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gregation be large and wealthy enough

there will be a regular supply of preaching

of some kind, but the Prosbytery has no

guarantee that the pulpit is arways filled by

Contributors and Correspondents. HOURS WITH A CHURCH COURT

v. nearing noontide.

We are now to have a brief pause in the more ordinary concerns, and enjoy the pleasure of a resting place, on the principle that an agreeable change in the occupation of the thoughts is of the nature of a rest to the ever thinking human mind. This is one first landing place, as we may say, along the stream of reminiscence; and a not nawelcome sort of one it is, by any means. The scribe may rest his hand, and lay aside his pen awhile. Norves too highly strained may now relax a few degrees. The languid spirit may now enjoy the quickening of a refreshing draught, and find therein some fresh motive power for its daily tasks, and some fresh strength to carry easily its daily burdens. So is it, as a usual thing, with the hours spent in our great annual councils of the Church, in hearing the "good words" of delegates from other branches of the great brotherhood of Christians everywhere, and mostly from other lands, and we are now to have the first of these--an early comer, but not the less welcome on that account. Such an event is usually hailed as constituting one of the most pleasing features of those yearly meetings-as one object in the foreground of the picture on which the eye delights to rest. It is not alone the good things that may be said; nor the eloquence. with which these good things may be spoken; nor the witching spell a foreign voice sometimes carries with it, but, better than all,in the presence and living words of one or more, the embodiment of the empathise and good wishes of thousands of kind human hearts, that under other skies, or other anspices, are sailing side by side with ourselves on the same great voyage of life To us, therefore, there would seem to be something wanting, if no such deputy were on the ground-a link or two wanting in the golden chain.

Hardly had the vision of the great pancouncil vanished from view with its mixture of races, and its varieties of characteristics, from those of the tropics to those of the frigid zone, when our current of reflection in that direction ceased suddenly to flow, by a respected brother communicating to us the news of the arrival of a deputy from the United States, and from the United Presbyterian Church there-Rev. H. Gordon, the name he gave, with which he connected at the same time both a pleasant reminiscence and a kindly word, which rather served to increase ur interest than otherwise on the occasion. He was known to him of old, and was of sterling worth. He was also of a good old stock! Such announcements were a good preparative for hearing, you may be sure.

This quiet bit of news was speedily suc ceeded by an announcement in regular canonical form, when Mr Gordon took the platform and delivered his fraternal mes-sage, saying many things, which must have found a sympathetic response in the hearts of his learned auditory. The speech was marked by a cortain nervous eloquence, which reminded us in some degree of one of England's greatest Statesmen, of him we mean who but lately guided the affairs of State, and was succeeded by a cultured compeer of Jewish origin. Among the many excellent things to which utterance Among the was given, we shall notice one or two, as especially worthy of remembrance. As to religious teaching, in these days when error is so outspoken, he recognized and strongly urged the necessity of imparting a larger element of solid truth from the pulpit to the people, in contrast to merely appealing to the feelings, in contrast to the mere sensational, which may create a stir for the moment, but leave ne good permanent results behind. The understanding needs to be enlightened, while the emotional nature is callected. That has been a marked characteristic in the preaching of the Presbyterian Church in the past, and it is greatly called for now. Error must be counteracted with the weighty words of truth. In carrying out our mission as Church, he thought that a little more ssprit de corps would not be amiss. So say we, and so a good any agree with us in saying. There may be a certain kind of eathusiasm without any real religion at the root of it, but when you have get no more semblance of religion, it will greatly commend its graces, by something of the enthusiastic spirit being brought into oper-ation with it. More espect de corps then late it he.

Again, in speaking of the position and istinctive features of the Presbyterian distinctive features of the Presbyterian Church, he remarked that there were some who passed for Presbyterians, some in office within its pale, who sometimes put on an apoli, izing air for being Presbyterians, as if they were aslamed of the con-action. With this there followed an elec-tric burst from the speaker, of a kind to put to shame every half hearted apologist for his Church, when he asked the question, "What have they to be rehamed win the Presbytorian Church? Is its history one accountal any one need by ashamed? Has of which any one need be ashanied?

Other Churches, he considered had done much good service in the com-mon c.use, but none of them could show a nobler record than that with which they were identified. Prosbyterians ought to be in the van, united, standing shoulder to shoulder, meeting the wants, and grappling with the problems of the age in which we hve, laboring for the satvation of men; never having their banner training in the dust. Noble sentimen; never having their banner training in the dust. Noble sentiments these! Would that they were real sed in every church in Christendoin. And now we bid this delegate good bye, coing all the more killing towards Americans in general, after listening to his glowing words. Such interchange of sentiment and salutation not only serves to impress upon us the truth that "God hath made of one blood all nations of the earth; but also brings vividly to light a notable oneness in the animating Spirit, and helps not a little to draw those together in Spirit, whom oceans keep apart, or political lines vide. Americans seem to have been thought rather an outresort of people once by some, honoured with the names of Washington, and Johnston Edwards, and other noble Spirits, though they were; and some literate even of not haif a century ago were not of a greatly different state of mind; but times change, and with them all things change. We have seen in later day's at anyrate many invaluable gems dug out of that soil. There is one of these, among the most precious specimens, which deserves our notice, in the persons of the two honoured gentlemen, who have been such a power in Christian effort of later in the mother land. The names, Moody and Sankey, will for generations remain as household words in many a British home, British heart. But when the people of known and understood, it is not at all surprising that unhappy mistakes were occanouse in the village belongs to the mining company, and as they require all for their ties and their ways. That is a common own workmen, I am beginning to dispair rock on which imperfect knowledge of getting one at all. I have been asking the things. Side by side with such mistakes compare a significant little moderate told as sionally committed in the estimates that compare a significant little incident told us on good authority in regard to the respec-ted lady of a certain gentleman formerly of one of the Provinces now composing this young Dominion of Canada, the date of which was not many years ago. That same gentleman, who was of Scottich birth and education, paid a visit with his wife to the land of his birth, after a few years residence abroad, when of course Scotland was new to his companion in life, and she was new to Scotland too. During this visit of his, one of his old friends in particular, an old lady in the eastern section of the country, under vhose care he had been placed while in his boyish days, was not only proud to see her quondum protege again, but likewise curious to see the partner of his fortunes. especially as she had conjured up in faucy some rather sur ular notions as to what she would be like. At length her desire was gratified, but on seeing the object of her curiosity, he ideas underwent a sudden and perfect revolution; for she expected to behold a lady of a somewhat different colour from the ordinary white! and lo! she was never more inistaken in her life. So vision dispels many a chimera of the human imagination, enabling us to see our brothers, not as trees walking, but as wonderfully like ourselves.

· MRMORIA.

#### HOME MISSIONS-LAKE SUPERIOR AND MANITOBA

Editor BRITISH AMERICAN PRESETTEDIAN

DEAR SIR :- The following extracts from letters recently recived from our Missionaries in Lake Superior and Manitoha may interest your readers .-

The Rev. Mr. Caswell of Silver Islet writes :

"I have neglected to write to you sooner, partly because of having been kept busily occupied, and partly because I was anxious to be able to report what success there might be in forming a regular organisation in this place.

When I came here in June, I found the Wesleyan minister absent at conference, and with the expectation of being sent elsewhere and only returning here to remove his household goods. I proceeded with my work, preaching twice on Sabbatl, and attending the Sabbath School for nearly two months, when the Wesleyan minister returned, having been sent for another year. In the meantime I had been visiting from house to house, Presbytcrians, Methodists, and all indeed who were Protestants. I stated my object was not only to preach the Gospel, but also to organize a Church for the full enjoyment of all Church privileges. When I heard of the probable return of the Wesleyau Brother, and the probable division of the Protestants, I began collecting statistics, that I might know how many adherents could be counted upon as well as of all desirous of becoming mem hers in full communion. The numbers are as follows:

Mombors 18 ;-Adherous who are heads of families 80, -and adherents unmarried 18. All the above with their children form a population of about 130. Of the latter Alasa of adherents, there are no doubt many it not been a great power for good in the more, who have been brought up as Pres along with Mr Currie, writes from Pale world 7 Is it not doing a glorious work byterians, but the associations of a mining time, Mantoba, of date August 21st. \*

village are such that many grow careless and are perhaps unwilling to avow what they are. There is always a good atten tive class of young men at Sabbath services. and indeed I have been surprised at their attendance at the Tacaday evening prayer meeting. Of the first named class of adher ents, most of them are staunch Presbyter ians as far as the name is concerned, but having lived on the North Shore many years and away from Church organization, have united with no other Church, and have only occasionally heard the voice of one of their own ministers or missionaries. Those that are members have mostly be longed in other places to our own Church, or to the Kirk or Congregationalist body.

"After many Jelays, owing to the busy occupation here during the summer months, we succeeded in getting together a good meeting on 21st July, and elected seven managers, two auditors and two elders. Of the two elders chosen, only one gave his consent. The elder elected who has consented to act will, we have no doubt, prove a man of sterling worth and of good nfluence in the community-Mr John Livingstone of the Custom House-whom you met when here last year, and with whom you have since been in correspon donco.

Upon my coming here the people had taken rooms at the hotel for Mis. Caswell and call up benedictions from many a and myself, for which board we pay \$40 British heart. But when the people of per month. I am auxious to get a house, that great country were only imperfectly so as to settle down with the feeling of a home, but I am put off from time to with the promise of one in the fall. Every house in the village belongs to the mining or manse they can have but a slight hold upon the place, besides the comfort and feeling of welcome that a manse would give to their Minister.

"The school was pressed upor me shortly after I came, though I thought it would interfere with my other labors. But as the Presbyterians especially wished me to accept it I have done so. I now teach four days in the week, preach every Sabbath, attend Sabbath School, and prayer meeting on Tuesday evening and do as much as can in pastoral visitations. This is surely enough work for one man. Of course if I find it too much the teaching must be given up I think that our young Church will flourish and gather strength both in numbers and in Godliness as each year is added to its age. The attendance at services is all that can be expected; at the evening service on Sabbath the house is filled to the doors." the doors.

Sault Ste Marie, where the Rev. W Kay is settled, is in many respects a more difficult field, necessitating tiree sermons overy Sabbath, and a drive over a road which is reported by every one who have travelled it to be one of the very worst in

Mr Kay in two communications received says:—"When we arrived here we found that we had our choice of two houses: one the half of a new double house belonging to the Sheriff of Algoma and within a fow weeks of being finished, and the other an old house said to be very cold in winter. We chose the former and although it is a very small house, we are to pay \$100 a year of rent. We expected to find it very expensive living here, but the reality considerably exceeds our expectations. Until our furniture arrived we had to board at a house whose usual rate was \$1.50 per day for each person. Provisions are very dear milk 10 cents a quart and water carted from the river at the rate of 10 cents a brrrel, with everything else in proporti on \*

The congregations are very small-es necially the one at Korah, in the country The people in the country have apparently hard work to make ends meet, and can raise I faar but little for the support of a minister. \* \* \* When I came here, I was told that I would have to preach twice every Sabbath at the Sault. I did not calculate on this, but was willing to try. I find it very hard work, however, as the road to Korah is very bad,—the worst I ever travelled, and seven miles instead of four as reported to me. The people at Korali expect me to preach every day also. If I were relieved of the Korah station, it would simplify matters considerably as I find the coverning of a horse and convey ance the greatest difficulty I have to contend with. I have trie! to make arrange-ments to here a horse, that I might always depend on getting, but have not yet suc-

"The people here are very kind to us and we may soon feel at home here, at least among families who do not use liquor, which I am sorry to say are voly few. Drinking is a great evil here. People use it unblushingly, and some even boast of it.

