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Contributors and Correspondents

For the Presbyterian.] ORIENTAL OCCUPATIONS.—THE TENTMAKER.

BY REV. JOHN DUNDAR, DUNBARTON.

While but comparatively few verses of the sacred record complete the narrative, yet many centuries are said to have intervened between the time of Cain who "built a city," and that of Jabal who was "the father of such as dwell in tents," and while Bible biographies are after exceedingly brief, this record regarding Jabal, brief though it be, is both very important and very significant as showing that the house long preceded the tent, and the settled was so much earlier than the nomadic mode of existence. As flocks and herds increased both in number and in kind, their attendants had to remove them from place to place in quest of pasturage, and in consequence they had to invent and construct temporary dwellings at once habitable and portable. Hence the origin of the tent, and tent-life, afterwards so common amongst the pastoral patriarchs, and in the same land not yet uncommon, even in the present day.

It would be very interesting were it possible, to trace the progressive stages of the tent in its form and texture from its rude and rustic origin to that state of perfection to which it has now and for many ages attained, but this is so dependent on the condition of the people as well as on the climate and products of the countries in which they are used that there could be little certainty or satisfaction in so doing. The simplest and the rudest, although we are not thereby warranted to say the earliest, of these temporary habitations was the booth, constructed both easily and cheaply of the branches or bark of trees, or of both, and like many of our Indian wigwams in the woods erected with little labour, and when no longer needed, abandoned with little regret. The tent however is much more costly and comfortable than the booth. In the southern regions of Asia as among the Hindoos, the tents were made of bamboo or osier reeds, and are easily carried about, but in the more northern and colder regions they were generally formed of the bark of trees sewn together and covered with skins of animals, as is still the case among our western Indians in the wild prairies, and these afford complete protection from the severity of the winter. Very large tents were constructed so as to consist of a number of parts which were easily put together or taken apart as the necessities of the case required. As the tent originated in the exigencies of the pastoral life, we may readily, and we think rightly assume that the earlier kind were but rude frame works covered with skins from the flocks, at first very likely with the wool or hair on, but in process of time these skins were both dressed and dyed and were thereby the less affected by the sun or the rain; hence we read of "rams' skins dyed red" as a covering for the tabernacle in the wilderness. In south-western Asia tents are generally covered, not with skins, but with a kind of cloth or felt, made of wool or goats' hair, which if not naturally so, is usually dyed black. This cloth is commonly the product of the handiwork of the women in the camp, both in its spinning and weaving. Tents were larger or smaller, oblong or pyramidal as suited the taste or requirements of those who used them. The floor of the tent is generally covered with mats, but sometimes with carpets, and on these, those who live in them sit. A small hole dug in the centre serves for a fireplace for cooking, the smoke finding its way out through an opening in the apex, while a few vessels of clay or metal, with some goat-skin bottles and a hand-mill for grinding meal, make up the ample but simple furniture of the eastern shepherd's slender dwelling. The patriarchal tents were evidently not very large, inasmuch as the principal members of the family had each a separate tent, as was the case with Sarah and Leah and Rachel and the maid servants, and each of these tents seems to have had only one apartment. In latter times however, it would appear, that instead of constructing a number of smaller tents, one large tent was erected and divided by curtains into a number of apartments as suited the number and the necessities of the family, and in more modern times, amid regal displays and royal adornments, these tents were often both large and costly, being covered entirely with silk and richly garnished with silver, gold and precious stones.

In savage states, and in sparsely settled countries each one has to supply his own necessities, but as population increases and civilization advances, division of labour

follows, and in this way trades originate and crafts are kept up; so while in primitive times tentmaking formed a part of domestic economy, in after times it became a distinctive trade; and as it was a maxim among the Jews that "He who does not teach his son a trade teaches him to steal," every Hebrew youth however worthy or well to do, was expected if not required to learn a trade, if need be, to supply his wants, and if not, to amuse his leisure. Thus these sagacious and far seeing Jews, believing that "can do is easily carried about," make us cease to wonder that Aquila and Priscilla, persons of consideration both in Corinth and Ephesus should have been tentmakers, or that Paul however high in social position or scholarly attainment should have been "of the same craft." While some suppose that in the exercise of this craft, Paul merely covered military and other tents with goat or sheep skin, others with more reason suppose that he manufactured the tent-cloth which was employed as in covering, or in other words that Paul was a weaver. The medicinal expositors however were very reluctant to acknowledge that the Apostle was ever engaged in, as they think, such an ignoble employment, and busied their brains in suggesting a variety of other and more honourable occupations, in which, rather than in this, he was more likely to labour, but these self-constituted dignitaries ought surely to have known that no honest labour can degrade an honest man, and not to have forgotten that he who was "higher than the sons of men" was himself a carpenter. Be this as it may, we know that Paul not only laboured working with his own hands, but recommended "that if any would not work neither should he eat," and while he openly avowed his avocation and by it secured and asserted his independence, yet no one more thoroughly than he, exhibited and enforced the Divine doctrine that, "so hath the Lord ordained that they which preach the gospel should live of the gospel." But while the apostle held fast and held forth this doctrine as ordained by Christ and to be honoured by Christians, yet in order to remove all prejudices from the minds of the heathen and to correct some erroneous tendencies prevailing among the new converts, though under no necessity so to do, he uttered and exemplified that generous sentiment "I have kept myself from being burdensome unto you and so will I keep myself."

Frequent allusions to the tent and tent-life are made in the Word of God, and illustrations significant and important are frequently drawn therefrom. Thus, for instance, "the tents of Shem" imply the countries and spiritual state of his descendants, and "the tents of wickedness" are the places where wicked men dwell. The "dwellers in tents" and "the tents of Judah" refer to the dwellers in unfortified cities. The tent or "tabernacle of testimony" implied God's relation to, and presence with his people, while in it the word of God was deposited. God's tent or "tabernacle is with men" when they eminently enjoy his fellowship and favour. From the simple construction, the scanty accommodation, the temporary duration, and the frequency and facility of removal of the tent, the tentmaker of Tarsus takes occasion to draw the beautiful and affecting contrast between the frailty and instability of the soul's earthly tabernacle and its future house "which hath foundations whose builder and maker is God," when he says "for we know that if our earthly house of this tabernacle (or tent) were dissolved (or taken apart) we have a building of God, an house not made with hands, eternal in the heavens."

For the Presbyterian.]

THE FUND FOR AGED AND INFIRM MINISTERS.—ON WHAT PRINCIPLE IS IT AND OUGHT IT TO BE DISTRIBUTED.

It is proposed (last Assembly minutes, p. 69) to give to annuitants according to the number of years they have served: ten years service to bring \$100; each subsequent year \$10, until the amount is \$400; less than ten years to bring nothing; and any number of years over forty to bring nothing. Before answering the second part of the above question it will be necessary to inquire—Are aged and infirm ministers entitled to get anything from the fund? We are told that they have a right to do so; on what basis rests this right? The present system places the right in the time of service, not on the kind or efficiency of the service, but on the time. Yet professedly resting on this basis, it does not adhere to it; for while ten years bring \$100, nine years bring nothing. But, on the basis of time, if one serve five years he is as cer-

tainly entitled to a share as if he served forty years; and if in service sixty years, the last twenty are as certainly entitled to a share as the first forty. Thus it appears that if an annuitant has a right upon such a basis that right is trampled on by restrictions as to time.

It is proposed to require a rate from each minister to entitle him to a share in the fund. This would introduce a new principle and place the right on a simple commercial basis, as in insurance. A plainable insurance plan was proposed a few years ago and rejected. If the Church enter into such business no one outside will object, but numbers inside would; and the making a rate compulsory might exclude numbers from reaping the benefits of donations to the fund, while these donations were intended for their benefit, and while Christian people would have a right to designate their gifts, and a right to object to any interference with their design therein. Some would say insurance business does not lie within the sphere of the Church's duty, and we will not contribute by rate or otherwise. But the combination of the systems of rate and of time, or either of them, does not appear to furnish a satisfactory basis of right to the annuitant. It is proposed to require a rate which would not be a commercial equivalent to the annuity, and which would not constitute a right.

It seems to be felt by the managers of the fund that to place the right upon the basis of time is not quite correct, for it is proposed to treat the cases of some, who have served less than ten years, as exceptional; that is, such cases cannot, according to rule, set up a claim of right; they must be treated as being in *forma pauperis*—an indignity which it is anything but Christian for a Christian church to inflict.

The present system does not work well. It does not comport with the design entertained by many, who, from Christian principle, contribute to it. It gives money to some who have no need and it withholds from others who do. It seems to many a shame that rich men or men possessed of competence should accept anything from the fund, and especially when the necessities of poorer brethren are unsupplied. People for this reason are slow to contribute. It is surely not to the credit of any church to allow its ministers, overtaken by debility, to suffer from destitution, whether they have served twenty or ten years, or even one year. And it will, as a rule, be found that the young minister, laid aside, is more in need than the old.

Upon what basis, then, is the annuitant's claim of right to rest? Plainly and simply upon those principles of equity and benevolence which Christianity teaches. Common christian feeling and principle say—If a man gives his life to the service of the Church, the Church should stand between him and want. And if the Church be properly appealed to, and its constitution not improperly interfered with, it will do so. Christian feeling can be easily reached by simply presenting its object. There is a man who has given his youth and strength and substance to the service of the Church; he has become disabled by the hand of God upon him; you are invited to do as you feel to be according to the mind of Christ in the case. The claim of right in such a case does not arise from length of service, but from the simple fact of self-surrender to that service and disabling therein. And it seems plainly to follow that the amount given to the annuitant should correspond to the necessities of his case. The claim is not commercial and is not based on time. The claim is simply this—I have devoted myself to the service of Christ in the Church, and for this end have spent my time, strength and substance; and I claim that I should not suffer from want; I don't claim riches or luxury, but I claim relief to my necessities.

A retired minister possessed of competence may say—I have as much claim as the poorer man because I have served longer. If the basis of the right, as above set forth is correct, his claim must be denied, and the nobleness and generosity of it yet more emphatically denied. A man who gives himself up to the Ministry of Christ is supposed to make an entire surrender of himself and all he is possessed of to His service. If Christ gives him opportunity to serve Him, and worldly goods besides, it does not look like a grateful and devoted servant to expect a share of that fund which is intended to feed the afflicted poor, for that is the design of the fund, and comports with the nature of the appeals made in its behalf.

It may be said that to give according to necessity is impracticable. We are not persuaded of this. The annuitant should have no objection to stating the amount or source of his income, and the number of his family, and any peculiarity in his condition affecting his resources would be known to his brethren. Upon such data distribution might be made with less friction upon feeling, than has been the case often before.

For the Presbyterian.]

THE LORD KNOWETH THEM THAT ARE HIS.

BY A. R. D.

Every unregenerate soul is in enmity against God. Satan says claim to every such soul. He holds them captive and keeps urging them on to wage war against their Creator, and as a reward he offers them the empty vanities of this world; but oh, the reward in the next is eternal woe, from which there is no relief. What is the short period of time spent in this world compared with eternity.

Did you ever sit down and calmly consider whether you are bound? There are two destinies beyond this transient life of ours; one is an eternity of woe and misery, having Satan the arch-fiend as its king; the other is an eternity of everlasting bliss, having Christ our Redeemer as its king.

When we have finished our allotted time here on earth we will be called to our eternal home, which we shall find either in heaven or hell.

Time is short, life is uncertain. While it is yet day we should be up and doing. Our future happiness depends on how we spend our time while here on earth, and the use we make of the privileges given us by our all-wise Creator. If we have misused the talents He has given us, He will cast us off forever. Satan then will take us to dwell with him throughout the endless ages of eternity. Solemn thought! Oh my dear friends, is the thought not enough to make us strive that we by the assistance of the Holy Spirit may enter in at the strait gate that leads to everlasting life, where we shall live forever in happiness and have Christ for our king.

Christ comes to us while we are yet sinners and in bondage to Satan and the world, and says: "Come over to me, renounce the devil, turn to me and I will have mercy upon you, I will loose your bonds and set you free. Accept of me as your king and captain and I will make you my subjects, you I will make you sons and daughters of the Lord God Almighty, and ye shall reign with me forever.

Oh my dear friends, is it not a consoling thought to know that once accepted of Christ we can never perish. "I give," says Christ, "to them eternal life, and they shall never perish." "I know my sheep, they hear my voice and follow me." What unbounded confidence we then have in our leader. Though Satan rage and all the world turn against us, Christ our captain will never forsake us. "I will never leave thee" says Christ.

Christ Jesus came into the world to save sinners: will his mission be in vain? Was man left to save himself? If so I am afraid Christ's mission will be fruitless, for man is naturally evil. He is born in sin, and shapen in iniquity. We can do nothing of ourselves. We cannot go to Christ except the Father draw us. And if the Holy Spirit begins a good work in us, the Father will carry it on to completion. Once accepted of Christ we are sure of heaven. Christ will dwell in us and we in Him, and all the powers in earth or hell cannot drive Him away from the citadel of the soul once he has taken up his abode there. For by one offering he hath perfected forever them that are sanctified. Then sin shall not have dominion over us, for we are not under the law but under grace.

Of course, my dear friends, we cannot live without sin for as Paul says "When I would do good evil is present with me. No man liveth and sinneth not."

We are commanded to grieve not the Holy Spirit of God whereby we are sealed unto the day of redemption. We may slip and fall, but God says in His holy word that He will not cast us off forever. My dear friends, there is joy in heaven over one sinner that repenteth, and do you think that the all-wise Father would permit this outburst of joy, yea would participate in it Himself, if He were not sure of their eternal salvation? If so, He would be partaking of glory that did not belong to Him. Jehovah changeth not, He does not justify to-day and condemn to-morrow. He does not accept of children to-day and permit them to be the children of the devil to-morrow. Jehovah knoweth no shadow of turning.

If Christ hath set his affections on a man he will love him to the end. If he hath begotten us unto a lively hope, He will not suffer us to fall away and perish. If it was possible for one of God's dear children to fall away and perish, then might all. If one for whom Christ died might be condemned, then might the Saviour's blood be utterly void and vain—Christ's blood cleanseth us from all sin—what were Christ's intentions in coming into this

world? Was it to save all men? If so why are not all men saved. Is He not able to carry out his intentions? Will his intentions be frustrated? If so by whom? Satan say you; then is not Satan stronger than Christ? The intention of Christ's death is just equal to its effects. Since Christ is the Son of God, in His atonement and redemption His intentions and desires cannot be frustrated.

Shall Christ endure the lash and be held up as a spectacle for men and devils to be mocked and spat upon and then endure what is worse than all, a disappointment in the fulfillment of his designs? No, No.

Christ became a subject for us, He bore our sins, He paid the debt, and God the righteous Judge will not exact second payment. If Christ has paid the debt for all men, then why does God send men to hell for a debt that His son paid to the uttermost farthing? You owe me a hundred dollars. I want security from you. You are unable to give it. My son has compassion on you and says, I will go his security. I accept my son's security. You fail and are unable to meet the note when due. My son pays the amount and I accept of it. Now I have no right to follow you for what my son has paid, and for which you hold a clear receipt. So we have been in debt to God and were unable to meet His just demands. Christ had compassion on us and paid the debt, and God the righteous Judge will never ask us to pay a debt that His Son has already paid. Now my dear friends, should we not take encouragement from this and strive by Divine help to live to the honor and glory of God; and we should make the best use of our time and talents, knowing that whatever we do for the Master and which is acceptable to Him will not be done in vain.

