor can they protect themselves. We cannot barricade our sensibilities against feeling. Wo cannot expel suffering from our hearts when once it has thrust itself in. We are at the mercy of the social and spiritual condition of others, and might as well hope to keep fever from our nostrils when its taint is in the air, as sorrew from our hearts when those we love micbehave.

Births, Marriages and Deaths. NOT EXCEEDING FOUR LINES 28 DENTS.

DIED.

At Pine fliver manse, on Tuesday, 24th of July, Margaret Jane, the beloved dauguter of the Rev. William Graham, in her 25th year.

At the residence of his father, Barrie, on Sunday the 22nd ult, after a lingering filness, and in his 23rd year, Charles Hammond McConkoy, youn 19st son of Mr. Sherin McConkoy.

Official Announcements.

MEETINGS OF PRESBYTERIES.

Bannin:.—at Bracebridge, 1st Tuesday of August, 7 o'clock. at 70 clock.

Bauggen.—At Mount Porest, on the second Tuesday of July, at one o'clock p re.

Toronto—In Knex Church, Toronto, on 14th

Toronto—in Knox Church, Toronto, on 14th Sept., at 11 a.m.

Alugaka.—At Durham, on 18th Sept., at 1 p.m. Whither.—In the second Presbyter an Church, Bowman illo, on 18th Sept., at 11 a.m.

Parts—A prove nata meeting at Princeton, on Tuesday, 21th July, at half-partien a.m. Comprogational paymonts to Presbytery Fund are payable at this meeting

Hunon.—At Churton, c. the second Juesday of October, at 11 a.m.

Lindbax.—At Lindsay, on the 28th August, at 4 p.m.

p.m. London,—In St. Andrew's Church, Sacnia, on 21st August, at 7 p.m. Kingston.—In St. Andrew's Church, Belleville, on the 3th October, at 7.39 p.m. Glengarny.—At Martintown, on 7th August, at

GINGARRY.—At alliented and the september 2sth, at 2 p.m.
PARIS.—In Zion Church, Brantford, on September 2sth, at 2 p.m.
OWEN SOUND.—In Knox Church, Owen Sound, on the 1sth September, at 10 a.m.
BRUCE.—In St. Androw's Church, Kincardine, on 25th September, at 4 p.m.
PETERBORO.—In St. Paul's Church, Peterboro, on 25th September, at 12 o'clock.

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