\* \* "The attendance at Korali and at the Sault are very good. The building used at the Sault and the situation (real some stables) is very much against us. I don't see how we can worship in it at all in wintor, while the Methodist and Episcopalians have very neat Churches. The people have, however, subscribed \$1,700 for a C urch."

M: McKellar, the student sent out by the missionary Society of Knex College along with Mr Currie, writes from Pales

"Although I have been here but a short time, I begin to feel a deep interest in the work. The Presbytcrian elelement is large ly represented, indeed it constitutes the majority of the new settlers in the western district of the Province. And although we should always be glad to have our people, when not supplied by our own missionaries, visited by English Church and Wesleyan ministers, yet our Church must not have her people too long under the influence of others. The other denominations are not dle here. They have zealous and pains taking men, wherever settlements are springing up, no matter how few may be the number of their adherents. The pre-sent prospect of our Church is as good and in some respects better than that of any other Protestant denomination in the new settle ments, provided that a sufficient number of able and self denying missionaries are sent out from time to time, who will follow the tile of emigration if need be to the foot of the Rocky Mountains. Among the emigrants coming ap with us on the Dawson Route it was easily seen that the majority of them were Presbyterians. I have four mission stations to supply, at considerable distances apart. The meetings are not warn large but an energy All the four very large, but encouraging. All the four stations are likely to receive large accessions to their number next summer. Other new settlements are springing up rapidly on every hand. About fifty miles west of this there are two localities which are attracting considerable attention, viz: -The Little Saskatchewan and Riding Mountain settlements. These are likely to become places of considerable importance, from the fact that it is proposed to settle one with Canadians from Michigan and the other with Scotch emigrants. Mr Ra'ston, the agent for the American colony, passed through about three weeks since with one of the advanced parties forming the colony and another is expected in Soptember. I hope to be able to get at soon to visit these new and rising settlements. \*

"The grasshopper plague has done much damage throughout the whole of the wes tern district of the Province. It is thought the wheat will yield about half a crop, and these who have a fair quantity of it sown hope to have what will keep themselves and families in flour during the winter. The potato crop is generally very good; oats are badly damaged and barley entirely destroyed. This latter remark, may also oo made in regard to ail vegetable and garden produce. No doubt there will be a considerable number of people throughout the Province who must be supported during the winter from other sources than

the yield of their farms."

I trust, Mr Editor these extracts will be sufficient to show the members of our Church, the absolute necessity of increased contributions to the Home Mission Fund for the present year. If the work in Manitoba is to keep peace with emigration tite outlay will be at least one half more than last year, while the stations in Lake Superior not hitherto supplied during the win-er season, will be largely dependent for support upon the Home Mission Fund.

Yours truly, Brantford Ont., Ww. COCHRAYS CON-Sopt. 7th. Convener Home Massion Com.

## NORTH WESTERN STATES.

(From our own Correspondent.)

Your readers need hardly be informed at this late day that Presbyterianism in its practical workings is not the same over here, that it is with you in Canada. To dwell on this would I fear be almost a thread bare story now. Perhaps, however, it may not be so very approfitable to call attention to some of the differentia once again. It may help to strengthen on in that w hich is stable tive, in that which your correspondent believes to be one of the greatest glories of our form and order, and if these words happen to meet the eye of any candid reader on this side it may possibly awaken a desire for a nearer approach to that which prevails with you. I know that very many. both ministers and people, are longing for such a result, not only longing but labouring to bring it about. As I attended a meeting of the Presbytery of this district a few days ago, I can give impress ons that are based on personal observations as well as on the hearing of the ear.

One of the most marked characteristics, one that anybody with the eyes open can avoid seving, is the small amount of oversight that the Preshytery exercises over congregations here compared with what is done in Canada. With you the authority of Presbytery is something tangible; here it is exceedingly shadowy. The supplying of vacant congregations and of mission stations with ordinances is in Canada the duty of Presbytery, a duty which that court always discharges itself or through a committee appointed for that purpose; here the congregation does that work itself. It is not the Session as such that attends to the duty, but a committee appointed by the congregation, and sometimes the membors of the committee are not even Communicants. To such an extent, and the same reaming is obvious in other directions as well, does Congregationalism prevail here. The consequences of that mode of procedure are the following. If the con-

men that have a right to be the ro, the preachors may he be Anythmearian or Nothingarian according to the tasse or temper of the Committee of supply, or as chance may arise. On the other hand if the congregation be small and weak in a financial sense there may not be preaching half the time there unless preachers are available that can and will give their services free. The compregation may go to tok and ruin in such circumstances and the Presbytery knows nothing about it, and can do very little if it did know. Another consequence of such want of oversight is this, that prenchers, whether heentiates or ordained min-isters without charge, have no regular work assigned them, and many of them that are able and willing to work and whose preaching is acceptable do not get compleyment half their time. It depends on a man's friends whether he cannot get as much temporary emplyment as will excontrol in pocket money. This is in striking contrast with the state of things in Canada where each preacher gets employment every Sabbath of the year with a resonable amount of remuneration guaranteed. To show that I am not drawing on imagina-tion I quote a case that I have heard of and that I have every reason to believe is strictly and accurately true. A minister without charge in an Eastern Presbytery thought that there was more need for his services in the West. He had noticed that there was a constant ory maintained for la-bourers, that the field was inviting and employment was ample. Such cries enter the cars of every one, of that there can be no doubt. Well, he came West and took up his abode within the bounds of a Presbytery in which there were several vacancies. Now for four months experience. He was willing to work, he was able to work, within to work, he was able to work, he let it be known as widely as he could within the bounds of modesty that he was enger to get employment. At the end of four months he had received for services the sum of \$80, and ten of that he got for a day that he preached in a Baptist Church. Here are a few instances worth noting and remembering. Soon after his arrival in the West, he was asked to supply a day in Church near to where he was staying. It was vacant at the time, a man was called but he had not arrived. It is perhaps the largest Church so far as membership goes in the state of Michigan, at all events the largest out of Detroit, and there is considerable wealth, commercial as well as agricultural in it. The pulpit was by, and no offer of remuneration was made. When ten or twelve weeks had clasped the brother dropped a modest note to one of the elders that asked him, reminding him of the oversight, he did not believe for a moment that there was any oversight but he wanted to be courteous. At the end of three weeks more he got a note from the Treasurer of the Church that numbers about 400 communicants enclosing the magnificent sum of \$10!! He had sufficient self-respect left to send it back with a little bit of his mind. Since then he has heard no more from that model treasurer, and the model officers that stand behind him and direct his movements. Were a private person to serve a man he has employed in that way the world would say he was dishonest, but Boards of Trustees like other corporation are said to have neither a soul to be saved nor a body to be kicked. When about a month in the place he was invited to fill a vacancy some distance off, to discharge the duty he was some \$2.50 out of pocket going and returning, and although he wrote twice he nover heard from that Church since, not even to get his railway fare. The third instance is a contrast to these. He was invited to another them. other vacancy, and but for a circumstance that arose might have been pastor there to-day. Some weeks after \$10 was sent for his services with the request to say whether that was enough. He replied that it was not and \$10 more was sent. It is to be hoped that the experience of this brother is not common, but there it is, a plain unvarnished taste. The two first instances prove that Trustees of Churches are no more honest and honourable than other men, that it is not the office in the Church that makes the men, but something else. This is too trite a specimen of philosophising, it is one that your readers knew already. However let it pass.

This letter has become long enough, and will reserve further comparisons for future communications.

LEUMAS

Southern Michigan, Sept., 1874.

# Acknowledgment:

Mr. Editor,-I am glad to acknowledge the receipt of £100 sterling from the Irish Presbyterian Church, to aid our Home-Mission work. I trust that the same kindly interest in us may soon be shown by our brethren in Scotland of the United Presbytopian and Free Church.

Yours truly, WILLIAM COCHRANE. brantford, Sept. 8, 1874.

Ingratitude is always a kind of weakness. I have nover seen that olever men have been ungrateful. — Goethe.

Courage is always gratest when blended with meekness; intellectual ability is most admirable when it sparkles in the setting of a modest self distrust; and never does the human soul appear so strong as when it foregoes revenge and dares to orgive au

# The Luster and Leople.

#### Little Things.

Little marteries achieved.
Little wants with care relieved,
Little words in leve expressed,
Little money at once confessed,
Little graces meetly worn,
Little slights with patience borne;
These are treasures that shall rise
For beyond the smiling skies.

#### Presbyterian Church.

While in Orilla accently, the Rev. J. McColl, of Hamilton, preached in the Presbyterian Church, from the following text:—"Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Genrsis, xix. 17.

The Packet gives an outline of the ser-

mon, which we reproduce :-He said how very short-sighted even the wisest worldly policy often seemed. A man did all he could to succeed in life, and acted with great caution; he balanced the advantages and disadvantages with a steady hand and peered into the future with a keen eye, yet how often, after having "pushed his business," as it is called, for many years, he found he had pushed it too fast, and that bankruptcy was staring him in the face Many causes were assigned for his failure but the result was that he must go out from the home of affluence which his own hand had raised, into a world too busy or too careless to sympathise with him. Whatever the various explanations given, the great cause of that man's downfall would most likely be found to be, that he did not sufficiently acknowledge God in hie business affairs. It was foolish for any man to shape the principles of his life according to merely human foresight. There could be nothing unforescen to the eye of God, and He can overrule all things for the good of His peo-ple; but if any man, trusting in himself, disregarded God and acknowledged not one need of His wisdom, disaster might tell the tale of his fall. Some business firms in-cluded what was known as a "sleeping partner,"—a man who was perhaps more responsible and had a greater interest in the concern than the persons who managed it -but whose name does not appear in con-nection with the business. Some people ried to act in this manner towards God: tried to act in this manner towards God; they took him as a kind of sleeping partner, nominally acknowledging him, while they manage the business. They looked upon Him as the controller of human life, and they could not deny that He had a great investment in it, still they treated him only as a sleeping partner. But when their enterprises in life were overturned, they often throw the blame upon him whose name. threw the blame upon him whose name, theoretically only, they had acknowledged. They acted towards God like a man asking another for the endorsation of a note, who, if refused, went away accusing the latter of friendship in name only. Some men thought God unkind because He would not endorse the principles of worldliness which ran through all their plans. So it was with Lot. Though his righteous soul was voxed by the iniquity of the men of Sodom, he did not leave them, showing it was far easier to form sinful associations than to break from them. Lot's business stakes were driven so deep in Sodom that he had not strength to pull them up; and God in mercy drew them for him, when He sent him from the city, and said, "Escape for thy life; look not behind thee, noither stay thou in all the plain; escape to the mountains lest thou be consumed." It would be observed that the text was addressed to those who, though not in Sodom, yet were not upon the mountains of safety, but lingering upon the plain. To such it was said, "Stay not upon the plain."