Once our eternal hopes are built on the Rock of Ages, Christ being the key stone of all our expectations, fogs of doubt, storms of controversy, quicksands of error, fierce billows of infidelity may dash against the base of the rock of our salvation, yet it will stand fast forever.

Presbytery of Lindsay.

A regular meeting of this Presbytery took place at Woodville on the 29th of May. The following are the chief items of business:—Rev. J. Campbell, in behalf of a committee appointed to prepare a minute relative to the resignation of Rev. J. McClung, submitted the following, which was adopted: "The Presbytery, in accepting Rev. John McClung's resignation of the charge of Wick and Greenbank, express their deep regret at losing so able and agreeable a co-Presbyter, and one who has been so regular in attending their meetings. In taking leave of their brother the members of this court would also take the opportunity of expressing the high esteem in which Mr. McClung was held, their appreciation of his faithfulness as a pastor and earnestness as a preacher of the gospel, and their hope that the Lord of the vineyard may soon open for him another field of labor." A motion was introduced by Mr. R. Douglass recommending that a tax be levied on the Presbytery for money to defray the expense of commissioners to the General Assembly. The motion was lost on a division. The clerk reported that he appeared before the Assembly's Home Mission Committee, and that he was cordially granted the sum claimed in aid of the supplemented congregations and Mission stations of the Presbytery; that Mr. Alexander Fraser is laboring in Sunderland and Vroomant, and Mr. Samuel Carruthers in Coboonk, Headlake, Digby and Garden; and that the most cheering reports come in from all these stations concerning the successful labors of the missionaries employed. Rev. J. Campbell and the session of which he is moderator were instructed to attend to the election and ordination of elders in Sunderland. Rev. J. Campbell and Rev. J. Murray were appointed a committee to superintend the literary studies of Mr. Angus McLeod, student, for the ensuing three months. A call to Rev. J. McNabb, of Beaverton, from the congregations of High Bluff and Portage Creek, in the Presbytery of Manitoba, was read by the clerk. It was cordial and unanimous, and was accompanied with the promise of a stipend of \$900, with an excellent manse and a glebe of 100 acres. The Presbytery agreed to hold an adjourned meeting at Beaverton on the 10th of July, at 2 p.m., and to cite the congregations of Beaverton and South Mara to appear there for their interests. A circular from the Presbytery of Saugeen was read intimating the intention of that Presbytery to ask leave of the General Assembly at its first meeting to receive as minister of our church Rev. G. A. Smith, a minister of the Cumberland Presbyterian Church. Another circular to the same effect from the Presbytery of Hamilton was read in relation to Rev. J. L. Robinson, of the U. P. Church of America. There was read also an extract minute from the records of the Synod of Toronto and Kingston, stating that the sum of \$22.68 was levied on the Presbytery of Lindsay to aid the Manitoba College Building Fund. After lengthened discussion it was agreed that this Presbytery does not feel justified in levying an additional tax upon the congregations within its bounds under present circumstances. The Rev. J. Campbell gave notice that at the next meeting of Presbytery he would move that steps be taken to organize a Sabbath School Convention in connection with the Presbytery. The next regular meeting will be held, D.V., at Lindsay on the last Tuesday of August, at 4 p.m.—J. L. Murray, Presbytery Clerk.

Pastor and People.

The Study of Christian Doctrine

The study of Christian Theology is the most useful and comforting study for the believer. We do not refer here merely to the intellectual development of Christian doctrine. On this ground alone we might claim for religious truth, a higher mission and power than for all other. The Psalmist has well said, "The entrance of thy word giveth light, it giveth understanding to the simple." As a civilizing and educating power, the Bible has had no equal. It conveys to man "the history of times which must have otherwise been given up to conjecture and fable. Instructing us as to the creation of this magnificent universe, and revealing the nature of its splendid material and mental furniture, it frees the mind from vague, pherile and unbinding theories, which reason, in their unaided progress, proposes in respect to the origin of all things; opening up new sources of truth and simple systems of theology, it emancipates the world from degrading superstitions, which, dishonouring God by their representations of His character, turn vice into virtue, and so tend only to degrade and embitter the condition of man." So if the question simply were what study will best develop, cultivate, strengthen, and enrich the human mind, the answer would incontrovertibly be, the study of Christian truth. There is no history so accurate and comprehensive; there is no narrative so simple and life-like; there is no logic so vigorous and unquestionable; there is no description so splendid and graphic; there is no poetry so eloquent so glowing and masterful; in a word there are no elements of intellectual cultivation so rich and powerful as those of the Bible. A student of Christian truth cannot fail to grow stronger in mind as he grapples with the deep things of God. No ages have produced such intellectual giants as the sixteenth and seventeenth centuries. And no ages have been so distinguished for the study of the great truths of the Christian revelation.

But there is another influence exerted by this study, which is even more precious than its power to develop the intellect. It brings rest and comfort to the mind. In this respect it is far superior to all forms of philosophy and all natural science. These may develop, but they cannot rest and comfort the mind. There is always more or less of doubt or uncertainty, or speculation connected with these studies. They may excoriate, they may fascinate the mind; but they bring it no repose. Wherever there is room for multiplied theories and abstract reasonings, there is little foundation for intellectual or spiritual comfort. Some of the greatest and best cultivated intellects among men who have confined their studies to the sciences of nature or the theories of philosophy, have confessed whatever else their studies had done for them, they had never brought them rest.

But the study of Christian theology introduces us at once to real, substantial, permanent truth. We feel at once that we are brought into contact with "that which really is." As we proceed in its investigation, we see that there is nothing like chaos, but a symmetrical, harmonious, complete system. We see from the very nature of these truths, that there can be no uncertainty about them; nothing to vex or disappoint or bewilder the mind; nothing to distress, and chill the affections. Some things there are—which are above, but nothing contrary to right reason; and nothing which it is not more reasonable to receive than to reject. Everywhere in the realm of Christian theology, the explorer sees "the foot-prints of the Creator," and everywhere finds good anchorage for faith. And what an inestimable blessing this is to every Christian; to be firmly settled in his faith as on an eternal rock, from which no assaults of scepticism or doubt can drive him; to know whom he has believed; to accept a system which, the more he studies it, the more he finds adapted to his intellectual, moral, and sensitive nature; coherent, reasonable and satisfactory, with an intelligent and implicit faith, child-like in its simplicity, yet mainly in its energy, this lifts the believer above the stormy sea of doubt and unrest, into an atmosphere of serene and eternal peace. Such a man will be fitted in the highest sense for usefulness in the Master's service. No doubts of the truth and consistency of the system will paralyze his efforts.

No covert or open attack of the foe will drive him from his post or force him to abandon his ground. Inspired with a lofty faith in the truth and permanency of the Christian theology which he has learned from the inspired Word of God; finding rest and comfort for his own tired and tempted soul in "the faith once delivered to the saints," and not based upon the wisdom of man, he will be a most effective worker in the vineyard; a dauntless champion in the arena where truth and error wage their constant strife. Realizing in the calm depths of a believing soul that he has received "a kingdom that shall never be moved," such a man will have "grace to serve God acceptably with reverence and godly fear." And his latest testimony will be, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there remaineth for me a crown of righteousness which the Lord, the Righteous Judge, will give me at that day."

Suffer us then to urge upon all Christians the importance of the systematic study of the great truths of the Christian revelation. They should be able to give an answer to every one that asketh a reason of the hope that is in them. Amid the engrossing pursuits of business, the excitements of political strife and the duties and attractions of the social circle, some moments should be devoted to the study of that system of truth to which they profess to hold. We would also plead for a more faithful training of our children in these truths. For we are confident that our whole duty to God, to our country, and our age, cannot be met by a piety which is not based on settled, consistent knowledge of God's Word. The truths of that Word, the science of Christianity, underlie every interest of society; and there are disorgan-

izing elements at work, industriously and vigorously both in Church and State, which cannot be checked and defeated, but by those who not only are firm believers in Divine truth, but are "able to give an answer to every man who asketh a reason for the hope that is in them with meekness and fear."

The day is approaching preparatory to dawning of the latter glory which is to witness the greatest conflict between truth and error, between darkness and light. Intellectual and moral forces are to supercede carnal weapons on the world's great arena. The thinking mind, braced by the solid convictions of the understanding and inspired by the illumination of the Holy Spirit, is to be the great power among men in the coming age. And no Christian can be fitted for the foremost ranks in the advancing army of the Lord, unless he is not only a sincere but an intelligent Christian. Let him know when he has believed, let him be able to say not only that he believes, but what and why he believes, let him be able to give every one who asks, whether honest inquirer or hostile sceptic, a reason for the faith that is in him, and he will be a good soldier of the Cross, and will conquer in the grand crusade. Let the children of the Church be thoroughly trained in her faith and order; let her standards of doctrine be ever kept before the minds of her people, let her seminaries both of sacred and secular learning be faithful in the indoctrination of their pupils in Christian truth, and let her pulpits and presses never divorce what God has united—faith and practice, doctrine and duty—and then let the struggle come. We shall be ready for it. The Church arrayed in the panoply of truth will meet her last foe, "fair as the sun, clear as the moon, and terrible as an army with banners." And when the last battle is fought and the victory won which ushers in the bright day of millennial glory, then shall go up the loud, transporting shout swelled by every tongue, borne on every breeze and re-echoed from angelic choirs, "HALLELUJAH FOR THE LORD GOD OMNIPOTENT REIGNETH!"—Rev. E. P. Rogers, D.D., N. Y. Christian Intelligencer.

True Wealth.

We dedicate our other talents to God, but what of money? Has he nothing to do with that? or is it to be the one talent wrapped up in a napkin and returned as it was given? It has been very useful in its way; it has furnished handsome houses, and bought choice specimens of art; paid for sumptuous entertainments, and made Christian women look very fashionable in their expensive dresses. It has built exquisite conservatories, brought orchids and exotics from distant lands, and helped the followers of a crucified thorn-crowned Saviour to surround themselves with beautiful sights, musical sounds, and sweet fragrance, before they get to the promised land; it has encompassed them with domestic enjoyment and abounding comforts. But what of the Master's increase? Is money too sordid a thing to present to Him? Is there no bank for the gold and silver which pays interest beyond time? No investment for eternity? When the servants are called for, can it be that the stewards of wealth, God's wealth, will not pass muster?

Oh Christians! Christians! the Bridegroom is coming, the Judge is at the door! Will you show him your accumulated treasures, your luxurious houses, your costly jewels, your well filled coffers, and satisfactory balances and say, "There is Thy talent;" or will you point to the blood-washed, white-robed souls—once lost and outcast and miserable—and say, "I found them in the streets and lanes, in the highways and bridges, and compelled them to come in, that my house might be filled?"

Books Upon the Book of Books.

The sacred Scriptures have called forth the efforts of the human mind for the purpose of elucidation and instruction, to a greater extent than could have been supposed previous to inquiry. An English gentleman, who for thirty years was connected with the Antiquarian Bookstore in London, has interested himself in ascertaining facts upon this subject. With immense labor he has collected the names of works upon the whole or single portions of the Bible, and made an able and valuable classification of them. He has ascertained that their number is not less than SIXTY THOUSAND! This number, in a single collection, would equal some of the largest libraries which embrace books upon all subjects.

On the first five books, twenty-five hundred different works have been published; and this, exclusive of commentaries on the whole Bible; and not less than five thousand works on the Psalms. The evangelical prophet Isaiah has had two thousand commentators; and about six thousand different volumes have been published on the four Gospels, as a whole, and Matthew, in particular, exclusive of commentaries on the whole New Testament and the other Gospels singly. There have been about three thousand works on Romans and two thousand on Revelation.

But all this mighty labor bestowed upon the Sacred Volume does not exhaust the mine. Pens are busy now, and thought is flowing from them, deep and earnest thought, drawn from the same blessed Book. If there be now three thousand men upon the Gospels, yet the depths of these living waters have not been sounded, nor all their treasures brought to light.

Mind after mind, sharpened by holy curiosity, and burning with love and zeal, will be brought into contact with these lively Oracles, as years and generations roll on—these minds to be illumined and refreshed by these sacred studies, and communicating the results of them to the hungering minds of others.

We confess it would gratify us to walk into a library devoted to this one subject, and to find ourselves in the presence of those sixty thousand volumes. What a vast congregation echoing and re-echoing the sublime doctrines and sentiments of the Book! What a cloud of witnesses to the value of it.—Boston Traveller.

"As Thou Art."

No spot, no stain, in all Thy wondrous beauty, No cloud upon to a summer of Thy love, No murmur on the ocean of Thy goodness, Faithful and true, for evermore, above.

No spot, no stain, in all Thy wondrous beauty, No shadow on the sunshine of Thy face, No ebb or flow in all Thy loving kindness, Nothing but truth, and sympathy, and grace.

No spot, no stain, in all Thy wondrous beauty, No wanting in Thy clear, unshadowed light; Nothing but sweetness, infinite, eternal, And love, which holds us ever by its might.

No change, no shade, in what Thou art Lord Jesus, Thou art to us as Thou hast ever been; Oh teach these wondering hearts to sing Thy praises And on Thine arm of strength forever lean!

'Tis thus we see Thee when, from off our faces, Falloth the veil of unbelief and sin, Revealing Thee in Thine own changeless beauty, Of these poor hearts the Comforter and King

For Thou art with us in this world of sadness, Thy presence is unutterably sweet, And life is filled with sunshine and with fragrance, Since in Thyself all joy and fragrance meet.

Entrance my spirit with Thy love, Lord Jesus, Unto the infinite of night, As at Thy feet I bow, and, veiled, worship, Make known to me its length, and breadth, and height.

For in its ocean-tide of grace and fulness, No want, no fear, no poverty, is mine; My Father tells me, and I know He means it, "All that My well-beloved hath is thine!"

Where Art Thou?

We who profess to be Christians, where are we? Do we honestly believe that, if the professing Christians were living as God would have us live, that there would not be thousands of people converted in thirty days? I haven't the slightest doubt about that. I tell you the world has got tired and sick of your shams. The charge that they bring against us, and I do not blame them, is that we profess something that we do not possess; that, if we really believed what we preach, what we talk about, and what we profess to believe, we would be in earnest about their salvation. And I say they are right. Can you find a church whose members are really burdened for the salvation of souls? To be sure, you may find one here and there. But is the Church of God to-day in its true position? Are we not living like the world? Are we not mingling with the world, so that the world can not tell the difference between the professors and the ones who do not profess? I tell you they are tired and sick of sham professions, and where one ungodly man reads the Bible, a hundred read you, and by the strength of your love for Christ, represented through your daily life, they judge you, and presume that our Christianity is a myth. They say it is a sham: that it is not real.

A young friend of mine, talking to a young man some time ago, and pressing on him the claims of Christ, the young man turned up his nose and said: "I don't believe a word of your Christianity." "Why, you don't really mean that, do you?"—you don't really believe that all Christians are hypocrites?" "Yes, I do." The young man knew that his mother was a professing Christian, and he said: "You don't think your own mother is a hypocrite, do you?" "No." The young man didn't want to speak disrespectfully of his mother. "No, I can't call her a hypocrite, but she don't believe what she professes, for if she did she would have talked to me about my soul. My mother never talked to me personally about my soul." And the young man didn't believe that his mother believed what she professed. I say the young man had the best of it.

And isn't that just the condition of hundreds and thousands of us to-day—that with us Christianity is merely an empty name? We profess something we do not possess. We have not published the glory of heaven. We have not put off the old man and put on the new man. We have not separated ourselves from the world. We are not living with God and Christ, and the world goes stumbling over us. That is what Paul meant when he said: "Ye are living epistles, known and read of all men." The world reads the heart, and if we do not live as God would have us live, the world will stumble over us.

I remember a few years ago being in a country town, and the most prominent merchant in that town had died, and was then lying a corpse in his house. I was told a story that I have never forgotten—that, when the family physician, who was a professing Christian, came to the dying man, he said to the merchant, "You cannot live," and then thought he would talk to him about Christ. There are a great many just such Christians. They never talk about Christ until they hear the death-rattle in the throat and the sands of life are about running out, and then they wake up and find that they have not been faithful. So it was with this very man when he talked with his neighbor about Christ. The merchant looked up to his old friend and says:

"Doctor, how long have you known these things?"

"Oh," says the doctor, "I became a Christian before I left the East. I have been a Christian ever since you have known me."

"Why," says the merchant, "it is very singular you never told me that before. You have been a friend of mine, have been in my store every day, or I have been in your office; you have been my family physician for years; you have been in my home, and I have been in yours, and you never told me this before. Doctor, why didn't you tell me that these things were true? You knew; why didn't you tell me?"

The doctor tried to apologize and to gain time; and, as he went to his house, it kept ringing in his ears: "Why didn't you tell me?" He tried to rest but he couldn't. He went back to his dying friend, he was nearly gone, and all his friend said when he came to his bed-side was to whisper: "Why didn't you tell me before?" and he was gone. Ah! how many friends you have got. If they should be summoned away by death, and you should attempt to talk to them, wouldn't most of them ask

you why you didn't talk to them before?

"Why didn't you tell me?" Oh! my friends, the world is waiting for you to come and tell them of Christ; and they will not know Christ unless we publish the tidings. The devil tries to make people believe that Christ is not real,—that Christ will not save the world; and if we know Him to be our Saviour, if God has revealed to us Christ, shall we not publish it, shall we not tell it, shall we not be bold and speak right out for Christ?—D. L. Moody.

Our Citizenship.

With Siles, Loring come as a stranger to Phillippi, he and his colleague were cruelly scourged and imprisoned at the instigation of an excited mob. But when, the next day, they asserted their citizenship, the magistrates were alarmed, and led them forth from the town with every token of respect.

So again at Jerusalem, as soon as Paul asked, "Is it lawful to scourge a man that is a Roman, and uncondemned?" no one dared to touch him. Once more at Caesarea the moment that the magic words had been uttered, "I appeal unto Caesar," all local authority was suspended. The judges bowed to their prisoner's will. To Caesar he must go. How precious is the truth thus shadowed forth! Did this connection with Rome serve as a talisman or shield to the apostle? immeasurably higher and surer are the privileges of every true citizen of heaven.

Ours is, indeed, a charmed life; the Almighty is our Guardian. "Our Shield and Defender is the ancient of days." A special providence watches over His children. The very hairs of our head are all numbered. Satan cannot assault us, the hand or the tongue of evil-disposed men cannot harm us; sickness cannot touch us, danger cannot befall us; death itself cannot surprise us, without the permission of Him who worketh all things for the good of those who love Him. Under all difficulties and perplexities, in all trials and temptations, an appeal lies open to the throne of the King of kings. We may at once transfer our cause to the highest court of judicature; and are sure of a gracious hearing as well as of a wise and equitable decision. But when our appeal shall receive its final and fullest response, and we are called to appear in the very presence of our Sovereign, then indeed, the blessedness of our position will be known as it never was before. The citizen of Rome though he might have come from the remotest province, could not find himself altogether a stranger in its streets. Its imperial splendor might dazzle him; its statues, temples and palaces might fill him with delight; but the language, the laws and customs of the people would be familiar to him, and he would soon be recognized as a true citizen. So will it be with the true believer when he crosses over Jordan, and enters the celestial city. His eye will gaze upon the radiance of the golden streets and the pearly gates; his ear will be ravished by the music of the star-born melodies and of the dulcet harps of the blessed. Above all his heart will overflow when he beholds the King Himself in His beauty. The language he will discover to be the pure language of Canaan, which he had learned to speak, though with stammering lips, on earth. The heavenly songs will already have been in some degree familiar; the society will be quite suited to his taste. The employments, too, he will welcome as those in which, during his life he was wont to find his sweetest pleasure. He will enter the New Jerusalem a genuine and acknowledged citizen.—Sunday at Home.

How Old Art Thou.

A most familiar question. We hear it almost daily. It constantly requires a different answer, for our age is at no two periods the same. We are always travelling. Time, that "ever independent variable," is ceaselessly changing our place on the pathway that lies 'twixt cradle and coffin. We all have our birth-day anniversaries, recurring with persistent uniformity, and we can no more delay them than we can stay the stars above us; and they suggest that we are swiftly going—somewhere. And their recurrence suggests the question of Pharaoh to the patriarch Jacob, "How old art thou?" As an immortal being, how old?

The self-existent God is without beginning of days or end of years. There never was a time when God was not. There never will be a time when God will not be. The animals around us begin to be, and cease to be. They are in every sense mortal. But you and I are different from both. A man has a beginning, but no ending to his existence. There was a time when he was not; there never will be a time when he is not. Like the animals, he begins to be; like God, he never ceases to be. An immortal career once entered upon will never close. Empires may flourish and perish, the heavens roll away, the very elements melt, but the soul shall eternally live.

How insignificant and pitiable is a newborn babe! There is nothing born in the animal world so dependent and helpless. The animals have instincts; besides, they have fur, or feathers, or scales, or shell, to protect them; while the new-born immortal man is destitute of all these. But he has begun to be, and he shall outlive worlds. The feeblest thing in all the universe is the child of God when born on earth; the most exalted creature in all that universe is the child of God translated to glory—not only "equal unto the angels," but a blood relation of the Son of God, and a member of the family of heaven.

Have we begun such an existence as this? Is it impossible that we can perish? And is all this life preparatory to the life to come? In this view how grand is life! What powers, capacities, gifts, opportunities are ours! And as the years come and go, do we justly estimate our exalted place in the scale of being? Do we truly realize what it is to be a mortal that is immortal? Do we rightly appreciate the responsibilities that gather round us in this ceaseless journey toward eternity?

Hard Names.

There is seldom, if ever, anything to be gained for the cause of truth by attaching reproachful or opprobrious epithets to its enemies. There are occasions, indeed, when the doings of bad men should be exposed, and they themselves denounced. But these are chiefly cases in which there is involved something of immorality or corruption, public or private; and where an evil aim or tendency appears in outward action.

Erroneous religious beliefs may, and often do, involve, ultimately, the worst consequences of this sort. But they may also frequently have no such direct result, either in fact or by the purpose of those who hold them. These persons may be honest and well meaning men and good citizens. Reproaches directed against such men will not appear to be just; and will miss their end and return upon the one who sends them forth. And what is more important, they will not be just in truth, since the man who is reproached has no such evil designs.

The bad consequences of false belief we may freely point out, and its untruthfulness, especially, we should expose. We shall do both these things with the best effect when, along with our reasoning in behalf of the truth, we show the proper effect of the truth upon ourselves in fairness and charity.—Congregationalist.

Random Readings.

FAITH is the hand with which we grasp Christ; assurance is the ring God places on it.

THE three whom Christ raised from the dead were—an only son, an only daughter, and an only brother.

SAID Louis Agassiz: "I do not believe that I am descended from a monkey; God is my Father."

IT is only in the Bible that the all-pure Spirit of God breathes. I am afraid of human theology, lest it "savours the things which be of man."

WE cannot walk in two ways at the same time. We cannot follow our own will and the will of God. We must choose the one or the other. We must deny God's will to follow our own, or we must deny self and self-will to follow the will of God.—Wesley.

WHAT WE HAVE IN CHRIST.—Believers are in Christ for a covering of beauty, as in a fair, unsullied garment; for protection, as in a city of refuge; for nourishment, as in a "living Vine"; for guidance, sympathy and impulse, as the members of the body are dependent on the head.—J. Halley.

BACKSLIDING is generally gradual—like the ebbing tide, wave after wave breaks upon the shore at apparently the same point, and it seems impossible to tell, by any two or three separate waves, whether it is the ebb or flow; but watch a few moments, and the outgoing waters soon tell their own tale.

THERE are men whose presence is a blessing and a benediction; whose company and conversation have the effect to confirm our faith, to strengthen all our good purposes, and fill the future with bright visions of honor, success and usefulness. Again, there are those in whose company you cannot be for half an hour without feeling that virtue has gone out of you; "their feet go down to death their steps take hold on hell." You are to make your choice between them; and remember, it is for your life!

WHAT progress have I made in holiness since I professed to be a Christian? I am taught that sanctification is a progressive work. I am taught that Christ's kingdom in the individual soul has a development. How much more am I like Christ now than I was years ago? How much better prepared am I now for heaven than then? A pilgrim, during the year referred to, surely should have made a perceptible advance towards his journey's end. I know that I am nearer the grave, but am I any nearer heaven? Am I any better prepared for heaven?

THE grace which God gives is for the real occasions of life. To forget this is to make the whole of our moral and religious life morbid and unreal. For a man to ask himself deliberately on his wedding morning whether he is so resigned to the will of God that he is perfectly prepared to consent to his bride's immediate death, is preposterous folly. The grace he needs just then, is grace to make him heartily grateful to God for the new brightness and joy which have come to him, and grace to enable him to treat his wife with the chivalrous devotion she has a right to claim, and grace, while he loves her with what seems all his heart, to love God still better. If we have honestly accepted the will of God as our supreme law, we shall receive strength from God to do God's will and submit to it as occasion demand. When God sends us work, He sends us strength to do it; and when he sends us trouble, he sends us strength to bear it. For troubles which we imagine for ourselves, we must go through to our own imagination—not to Him.—Rev. R. W. Dale.

THE first step toward the abyss of infidelity, is a doubting or sceptical state of mind in regard to some parts, or the whole of the Scriptures; the next is either into the wilderness of universal doubt, or into the wildness itself. Scepticism is a most dangerous state of mind. Like moderate drinking, it leads on its unhappy victim from bad to worse, till both mind and heart are ruined and damned forever. It is the moral inebriation of the man in its incipient stages. Beware of it, ye young men, as ye would the contagion of death. It has no power of fascination. Its breath is tainted and repugnant. Its administrations to the soul are those of sorrow. Break from the first symptoms of its deadly approach. Let not a corrupt and unbelieving heart beguile thee with the promises of a proud and vain philosophy. There is no safety in a cultivated intellect, nor in all the resources of a Christian education, the watchfulness and teachings of friends,—no, not even under the "droppings of the sanctuary." In the faith of Jesus only there is safety. Believe in Him to the salvation of the soul; then you will "know the truth, and the truth shall make you free."

Our Young Folks.

Misspent Evenings.

The boy who spends an hour of each evening lounging idly on the street corners, wastes in the course of a year three hundred and sixty-five precious hours, which if applied to study, would familiarize him with the rudiments of almost any of the familiar sciences.

Reading by Subjects.

But perhaps you don't know how to read by subjects. Let me tell you. Suppose you see an allusion to something that interests you—say Sir Walter Raleigh; look for his name in an encyclopaedia or biographical dictionary.

If you have no special subject of interest, take up an encyclopaedia, slowly turn the leaves, and read any item that attracts you, not forcing yourself to read anything.

Right here let me say, I hope you have access to these works of reference, either in your own house, or that of a friend, or at a public library.

Why Tides are Later Each Day.

As the moon revolves around the earth from west to east, she advances eastwardly in her orbit about thirteen degrees every twenty-four hours.

The same thing occurs the next evening, and the evening after, and thus the moon rises most of the year about fifty minutes later each day.

It must not be supposed that the whole body of the ocean, to its profoundest depths, is equally moved by the tides. The tides are mainly superficial, and except where the water is of moderate depth the lowest parts are only slightly disturbed.

Gov. Drew says that chronic kleptomaniacs in Florida's great drawback. The people have it so badly that they live by stealing from one another.

The Foreign Missionary of the Presbyterian Church says, "Late letters from Oromiah, Persia, speak of a wonderful movement of grace at several of the out-stations.

About 9,000 of the Ceylonese have sent a memorial to the Queen praying for disestablishment in Ceylon. They call attention to the fact that the payment of annual subsidies to a small body of Christians, out of the public revenues, to which all contribute, is a violation of the principle laid down by the royal proclamation of 1868.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXV.

JUNE 24. THE DESTRUCTION OF NINEVEH. Nahum 1:1-18.

COMMIT TO MEMORY VS. 8-7. PARALLEL PASSAGES.—Zeph. ii. 13; 2 Kings xix. 22-23.

SCRIPTURE READINGS.—With v. 1, read Gen. x. 11; with v. 2, read Josh. xxiv. 19; with v. 3, read Jonah iv. 2; with v. 4, read Matt. viii. 20; with v. 5, read 2 Peter iii. 10; with v. 6, read Rev. xvi. 9; with v. 7, read 2 Tim. ii. 10; with v. 8, read Ps. i. 6; with v. 9, read Ps. li. 1; with v. 10, read Mal. iv. 1; with v. 11, compare Dan. vii. 8, 21; with v. 12, read Ps. xxx. 6; with v. 13, read Jer. xxx. 8.

TO BE IDENTIFIED: Nineveh, Babel, Carmel, Lebanon, and Nahum the Elkoshite.

GOLDEN TEXT.—The Lord is slow to anger, and great in power, and will not at all acquit the wicked.—Nahum i. 3.

CENTRAL TRUTH.—The Lord bears with but will not acquit the wicked.

INTRODUCTORY.—Our knowledge of the writer of this prediction is confined to verses 1, 2, and 3. Two places, one near Tiberias, in Galilee, and one near Mosul, are set up as answers to the former. He flourished after Jonah, when Nineveh had returned to its sins; about the time, when, in like terms, Isaiah comforted Judah under the Assyrian assaults (2 Kings xviii. 16, 10), and when Assyria was in the height of her glory. It is to be noted that the world had not at this time a single example of a great capital ruined and desolate. There was nothing in the times to suggest such a prediction. The date of Nahum is placed about 700 B. C. Hezekiah was king of Judah. Israel had been carried captive. The warnings of Jonah (in connection with which read Nahum) having been forgotten, punishment is threatened. After one more warning from Zephaniah, the ruin came about one hundred years after the "burden" was recorded.