Upon looking through the Church at the present day, many persons might be found who might figuratively be said not to be Sodomites, yet not upon the mountains. They were neither very vile, nor fighting upon the side of Christ. These might be said to be upon The Plain of Studied In-difference. Not merely simple, but studied indifference. People on this plam were always finding fault with too much religion, and were quite sure there was too much said about it. They said: "What is the use of being too anxious about the future, when there may be no such thing? It is merely a matter of revolation, and that rev-clation may be questioned. Perhaps there the Bible all admit animals die and do not live again; and man is but an animal after all. He may truly be called the golden link all. He may truly be called the golden link in the chain of life, but only a link, however golden. As animals die, so will we die. Religion is the result of opinion, and one man has as good a right to his opinion as another." So they spoke and so they believed. But truth did not depend upon any man's belief. When Noah was building the art republished at him and his conturn. ark, people laughed at him and his century's They looked at the cloudless sky and said, "To-day will be as yesterday. He is a fool." Yet their ridicule did not keep back the waters of the deluge. It should be re-membered by all that the boldest unbelief could not displace the truth for one moment.

A second plain might be called The Plain of Unconscious Thoughtlessness. People on this plein had no opinion on the subject of religion, and gave themselves no concern about the things of Gqd. They resembled a boy, carcless as to what the norrow might be, filled with the pleasures of the passing hour, rushing on and staying not to attempt to answor the problem of their lives. The thought of a future life never came before them at all. Their thoughtlessness would be of no avail as an excuse for a wasted life. If young people would only reflect that time was flying rapidly, and by and by, things they thought they had never said or done would be produced before them in the day of judgment. As words written upon a wall with a phosphorescent stick, though invisible by day, shone in letters of fire by night, so would idle thoughts and careless deeds come before them at a future day like the writing at Belshazzars feast. How many were writing their lives in that manner, though they saw not the characters traced by their own felly. But when the day of vain pleasures had passed, the

soul would read in burning letters the record of a wasted life. Lot such take not refuge behind the shield of thoughtlessness, but escape for their lives, at once.

The third plain was Self-righteousness. Peopls on that plain sometimes went by different names, but their characteristics were the same. They were known as Phatices in the time of Christ, and though called by another name, they acted up to their insticts—people who examined their lives, and did so every day with a blush of setisfaction. They found no blemish in themselves. They read the Word of God frequently, and found they were what the Law required. Still, at the same time, they were on the watch for the infimittes of others, and oh! what thack lines of guilt they saw traced on their neighbours' faces. They never attempted to remove the mote from a brother's eye in private, as enjoined by the Scriptures; they always did so when others were looking on. They had their reward in the applause of their fellows. They were on the plain of Self-righteousness and could see no fault in their own lives. Such people were generally in the habit of finding fault with others, in proportion as they found nothing wrong in themselves. They strained at the guat and swallowed the camel.

Many were found lingering in The Plain of Thoughtless Morality. This applied peculiarly to business men, who are entitled to great sympathy. However situated, they could not lead a business life without being strongly tempted to turn from the right path. None needed the hand of God to preserve them from wrong-doing more than these men. When a man engaged in business was found to be honest in his declings, of good repute in his private lite and within his home, the character of such a man be loved him, and should admiration be withheld from a character which won the love of Christ? But even a life such as this was not sufficient. If by leading a strictly moral life man could obtain salvation, why did Christ come into the world? Men who thought such a life all that was necessary were living in the plain of a false and thoughtless morality.

Then there was The Plain of unrest. People in that plain knew all was not right between them and God, and that knowledge produced a feeling of unrest in the heart. They could not ead the Bible with any degree of honesty, because between them and its Author there was a class which was not yet bridged. Many of such people would come to Christ if they could do so in any other manuer than the one appointed. But they could not bear to pass through what is called conviction of sin, and place themselves in the hands of the Holy Spirit. Nor to speak to their min ster, or even to the members of their own iamily, on matters of religion. They could not speak to anyone of the unrest which heaved like an ocean within their breast. Let such leave the matter of salvation entirely in the hands of God, and be content to come to Him by His own way.

Many were also found in The Plain of Spiritual Consumption. The people who lingered in this plain were as changeable as the weather—to-day bright and cloudless, to-morrow over-cast. But let the mind be stayed upon Christ, and no dieaster disturbed

Let people on these plains fice to the mountain, feeling assured that if they remained in their present position the wrath of God would overtake them. Lot's wife was not in Sodom, yet she was destroyed by the anger of the Lord; and those who, though not in 'the city, were not upon the mountain of God's salvation were equally lable to judgments with the dwellers in the city.

# A Warning Voice.

Whatever may be the provailing sins of the wicked, there are some practices and pursuits in which not only they, but members of the Church, engage to an alarming extent—so alarming that I am constrained to lift up a "warning voice."

I propose to notice, very briefly, only two or three now, and to cite the reader to some Scriptures which seem to me to warn us most solemnly against them.

First, Excessive indulgence in levity, frivolity and mirth. The tendency of such indulgence is to dissipate serious thoughts to lead the mind away from God, and to aliculate the affections from Hun. And thus we meur His displeasure, and call down upon us chastisements which "seem not for the present to be joyous, but grievous. The ultimate effect of such indulgence if persisted in, is to be "forever banished from the Lord and the glory of Hispower." 'Lovers of pleasure more than lovers of God' I be seech you, give this subject the consideration it ments, and decide, like Moses, "to suffer affliction (if need be) with the people of God, than to enjoy the pleasures of sin for a season."

Secondly. Avarice, greed of gain, determination to be rich. In the parable of the sower, some seeds fell among thorns, representing such as hear the Word, and the cares of this World, the deceitfulness of riches and the lusts of other things entering in, choke the Word, and it becometh unfruitful." The lesson to be learned is obvious. Giving undue prominence to temporal affairs, the Word of God fails to produce in them." the peaceable fruits of righteousness,

and proves a "savor of death unto death."

Now, the chief end of man is to glorify God and enjoy Him forever. "Whatsoever ye do, do all to the glory of God." Thus, we secure His favor, and shall dwell forever in His presence, where is "fulness of joy." Indulgence in anything that will defeat this grand object, will issue in eternal damnation.

Reader, neglect, at your peril, to consider seriously the following Scriptures: Joh 21; 11-16; Isaiah 5; 8-16 Matt 16-26; 1 Cor. 10: 31-32; Gal. 5: 19-21 and 6; 7-8 1 Thess. 5:22: 1 Tim. 6:9; Heb. 11 26; 1 John 2 15-7. A few texts especially for members of the Church Isaiah 5; 1-8; Matr. 5: 18-16 Rom. 12; 2 and 14; 21; 1 Cor. 5; 20 and 8; 11.

Finally. Is dancing a sin? I reply it is a fashionable and fascinating amusement, and stand there is, therefore, great danger of its diverting the mind from the consideration of the subject of the soul's salvation, and of pray.

its leading the votaries to become "lovers of pleasure more than lovers of God." The law says (Mark 12; 30): "Thou shalt love the Lord thy God with all thy heart, with thy soul, with all thy mind, and with all thy strength." Now, if we love dancing more than God, or if we divide our affections between it and God, we transgress the law. 1 John 8:4

Reader, in a spirit of leve, I call your attention to these passages, and beg you, as you value sternal happiness, de not fail to refer to them, and consider them seriously, and "receive them, not as the world of man, but as in truth, the Word of God." I These. 2: 18.—Christian Observer.

#### Prayer by Business Men.

Most business men carry a heavy burden of care. The severe and often exhausting mental effort required of them, the fluctuations of the markets, the scarcity of money, and many other things incident to most kinds of business, give rise to anxieties which, in the aggregate, make a wearisome load. There are, indeed, persons of buoyant temperament, who do not seem to feel it; and those who are prosperious hate the exhiliaration of success, which sustains them under care, and causes its weight to be little felt. But these are the favored few. As a whole, it is doubtless true that business men hive under a weight of toil and solicitude which is often oppressive.

When is cited oppressive.

We carnestly commend to those who are thus burdened the habt of prayer—not merely prayer in general, such as relates to spiritual things, but, specifically prayer about their business. As one who has experienced its value under this pressure of care, we beg to ask our fellow business men to try it.

It brings a sweet sense of companionship in our "ares. It makes that divine One, who, while on earth, so tenderly sympathized with all human sorrow, near to us. We can tell Him all that we feel, assured that He will feel with us in it. We cannot be too familiar in these communications. No formalities are required—no restrictions of time or place. Talk with Himan everpresent friend; tell Him your anxiety, your burden; spread out the case before Him in whole or in part, as you feel prompted;—but tell Him. Nothing on earth is so sweet to a Christian heart as this experience of the divine society.

And with it is a sense of help, also, it is

And with it is a sense of help, also, it is the presence of a strong Friend, who is abundantly able to support you; you can lean on Him; He has placed you where you are; it is by Hisloving permission that all this burden is come upon you; and He now stands by to take care of you under it. He will not allow you to be tempted above that you are able to bear. All human affairs ars in His hands, His is all the money, all the markets, all the courses of trade and oxchange; His the hearts and hands of men; no bank is so rich as He; no patron so influential no friend so generous and forbearing; and whatever He is and has is yours. 'Shall not He, who spared His own Son, with Unm also freely give us all things?

Prayer, too, b ings direct answers of help and rehot—not always in the way expected or desired, but in some way which, in the end, is clearly seen to have been the best way. Innumer able instances might be cited of this; nay, as the doctrine of living by faith, is more understood and practiced, the more abundant and striking they become. We have just received from a friend the following narrative, which we have his permission to relate:—

He was feeling deeply dejected, from pecuniary embarrassment. Having only the proceeds of an agency with which to support proceeds of an agoncy with which to support his family, and being already pressed with liabilities past due, he knew not where to turn for relief. Meeting, one day, a warm-hearted ministerial friend, the latter enquired of him the cause of his despendency. After some hesitation the case was stated. 'Come,' said the good man, ' let us go and tell the Lord of it.' They went into his study and knelt; the minister prayed as one who was at home at the mercy-seat; he besought the Lord to show his friend that he was not forsaken—nay, in that very hour to send him a token of His care. On leaving the study the gentleman repaired to an eating house, where he was accustomed to ding. and while seated at the table a person came to him and requested an interview on business. It was granted, and the result was a transaction which brought him a commision of over \$600-sufficient to pay his debt, and new year. On reaching home, and re-counting to his wife the signal mercy he had received, she informed him that she, too, perceiving her husband's dejection, had set apart that very hour when his interview with the minister occurred, for special prayor in his behalf. Thus literally, while two were 'agreeing' in their request, the promise made to such was fulfilled.