(Verse 1.) The prophets saw "things to come" with the eye of the mind; hence "vision." (See Num. xii. 6.) In this the prophet saw the sad and gloomy future of a great capital. It weighed on his own spirit. It would in its fulfillment weigh down the proud, wicked capital. (See Lesson VIII. for its greatness.)

(Verse 2.) "God is love." He desires his creatures' whole affection. He is displeased when it is not given. That displeasure is called—after the manner of men—"jealousy" (see Ex. xx. 5), which word represents the intensity of the feeling. (See Prov. vi. 34.) The same is true of "revenge," &c., not in passionate and uncontrollable anger and fury, but in just anger that cannot be turned aside. It is to be remembered that these awful things of God can only be revealed by being uttered in our language. A magistrate who never punished a king to whom rebellion and faithful service are the same, would lose all moral power. The Ruler of all executes His law. A just president is not the subject of personal passion when punishing criminals. Verse 2 asserts God's justice. Notice the threefold "Jehovah" in this verse, and compare with Isa. vi. 8.

The character of His rule is in verse 3. He does not love to punish, "is slow to anger" (Ps. ciii. 8); but not for want of power (Job ix. 4), nor from favor to sin. "He will not acquit the wicked," &c., the impenitent, as among us, the despisers of Jesus Christ and His salvation. As examples of His might, and of the mystery sometimes attending its displays, He has His "way in the whirlwind and in the storm" (see Ps. xviii. 10); and as clouds of dust in the desert attend the march of an army, so the Lord, when depicted as a "man of war," has the clouds for the dust of His feet. These representations suit the work of judgment seen in the vision.

Verse 4 gives historic illustrations, in a rapid, abrupt way, of what He had done—"rebuking the Red sea" (Ex. xiv. 21), and drying up the waters, as at Jordan (Josh. iii. 18.) On the forests of Bashan, rich in pastures (Amos iv. 1), He sends languor, and on the rich, dewy top of Carmel He sends withering. They were, in their way, famous as Lebanon, the "white mountain," for its beauty, on which he can send languishing. (See Hos. xiv. 6, and lesson thereon.) The description of His power is continued in verse 5, in the quaking of the mountains, the melting of the hills, the heaving up (better than "burn") of the earth, even where men dwell, "the world," as in Ps. xxiv. 1. So, in verse 6, the whole material world, with its volcanic and other forces, is at His will. He can pour down fire, as in Gen. xix. 24; Ex. ix. 28, 24, and overturn the rocks. (See 1 Kings xix. 24.)

Such displays of material power may well alarm; so the assurance comes in verse 7. "He is good;" a stronghold (Prov. xvii. 10), and his people are not forgotten or lost in the storm of indignation that destroys his foes.

The burden of Nineveh is taken up again at verse 8, and continued with the connected events to the end of the lesson.

1. The completeness of the ruin (verse 8)—"an utter end." Could anything better describe the fulfillment than that for long ages the very site of this great city was unknown? A "flood" stands for an invading force in Isa. viii. 7, 9; an allusion may be here to the flood in the river sapping a part of the wall and aiding in its overthrow. Night settled down on Nineveh—"Darkness shall," &c. A battle was fought on the site of the city, according to Gibbon, A. D. 627, when even the ruins had disappeared, and the vacant space afforded a spacious battle-field, &c. (Gibbon, ch. 46.) The demand of verse 9 may refer to the overbearing tone of Assyria, as seen in 2 Kings xix. 10, or may be an appeal to Judah. "What do you suppose the Lord will do? He will make an utter end," &c.

2. The manner of the destruction is hinted at. Massed compactly together, as their troops might be, like the tangled and impenetrable undergrowth of the forest, and as safe from fear as drunken men are—"drunken," &c.—yet as readily as the

fire consumes this would the Lord's judgment devour them—as stubble is burnt up. The debauchery of the defenders made the capture of the city easier.

3. Attendant circumstances are noted. One comes out of "thee," i. e., Assyria. (See the illustration in Isa. xxxv. 11-20.) For the "wicked" counsel; (see 2 Kings xix. 10-18.) But secure as they were, "quiet, and numerous, they shall be mowed down as grass, when He shall pass through," or, "then shall he pass away"—vanish, as in Ps. xxxvii. 36.

4. The overthrow of Assyria secures Judah from him (verse 12.) "Though I have," &c. (verse 13.) The form of "thee" in the original shows Judah is meant, and Judah has no great suffering again from this quarter. (See 2 Chron. xxxiii. 11, 14.) Judah was freed—the yoke broken (2 Kings xviii. 14)—according to a figure in Isa. x. 27, and elsewhere.

What lessons may we learn? 1. The mighty power of God. If He created, He is able to destroy. And if so, He is also able to save.

2. The great love of God, for it is love to men that sends warning upon warning before deserved wrath is poured out. As a father makes the punishment of a child the last resort, so it is with God.

3. For He warns before striking. Men and nations may see themselves in the barren fig tree. They are not cut down on the first failure. To Nineveh Jonah is sent, and a temporary reform follows. But it is only temporary, and the guilt of apostasy is all the greater. This ought to be borne in mind by those who were roused during times of awakening in these cities and congregations, and who have become careless again.

4. For he will smile at last. Slow to anger, yet he will not at all acquit the wicked.

5. There is no escape. His word is true; proved true by all the fulfilled prophecies. See the condition of Nineveh as described by Kitto, Botta, and others.

SUGGESTIVE TOPICS.

Nahum—his place—his message—how described—meaning of burden—vision—divine character as to patience—power—justice—illustrations of his control of nature—what to his people—the enemy of Judah—the promised deliverance—the threatened doom—and the lessons to us.

The Blackboard.

The blackboard may be made very useful in a Sabbath school, aside from its use in enforcing the lesson, as a bulletin board. Thus, before the hour of opening, it may have written clearly upon it the place of the Scripture to be read, and the number of the hymns to be sung. As the scholars enter they can find the place in their Bibles, and have the Hymnals open at the first hymn, so as to be ready to go on with the exercises without delay or confusion. With the younger classes especially there is a decided gain in this. After these exercises, the Board can be cleaned, and any other use made of it. Where blackboard exercises of an elaborate character are given by the superintendent, they can be prepared in advance on the reverse of the board, and so be out of sight until needed.

Self-Evident Truths.

What are the chief points established by self-evident truths as to the fact of sin?

1. Good is what ought to be. 2. Evil is what ought not to be. 3. Conscience intuitively perceives the difference between what ought to be and what ought not to be in the soul's choice among motives. 4. Conscience reveals, therefore, a moral law.

5. That law is above the human will, and acts without and even against the consent of the will.

6. There cannot be a thought without a being who thinks; nor a moral law without a moral lawgiver.

7. When, therefore, the will chooses to act from a motive which conscience pronounces evil, that act of the will is disobedience—not to abstract law only, but to God.

8. Thus evil becomes sin.

9. It is incontrovertible that man often hears a still, small voice within him saying "I ought."

10. It is incontrovertible that man often answers the voice which says "I ought," by saying "I will not."

11. It is incontrovertible that instantly and invariably after saying to "I ought" "I will not," a man must say "I am not at peace with myself."

12. It is incontrovertible that he must say also "I am not in fellowship with the nature of things."

13. It is incontrovertible that he must say also "I have lost fellowship with God."

14. It is incontrovertible that he who is disloyal to the voice which says "I ought" must also say "I ought to satisfy the injured majesty of the law I have violated." Sin creates an obligation to satisfy the injured majesty of the moral law.—(See Julius Muller, "Doctrine of Sin," Vol. 1, pp. 1-200.)

16. It is incontrovertible that, in the absence of expiation, man forebodes punishment.

17. It is incontrovertible that when man is free from the love of sin, he is not free from constitutional apprehension as to the effect of the guilt of past sin on his personal future in this world and the next.

18. It is incontrovertible that the desire to be sure that the guilt of sin will be overlooked, is one of the most powerful forces in human nature.

19. It is incontrovertible that an atonement may thus in the solidities of conscience be scientifically known to be the desire of all nations—that is, of all who have fallen into that disturbance of the moral nature which is called sin.

20. The atonement which reason can prove is needed, revelation declares has been made.—Rev. Joseph Cook's Monday Lectures.

Are you a branch of the Vine which is Christ? Bear fruit.

The Christian Graces.

Strive to be humble; ages prove The weak in judgment He will guide. Be hopeful—hope with faith and love Doth now and shall for aye abide.

Be honest—owing no man, save Thy neighbor as thyself to love, Remembering only this, I crave, Each perfect gift comes from above.

To temperance, in all things lean, Best antidote to sensual vice; Patience and gentleness, too, I ween, Twin jewels are of rarest price.

Be truthful—faith and prayer combined The arduous mountains can uproot; Add singleness of heart and mind, These graces yield the choicest fruit.

But love is queenliest of them all, A truth that he who runs may prove; Love's the fulfilment of the law, For God made law, and God is love.

Positive Religion.

In every department of life, says the Presbyterian Banner, there is a class of people who may be characterized as destructives. Their main business seems to be to carp at others, to denounce the way in which things are generally done, to attribute improper motives to this one and that one, to excite suspicion against this man and that man, and to intimate that among those with whom they come in contact there is very little truthfulness and only a small amount of honesty. They do nothing to strengthen good principles in others, to build up credit, or to advance the general well-being of society. The same disposition is seen in some who occupy the pulpit. They are always denouncing, never encouraging; exposing shame, but never exhibiting realities; pulling down, but never building up. They dissect and lay bare the infirmities of their people, but they never heal them; they prove their hearers to be weak, but they never do anything to make them strong. They deplete, but they never feed. And all the while they, and it may be others too, are wondering why the people of their charges do not grow in grace, and why sinners are not converted. Zion's Herald gives the following explanation: "A beligerent and critical ministry is usually without fruit, because it attempts to destroy the weeds without stooking the ground with good seed. The weeds are sure to spring up again in the vacant field. Every available place being covered with wheat, there is no chance for the tares. Filling the mind with the truths of Christianity, evil influences are held in check, and the virtues of the gospel come to maturity. The Master did not send you so much to fight the devil out of the world as to introduce the gospel into it. Bring in the fulness of evangelic truth and spiritual influence, and the enemy will have no occupation. It is not enough that men get rid of Satan; they need OUNSER. To be emptied of evil will avail nothing without being filled with good. Fill the minds of the people with the vital and saving truths of the Christian system, and they will prove an impervious shield against the attacks of the arch deceiver and enemy of mankind. Satan may come, but he will find nothing in them, as he found nothing in the Master."

These are true and weighty words, worthy of careful thought both by ministers and people. A ministry always engaged in pulling down cannot be a successful one. Under such an influence Christian character and life cannot make progress, nor can much inroad be made upon the kingdom of Satan.

Causes of Intemperance.

Prentice Mulford recently delivered an address on "The Causes and Cure of Intemperance" before the Liberal Club in New York, in the course of which he said:

Intemperance is induced by the exhaustion resulting from severe manual labor. After a day's toil reaction and stimulus cannot be obtained so readily as through liquor. The children of all who are vexed with want one day and overworked the next, are unhealthy and lack endurance, and as a consequence turn to rum for stimulus after the most common exertion. Mental overwork is another cause of intemperance. American custom requires a man to make his mark at 30 or 35 years of age, or be considered a failure. Men break down at it, and when they do not resort to liquor, narcotics are used. The division of labor hastens the result. A man must be all doctor or lawyer, and exhausting one faculty of the brain, stimulants are used and abused.

Children are too much educated, he continued, when they are educated above a grade of society in which they can move. The schools turn out many scholars with large ideas into a world where bread and wealth are all in all. Wornied with the struggle and sick of the companionship they find, they become drunkards in an attempt to render themselves congenial. Our sons are taught to look down upon certain avocations, and society digs a pit where it allows the existence of a degraded class into which the sons of wealth fall when reverses come, for it requires a strong will to live without the approbation of the world. People drink because their homes are uncongenial, but the fault is in the social customs which reign. An excessive taste for stimulants is, the speaker claimed, hereditary, and he gave his own personal history in support of this theory. He had been a drunkard, and cured himself by "rest in large doses," and by an exercise of will, which he considered could be strengthened by exercise. If a man was sober for six weeks, a debauch then might so far relieve his craving for liquor that he might extend his prohibition for three months. A plan successful in California was that of taking the pledge for a certain time, and then, after a debauch renewing the pledge.

The American Board, since its organization in 1810, has expended \$16,000,000, and sent out to the foreign work 1,149 missionaries. There are now in the Turkish Empire nearly 150 missionaries sent by this Board.

Missionary Notes.

The Presbyterian Church at River Bend, Dakota, has 121 members who are full-blooded Lakota Indians, as also are the elders and ministers. Twenty years ago, with one or two exceptions, they were all heathen. Now they and their families constitute the major part of a population of about 800 souls who have settled on the Big Sioux within eight years.

The Established Church of Scotland proposes to establish a mission in China. Up to 1870 the Church's only Foreign Mission Work was in India. Last year it began a small mission in Africa, and now China will probably be added to its foreign fields. One of the members of the Foreign Mission Committee offers to guarantee \$5,000 for the purpose, and a young doctor volunteers to go out as a medical missionary.

Rev. Dr. Brown of Japan, in a letter to the Evangelist says: "Recently a new Church has sprung up in the province of Shinghu, where no Missionary led the way, more than a hundred miles from any open port where foreigners reside, and it now has nearly forty communicants. Since this new year commenced, half a dozen converts to Christianity beyond the summit of the Hakone Mountains, have been baptized by a member of our Mission, who went there in response to a call brought by a messenger from these converts, and last Sunday seven persons were baptized.

Rev. E. B. JENKINS, of India, says, "Thirty years ago no respectable Hindu family would have permitted a daughter of the house even to approach the Mission premises. As for allowing a missionary to be her instructor, it was simply an impossible supposition. But the other day one hundred and thirteen caste girls were brought into the Mission house to see me, and to be examined in the New Testament, fourteen of them young Brahman ladies, and this in a comparatively isolated town, remote from the swell of the great changes that are sweeping the Presidency cities."

MISSIONARIES in foreign fields complain of the indifference of English and American residents to their work. They say their fellow-countrymen, in the pursuit of their business, take no interest apparently, in the conversion of the heathen, rarely or never calling upon the missionary to inquire how his work is prospering. The missionaries think that this fact accounts for the discouraging and untrue reports which are sometimes made in regard to the missions. It would be of advantage both to the missionary and the foreign residents if they would cultivate each other's acquaintance.

A recent census of the city of Calcutta gives some interesting facts in relation to the religions professed by the population. The number of native Christians is 2680, against 2466 in 1872. The total population is 409,086. Two-thirds of the whole are Hindus, and of the Hindus, the Brahmans are the most numerous caste. As to intelligence, the Hindus are far in advance of the Mohammedans. Of the Hindoo males, forty-two per cent can read and write; of the Mohammedan males, only 16.5 per cent; of the Hindoo females thirty-three per cent can read and write; of the Mohammedan, only one per cent.

Rev. THOMAS BARCLAY, one of the English Presbyterian Church Missionaries in Formosa, writes: "Last week we held our meeting in one of the chapels. Some of the people had walked two hundred miles to be present. It made my heart glad to see about fifty or sixty office-bearers meeting together, not to talk about how they could win more money, but how they might be able to serve Christ better, and make His Church prosper. Ten years ago, not one of these men had heard the name of Jesus, there was not a single Christian in the whole island, now there are hundreds and hundreds of men who come regularly to church."

From Miss Green's Report of Medical work in Barielly, we select the following: "The number of patients since January, 1876, prescribed for at Dispensary, 3,822; number of prescriptions dispensed, 6,127; visits to Zenanas, 44; native Christians, 85; patients in hospital, 26. In response to an application made during the year, the Government has furnished us with a Grant-in-aid, giving us a yearly supply of medicines, instruments, and hospital necessities, asking in return only a few statistics. The buildings are free from debt, and the rent of the ground goes into the hospital fund. A little Brahman girl, afflicted with what is known as 'St. Vitus dance,' was denied admittance to the houses of any of her friends in the city because they said she had an 'evil spirit.' She came to us, and remained over two months, and went away very thankful for the good received. She and the friends with her, were under religious instruction while here, and we hope the seed sown may bring forth fruit."

Capital Advice.

Every one "who possesses engravings which are neither framed nor bound in volumes is probably aware how dangerous it is to show them to any but a very few exceptionally careful people. One of the most eminent engravers of the English school had a fine collection of proofs which he hardly dared to show to his acquaintances and he used to say that he very seldom met with any one who could or would hold a print so as not to injure the paper in some degree. What people generally do when they get hold of a print is to break the paper either by taking it up with one hand only, on one side when the weight of the paper is enough to cause a break, or else by seizing it in such a way as to produce a hollow about the thumb, the edges of the hollow being fractures in the substance of the paper. *** The proper way to hold a print is to take it with both hands, and the thumb and forefinger of each hand, placing them at half the height of the paper. In this way the paper is so held that its weight will not cause it, and it is almost impossible to create paper with the thumb and forefinger only." So says Mr Hamerton in the "Portfolio," and all are requested to take notice.

British American Presbyterian,

102 BAY STREET, TORONTO.

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

TO CORRESPONDENTS.

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

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

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

OUR GENERAL AGENTS.

Mrs. Wm. SHELLEY, General Advertising and Subscription Agent, will visit Brantford, Galt, Guelph, etc., in the course of this and following weeks.

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

British American Presbyterian.
FRIDAY, JUNE 15, 1877.

THE Flower Mission in New York, though a thing of yesterday, is now a well recognized feature of the benevolence of the city. It has for its object to distribute flowers among the patients of hospitals, the inmates of asylums, etc. Fifty thousand bouquets were given out last year, besides innumerable flowers in other forms. It is an excellent idea.

REV. DR. PHIN, the zealous Convener of the Church of Scotland's Home Mission Committee, is the Moderator for this year of the General Assembly. He distinguished himself during the ante-disruption years by the part he took in the debates on the side of the moderates. As a debater no one can surpass him, and few will be found to equal him. Rev. Dr. Gould, the present Moderator of the Free Church Assembly, was the leader of the Reformed Presbyterian Church which united last year with the Free Church. His election to the chair of the Assembly is a recognition of the body to which he belonged previous to its union with the Free Church, and also of his own commanding abilities. Both Moderators are of the same age and are comparatively young men.

THE General Assembly which met in Chicago has sent down to Presbyteries two proposals in reference to representation at the Supreme Court. One is to make the Synod the basis of representation. The other to reduce the proportion by one half. The former plan will not command a majority of the Presbyteries. The latter is perhaps too sweeping a measure to begin with. If they would only cut off all the ecclesiastical hummers they are afflicted with in the shape of editors and ministers without charge, there would be a speedy and a Presbyterian way of accomplishing the desired end. Meanwhile the tax of two cents per annum for every member will yield something like \$10,000 to be spent on entertaining the members of Assembly. This measure will do more good in the direction aimed at than any other that could at this moment be named.

WE are pleased to notice that Old St. Andrew's congregation have begun building operations on their new lot. The church is to be of stone. We are glad that soon our church will be represented in a neighborhood into which most of the other leading denominations have gone, and in which Presbyterian families have experienced such great inconvenience in the matter of attendance upon the ordinances of our own Zion, that they have been under the necessity of connecting themselves, in a greater or less degree, with other denominations in the neighborhood. Some of these subscribe liberally to the new church to be erected on the corner of Jarvis and Carlton streets, while other families in the North-East have already connected themselves with the membership of Old St. Andrew's in the prospect of their removal to their new site. We wish the congregation a speedy and successful completion of the work now begun.

THE Southern Assembly which met this year in New Orleans voted almost to a man in favor of resolutions that were wholly adverse in spirit and in tone to the resolutions of the Northern Assembly of the Centennial year. In consequence of this, the two bodies are in a dead lock—the former being prevented by a too exacting spirit from accepting the friendly overtures of the latter, and the Northern Church being restrained by a due sense of its own dignity from indulging in any more of the guish of sentiment. Time kills off men and measures. In a few years there will have taken place such a change, by the departure of the old familiar faces, and by the uprising of a new generation, that what seems now impossible, will be done in a moment and without delay. The two bodies by their representatives meet at the great council in Edinburgh on common ground, and miracles of grace for all our Churches may be accomplished during the ensuing month.

THE GENERAL ASSEMBLY.

By the time this number reaches Halifax, the Assembly of our Church will be well on with its important work. The present Moderator, Rev. Dr. Topp of this city, will have presided the opening sermon. The roll will be complete, and the Court will in all probability be engaged in some interesting discussion. To the brethren, convened from all parts of our wide Dominion, we send greeting. It is our expectation that it will prove itself an Assembly par excellence—an ideal Assembly in the spirit which will animate its members, in the tone of its debates, in the work it will accomplish, in the influence it will carry with it to the citizens of the "no mean city" on the sea-board, and in the good results which shall flow from it to the Church at large.

The General Assembly of the Presbyterian Church of Canada may well compare with the similar bodies which have been holding their sessions during the last and present months in many portions of the world. It will almost equal in the number of its members the Synod of the United Presbyterian Church in Scotland, or either of the Assemblies of the Established and Free Churches. It will be found teeming with earnest, devoted and eloquent ministers and with intelligent and influential ruling elders. The missionary from his far distant field in "the great lone land" will be regarded with special interest, while the platform of the Assembly will not be wanting in representatives from Foreign countries, and from many corresponding churches. In no other Assembly in the world, excepting that of the United States in the North, are there such questions of practical interest to Christianity to be dealt with and considered. The Churches in Scotland have for their Home mission field an area not to be compared with our own Ontario. The Canadian Church has a Home territory of 8,000 miles in extent. The former have only what may be called the ordinary and natural work of a Church. Our Church has ever before her an extraordinary task—an enterprise vast and grand as the country itself—a work to do upon which depends to a large extent the western civilization of centuries yet unborn.

The Home Mission work is an all-absorbing business in our Assembly. This year the glad announcement will be made that the debt on the Home Mission has been cleared, and we trust it will be shown that, notwithstanding the pressure of the times, there is little or no deficit in the ordinary income. If so, what good news this will be to many earnest and devoted missionaries, what a cause for gratitude on the part of weak and struggling congregations, what an impetus upon the future undertakings of the Home Mission Committee. The Foreign Mission Report will also be one of commanding interest. To learn of good work being done by the gentlemen who have gone out from our church to China and India, to be informed of the special work of the female missionaries in the foreign fields, to hear of the growth of churches and Sabbath Schools amongst the heathen—this is surely calculated to send the members home to their parishes with rejoicing hearts. The work of the Female Missionary Societies, which are now being instituted in the various Presbyteries, will—we have no doubt—give heart to all who are praying for the extension of the Redeemer's Kingdom in foreign lands. But the Assembly has other great interests which are of special importance, though logically they may come under the general denomination of Home Mission work. There is the cause of French Evangelization—one of the most hopeful signs of the times. The wonderful inroads that have been made on the ranks of popery and infidelity will be listened to with breathless interest. And then there are our Theological Colleges. It may be that the territorial plan, which was set on foot to supplement the revenues of these institutions, may prove to have been not so successful as all could have wished. But we think the showing on the whole will be satisfactory, in as far as it will reveal how easily our people could sustain these schools of learning, were they all to realize the power of cents. A few cents from every member of the Church in the course of the year, would raise a large sum of money for the purpose. And we trust the Assembly will pass some measure that will spur on every church and every Presbytery to the discharge of their manifest duty in this respect. Let our professors feel that in the view of the Church the work they are doing is all important, and a sense of that will send these faithful brethren back to their chairs with hearts warmed and encouraged.

We expect to hear a great deal from our Sabbath Schools. The Assembly in previous years has shown the deep interest they take in this work. It can not be too strongly or too basely. The Sabbath School is the nursery of the Church. It is the source of strength and growth for the future. And work amongst the young is now being everywhere recognized as second to none other in interest and importance. It will be seen how much can be accomplished for the schemes of the church by

the trained benevolence of our Sunday Schools. Even now the revenues of our Home and Foreign Mission Boards, of our French Evangelization Scheme, of church extension, and of our colleges, is being largely augmented by the voluntary contributions of the children. Much more can be done, and much more will be done under the healthful stimulus of the encouragement given to scholars and their teachers by the General Assembly.

Many topics will grow out of this Assembly for discussion in these columns. Meanwhile we close with the earnest prayer that God may bless the Supreme Court of the Church, and guide her to clear and wise resolutions in relation to all the important matters that will be brought before her.

NOTES FROM SCOTLAND.

The Scottish Temperance League has just held its annual meeting. This and kindred societies in England and Ireland are keeping the terrible and wide spread evil of drunkenness steadily before the country. All the churches throughout the British Islands have organizations of their own with the same end in view. Within and without the churches, efforts of one kind and another are being made to arrest this great social scourge and teach the people the duty and blessings of sobriety. Whatever may be said of the success that has hitherto crowned these movements, it is impossible to deny the interest that is taken in the temperance cause. In illustration of the money spent on strong drink annually in Great Britain, it is said that it would keep the combined armies of Europe—that in four years it would pay the cost of all the railways of the country—and that if laid out, it would pay in five years the national debt. In proof of the necessity of the continued efforts of Temperance Reformers, it was stated that Paisley, with a population of 48,000, has 288 licensed houses, or one to every 217 of the population, and that a week ago 1,486 persons were counted, as affected with drink from Saturday morning at 10 o'clock till the same hour on Sabbath morning. The Irish Sunday Closing Bill having passed the Committee of the House of Commons, was advertised to with satisfaction. The Report recently read at the Conference of Social Reformers in Edinburgh, showing that drunkenness was certainly on the increase in that city, and that otherwise the morals of the people were in certain classes most unsatisfactory, called forth expressions of regret. The Habitual Drunkards' Bill now before Parliament agreed to, praying for the appointment of a Royal Commission for Scotland, to inquire into the extent of drunkenness and its concomitant evils, the working of our present license laws, and what further restrictions on the traffic the public sentiment of the country is prepared to sustain. It is hoped that the attempt being made to enlist the sympathy and co-operation of teachers and School Boards will succeed, and that through the medium of the national schools and school books, the good cause will also be materially promoted.

The Disestablishment movement is gathering strength every day. The Liberation Society in England has put forth immense efforts of late, at a cost of £100,000, in the preparatory work of enlightening England on the subject by lectures, pamphlets and the daily press. They keep the ball constantly rolling. The Ritualistic party in the Church of England, galled by the operation of the Public Worship Regulation Act, and the utter powerlessness of Convocation, are crying loudly for spiritual freedom. Unable to find it in an Erastian Establishment, the English Church Union has cautiously declared that it denies that the secular authority has power in matters purely spiritual—that the Judicial Committee of the Privy Council is a secular court and possesses no spiritual authority, and that it will support any priest not guilty of a moral or canonical offence, who refuses to recognize a supervision *a sacris* issued by it. The famous Hatcham case has led to this timid manifesto. Influenced by this and other decisions, they have also forwarded a memorial to the Archbishop of Canterbury, signed by Peers of the Realm, dignitaries of the church, and influential clergymen and laymen, demanding freedom of spiritual action, which he has quietly said he has no power to grant. He promises, however, to lay the memorial before the Episcopal Bench for them to look at and consider. By their action as a whole, they are helping on disestablishment. Freedom lies outside, not inside—and they must make their choice.

The accession of the vast majority of the Free Church to the movement, within the last few months, has wonderfully invigorated it. Presbytery after Presbytery, and Synod after Synod, is declaring for it as the Assembly approaches, and there is now no doubt that its voice will be for it, notwithstanding the opposition of the Conservative party in it. Encouraged by the signs of the times, the Executive Committee of the Liberation Society recommends the formation of a Scottish Council of the Society, to co-operate with the Executive Committee in

London, leaving to it power to direct the Society's operations in Scotland. This done, they suggest the commencement of a vigorous and sustained agitation, having in view Parliamentary and Electoral action of a more decided kind than has yet been adopted.

The scheme for joint action on the part of the Presbyterian Churches in Scotland for the abolition of Fast Days has fallen through. The conviction that they are greatly abused is universal. Not only do large numbers of church members turn them into holidays, but tens of thousands leave Edinburgh and Glasgow, and other large towns, who are neither church members nor church goers, and crowd the country villages and watering places, behaving in a way that shocks the moral sense of their inhabitants, and scatters far and wide the seeds of evil. Upwards of fifty thousand left Edinburgh by railway last Fast Day, and had the weather been fine, thousands more would have gone. The evil exists and is deplored. The remedy is not so easily discovered. The attempt at re-arrangement by united action has been met by so many obstacles that nothing has been done. The Established, Free, and U. P. Churches of Glasgow, met recently in the hope of finding out some plan for co-operation in dealing with the evil that has arisen, and could devise nothing better than leaving to session the power to act as they considered most expedient and best for the edification of the Church, in the observance or non-observance of Fasts, or arrangements for pre-communion services. And thus the matter stands.

Professor Smith's case is still before the Presbytery of Aberdeen. His teaching on inspiration, the authorship of Deuteronomy, prophecy, miracles, angels, and the canon of scripture is regarded by the Free Church as highly questionable and dangerous. The matter has been before the College Committee and the Commission, and is now in the hands of his own Presbytery, who are ripening it for the Assembly. They have agreed on the questions to be put to him, placed them in his hands, and are now waiting his reply. Others holding influential positions in the Free Church are understood to sympathize with him to some extent—and this, as may be supposed, lends additional gravity to the situation. Among the many pamphlets that have appeared on the subject, one entitled "The Bible on the Rock," on the orthodox side, is specially worthy of being read.