We repeat, then, let men of business pray, let it be made a habit of their business; and they will soon find it a comfort and help unspeakably precious.—A Business Man in Zion's Herald.

### The Way of Triumph.

There is one noble means of avenging ourselves for unjust criticism, it is by doing still better, and silencing it soley be the increasing excellence of our works. This is the only true way of triumphing; but if instead of this you undertake to dispute to defend, or to criticize by way of reprisal, you involve yourself in endless troubles and disquictudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in harrassing contests that precious time which you should consecrate to your art.—Canova.

Religion is not confined to devotional exercises, but rather consists in doing all we are called and qualified to do, with a single eye to God's glory and will, from a grateful sense of His mercy to us. This is the alchemy which turns everything into gold, and stamps a value upon common actions.

Every circumstance and situation has its peculiar temptations; therefore watch and pray.

#### Rain at Sunset.

Who has not looked out into the sammer rain falling at sunset, and enjoyed its delicious coolness and freshness?

A sheeny splendor resting on mountain, A golden haze o'erspreading the velo. A glorifled light in the colden sunset, And yet nain dropping on hill and dale. Where clouds had parted to regiden linings, Pillars and gatewe'rs into the West! Where clouds had rested on somble valleys. The valleys in sunset gold were drest. So be the refus that fall lining heart-life Glorified, Father, by light from above, 30 may the mists that he over my pathway be golden-hued through Thy sanctified love.

—Confrequential

#### The Secrets of the Bowl.

A former Brooklyn saloon keeper, who has been converted by the Quaker ladies, has printed the receipts he used to keep secret. He says bombon or rye whiskey is manufactured from high wines, commonly called fusel oil whiskey, made to-day and drank three days after. It also contains vinegar, syrup, oil of Bourbon, French coloring, bluestone, and other poisonous chemicals. It costs from 80 cents to \$1 a gallon, and retails for \$5 and \$6 a gallon.

Cognac brandy is made from French or Cologne spirits, burnt sugar, oil of cognac, vinegar, bluestone, Jamasca rum, honey syrup, port wine, French coloring, alum, and aloes. It costs \$2 a gallon, and retails from \$6 to \$10 a gallon.

Irish or Scotch whiskey is made from Canada high wines, or new distilled whiskey one week old, saltpeter, fine salt, essence or oil of Irish or Scotch whiskey, fusel oil, syrup, bluestone, St Croix run, some imported Irish or Scotch whiskey for flavor. It costs \$1.50, and retails at \$6 a gallon.

What sells for the best old Holland gm is made from French spirits, water, oil of juniper, syrup, white wine vinegar, bluestone, New England Rum, peach pits, with some imported gin for flavor.

Old Tom gin is made from the same ingredients, but double eyeup is added to make it sweeter. It costs \$1.25 a gallen, and retails for \$5. It is also bottled as a medicine, and sold for the kidney desease.

Jamaica and St. Croix rum is made of

Jamaica and St. Croix rum is made of double-refined high wives, French coloring, oil of rum, fusel oil, vinegar, bluestone, burnt sugar, molasses syrup, with some imported Jamaica, Cuba, or St. Croix rum for flavor, alum, aloes, and prune juice.

Stock ale or porter is diluted with oil of vitrol, strychnine, and acquafortis to make it keep. Now ale is diluted with oil of vitrol and damaged molasses. Lagor beer contains a listle malt, plenty of water, some inferior lops, rosin, tar, saleratus, soda, with four different chemicals to make it keep after browing.

An ex-liquor dealer said recently that fluids sold, at over two-thirds of the bars in New York and Brooklyn, are compounded as above.

### He Did His Duty.

In our times we have very little concep tion of what is ment by martyrdom of that savage and extreme kind which Stephen endured. Men established Christianity by dying for its confirmation. They are enabled now to commend it better by living for its spread. It is, therefore, not an ambition for us to cherish, even with heroics, in these queeter days, when piety kept de-corously has grown respectable, to advance to the edge of the precipice singing, and under the hail of stones dashing life into atoms, seek the presence of the blessed. Our privilege ought to be the dearer because it is really the more difficult, to glorify God in some tame and common place way. Thus it comes to pass that holy living and brave dying are intimately connected. There are modest men and gentle women all over this christian world of ours, who day by day do duty as finely as ever Stephen did; and who, when the last day comes, peace-fully make ready to die with all of his tri-umph, and yet none of his show. In deed few raptures of the death-bed are ever striking eneng to be gut into print. Most lamps go out quietly as the oil fails. And in the majority of instances it comes to pass that we have to ponder the sweet, dear record of unobtrusive everlence some lit-tle time, before we fairly see that a great life has entered the shadows and is gone. He can hardly be considered a manly man, who does not wish for this posthumous tri-bute of affectionate remembrance. How simple and bare are such words as these, per simple and bare are such words as these, perhaps spaken by some pall bearons, "devout men," at our tuneral: "He was a faithful man, and did his duty." Yet it seems as if they would make the cold face and heart stir in the coffin! Oh, the beauty and glory the state of the cold and yet speaking so of one's being dead, and yet speaking so that what is hone-t, and true, and pure, and gentle, and Christ-like, is helped and encouraged!—Christian Observer.

There is a class of Christians who make the condition of the soul after death and before the final resurrection a question of zealous controversy, holding that condition to be unconscious, a dreamless sleep. They are met in the same spirit of carnest contention. It is really a question of but little practical importance. Should it be true that the soul sleeps in unconsciousness, to the soul itself death and the resurrection would not be separated by a period longer than that of a flash of lightning. A thousand years would pass to the unconscious soul as swift as a glance of the mind. But there is no room for just doubt on this subject. There is abundant evidence in the Scripture that the soul on its release from the body, at once plumes itself for its heavenly flight. There is reason to believe that the souls of departed saints became swift couriers to execute God's will—this inct because their services are needed, but as a source of great pleasure to them. Some have imagined, from the fact that only the most distinguished saints have re appeared to mortal knowledge, that such offices are granted as a special mark of God's favour.—The Interior.

#### The "Tablet" and Roman Catholic Spain.

The Tablet is sometimes too facetious for a newspaper of such a serious character and protentions. In a recent issue it re-marks, "As long as her rulers (the writer is speaking of Spain) were Catholic, Spain was the nightiest nation in Europe, and writhe ingress thatch in Europe, and since they ceased to be so has become the weakest." The reguish drollery of this statement ments a wider publicity than it will get if confined to merely Catholic it will got it connect to increty Catholic circles. The strangely rapid decline and fall of Spain began with the accession of Philip III. in 1598; indeed there are many signs to show that it had commenced before the death of Philip II., whose policy had not always been successful, and notably against a caytain wisked Parts. notably against a certain wicked Protestant Power called England had been truly unfortunate and quite undistinguished by that heavenly approbation which so plous and Catholic a monarch was justified in exand Catholic a monurch was justified in expecting. But after the death of the son of Chas V. The decreptitude of Spain becomes noterious, glaring, and almost incredible. Under Charles II. the exhaustion of the exchequer was so complete that on one occasion all the servants of the Palace at Modwell furscold the ravel service in a being controlled. Madrid forsook the royal service in a body. They had received no wages for two years, and resolved to look out for a better pay. master than his Catholic Majesty. The master than his Catholic Majesty. The same King Charles II., when he wished to take his young French bride to Aranjuez, was forced to give up the pleasure trip for want of the money required. Yet it has always been our impression that Philip III., Philip IV., and Chas II were in very deed Catholic Monarchs of the most exemplary cont. And if they were not it controlled. sort. And if they were not it certainly was not their fault. Their one object in hie was to be Catholic, to obey their con-fessors, and if their confessors were not sound in the feith, what were the gentlemen to do? Charles II. never took a step without his confessor's leave, and it was found that the only way to get him to change his opinion was to change his confessor. He had seven confessors in five years, representing seven changes of opinion at least, which gives on an average a new opinion every nine months. If such waverings do not come up to the Tablet's standard of Catholicity, what does it require? Or are we, in our character of heretics, quite mietaken as re-gards the history of Spain in the seven-teenth century.—Pall Mall Gazette.

#### Presbyterian Evangelists.

The fellowing relations regarding the admission of Evangelists have been adopted by an English Presbyterian Presbytery. I. by an English Prespyterian Presbytery. I. We are of opinion from the teaching of Scripture, that no person should engage in this work unless distinctly conscious of personal decision for Christ. II. That in order to his being blessed to the conversion of souls, such an one should endeavor to live in close and constant communion with God. III. His position as an Evangelist requires a thorough acquaintance with the truths which bear specially upon the con-dition of men as sinners before God, and the way of reconciliation to Him, and facility in preaching those truths. [The following questions from the Shorter Catechism are to be taken as exemplifying what the truths referred to are:—17-19; 28238; 86 87 | IV. Ho is required to be in communion with this section of the Church of Christ. V. The regulations for admission shall stand as follows:— (1.) Application must be made through the Convener of the Evangelisation Committee, who shall arrange for the applicant delivering three Evangelistic addresses in the hear-ing of a member or members of the Evangelication Committee, who shall be required to report on the matter at the next conference. (2.) The question of applicant's admission to be considered at the conference at which the above-mentioned report shall be given, and voted on by ballot; the decision being, however, subject to the approval of the Evengelisation Committee, and of the Presbytery. (3.) For the purpose of this vote, only those shall be considered members of the conference who are either already engaged in work under the Evangelisation Committee, or engaged in some department of Mission work in convention with reconstitution with the conengaged in some department of ansson work in connection with some of the congregations of the Presbytery. VI. In the event of any of the dectrines of this Church being publicly controverted by any Evangelist, such case to be dealt with by the Evangelisation Committee of the Presbytery. VII. All other questions relating to the graphic and account the graphic of the president in the qualifications, character, and conduct of each Evangelist, to be dealt with by the same Committee.

# The Broken Buckle.

It is related of our hero in Scottish history, that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted to repair a flaw in his horse's harness. Whilst busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the sleed was mounted, and, like a sweeping falcon he vamshed from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his huzzaing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off irto the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken huckle, and must not be astonished if in his hetest haste, his most hazardous leap, he be left inglorious in the dust.—Dr James Hamilton

Full statistics have been published of the results of the labours of Mesers. Moody and Sankey in Glasgow. Between the beginning of the year and May, services were held in 866 congregations, in the city and surrounding country. The number of converts was 8,183, of whom 1,660 were men or hove.