The last phase of the Eastern Question in Parliament has caused great excitement through the country. Now that the Russo-Turkish war is in full swing, it is the general belief that the Russian Eagle will be victorious. Turkey is doomed. Meanwhile the national indignation at the brutalities of the Turk in Bulgaria and Bosnia, kept alive by Gladstone, is all but irrepressible. The Conservatives have no love for the Sultan, but looking on him as a necessity in keeping Russia in check, they keep him alive. The Liberals are impatient but divided, and we are in danger of drifting into war. Gladstone, unable any longer to hold back, recently drew up five resolutions and gave notice of them. Monday night was fixed for the debate in the House of Commons, and the Liberal party, being about equally divided on them, were in a fix. Unknown to the country, the Government, or the House, Earl Granville and Mr. Bright interposed with Mr. Gladstone, and he changed his front. Rather than divide his party, he left out the third, fourth and fifth resolutions, which, if carried, would virtually have pronounced for war with Turkey, in the event of her continuing to refuse the expressed desire of Europe in the rejected Protocol, in the interests of her christian subjects, accompanied by sufficient guarantees—and confined himself to the first two, which complained of the conduct of the Ottoman Porte, and declared that it had lost all claim to the material and moral support of the British Crown. The confusion that ensued in the House was unprecedented. Both Liberals and Conservatives were taken aback. Ultimately the debate proceeded, and the great English orator, at a white heat, on a question fraught with momentous issues, delivered an oration that will long be remembered. The discussion is going on from night to night. The vote will be taken on Saturday morning. The country is anew stirred to its depths, and petitions by the hundred are pouring in from all parts of the country in support of the resolutions. England's commerce, England's influence, England's traditional policy, are not forgotten by Gladstone and those who sympathize with him, but in this burning and great question it is felt that the eternal interests of righteousness, mercy and truth are above all to be remembered.

R. H.

Edinburgh, May 10th, 1877.

Our neighbors in the United States are greatly exercised over the honors that are being showered upon General Grant in England. Could the election of President be held at this moment, Hayes and Tilden would be east to the winds, and the Third Term would be carried by acclamation. The ex-president is treated with the honor that is due to the rank of a retired monarch or king.

NOW AND THEN.

(Contributed).

While contrasts are often obvious, and comparisons often instructive, and white things possessing a similar name and existing for a similar purpose, have often little more in common than the name, we have seldom, if ever, been more amused and amazed than in marking the contrast so obvious, and making the comparison so instructive, as that existing between the "now" and the "then" of our Presbyterian Councils, in the first meeting of the Apostolic Church Presbyterian Assembly in Jerusalem, and the last meeting of the State Church Presbyterian Assembly in Edinburgh. In connection with the former we have the short but significant statement "and the apostles and elders came together," while the how, or the where or by what means is not once mentioned. Then, there was no imposing pageant, no pompous parade, no official deputy from Herod, or Lord High Commissioner from Cæsar, to legalize their meetings, and watch over their deliberations, but they met in the name and by the authority of the only Head, and their deliberations and decisions were under the guidance of the Holy Ghost, for under His presence and with His approval, they issued their edict, "for it seemed good to the Holy Ghost, and to us," etc., etc.

If we now turn to the latter meeting, we see what a strong and striking contrast exists, seemingly seeking, in the imposing display, more to secure the plaudits of men than to show forth the praises of God, and seemingly savouring little of Him who was "meek and lowly," and who said, "my kingdom is not of this world." Her Majesty's High Commissioner, the Earl of Galloway, having held in the forenoon a grand levee in the picture gallery of the Holyrood Palace, the arrangements for the procession from the Palace to St. Giles' Cathedral were similar to those of former years. First, in an open carriage, and with cocked hat, came the Provost of Portobello. Following this dignitary were the leading municipal lights of Leith invested in their official adornments, and then the magnates of the Edinburgh Town Council all becomingly robed and ruffed, and followed in his handsome carriage by the Lord Provost of the city, arrayed in his uniform as Lord-Lieutenant of the county. Then a regimental band plays merrily past, followed by a carriage containing the mace-bearer and the diminutive pages that wait upon his Grace; this is followed by the gorgeous state carriage and six, containing the Lord High Commissioner and his Countess, accompanied by a mounted and planned military escort. The procession included besides, the Moderator of the Assembly, the Bailie of Holyrood, the Master and assistants of the Merchants' Company, and the civic dignitaries of the city in their robes of office, and attended by the city officials in their quaint, antique costumes. Thus the procession paraded for an hour through the city from Holyrood to St. Giles. Everything was propitious, the day being a holiday (the Queen's birthday) the crowds were large, the streets of the city presented a scene of unusual bustle and activity, while all classes were represented in the orderly crowds that lined the streets from Holyrood to High Street.

At the close of the usual devotional services in the Church, the Moderator and members march out and enter the Assembly Hall, and take their seats, while the playing of the Queen's Anthem by the band outside, and the salute of twenty-one guns from the Castle, announce the arrival and entrance of His Grace of Galloway. His Grace was accompanied to the throne gallery by the Countess of Galloway, Lady Henrietta and Lady Isabel Stewart, Lord Lionel Cecil, and Capt. Hay, Sir James Falschaw and Major-General Ramsay Stewart. Seated on his throne, His Grace had of the last two gentlemen, seated the former on his right and the latter on his left. The whole Assembly of course rose to receive His Grace, and thereafter the Court was constituted with prayer by the Moderator, while the responses thereto were made by the big guns from the Castle, making the Assembly Hall shake with their mighty reverberations, and ill in keeping with a Court constituted in the name of the Prince of Peace; while still nearer, and in consequence not less disturbing, a band of pipers outside, with a preponderance of drum, keep up a skirling and thumping while the prayer is being offered, as if this were the incense to secure the acceptance of the offering. The Court being thus constituted, the Moderator then asks, "Is it the pleasure of the House that the General Assembly now proceed to the choice of a Moderator?" Silence giving assent, the retiring Moderator nominates his successor, narrating his virtues in no measured length. The brother nominated, having retired, and the election having taken place, the principal clerk of the Assembly goes out to acquaint the nominee with his election, and then reappears with the new Moderator in his official robes, and is introduced by him to the As-

assembly, who receive him standing. He takes his place by the Moderator's chair, bowing first to the Lord High Commissioner, and thereafter he turns round and bows to the Assembly. He then puts the question to the Court, "Is it the pleasure of the General Assembly that Her Majesty's commission to the Lord High Commissioner be now read?" with all due honour and respect. And what if it were not? But these devout sons of the Church breathe no such disruptive atmosphere, and they cordially bow assent. The clerk then reads the lengthy document in euphoniously rolling Latin, and afterwards the Queen's letter signed by the Earl of Derby, conferring upon "our right trusty, and well-beloved cousin" of Galloway the status of Her Majesty's representative. The Lord High Commissioner next addresses the Moderator, and in closing, makes mention of the Royal bounty of £2,000 for the dissemination of religion in the Highlands and island. To this address the Moderator, in name of the Assembly, makes a graceful and grateful reply. Thus the preliminaries are gone through, the pageant is ended, and the business for which they are met is now entered upon. But where within the whole range of Gospel truth, or of church organization and order, do the followers of the meek and lowly One find either origin or sanction for such preposterous parade? And if they are neither appointed nor even hinted at by Him who is Head over all things, to the Church, well may the Church inquire, who hath required these things at your hands? There is an important question recorded, which it would be well for the Church to answer, "Who hath required these things at your hands?"

Ministers and Churches.

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

On the eve of Rev. A. O. Stewart's departure for another field of labor, the congregations of North Gower and Wellington presented him with a purse containing \$60. This was accompanied by an address expressing their sorrow at parting with their pastor and friend, and their wishes for his future welfare and success. Mr. Stewart made a suitable reply.

The Rev. Alex. Bell was unable to leave England so early as he had expected, and therefore his induction into the charge of St. Andrew's Church, Peterboro', which was to have taken place to-day, has been deferred until the last Thursday of this month, when Mr. White will preach, Mr. Ewing deliver the charge to the minister, and Mr. Torrance address the people.

Rev. GEORGE SMELLIE, Melville Church, Fergus, was waited upon by the managers of his congregation on Wednesday the 4th inst., when Mr. Dow, on behalf of the congregation, presented him with a purse of \$150 as a slight token of the esteem in which he is held, and at the same time conveyed to him their wishes for his safety and comfort during his visit to his native land.

The following is a list of Donations to Knox Church, Harrieston, received per Mr. A. Stewart: From Live Brook, near Liverpool, England:—Alex. Stuart, \$25; Mrs. A. Stuart, \$5; Geo. Chadwick, \$5; J. Bonnell, \$1.25; J. R. Tilston, \$1.25; Pickford Bros., \$5; F. A. Latham & Co., \$5; A. T. B. G., \$5; M. M. T. \$5; T. Conbrough, \$5; Alfred Quilliam, \$5; John Hedley, \$5; Mr. Shaw, \$5; R. Snodgrass, \$5; Mr. R. Underwood, \$1.25; Mr. Pritchard, \$1.25; W. Smadley, \$2.50; R. J. Wonall, \$2.50; G. Muir, \$2.50; G. P. Zetleron, \$2.50; Mr. and Mrs. Ekersley, \$5; James Fletcher, \$2.50; Mr. Fishwick, \$2.50. From Kirkgunzeon, Kirkcubrightshire, Scotland:—Mrs. J. Copland & Son, \$2.88; Rev. Mr. Gillespie, \$1.25; Robt. Shannon, 60c; Mr. Thompson, Branitrigg, 25c. Total amount received, \$109.98.

Presbytery of Hamilton.

This court met in Hamilton on the 5th June. The resignation by Mr. Fisher of the Waterdown Section of his charge was accepted. The two congregations and sessions in Waterdown were united in one charge: Burlington was made a distinct charge; and Nelson and Kilbride were united as one charge. Merriton was separated from Thorold and they were made distinct charges. Mr. Smith accepted the call to St. Andrew's Church, Guelph. The congregation of St. Paul's Church, Hamilton, expressed their regret that owing to their present difficulties in connection with the sale of the church, they did not feel justified in opposing the translation, but left it with Mr. Smith. The removal of Mr. Smith is felt to be a great loss by the Presbytery, as well as by the congregation and city. A committee was appointed to prepare a minute expressive of the feeling entertained by the brethren. Mr. Murray, Grimby, was appointed commissioner to the General Assembly in place of Mr. Fisher, and Mr. W. Grim in place of Mr. H. Young, elder. A collection to defray the expenses of the commissioners was appointed for the 24th inst.—JOHN LANG, Clerk.

Book Reviews.

THE WONDERS OF PRAYER. By Henry T. Williams. New York: Henry T. Williams, Publisher. 1877.

The incidents related in this volume—nearly a thousand in number—are all more or less strikingly illustrative of the fact that God answers prayer. With no pretension to literary merit, with no rhetorical flourish, and with very little comment of any kind, the narratives are presented in that simple and unadorned language which is generally regarded as an evidence of truthfulness.

SPURIOUS CATHOLICITY; OR SCOTINIANISM UNMASKED. By a Methodist minister. Toronto: Methodist Book-room. 1877. Price twenty cents.

This is a pamphlet of sixty-two pages, and purports to be a review of the Rev. James Roy's recent pamphlet. The author undertakes to establish that Mr. Roy denies the supreme authority of the Scriptures; that his teaching is identical with Unitarianism; that he gives a partial and incorrect representation of the facts of Church History; that he misrepresents Wesley's doctrinal views; and that the cry of persecution is a false issue.

CALENDAR OF QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON, CANADA. Session 1877-78.

Besides full information regarding the working arrangements, list of students in attendance, lists of pass, honour, and prize men, complete list of graduates, etc., the calendar contains the Examination Papers used last session. It is well got up, and can be had by applying to the Registrar, Rev. Prof. Mowat. Queen's College has University powers secured by Royal Charter. As regards its Arts Faculty it is non-denominational. It exacts no tests. Students from all the leading denominations in Canada have occupied its benches, and many of them are to be found in the professions of the Ministry, Law, Medicine, Engineering, Teaching, etc., in this and other countries.

HOURS WITH MEN AND BOOKS. By William Mathews, LL.D. Toronto: Belford Brothers. 1877.

The volume opens with a spirited sketch of Thomas De Quincey; and if it is proper that a man should be judged by his peers, there is in this case not much ground for complaint, for Dr. Mathews approaches very near that most famous of opium-eaters in the exquisite finish of his style, and perhaps excels him as a practical thinker. The author next makes us acquainted with Robert South. Well does he appreciate, and pleasantly does he lay before us, the shrewdness, the caustic wit, and the fiery energy of the old Tory divine. Our admiration is increased when we find that he is equally at home with Charles H. Spurgeon. It is a book of many and various subjects, all worthy of attention and all ably handled:—"Strength and Health," "The Morality of Good Living," "The Illusions of History," "Literary Triflers," "Too Much Speaking," etc., etc. The author is evidently a man of much culture and some leisure—one who can rationally and cheerfully follow out a train of thought and communicate it to his fellow men in a pleasing manner. There are not many living writers with whom we would sooner spend our hour of mental relaxation.

THE MILLENNIAL BRIGN, THE REIGN OF HEAVEN UPON EARTH. By Rev. Andrew Brown, Hollymount, Ireland. James Bain & Son, Booksellers, 48 King St., Toronto. Price fifty cents, post paid.

Almost any book on this subject will be eagerly read at the present time, owing to the agitation, by Plymouth Brethren and others, of the questions which it involves; but Mr. Brown's book is possessed of attractions independent of that agitation, and will probably be regarded as a valuable contribution to the interpretation of Scripture long after Plymouthism and pre-millennarianism shall have had their day. Our author believes in a millennium, but he believes in it as forming a part of the present dispensation, and as being the result of the triumph of principles, causes, and means already in operation in the world. He finds that the Bible speaks of a first resurrection, and admits that this implies a second; but he gives a very satisfactory explanation of all the passages referring to the matter on the assumption that the first resurrection is a spiritual one, otherwise called regeneration or conversion, and that it is going on now, and will probably take place on a much more extensive scale immediately before the millennium; while the second is a physical one, in which "all that are in their graves," "small and great," "just and unjust," shall participate simultaneously or nearly so. The style is scholarly, the language is temperate, and the thought is logical and scriptural. We heartily commend the book to the attention of our readers.

AUSTRALIA contains two Lutheran Synods, and three German Lutheran church papers are published there.

Gov. DAW says that chronic kleptomania is Florida's great drawback. The people have it so badly that they live by stealing from one another.

Contributors and Correspondents

For the Presbyterians: AN OLD ENGLISH BIBLE.

One of our townsmen has, I will not say the oldest, but more modestly, one of the oldest copies of the Bible in English. The venerable book is in excellent preservation and of a date anterior to that of the authorized version. From the word "breaches" being used instead of "aprons" in Genesis iii. 7, some think it is a veritable copy of the celebrated "Breaches Bible," which is excessively rare. I am of opinion however, that it is a copy of "The Bishop's Bible," published in the reign of Elizabeth of England, for on the frontispiece the name of Parker appears as that of the publisher, who was Archbishop of Canterbury in the reign of that monarch. So rare in our days is the "Breaches Bible," published at Geneva that the hand-somely bound copy of \$7,290 was paid in London, England, a few years ago, for a copy of it. This old book, which I have on my desk before me, is an object of curiosity. When it was printed, all North America except the small Dutch colony of New Amsterdam, subsequently named New York when captured by the British in 1664, a small English colony in Newfoundland, and a similar one in South Carolina, with a very few scattered French along the shores of the St. Lawrence, was a savage wilderness. As yet the "Pilgrim Fathers" had not landed on "Plymouth Rock" from the *Mayflower*, nor was Pennsylvania yet granted to William Penn, nor New Jersey purchased by a company of Quakers. As I look on the clearly printed page I think of those who may have long ago perused over it. It might have been read by the first James of England, or by Cardinal Richelieu who controlled the destinies of France under Louis XIII. When it was a new book, Spain and the Netherlands were engaged in a bloody war, and Denmark and Sweden had commenced their thirty years struggle. Rudolph II. ruled Germany, Phillip II. Spain, and Sigismund II. Poland; and two imposters, a monk and a schoolmaster, were fighting their way to the throne of Russia after the demise of Ivan IV., surnamed "The Terrible." But to come down to humbler and more familiar personages, perchance Phillip Doddridge's grand-father and great-grand-father may have perused these pages. Perchance the grandfathers of Shakespeare, Milton and Baxter, may have gazed at them. If Dr. Samuel Johnson read the volume it would in his time be over two hundred and seventy years old. It was over one hundred and forty years old when Watts sang, and one hundred and eighty-six years old when Witherspoon attended the first congress of the neighboring Republic. When Philip Embury formed the first Methodist Society in America, it was one hundred and fifty-eight years old, and one hundred and ninety-six when the Presbytery of Philadelphia, the first in America was constituted. Since these pages were printed the following renowned men of letters have "lived life's fitful day" and disappeared.—Shakespeare, Bacon, Napier, Sir Walter Raleigh, Beza, Baxter, Edwards, Adam Clark, Gibbon, Sir Matthew Hale, Hume, Henry, Johnson, Goldsmith, Newton, and Milton. These have been born and died, and yet the good old book enjoys a green old age and bids fair to treble or quadruple its present existence without many further signs of decay. In penning these words I have been reminded of what another once wrote when he confessed, "Thy statutes Lord are wonderful, my soul them keeps with care, The entrance of thy words gives light, makes wise who simple are. My mouth I have wide opened and parted earnestly, While after thy commandments I longed exceedingly."

BARRIENSIS.

The Apostles' Creed.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—This document, notwithstanding the name which it commonly bears, is not so old as the time of the Apostles. By multitudes of professing Christians it is held in the highest veneration. The Rev. Mr. Roy of Montreal, and his followers, who lately withdrew from the Methodist Church and formed themselves into what they call "The Wesley Congregational Church," use it as "the general expression of their religious belief." They do so because they believe that "the essential truths of Christianity are summarized in it." According to the *Witness*, Mr. Roy considers that it embodies all essential truths. Well, to me it appears that the Apostles' Creed is by those referred to, very greatly overvalued. It is all Scriptural, but it leaves out some of the most important doctrines of Scripture. These I cannot think the Apostles would have left out if they had drawn up a formal creed. The Apostles' creed is—like Cain's offering—defective not in what it has, but in what it wants. It allows great freedom, for under its banner, persons whose views on the points referred to, are "wide as the poles asunder," can walk together. But it is as true of creeds, as it is of arguments. What does too much, is worth

nothing." Let us now examine the several clauses of this creed.

"I believe in God the Father Almighty, Maker of heaven and earth." On this I make no comment.

"And in Jesus Christ His only Son, Our Lord." These are all scriptural expressions, yet all persons do not use them in the same sense. Some believe that Christ is the same in substance with, and equal in power and glory to the Father—others that He is only the highest of created beings—and others that He is in no essential respect different from any of Adam's descendants, yet they all call Him "God's only Son, Our Lord." Now, if all essential truth regarding Christ's person is contained in the clause under consideration, then the only essential thing which we have to believe is simply that Jesus Christ is the Father's only Son, our Lord, but whether He is God, the highest of creatures, or only a man, is a matter of no consequence. But Christ spoke the truth when he said to one who believed in the divinity of Christ, "If He be not God, you are idolaters: if He be God, we are not Christians." The sacred writers teach the doctrine of Christ's divinity. They would not, therefore, have failed to state it in the same manner if they had drawn up a creed. If the doctrine of the supreme divinity of the Lord Jesus is not an essential doctrine, the Bible gives too much prominence to it.

"Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." The scriptures speak of the death of Christ as an event of the greatest importance. But the Apostles' Creed says nothing about it, beyond the fact that it took place. If it contains all that is essential on this point, then it is a matter of no consequence whatever, whether one believes that Christ died for one or other of the following reasons. (1) "Simply to soften the heart, and to encourage the confidence of the sinner in God, and so dispose him to repentance, by that eminent exhibition of Divine love." (2) To make a moral impression on the universe, by the emphatic display of God's determination to punish sin, and thus to make the forgiveness of sinful men consistent with the good government of the moral universe as a whole." (3) "To satisfy Divine justice and reconcile us to God." It is enough, if one believe simply that Christ died.

"He descended into hell; the third day He arose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." No mention is here made of Christ's intercessory work. Paul gives it great prominence in Romans viii. 34, "Who is he that condemneth?" &c.

"I believe in the Holy Ghost." One can say this, and yet hold one or the other of the following doctrines. (1) "The Holy Ghost is the first and greatest creature of the Son." (2) He is merely "God's energy exercised in a particular way." (3) He is as truly God as the Father Himself.

"The Holy Catholic Church." This may mean the Roman Church, or the Church composed of all who have been born again.

"The communion of saints; the forgiveness of sins."—Two persons can agree in holding the doctrine of the forgiveness of sins, yet one may believe that God pardons sin merely of His good pleasure, the other that He does so because Christ has by his death satisfied the justice of His Father. Nothing is said about the source of actual sin. One can therefore assent to this part of the Creed, whether he believes that we are naturally inclined to evil, or naturally inclined to good.

"The resurrection of the body and the life everlasting." The expression "life everlasting," in its strict signification, means simply "endless being." In scripture, however, it means, "endless being in glory and joy inconceivable." Nothing is said in the Creed about "death everlasting." Therefore, there may be the following differences of opinion among those who hold the last two clauses. (1) There is an eternal hell of "conscious suffering." (2) In course of time, perfect holiness and happiness shall be the state of the universe. (3) All go to heaven when they die.

Thus, persons can hold the Apostles' Creed whose views are utterly opposed to each other on the following points, besides others which might be mentioned.—The person of Christ—the end of Christ's death—the Holy Ghost—the ground of forgiveness of sins—the source of actual sin—and the state of the wicked hereafter. These points are, in Scripture, treated as of anything but secondary importance. T. F.

Induction at Palmerston.

On June 6th the Presbytery of Saugeen met at Knox Church, Palmerston, to induct the Rev. Daniel N. Cameron into the pastoral charge of that congregation. The edict issued by the Presbytery at its sitting in Mount Forest on the 22nd ult. having been called for was returned certified as duly served, and proclamation made to the assembled congregation that if any of them had anything to object to in the life or doctrine of Mr. Cameron he should at once appear before the Presbytery, then in session, and substantiate the same. No objections having been presented, the Rev. Mr. McIntyre, who presided, preached a very instructive sermon from 1 Cor. i. 17-18. The usual questions were then put to the minister-elect and congregation, and satisfactory answers returned. A brief narrative of the steps in the call was given, and the new pastor was then addressed by Rev. Mr. Baikie, of Harrieston, and the congregation by the Rev. Mr. Stewart, of Arthur. After receiving the right hand of fellowship, Mr. Cameron signed the formula, his name was put upon the roll, and he took his seat as a member of the Saugeen Presbytery, and the first resident pastor having sole charge of the Presbyterian Church in Palmerston. It should be mentioned as honorable to the young congregation, that immediately after the induction there was presented to the pastor, by the Board of Management for the congregation, an order on the Treasurer for the sum of \$341.25, accompanied by a very kind address, stating that \$200 was payment in advance for quarter ending

Sept. 6th, \$121.25 for services on eight Sabbaths as probationer, and \$20 to defray the expense of moving his family to Palmerston, and as a slight acknowledgment of the unassuming appreciation of his ministerial talent. Mr. Cameron then thanked the members for their kindness and the congregation dispersed. As the very large congregation passed out of the church, old and young endeavored to give the pastor a hearty shake of the hand, accompanied by good wishes for his future happiness.

In the evening the congregation and friends of the church assembled in large numbers to welcome the new pastor and family. Tables had been placed in the basement of the church, and well covered with a tempting display of delicious pastry and other edibles, such as ladies like to make when guests are invited whom they desire to honor. From 6 till 8 o'clock the waiters were kept busy supplying the wants of the visitors, and as dish after dish were emptied, fresh viands appeared, and the supply seemed inexhaustible. At 8 o'clock the friends assembled in the church, and Mr. John Yates having been appointed chairman, a very pleasant time was spent in listening to addresses by Rev. Mr. Baikie, Harrieston; Rev. Mr. Hawthorne, Mr. Yates, Rev. Mr. Moran, and others; also a reading by Mr. Laeoy, editor of the *Palmerston Telegraph*. Between the addresses the choir of the church, under the leadership of Mr. Wm. Chisholm, assisted by Miss Alexander and by Miss Lee, whose services at the organ added greatly to the enjoyment of the music, rendered some exceedingly choice music with precision and skill. The amount realized from the entertainment was \$102.75. On the next evening an entertainment was furnished by the ladies of the congregation to the Sunday School.

Palmerston is a growing town of 2,000 inhabitants, and the Presbyterian Church seems destined, at no distant day, to take a leading position in the town. Since the ministrations of the pastor commenced (two months ago) the congregation has increased in numbers to such an extent as to warrant the expectation that ere long the church will have to be enlarged.

On the occasion of his induction many expressions of good will were tendered to the Rev. Mr. Cameron by this zealous, enthusiastic, warm-hearted and very united congregation. Mr. Cameron is the man of their choice, and in the whole matter of his call and settlement there is not one dissenting voice, and it is hoped that the connection thus auspiciously commenced may be long continued. G.

Presbytery of Quebec.

A special meeting of the Presbytery of Quebec was held in Morrin College, Quebec, on the 16th of May last, for the purposes of electing representative elders to the General Assembly to be held in the city of Halifax in June next and of considering the state of matters in the Lingwick congregation. The following parties were then duly elected as representative elders to the General Assembly:—Messrs. John C. Thomson of St. Andrew's Church, Quebec; John L. Gibb of Chalmers' Church, Quebec; Colin McIver of Melbourne, and James McMaster of Scotstown. Rev. W. B. Clark, stated that he was not sure of being able to attend the meeting of the General Assembly, and adopting his suggestion, Rev. J. McCaul was appointed as his alternate. The Lingwick case was then taken up. After the hearing of parties in the case and the reading of papers, which all set forth that the committee sent there by Presbytery on the 21st March last, failed in carrying out the instructions of the Presbytery, the following resolution was agreed to: "That the report of the delegation having been heard and all the papers in the case having been read, the Presbytery while appreciating the difficulties in the way of the commissioners, and sympathizing with them in the responsible duty assigned them to discharge, yet regret that they did not investigate the charges brought against Mr. McLeod as instructed by the Presbytery, with a view to his ordination and induction in case these charges were unjust and frivolous; and that a deputation consisting of Messrs. McKenzie (of Inverness) Lindsay and Edmondson, Ministers, and Mr. McMaster, elder, be appointed to investigate said charges at an early date, and report to an adjourned meeting of the Presbytery to be held in Morrin College, Quebec, on the 30th inst."

The Presbytery again met in Morrin College, Quebec on the 30th of May in accordance with terms of adjournment. The report of the deputation appointed to visit Lingwick and investigate the charges brought against Mr. M. McLeod and certain of the elders and managers having been read, the following motion was agreed to:—"The Presbytery having heard the report of the delegation appointed to investigate the charges against Mr. M. McLeod, preacher of the Gospel, now under call to Lingwick, hereby tender their thanks to such members of the delegation as took part in its work, and especially to Rev. Mr. Mackenzie for his diligence and wisely directed zeal in the matter, and glad to be assured that said charges were in the judgment of the deputation, not only frivolous but utterly groundless, now resolve that the settlement of Mr. McLeod over the Lingwick congregation be effected with all convenient speed, in accordance with the resolution of Presbytery at a previous meeting, and Rev. Messrs. Mackenzie (of Inverness), Mackenzie of Hampden, and McDonald of Scotstown are appointed to carry the same into effect, Mr. Mackenzie of Inverness to preach and preside." On the representation of Rev. P. Wright that Metis stood in need of a visit, it was agreed to ask Rev. Dr. Cochrane to pay it a visit along with Mr. Wright on their way down to the meeting of the General Assembly. Mr. Oatmanoh, student of theology, appeared for examination prior to asking the Assembly's leave to take him on trial for license. His nomination was cordially sustained, and subjects were prescribed as trials for license. A call was presented from Richmond and Windsor Mills in favor of Mr. Mackenzie of Inverness, when it was agreed to cite all parties interested in the case to appear at the next regular meeting of Presbytery to be held at Three Rivers on the 4th of July next. The meeting was then closed with the benediction.

Choice Literature.

A Quarrelsome Neighbor.

"That man will be the death of me yet," said Paul Levering. He looked worried, not angry. "Thee means Dic' Hardy?" "Yes."

"Why, you!" "Thee's mistaken. I never used the word blood." "But you meant it. You suggested murder."

to open the same, for you thereby tax their courtesy to grant a request for your gratification, at the expense of their own preferences, and thus show yourself to have the selfishness of a little mind, and the manners of a boor; for you have no claim on the self-denial of a stranger, nor should you put such to the risk of injury to health for your mere gratification.

Tiny Things. The memory of a kindly word, Far, long gone by. The fragrance of a fading flower, Sent lovingly.

Scientific and Useful. AMERICAN CAKES. Mix eight ounces of Oswego flour, a quarter of a pound of fresh butter, three eggs, one teaspoonful of baking powder, and a small quantity of citron peel. Bake in patty pans.

Sermon by Rev. W. H. Simpson in the First Presbyterian Church, Madison, U. S., 5th June, 1877

Text.—John v. 89.—"Search the Scriptures." "Luke xi. 52.—"Woe unto you, lawyers! for you have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

I desire to say a few words this evening in deep earnestness, but all kindness, towards those who may differ from me, in vindication of that great and sacred right of Protestants which we call—The Right of Private Judgment.