# Saubath School Teacher.

LESSON XXXIX.

Mort. 27. THIRD QUARTERLY REVIEW.

Parallel. Passages,—Mark i, 1-45, Luke v. 27-82, vi. 1-11; Mark v. 1-84; Matt. xiv. 1-21, Mark vii. 14-80; Ps. exix. 145-176; Ps. Ivail. 1-19.

Having studied a portion of the second Gospel, the pupils are now in a position to compare it with the first, and a teacher could not make better use of the opportunity afforded by the Review then to enable the pupils to individualize the Gospels and their writers.

Matthew is for Hebrews; connects the New Testament with the Old; carries on 18; it. 28; it. 8; iv. 14, &c.) The ancients represented Matthew by the figure of a sacrificial bullock.

Mark (recall his family; with whom he laboured; his history; his decleasion, and his restoration), on the other hand, writes his restoration), on the other hand, writes as if for the intelligent, practical, busy Roman centurions, who thought favour ably of the Christian religion, were inclined to judge it by its fruits and inquired reverently "what manner of person was Jesus of Nazaveth?" "Come and see," says the rapid Mark (recall the peculiarities of his style); and he sketches the mighty deeds, and the brief suggestive, characterisdeeds, and the brief suzgestive, characteristic speeches of this Saviour. He shows him in his periods of beneficient activity, followed by brief retirements, whence he emerges for new advances and new vic-tories over evil. The lion was the ancient symbol for Mark's Gospol, (See the pre-dictions under this figure in Gen. xlix. 9, and Hos. xi. 10, and Amos i. 2, and how this runs on into Rev. v. 5-8.) Now, let us see the illustration of this statement in the seven chapters of Mark, from which we have had our quarter's lessons.

The Gospel has been divided into five

(a) Jesus by the side of the Baptist. This is preparatory. (Mark i. 1-18-first lesson.)

\$\( (b) \) Jesus after the Baptist. The warfare with the kingdom of evil begun. (Mark i. 14, to the end of our quarter's lesson.

(c) The warfare continued in Perca. (Mark x. 1-31.)

(d) The way in Judea. (Mark v. 35; xv.

(c) The final triumph in His resurred

We have examined parts a and b. Next (The ipupils can easily memorize these parts by the words italicised; they may be put on figures readily.)

Now let us turn to the first of these parts —"the beginning of the Gospel." How much can be recalled of the Baptist? Whom does the Baptist announce? and Mark describe? (v. 1), "Jesus Christ, the Son of God." What place had the Baptist in prophecy? What work—what baptism -what message-what popularity-what success-what appearance-what food-what honour-where he baptised Jesus and how his report was confirmed—the voice from heaven (v. 11). (A reviewer may also get the feature's of John's preaching honest, plain, direct, timely, and full of Christ.)

Jesus is now introduced by dead prophet's word; by a living prophet's voice; (by angels, in Luke ii.; wise men Matt. ii. 1-12); by a voice from his Father; by the descent of the Holy Ghost. What evidence is there in his life and actions that his claim is good? Has he authority? Catching up John's text (ch. i. 15), he preaches and proves his authority over men. He calls disciples. They obey; become friends followers; scholars. Names of the earliest, occupation, abode. (To be called by him now, and not to obey, is to deny his authority. The result we may see in "those mine enemies" of Luke xix. 27.)

Now let the scholars use their own minds and try to recall, and name those things that are bad and undesirable, working harm and not good, to men in the world. Take the people of a town, and examine. Some are poor and in want. Some suffer from heat, cold, storms. Some are diseased; and drunkard in the dreadful disease that "drink" brings, and which makes him insano. Some are in daugerous occupations like gamblers. Some have no true Sabbath Some are dying. Some are broken-hearted over the dying or the dead. Some are outcasts. Some are led of the devil. Now. can we find representations of these classes in the portions we have been studying fact us see. In want? (The five thousand.) In hardship, storm, &c.? (The disciples.) Diseased? (The woman with issue of blood.) Diseased so as to point to sin? (The loper-see lesson on.) In dangerous employment? (The publican.) With no true Sabbath? (The Pharisees.) Dying? (The Syrophenician's daughter.) The grieving and broken-hearted? (Jairus.) The dead? (His daugh' r.) Outcast? (The Syrophenician.) Led of the devil? The Possessed of dangers.) possessed of demons.)

(All these can be put rapidly, and with the animation which is usually produced in a school when all are made alert by concise, manageable questions; and not only will the memory of the pupils be exercised and stored, but they acquire on this plan a comprehensive idea of the Master's work, as put in this Gospel.)

Now then, if this be Jesus Christ, the Sou of God, has he authority to deal with all these ovils? Let us see. How did he deal with the hungry? The tempest-tossed? Diseased? Sin-marked (loprous)? Publican? Pharisate formalists? The dying? The anxious about thie dying? The dead? the outcast? The possessed? The an awers include the facts of the quarter's

how with sln. (Show how, e.g., extravagance, improvidence—want; wages of sin-death; disease beginning of death; demons in the world, for man gave up him-relf and the world to the god of this world. (2 Cor. iv. 4), &c.)

There outward and sensible signs of sin we can see. We can also see Jesus take hold of each of these, one I youe, in various forms and ways, and exercise power and authority over them, and deal with them so as to overe me and put them away.

How can we have me convincing proof or his power to overcome Satan, our fos, and to put away sin, our destroyer?

Now, one step farther. Jesus not only dealt with all these fees of our,, but he did tin a way of his own, and in a way that often brought out his authority. Can you think of examples? Listen to the unclean the angles of the uncertainty, "Let us alone, . . . we know thee," Ac., (i. 29). Listen to the leper, "Loud! of them wilt, then can't make me clean' (i. 49). Watch the publican give up his situation at Christ's wind (ii. 14). Mark his marketing and the contact wind (ii. 14). his wisdom in silencing the Pharisees (in. 4). Hear the rescued disciples (iv. 41). Hear the cry of the demons, "Thou Son of the most high God" (v. 7), Note the heart-searching of ch. v. 30, and the conscious power of ch. v. 39, 41, &c.

Now turn to Acts x. 38, and let us see how it is explained by all we have been considering. It is the key-note of this Gospel of Mark. "Jesus, "Jesus of Nazareth, "annointed of God," annointed with the Holy Ghost and with two word," who "did good," who "went about doing good," good of a particular kind "healing," healing where no other can—"oppressed of the devil," and the root of it all, "for God was with him." him."

But Josus began with the Baptist—how did he pass away? His death—mode—instrument, and lessons. (This completes the record, as far as he is conserned.

#### Dead Cities.

To Americans especially the ancient world is little more than an abstraction. Save the relics of the mound builders which dot the praries of the West, and the oc-casionl discovery by an old Indian's re-mains buried here and there in New Eng-land, we have little to bring us face to face with evidences of human existance in eges gone by. We study our histories and become familiar with them as we are with the tale of the romancer : we can discuss the Punic wars with as much freedom perhaps more, the the closing campaign of the Rebellion; but the new world, except in its sparsely filled museums, shows us nothing which we can directly connect as part and parcel of the the times and men of historic yore.

But let the world be visited, and the antiquarian may find the very handiwork of nations which have utterly disappeared. Whether he wander through civilized Eu-Whother he wander through civilized Europe, half civilized Asia, or ourbarons Africa everywhere are relies of the past, all forming, to the lover of archæology, a feast, never so rich as at the present day. He may ramble through Spain, and muse over the quaint architecture of Moors, recalling the herole provess of the Cid; he may climb the hill jutting into the harbor of Carthagens, and straight in a heitlang of Carthagena, and stand in a building reared by the army of H unibal. He may trace out the Roman camps in Northern England, or the earlier relies of the Druids and Norsemen or he may ream for hours through the streets of Pocapoli reading the history of every-day life seventeen centuries ago in the marks of the wheels on pavements, the signs on the stores, and the very bread lying, black and dry, in the ovens. He may watch the laborers as they slowly dig out the loose ashes in a buried room, and will see them stop their work when the floor is almost reached. Then, as we did one warm summer morning not many years ago, he will see the men care fully group through the residum. A shout denotes a discovery, and then a bar is pushed down into the place where the object is supposed to be. Into the whole thus made, the liquid plasser is poured. A few moments of anxious, curious delay and the spot is again attacked, the ashes thrown quickly upwards, and the plaster, now set and hard, withdrawn. Perchance the mold of some household object is produced; sometimes it is a human figure, such as we saw un arthed, which, with its arms doubled over its head, had crouched into a

corner for shelter, but only to die there, sufficiated in the deadly shower. Then there are the Syracusan ruins, Then there are the Syracusan runs, little visited by the tourist, but over flowing with i storest. He may wonder past the very wall across perhaps the threshold over which Acchimedes stepped while pendering the problem of which when solved, he shouted Eureka! (I have it,) and rushed naked through the streets. On some seat of the ampitheatre, which he enters, the great inventor may have redlined while devising his burning glass, his levers, and the engines of war with which he routed a beseiging enemy. On descending the huge caves hown from the solid rock, he may marvel t the knowledge of accoustics, which the tated to the tyrant Dionysius the who is the treat to the tyrant. Dronystat the building of that labyrinthine passage which so closely counterfits the duct in the human fear. Clambering up the rough hown steps, the little closet is before him. where the cruel king used to sit and hear the slightest whisper of his captives in the vaults below. The tearing of a surap of paper sounds like the rushing of a serap of paper sounds like the rushing of a vast wind, and a pistol report is deafening. Hard by is the circus made famous by the story of the slave Androcles, whom the lion refused to attack because his antagonist had before removed a thorn from a wound of paw. There also is one of the earliest of Christian churches, erst a heathen temple, in the crypt of which are still to be seen the grideror, the pincers, and the other in truments of terment by which perished

the early marty of the church. The subject is a facinating one, and, es

#### The Little Stranger.

It was dinner-time in the little house of the cloth weaver, Frank Tupper, in Cott-bees, whose earnings were so small, that he often did not know how to sustain his wife and children with them. But these were hard times for business, and it was not to be wondered at that Frank looked very much astonished and surprised, when he found still a seventh child with his own six, and one that looked very hungry and needy. In better times it would have made no difference to him, but to day every morsel was of account, and he was really a little put out, but only a little, for he was a good Christian man.

"Is it not enough labour for you to care for your own children, Martha, without taking another burden upon yourself?"

"Now, don't be angry, Frank," said his wife pleasantly. "I know you would have acted just the same, if you had seen the poor little thing in her thin, tattered dress looking wistfully through the window. I had to bring her in then. For what reason had to bring her in then. she stooped just in front of our house I do not know, but since she was there, I did not have the courage to send her without giving her something to eat.

My lit le piece of bread will taste good
to her, I think. Just look at her your-

Frank looked at the poor chile, who stood in the corner trembling all over.

She looked needy outwarldly and un wardly, bare-footed and ragged as she was. The tears came into her eyes when Frank looked at her elbely, and she stretched out her folded hands imploringly.

"Come here, little one, he said kindly, and the child stepped nearer refunctantly. "Do you feel cold?"

"Yes,' she replied trembling.

"Well, just stand near the hearth, so you will get warm, and you, children, just see if you cannot find a pair of shoes and stock-ings for her naked feet, he added, speaking to his own children.

This bent was immediately obeyed and soon the little girl had a pair of shoes and stockings, which kept her feet warm, though they did not fit her exactly.

"What is your name and where do you come from? But before you answer, just come and cat something, for you look as it that were the most urgent just now." The invitation was very welcome.

Frank saw with pleasure, that two or three of his children did not eat quite as much as usual, and when they thought themselves unnoticed, put a few morsels over on the child's plate. This observation was more welcome than the best meal, that could be placed before him, and in heart he thanked God, that the stranger had awakened such feelings of sympathy in the children's hearts.

Sho was very hungry, and half an hour ago the odor of pork and potatoes was irresistible to her, but now she could not eat another morsel. She trembled all over, and she was very near crying, when the child-ren placed one tempting morsel after the other in hor plate.

"If you cannot cat it all now," said my wife will keep it warm for you Frank. on the hearth, and when I am gone to work you can eat it all up by and by."

The poor thing burst out in tears. She tried to eat something more, but could not

"Now, little girl, what is your name?" asked Frank, when she was somewhat quieted again.

" Lisa."

"And what else?"

"Only Lisa. I have no other name."

"What is your father's name?" "I don't know. I have never seen my

father." "But your mother?" Frank asked further."

"I have never seen my mother."

"IWhere do you come from, then?" inqu'red Frank, who scarcely knew how to continue his examination.

"O," said the child, and the great blue eyes grew still larger, "from far far away. Thave so the most of the way, and last night they took me out of the wagen and left me

Frank pushed his chair back noisely to the wall, and said to his wife:

"Martha, it is about time for my ork. And so he left.

It was late when he returned to the

house; the wind, which had blown cold all day, had grown even more sensible, and until now had kept back the rain, which only came down in drops. The children were all asleep already, and Martha sat up alone, knitting.

"Where is the child?" was Frank's first question.

"Oh, that poor little thing that took dinuer with us, you mean. She was very thankful for it, but you did not wish me to seep her here all night?"

"You do not mean to say, that you sent that child away on this rainy night?" asked Frank impulsively.

"But what could I do, Frank ?"

" What could you do?" ejaculated Frank. "You could keep her somewhere over-night for His sake, who was once a child on earth."

"Well, do not be angry, little Lisa is asleep up stairs in the chamber. I did not dare tell you at once."

She had only to look in his face which was beaming with joy, to see that he was thoroughly satisfied with this. Though the weather was very unfriendly and uncomfortable, and the meal very frugal, Frank Tupper never thought the world so beautiful, and no supper ever tasted so good to him as on this evening. And the following morning the contents of the coffee-pot were sufficient, even with the seventh child, and the loaf of bread satisfied them all. socon! night came, and Lisa wasstill there,

morning to leave that day. Frank noticed it always by the pallor of her face, when she had this fear and anxiety in her heart. His remedy for it was always to say: "Lisa, stand near the hearth to get warm," and she was a warmed at ly reget worm," and she wes unmediately reaecurod.

With every new day the child lost more and more her fear and trembling, which must have been caused by harsh treatment, and she soon become cheerful and con fiding. Educat on she had hone she did not eren knows letter. She had never been taught to pray, and when she was taken to church for the first time, she listened with an expression on her face as though she had heard a strange language.

But great astonishment was produced in her mind by the sindies of the children. She would watch and listen attentively. when they were reciting their lessons, and when they were reading a story, her eyes glistened with an expression of wonder and admication. This made one of the children ask one day; "Lisa, would you not like to learn reading also?

"Oh ! so much, so very much!"

"Then we will try to teach you a little if we can." And they kept their word. The father saw with pleasure, how his children would stay up many times an hour longer for the purpose of teaching Lisa. She was very industrious scholar, and the ight which she showed, when she delight was able to read a few words of more than one syllable, was amply remuneration for all the trouble she she had made. By doing good, they grew better themselves, and by teaching they learned more thoroughly themselves what they tried to impress on her mind.

The forsaken little child which they took in from the street, was, through her very ignorance, an incitement to greater dili-gence in the school on the part of the children, Frank and his wife, being Go' fearing people, were very much chagrined when they found, on speaking with Lisa on spiritual things, that she knew nothing of that, which to their hearts was the highest and most precious.

They had to commence with her from They had to commonce with her from the very first, and when the child asked some simple questions about that, which they were trying to explain, they perceived how little they 'new themselves, and how much they were unable to give a reason for their hope, in which they lived.

When Frank, in the eve of his life, was proving the incorrectness of the arguments of some infidel, and his friends admired and praised his ability, he said: "This I learned when I had to study the heart of a little child."

But in the daily life in the house, Lisa's influence was most felt. She never forgot what she owed to her benefactors, and treated the children, although they were poor, with a sort of reverence. If they were ever so passionate, she remained quiet and gentle, She could not be brought to anger, and when they saw her modest and good behaviour, they learned some-thing which otherwise would never have been known to them.

Martha, the mother, found in her a most skillful and willing assistant at her work, and she never for once regretted the day when she called her in, prompted by motherly sympathy. In every way by this kindness, the family received bountiful

But the best opportunity for Lisa to show her gratitude and affection came, when the whole family, frther, mother, and children, were seized by a dangerous and contagicts lisease. They were suddenly attacked by disease. the typhus fever, which appeared with such severity that none of the neighbours dared to approach them. Lisa had no fear, and even in the face of death, she kept her pleasant and hopeful countenance. The physician said, that she had done more than many a woman of two or three times her age, and that he could leave his patients without anxiety, as he was certain, that his orders would be obeyed to the letter by the now sixteen-year-old girl and that in faithfulness she had no equal.

It was a happy day, when the family were all assembled together again, without one single member being taken away from their midst, and with the knowledge that they owed this to Lisa.

Certainly they were exhausted and weak, but Lisa's happy countenance, her beaming look, the energy with which she prepared the meat to which others sent the necessaries, and which Frank and his wife well know how to appreciate, made them recog aize, that their for the little girl had been amply repaid, and they long remembered and looked back to this day of joy and happiness.

"And, Lisa," said Frank, when supper was removed from the table, "you were going to say, that you did not know whose child you are?"

"No, unless,"-and her face still retained the same childlike expression it bore formerly.

"Well, unless what, my dear girl?" asked Frank, affectionately.

"I hope I am God's child."

Frank laid his hands on her head with a blessing, and said, that we knew she

She never heard anything of her relatives, but she grow up in faith and love of her heavenly Fathe, and He sent her afterward, her own hame and circle of children.—The Methodist.

There re dark nights for us all; we are in them tow, or have just found the dawn, r, porchance, are just outering the twilight But there is a pealm for every over-creeping gloom, and if the heart but take it up and chant it, the dreamines will in chant it, the dreariness will surely vanish, and there will come in its stead hope, and light, and cheering warmth, and we shall grow glad again with the morning.

I wish woman to live first for God's sake. Then she will not make an imperfect man her God and thus sink to idolatry. Then she will not take what is not fit for her from a sense of weakness and poverty. Then, if

#### Blessings of Sunlight.

There are few ble sings which we enjoy here upon this earth—that is, material blessings—but what come to us through

the agency of cualight.

Throughout your whole existence you will find by tellowing up the same reasoning, that you most tuiling not, your most thoughtless movement, has derived its origin from the sun. A blow with the first, a breath, a sigh, can be exactly estimated in rays of sunshins. Whether you triffs or whether you work, to make such an effort you have been obliged to expend so much strength; and that strength had already been stored in you by the sua, through the agency of a series of transformations.
Your clothing is all borrowed from the

sun. It is he who has spun every thread or your linen, and fed every fibre of your cloth and flannel. He cut ar bleuches it snowy white, or dyes it purple and arlet with irrdge or madder. He furnishes leather for useful service and furs and feathers for finery and parade. He gives you your hedding, whether you was records. you your bedding, whether you repose luxuriously between ciden-down and wool, or stretch your weary limbs on straw, chaff Ladian corn husks, seawced, or on oven a naked plant, as is the lot of not a few is the sun who gives both the one and the other. And what do we receive from regions where the sun, as it were, is not from the namediate amphiborhood of either pole? We receive just nothing. We can not even get to them. The absence of the sun ban our progress with an impone-

In like manner, your butter and cheese are merely solid forms of sunshine absorbed by the pastures of Holland and Cambridgeshire. Your sugar is only crystalliz-ed sunshine from Jameica. Your tea, quinine, coffee and spice, are embodiments f solar influences shed on the surface of China, Poro, and the Indian Archipelago. It is the sun's a ton which sends you to sleep in opium, poisons you in strychnine, and cures in decoctions a tonic herbs. You taste the sun in your salues, eat him in your meats, and drink him in your simplest he arrange water. Without the sun relest be verage, water. Without the sun no blood could flow in your veins; your whole corporeal vitality, your very bodily life, is the result of the overflowings of his

Nor is that all we owe to our great cen-tral luminary The physical forces with bich we are acquainted-heat, olectricity, magnetism, chemical affinity and metion—dancing their magic round, and alternately assuming each other's form and action, are now believed in all probability to be one in their coursaon birth and origin, are direct emanations from the sun.

But how grand and beautiful is the theory that all material blessings here be-low come to us entirely and alone from the sun! Its simplicity and unity are com-plotely consistent with the attributes of the Maker .- Boston Journal of Chemistry.

#### A Squirrel's Leap.

Recently, says the Bangor (Me.) Whig, a little red squirrel, having been pestered considerably by the lads about the saw mill of Eben Webster & Co., on Marsh Point, Orono, took refuge for life by running ap he large brick chimney near the mill. By chinging to the corner, fle kept foothold so well that he succeeded in reaching the very top. Here he found himself on the iron cap, 1051 feet for a the ground As more and more waste stuff from the mill was added to the furnace, the chimney mill was added to the furnace, the chimney grow hotter and his situation became more and more disagreeable. He tried to deseend upon the side of the cli may, but after getting down a few feet gave it up, turned about and went back. By this time the chimney top had become so not that he must leave it; so after looking about carefully for a few minutes, he evidently made up his mind that he must leap to save his life, and this he did, spreading out his legs and balancing himself so that he struck the ground about fifty feet from the base, uninjured, and immediately scampered aff and secreted himself under a pile of boards a little distance away.

## Anndom Bending.

If thou desire the love of God and man, be humble, for the proud heart, as it loves none but itself, so is beleved of none but itself. The voice of humanity is God's music, and the silence of humanity is God's rhetoric.

Philosophy is a proud, sullen Infector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt, but it cannot come for-ward and say, "Here are rest, grace, peace, strength, consolation!"-Cecil.