This is a very precious and costly heritage. Our fathers won it for us, only after ages of conflict. They sealed it to us with their blood; we prize it above many things in our rich inheritance of liberties and rights. We shall resist all encroachment upon it, and maintain it at all hazards. The great enemy of this right has been the Church of Rome. She still denies it to her own members, and would keep it if she could from all others. We see that church to-day celebrating with enthusiasm the 50th anniversary of the Episcopate of the present Pope. He has been for about thirty years the supreme representative of this unparalleled and gigantic system of spiritual tyranny, which claims a Divine right to lord it absolutely over the minds and consciences of men. This Pope has ruled in the genuine spirit of the system he represents, and in his reign the Papacy has presented to the world the startling contrast of the genius of the Dark Ages, sombre, gloomy and superstitious, stamping sternly under his feet all independent thought and investigation, standing face to face with the light and liberty, and mental and moral manhood of the 19th century. Pope Pius the IX. is old and feeble, and in a few years must pass away forever from the scene of his struggles and triumphs, which have been aimed at turning the sun backward on the dial of the intellectual and moral progress of the race. He will die, but his system will live after him. It dies hard. It is the mightiest masterpiece of human skill in all history. The day of its final fall seems yet far in the ages of the future. Romanism bases its power, first, on the ignorance of its votaries, which it over and over where it strives to continue and perpetuate, as in itself a blessing. "Ignorance," says Rome, "is the Mother of Devotion." But the subjects of Rome are not all ignorant. Some of the grandest intellects in all the ages have been among her most submissive votaries. In proof of this, it is sufficient to mention the great names of Dante, Petrarch, Tasso, Pope, of Richelieu and Pascal and Bossuet, and Fenelon, in the past, not to speak of Thiers, the great statesman of France, and Newman and Manning and many another grandly gifted member of the Romish communion in our own day. Rome, it is admitted, reigns with undisputed sway over the minds and consciences of her members. How is this? We answer, here comes in the second great stone in the foundation of Roman power and dominion, viz., an absolute surrender of mind and conscience on the part of every Roman Catholic to the dogma of church authority. It may and does seem strange that intelligent and thoughtful Roman Catholics should be willing to do this, but a little consideration of the state of the case will explain the wonder. The supreme authority of the church in all matters of doctrine is in truth no new dogma of the Church of Rome. It has the venerableness of a thousand years. It comes with the overwhelming weight of almost unanimous consent, and the imprimatur of bishops and councils and popes, giving to it a solemnity and force which it requires extraordinary moral courage to resist. It comes to the Catholic with these tremendous sanctions from the earliest ages of the church, from the time of the fathers and the martyrs, nay almost from apostolic times, at least so Catholics are taught to believe.

Again there is an aspect of this matter that is very attractive to many minds. Many are intellectually active and inquiring, who are morally and spiritually indolent. Now the papal doctrine of the supreme authority of the church in all matters of belief relieves the Catholic church member of all responsibility as to his belief. The church does all his thinking for him—it solves all problems, resolves all difficulties, it expounds all Scripture, and declares all truth. He has nothing to do with processes of thought or investigation by which truth is discovered and explained. He has only to accept results which have been worked out for him by those whose supreme business it is to know and proclaim the truth. If he has doubts as to that being the truth, which the church declares is such, they are answered by the assurance that the church is the Divinely appointed custodian and teacher of the truth, and that the church is infallible, and, even were she not absolutely so, one mind is certainly more likely to err in its judgments than the combined mind and thought of the whole church in all ages. So the individual church member is overpowered by this tremendous dogma of church authority, and the generality of men, glad to be relieved of the labor and responsibility of thinking and judging for themselves, are ready enough to accept so convenient a doctrine. And then the idea of an infallible authority, and absolute certainty in its teachings, has its charms for some. The individual may err and may mistake the meaning of the Scriptures. Mistake in this matter may involve eternal consequences. But if there is an infallible church which can save me from this tremendous risk, shall I not enter its communion and be at rest? This is the way many reason. It was the peace and satisfaction offered in this doctrine of an infallible church, and the consequent certainty of its teachings, that led John Henry Newman, the most gifted English Catholic of modern times, to abandon the Church of England for that of Rome some thirty years ago. The divisions among the Protestants, the bewildering effect of conflicting doctrines, and spiritual indolence, and that desire that is natural to all men to escape responsibility has led many Protestants to the Church of Rome. But the great dogma of the Papal Church, which is the source of so much of her power, cannot stand investigation.

1st. It degrades the human mind. It demands that the great mass of men including the most learned and gifted, as well as the ignorant, shall tamely bow, without one word of study or research, before the authority of Church and Council, of Pope and priest, and take on trust from fallible men all that belong to their highest interest, in time and eternity. Now this is an intellectual and moral servitude of the most degrading character. We see what its results were before the reformation. We see what its fruit are to-day in countries untouched by the reformation. The Protestant Reformation was a grand revolt from this degrading tyranny of mind and conscience and the lands that felt its inspiration have never yielded since and never will to the tyranny of Rome.

2. But again, this dogma of Rome destroys individual responsibility. If man is to take from an infallible church his creed and round of duty, if she is to think and judge for him, and is to be the keeper of his conscience, then he becomes a mere machine, his responsibility is gone. The church having taken away his right to think and judge for himself, his individuality and personal responsibility, ought to assume the consequences of his acts if she leads him astray, but here unfortunately this otherwise cunningly contrived system fails. The church which robs men of independent thought and responsibility takes good care not to assume the consequences of their acts; hers is all the gain of their faithful service and devotion, but theirs is all the risk of failure. But a dogma that destroys individual responsibility is contrary to all human law and authority, and utterly unscriptural.

3d. This dogma is unscriptural. The right of private judgment is the right with reverence and according to reason and the laws of language, to read and understand, as far as possible, the word of God, which is the great constitution and statute book of the Christian Church. This is the inalienable right of every Protestant. Two great things were demanded by the Protestant reformers. First, an intelligible Bible, i. e., a Bible for every man in his own language, and second, an open Bible, i. e., a Bible free to each and all—to read and study and interpret as far as each was able, without dictation from church or bishop or priest, and responsible to God alone in this great matter. The reformation secured for our fathers and for us, their children, this precious boon, and it is too late in the day to seek to take it from us. But not only did our noble sires, in the battlefield, or at the stake of martyrdom, wrest from Rome this priceless privilege, but God gave it to His church under both the Mosaic and Christian dispensation. In the 6th of Deuteronomy, he commanded the nation of Israel to treasure up the holy scriptures in their hearts, to teach them daily to their children, at their rising up and at their lying down, at home and by the way, and to be able to answer their children's questions and show the connection of their laws and ordinances with the greatest events in their national history. Now this command demanded of all Israelites the most intimate acquaintance with their sacred writings, but no mention is made here of priest or Levite as the indispensable interpreters of the Scriptures to the common people.—They, of course, were appointed to teach and instruct the people but not as infallible guides, and not in any way that should prevent the people reading and interpreting for themselves, as far as they were able, the Divine word. And we find all through the Hebrew scriptures, that this was the will of God regarding Israel. His word to them was free, its study is commended. The neglect of it is censured and condemned. The great leaders of the Hebrew Nation, who were laymen—such as Joshua, Samuel, David, and Daniel, were most intimately acquainted with their Scriptures. No priest or church came between them and the word of God. The right of private judgment was not disputed by the Church 8,000 years ago, at least. It was not denied the humblest member in the exclusive church of Judaism. To Habakkuk, a prophet of that church, the command was given, "write the vision and make it plain upon tables, that he may run that readeth." This right, we say, was fully accorded under the Jewish Dispensation. It cannot be withheld then under the larger and more liberal dispensation of Christ. And so we find when we go to find what Christianity is, not to Pope and priest and council, but to Christ. In Luke xi. 52, Christ severely condemns the doctors of the Jewish law for refusing the right of private judgment, "Woe unto you lawyers," he says, "for ye have taken away the key of knowledge, ye enter not in yourselves, and them that were entering in ye hindered." And here is the test, the blessed Christ himself, gives not only the right, but the imperative command to all, to "search the Scriptures." And this evidently applies to all Scriptures, to difficult passages as well as easy, for in the first chapter of the book of Revelation, a book which is confessedly the most obscure and difficult in all the Bible, we have this remarkable benediction pronounced on all who hear and read this portion of the word: Revelation i. 3. "Blessed is he that readeth, and they that hear the words of this prophecy." Christ gives us here, then, the right to read and study and interpret the whole Bible for ourselves.

We have here a Divine search warrant that applies to all Scripture, to all ages and nations, and to every individual of the race. Fourth. But further—the denial of the right of private judgment is opposed to all the creeds of the churches of the Reformation. This was the great principle they fought for, and they embodied it in all their creeds. The confession of the Presbyterian Church claims for all, the right to read and interpret the Scriptures for themselves, and utterly disowns the idea of Church infallibility, or the power of the Church, or its ministers, to do anything more than direct and assist its members in their efforts to arrive at the true meaning of the Scriptures. It declares most explicitly that the Holy Spirit alone is the Supreme teacher, and that Scripture is its own best interpreter, and not the Church, or any mere human authority. Besides this the Presbyterian Church utterly denies all priestly authority to its

ministers. Their power is only ministerial, i. e., they are ministers, literally the servants of the Church—the servants of its membership, who are to devote all their time and talents to the work of assisting and guiding them in the interpretation of the Word of God, and living a life in accordance with its heavenly teachings. But they possess no infallible, or dictatorial authority whatever. The only infallibility we acknowledge is that of God and His word.

Fifth.—Objections. The right of private judgment lays a heavy responsibility on the individual—too much some say. Well, every man has to answer for himself, and so, as the Scripture says, "every man shall bear his own burden." He must do this. No church or anything else can relieve him of it. 2nd. It leads to endless diversity of opinion, multiplicity of sects, and confusions of belief. We answer, There is no true unity in the Roman Catholic Church herself. Her arbitrary declarations, her claims to infallibility, have not made all her people believe alike. As great, or greater differences, have existed between members of her own communion than exist to-day among the various Protestant denominations. The Dominicans and the Franciscans, the Jansenists and the Jesuits, Fenelon and Bossuet, in their great controversies, were farther apart than John Wesley and John Calvin. Farther than even Presbyterian and Episcopalian ever were in doctrine, and doctrine is the principal thing. But these different wings of Roman Catholicism never left their church, you say; well, what of that? What is the value of mere uniformity without true unity? Better far separation than this perpetual civil war. 3rd. But it is said that this right of private judgment is a dangerous thing. Well, if this means that it involves responsibility and risk to all who use it, it is true. But this objection proves too much. All responsibility implies risk and danger. But are men therefore to be relieved of all responsibility? They cannot be so relieved. It is part of the nature of things. No church can bear that responsibility for any one. Every one, Catholic or Protestant, is personally responsible to God. God will so hold him. It is better for him to bear it intelligently, even though he runs some risk of failure, than to bear it blindly and superstitiously, and be lost. There is more risk the one way than the other.

4th. But this right, it is said, leads to infidelity. Does it more than Papal tyranny and superstition? What has been the effect of the recoil from these in France and Italy and Germany. Popery, not Protestantism, is responsible for infidelity. But we deny that free inquiry and investigation lead to infidelity. Reverently, honestly, in accordance with the nature of the subject, we must study the Bible, and that does not make men infidels.

In the month of January, 1077, 800 years ago, at the Castle of Canossa, in Italy, the Emperor, Henry IV. of Germany, for three days amid extreme cold, did penance to Rome, and humbled himself before Pope Gregory VII. Rome, last January, celebrated the 800th anniversary of this sad and humiliating spectacle. But even Rome, with her 200,000,000 who stand so faithful, and bow so low to her authority, cannot roll back the wheels of time, and transfer the spirit of the dark ages to our brighter era. If Rome, with all her power, cannot do this then, it is vain for anyone else to seek to roll back the mighty tide of human progress, and bring men again to bend their necks to the yoke that was for ever broken by our sires in the great Protestant Reformation. It is impossible; the recoil of the human mind from all such teachings will only tend to plant men more firmly on this solid ground, the birthright of Protestants, the Right of Private Judgment. The Holy Spirit, alone, in short—as the Presbyterian and all the reformed churches maintain—is the supreme interpreter of the Divine Word, and not only are all men permitted, but they are imperatively commanded to read and interpret the Bible for themselves, and in this supreme aspect of the matter, that of access to the Great Interpreter, all are placed upon an equal vantage ground.

Temperance. Editor BRITISH AMERICAN PRESBYTERIAN. SIR.—Would some of our Presbyterian Ministers, elders or church members, write upon the subject of Temperance through your columns, as it is a question that is agitating the public mind all over the world? I would ask, should we Presbyterians allow church members to sell intoxicating drinks, not in dram-shops, but in groceries? or should church members, male or female, be permitted to deliberately use his or her property to damage public morals and to destroy souls? TOTAL ABSTAINER.

Correct Transcript of the Sentence of Death Pronounced against Jesus Christ. The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely that of death against the Saviour, which the journal Le Droit has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been published in the German papers. It is word for word as follows: Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Gallilee, that Jesus of Nazareth shall suffer death by the cross. In the 17th year of the reign of the Emperor Tiberius, and on the 24th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas. Pontius Pilate, intendant of the Province of Lower Gallilee, sitting to judgment in the presidential seat of the Prator, sentences Jesus of Nazareth to death on a cross, between robbers, as the numerous and notorious testimonies of the people prove: 1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws.

4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the temple followed by a multitude carrying palms in their hands. Orders the first centurion, Quirillus Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution of Jesus are— 1. Daniel Robani, Pharisee. 2. John Zorobabel. 3. Raphael Robani. 4. Capot.

Jesus to be taken out of Jerusalem through the gate of Tournos. This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquila, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the commission of Arts in the French army of Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relics has been kept in the chapel of Casoria. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of Arts. Denon had a fac simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2800 francs. There seem to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those in the gospel.—Translated from the Kollische Zeitung.

A good idea in reference to the approaching Ecumenical Council of Presbyterians is being passed along by the religious journals. It is proposed that on Sabbath 24th June and 1st July, prayer should be offered from every Presbyterian pulpit in the world that God would grant an outpouring of His Spirit upon the members of the Council. A suggestion of this kind, like that which led to the appointment of the Week of Prayer, has in our day only to be mentioned in order to be carried out. The good which may be expected in the form of answers to the prayers of all our people is incalculable. With such a condition as the proposal implies fulfilled, who can doubt that the Council will be distinguished by its unity and friendly discussions.

Births, Marriages and Deaths. NOT EXCEEDING FOUR LINES 25 CENTS. MARRIED. At the residence of the bride's mother, London, Ont., on the 7th June, by the Rev. R. W. Wallace, M.A., Mr. C. BRACKETT ROBINSON, of the British Presbyterian, to FANNY C., young est daughter of the late Mr. William Cameron. At the residence of the bride's mother, Spencerville, Ont., on the 12th inst., by Rev. W. M. McKibbin, B.A., Edwardburg, Ont., assisted by Rev. D. L. Murray, Salline, Michigan, (brother-in-law of the bride), Rev. W. J. DRY, M.A., Spencerville, to MARGARET L., oldest daughter of the late Wm. B. Innie, Esq.

Official Announcements. MEETINGS OF PRESBYTERIES. QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m. PARIS.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at eleven a.m. Donations payable to the Presbytery fund are payable at this meeting. BARRIE.—at Bracebridge, 1st Tuesday of August, at 7 o'clock. WHITBY.—The Presbytery of Whitty will meet in St. Andrew's Church, Whitty, on the third Tuesday of July, at 11 a.m. TORONTO.—In the lecture-room of Knox Church Toronto, on the first Tuesday of July, at 11 a.m. HAMILTON.—The next ordinary meeting will be held in Central Church, Hamilton, on the third Tuesday of July, at 11 o'clock a.m. Commissioners of elders will then be required for the next year.

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