Christ calls the poor man blessed. Art thou afraid of 14bo? Pains are the parents of a crown. Art thou I angry? Faith fears no famine. God, the great General of the world, with His army of angels, b.holds the combat, and prepares for thy laborious victory a crown of everlasting rest.

My advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity; kindly recognize any whom you know to be members; dispense with the worldly courtesy that requires a formal introduc-tion, and then, if they remain indifferent to you, the blame will rest with them.

The Scripture is the sun-the church is the clock whose hands point us to and wiscound tells us the hours of the day. The am we know to be sur and regularly constant in his mouon; the clock may be too fast or too slow. We are wont to look at the sun to know the time of day, but where there is variation we believe the sun against the clock.

It is not always wise to be too determined on having all our rights. It is better to "give a little" than to quarrel. If one "simitos you on the right check," it is better to "turn the other also," than to strike study.)

Study.)

The subject is a member of the study.)

We write, it looms up before us to such and Frank still contented. It is unnecessory where the state in detail, how in a few days trouble and afflict may. Not one of them studies to detail, how in a few days it was agreed upon, that Lisa should not strike the state in detail, how in a few days it was agreed upon, that Lisa should not still know how to love, and be worthy of being loved.—Margaret Fuller.

The subject is a member of them the other also," than to strike sense of weakness and poverty. Then, if back. Quarrelsome children are very likely she will know how to love, and be worthy of being loved.—Margaret Fuller.

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British American Presbyterian.

FRIDAY, SEPT. 18, 1874.

#### PRESBYTERIAN PRIN ING CO.

ELECTION OF DIRECTORS.

The first general meeting of the Shareholders of the Preserrerian Printing and Publishing COMPANY, of Toronto, was held at the office, 162 Bay Street, on Wednesday of last week On motion, Thos. Wardlaw Taylor, Esq., was called to the chair, and Mr. Robinson was appointed Secretary.

Among others were present Rev. J. M. King, M A., Toronto; Rev. R. H. Warden, Bothwell; Rev Geo Bruce, Aurora; and Messrs. D Galbraith, W. B. McMurrich, J. K. Macdonald, J. Campbell and T W. Taylor.

On motion, W B. McMurrich was apprinted scrutineer, who reported the result of the ballot for Directors, as tollows :-

"I beg to report that the following gentlemen have been duly elected as Directors of the Presbyterian Printing and Publishing Company, for the ensuing year:-C. B. ROBINSON,

TW TAYLOR. D. GALBRAITH, HON J. McMURRICH, J. K. MACDONALD, A. MUTCHMOR, HUGH MILLER

W. BARCLAY McMURRICH, EScrutineor.

After adopting By-laws for the government of the Company, the meeting adjourned.

At a meeting of the Directors, held the same afternoon, T. W. Taylor, Esq., was elected President, D. Galbraith, Esq., Vice-President, and W. B. Me-Murrich, Esq., Solicitor to the Company.

#### SECTARIAN EDUCATION.

In another place we give a letter from an elder of the Presbyterian Church ' expressing surprise at the article which appeared in our last number on Sectarian Education. We shall be glad to give a place in our columns to all such communications, being well aware that no little difference of opinion exists among our readers on some aspects of the religious question in education. That a new demand is to be made by the Roman Catholic Hierarchy, we have little doubt. Separate schools cannot be a final settlement, they will not rest without Separate High and Normal Schools and Colleges, and will require these to be subsidized by the Government. In order to meet this demand Protestants must be ready with an answer and a united answer. An elder may yet discover that he and overy one of us has something to do with the opinions of the Romanist party, and that to ignore their sayings and actings may prove the ruin of our national system.

An elder speaks of "attentions to the morals of the pupils, as forming an integral. part of our system," we wish it were so. Whatever the law or regulations may require no one acquainted with the practical working of our schools will say, that Christian morals receive due attention. The reading of a Psalm, or a few verses of Scripture, repeating the Lord's Prayer and the authorised form, and hanging up a eard-board with the Ten Commandments, are -11 very good in their place, and the permission conceded by law to use the school-house after school-hours for religious instruction sounds well. B t we are much mistaken if the "vast majority of Presbyterians" are satisfied that this is all that can be done, or should be done, in our Public schools. Nor do they find by experience that the family and Sabbath School are sufficient to prevent a very large portion of our children from growing up in ig norance of Scriptural truth. Perhaps, too, some go as far as to think that the reason why so many in America are not fitted for "their duties as citizens" is just that they notwithstanding literature and science are ignorant of God's word, and the duties there inculcated.

An elder need not fear our advocating Sectarian or Denominational grants. We are as much opposed to them as he can be, and we think the grant to separate schools a fatal concession. Nor is he any more intelligently opposed to Popish machinations than we

But we unhesitatingly say that a large portion of our Presbyterian people desire to so the Bible read in the schools as a lesson and cannot be persuaded that to do so is "more likely to injure the moral character of t's pupils than to improve it." Whither an older has observed it or not, the agita tion in this direction has begun, and our country is now in such a position that Christian parents, if they cannot get the na \* tional schools leavened with Scripture teaching and Christian morals, will find McEwon, Westminster, demitted his charge some way of educating their children in I which was accepted.

ritish A merican Bresh uterian private institutions. Presbyterians bave PRESENTATION TO THE REV. WM done ranch for a national system and if that national system is capable of being adapted to the felt moral and religious wants of our people we will support it still. But if we cannot get there what we feel as Christians bound to seek after, we must try our best in some other way to educate our youth under Scriptural and religious influences.

#### OVER NIAGARA.

The opening address of Professor Tyndall before the British Association, meeting this year in Bolfast, is an address that will al ways be neld memorable. It is a production of very marked ability, ability not only of a scientific but of a literary kind. In language, clear, clogant, sometimes cloquent and poetso, he holds the reader (as he must have done the hearer on the 19th of last month) in close attention from the beginning to the close of a very long address.

It is an address, however, that saddens one in reading it. It is sad to notice the feeling of bitterness manifested throughout towards religion and its ministers. It is well known that Professor Tyndall has for some years past manifested a secret dislike to religious truths held in highest esteem by all Christians. Not long ago, in rather an underhand way, he tried to throw ridicule on the doctrine of prayer by the famous proposal of the prayer-gauge, as men have been in the habit of calling it. Again, during his late visit to New York, he expressed sentiments so thoroughly anti-Christian in the language and spirit as to make it an act of cowardice on the part of Christian ministers to listen to them without entering a protest.

Such conduct on the part of the distinguished Professor raised up defenders of the truth from every quarter, who have struck hard hits at their assailant, sometimes it may be from behind, but very often fairly and squarely in the face. This has evidently had on him an urritating offect. He raises the cry of persecution, placing Protestants in the same condemnation with the men that burned Giordano Bruno and put down on his knees Galileo.

It is sad also to notice the ambitious spirit of the address. That address sweeps the whole horizon of knowledge, human and divine. In the course of his enquiry Professor Tyndall walks through the kingdom of knowledge very much as Nebuchadne azar walked on the walls of Babylon, saying, "Is not this the great Babylon that I have built?'

But the saddest thing of all is that in the address Professor Tyndall, and all that choose to follow him, have taken the leap fairly and fully into the abyss of atheism. For a long time there have been found men who maintained that Professor Tyndails views did not necessarily lead to that awful issue. There is no longer need of any explanation or defence. Prof. Tyndall has very explicitly placed himself side by side with the great atheists of ancient and modern times, and adopted their maxims, and made himself responsible for their consequences. Give me matter and motion, " he says with the atheists that ushered in the French Revolution, " and I will explain the universe." Though it is sad to find such an able man, a man of so many amiable, noble qualities taking up a position of this kind towards truths and beliefs that form the groundwork of human happiness and order, still, since in his heart he holds these errors, it is far better that he should come out in his true colours. It is now clearly known under what banner evolutionists fight. To this matter we will return next week and make good our assertion as to and show what we in our humble way as Christians, who discarding the infidel maxim about matter and motion adopt its contrary and say " Give us God and we will explain the universe, " have to say in defence of our creed.

We regret that in making up the fourth page of the Pressyrelian last week, a portion of the article, "Weak Hours," was so 'mixed' as to be altogether unintelligible.

Owing to our going to press on Wednesday, it is impossible for us to give in this issue a report of the impressive services at the ordination of Dr. J. b. Fraser, in Gould street church, on Tuesday evening.

In printing Mr. McKerracher's letter, in our assue of Aug. 28th, two sentences are misplaced, and one of them left unfinished. They should read: "This sum might be considerably increased, had the missionary sufficient time at his disposal to call on more of our people. We are also indebted to Mr. Jas. Campbell or a S. S. Library.

At a meeting of the London Presbytery (Kirk), held in St. Andrew's church, Stratford on Wednesday, Rev Mr. Taylor was appointed Moderator for the current term. The call from North Easthope. (Rev. Mr. Bell's congregation), to the Rev. Mr. Cameron, was sustained, and trials previously subscribed were given in. Rev. Mr.

On the 2nd inst., this venerable Minister having completed the fortieth year of his Ministry in this Province, the Prosbytery of Simcoe resolved to honor the memorable occasion by meeting at Bond Head on that day, and presenting him with h.s portrait.

The Presbytery accordingly met in the new Presbyterian Church at Bond Head, at cleven o'clock, a. m., and spent the day in transacting its ordinary business, among which was the Licensure of Dr. J. B. Frasor, the recently appointed raissionary

to China. In the evening the court adjourned to the old Church, where a sumptuous tea had been prepared by the ladies of the congregation, and to which they had invited friends to the number of upwards of three hundred.

Adjourning once more to the new Church the interesting proceedings of the evening commenced with singing. Prayer was offered by the Rev W Cleland, of the Presbyterian Church of Canada, who was cordially invited to sit as a corresponding member of Presbytery.

The Rev. W. McConnell, Moderator of Presbytery, presided over the meeting with dignity and affability.

By request of the Moderator, the Rev. J. Gray, after an appropriate speech, referring to the past services of their estcemed father. and setting forth the principles by which the Presbytery were actuated in making the presentation, uncovered the portrait, and handed it to M. Fraser, along with the following address :-

Address to the Rev. W Fraser, of Bond Head .-

RHY AND DEAR SIR —It is with unfeigned plea-sure that we this day address you, as a Presbytery, and congratulate you on having reached the forti-oth year of your Ministry in the County of Simcoo

Simcoe
Wo rejoice with you in the fact that, with the help of God, you have been enabled for so long a portow to proclaim the glorious Gospiel to your follown en, and chorish the hope that your last days may be days of growing presperity and happiness. We offer you our congratulations on the high place which you occupy in our hearts, as the father of the Presbytery,—on the honours which have been conferred upon you by the several Church cours, as evincing the great esteem entertained towards you by your brethern throughout the Church,—on the honorable position which you told throughout the county, wherever you are best known, and on the respect and affection cherished for you by your own people.

We esteem it a great privilege to present to you the accompanyin. Portrait as a token I our real regard for you, and appreciation of your long and arduous labor in the Lord's vinevard, and conclude with the hope that your days may be prolonged among among us, until, in His own time and way the Lord address to you the cansoling words—"Well done gool and faithful servant, enter thou into the joy of tay Lord'

R. Mode, Clerk We remain, in name of the Bond Head,

Presbytery of Simore, meco Worejoice with you in the fact that, with the

Presbytery of Simcoe, W McConnell, Moderator

Mr F raser replied at some length, and in an able and eloquent manner, but somewhat unduly depreciating his position and past labors, in behalf of the cause.

Rev. R. Rodger's next delivered an earn est and forcible address, and was succeeded by the Rev. J. Dick, who stated that he had been an attached friend of Mr Fraser for 83 years.

He was followed by the Rev. G. Craw, who was both happy and instructive in his remarks.

At the close a large and handsome cake was presented to Mrs. Wm. Fraser, and a second of a still more ornamental character, in view of a recent auspicious event, given to Mrs. R. D. Fraser, of Cookstown.

After the usual votes of thanks, the benediction was pronounced by the Moderator, and the meeting dispersed after singing the National Anthem.

Thus was concluded a meeting, which has left many pleasant impressions in the minds and memories of all who were present.

The portrait is a photograph of the full size and half length, finished in Indian the position taken up by Professor Tyndall, Ink, and with considerable artistic skill, by Mr Fraser, of Messrs. Notman and Fraser. It is regarded as a striking and admirable likeness. The cost was seventy-five dollars.

The Bond Head congregation acted in a very hospitable manner towards the Presbytery, by constituting them their guests during their visit.

provided for the occasion, a select choir sang several pieces in a pleasing manner, and thus added to the evening senjoyment. It was gratifying to the friends of Mr Fraser to find his declining years gliding

In addition to the magnificent banquet

along in the bosom of an attached flock. His charge, originally embracing nearly the whole of South Simcoe, is now confined to Bond Head, a small rural Church of about fifty members, and where only one religious service is required on the Lord's

Our venerable friend is enabled thus to enjoy his otium cum dignate, and with the feeling that he is still in a position for serving the Lord, without overtaxing his strength. Though small, yet his congregation is the most liberal, within our Church, as well as one of the most united and har

During the past two years, they have raise about 34 000 for a new Church, contributed for stipend about \$550 yearly, an for missions about \$150 annually, while during a recent visit of Principal Ca ven, they subscribed upwards of \$700 f the new College.

In this age, of short pastorates and dis\_

satisfied and niggardly congregation, it is a real pleasure to light upon a union of the prolonged and delightful character, just indicated, as well as a wholesome lesson to those pasters and flocks, that are constantly hankering after change.

All the members of Presbytery were present, except Rov, M. Frager of Barrie, who was unexpectedly detained.

#### Ministers and Churches.

The call from the congregation of St. Mary's to Rev. John McAlpin, of Widder, has been sustained by the Presbytery of Paris.

Rev. Mr. Vincent, over two years Presbyterian missionary in the Saskatchewan country, is on his way to Ontario. Rev. Dr. Bain of Perth, accompanied him.

At the meeting of the Presbytery of London, held in Stratford on the 2nd September, the Synod's Remit on Union was approved unanimously.

the call from the Bay street congregation to the Rev. Mr. Cochrane, M.A., of Brantford, was sustained. The Ratho Presbyterians are building a

At the Presbytery of Toronto yesterday.

fine red brick church on the site of the old one. It will be about 34 × 55 feet, and substantial. It is expected to be opened early in the winter.

The Rev. Mr. Clarke, late pastor of Chalmers Church, Quebec, and Mrs. Clarke, returned from Europe last week. We are pleased to know that the rev. gentleman is m good health.

On Friday evening of last week the Rev. J. B. Fraser, M. D., Medical Missionary to China, delivered a very interesting and instructive address in Stanley St. Church, Ayr, relative to his mission work.

The Kirk Session of the Canada Preshyterian congregation, Picton, met on the 14th inst., at the Manse, and unanimously adorted the amended basis of Union, " expressing their hope and prayer that it may be speedily consummated, and that great and permanent blessings may result therefrom. "

A united Prayer Meeting of Knox and Chalmers' churches, Woodstock, has been held each evening for the past two weeks, much interest being manifested in them by both congregations. The Revds. Messrs. Grant and Wright of Ingersoll, have assisted in the services last week, in the absence of Mr. McTavish.

The Presbytery of Perth in connection with the Church of Scotland met at Carleton Place on the 9th inst. The Rev. D. McGillivray, of Brockville, was chosen Moderator. After a very animated discussion, the remit on Union, together with the accompanying resolutions, except that on the Temporalities, were enthusiastically carried.

We were sorry to learn that the Rev. Robert Norton, Pastor of the First Presbyterian Church, for the last fifteen years, had decided to resign his pastorate of that Church and accordingly about two weeks ago sent in his unconditional resignation, which has been accepted with deep regrets by many of his Church members. Mr. Norton will be absent from town for a short time, but will return and preach his farewell sermon two weeks from Sunday. The Rev. Mr. Burnet, of Hamilton, will preach n the Church on Sunday next.

Among the many new and beautiful church edifices, in this city, says the Montreal Witness, Chalmers Church, belonging to the Canada Presbyterians, occupies a prominent and important position. It is situated in the northern extremity of the town, on St. Lawrence Main Church, and in the centre of a rapidly growing and improving district. For many years a flourishing Sabbath school has been maintained in the district, and some two years ago this commodious and elegant structure was erected at a cost of some \$22,000, connected with which there already exists the nucleus of a vigorous congregation. At the present time, it is vacant by the resignation of its first pastor, the Rev. John Jones.

At the recent meeting of the Presbytery of Kingston, the Rev. Dr. Williamson was chosen Moderator for the current year. Mr. McLean, of Belleville, was appointed clerk, vice Rev. C. P. Livingstone, who lately resigned his charge. After the transaction of routine business the Presbytery took up the consideration of the Remit on Union, and voted yearo all the articles and resolutions contained therein. Without transgressing the bounds of the Presbytery or of propriety, we hope we may mention a ittle act of kindness done by tappaple of Belleville to their minister, which may be suggested to some others. At a meeting of the congregation held in connection with some improvements to the Church building, it was resolved "that leave of absence be granted to the Rev. Mr. McLean, for such a period as he may desire, to obtain rest and recrui his health, and that the sum of \$100 be appropriated towards defrajing necessary expenses."

Ordination of Mr. Cam Il at Janaing.

On the 2nd inst., the Presbytery of On tario met at Cannington, when the ording. tion trials of Roy. John Campbell, B.A., were heard and sustained as most satisfactory. After divine service, conducted by Rev. Wm. McClung, of Wick, Mr. Camp. bell was solemnly ordained by prayer and the imposition of the hands of the Presby. tery, and inducted lato the pastorate of the united congregations of Cannington and Manilla. Mr. Campbell received a most hearty welcome from his congregation, and enters upon his labours under most favour. able auspices.

In the evening a grand social was held in the drill shed. Though a busy time among the farmers it was one of the largest gatherings, and best mootings over held in the village. The drill shed presented a most myiting appearance, being well lit with chandeliers, and decorated with beech, maple, and evergreens. At the east end was crected a platform for the speakers, choir, and string band. At the west end were laid out tables which reflected the highest credit on the ladies, and would do honor to Lord Dufferin. The ledies and gentlemen spared neither pains nor expense to make the entertainment the best of the season, and their efforts were crowned with success.

nwated the old magnitify

The Detroit correspondent of the Stratford Beacon says: "Rev. Thomas Goldsmith, of Senforth, Ont., has been sojourning in Detroit for two weeks, and officiated twice in the Scotch Presbyterian Church. The Rev. gentleman's services were most acceptable. We have seldom heard the Gospel more eloquently and beautifully told. Mr. Goldsmith appears to be growing younger in the good cause, and his many admirers here desire him still more success in the vineyard of his Master." At the close of the weekly prayer meeting

last week, held in the basement of Cooke's Church, a meeting of the congregation was held to take into consideration the remit regarding the basis of union as drawn up at the meeting of the General Assembly of the Canada Presbyterian Church held at Ottawa in June last. The Rev. J. G. Robb presided. The Chairman having read the basis above referred to, Mr. Hugh Miller asked if any action had been taken by the session of the Church relative to the same. Mr. Robb said that the session had held several meetings, and had adopted certain resolutions which the Chairman read, and which on the motion of Mr. Hugh Miller, seconded by Mr. McClelland, were unanimously adopted as the resolutions of the congregation: 1. This congregation disproves of the omission of all reference to worship in the "Preamble to Basis, believing that Presbyterian Churches proposing to form an incorporating union should hold the same doctrine, government, discipline, and worship. 2. This congregation disapproves of paragraph three in the Basis, believing that in the principles and practice of the Church of the New Testament, we have prescribed the pure and perfect worship of the Christian Church, and that nothing contrary to or besides this should be either allowed or practiced. 8. This congregation disapproves of the resolution on "The mode of worship," believing that no Christian congregation under the jurisdiction of a scripturally constituted Presbyterian Church of Divine worship different from that which has been approved by the said Church. The remit or the Constitution of the Supreme Court in the General Assembly of next year was approved. The next item of business requiring the attention of the congregation was the transferring of the Eliza beth street Mission School property from the hands of Messre. Hunter and Banks, the Trustoes, to that of the Trustees of Cooke's Church, which was agreed to by the congregation.

The opening of the Public Libraries on the Sabb th have not been productive of the good results anticipated by the advocates of the plan. The Boston Public Library makes a similar report to that of the Astor Library of New York in regard to the opening of the Library on Sunday, from which so much benefit to the public was anticipated by those who do not regard the Sabbath day as a holy day. The Trustees of the Boston Library, in their last annual report, say: "Of the Sunday service, it may in general be said that it is not a distinguished success." We do not think that any systematic attempt to make a secular day out of the Lord's day will prove on the whole a "distinguished success." We are decidedly of the opinion that it is good policy as well as good morals to " remember the Sabbath day to keep it holy." In these eight-hour days there is not even a plausible excuse for breaking down the Sabbath barriers, and there are many good reasons for keeping up what few moral barriers remain.

Every circumstance and situation has its peculiar temptations; therefore watch and

Presbytery of Oniarlo. This Presbytery met in Port Perry on Tuesday, the 8th inst., the Moderator, Rev. J. B. Anderzon, in the chair. Rev. S. Crosslaid on the table his resignation of the pastoral charge of the confregations of Newton and Newcastle. It was resolved to cite region to proper at most resolved. parties t appear at next meeting of Presbytery. A committee, consisting of Mesers. Dr. Thornton, J. Smith, D. Stewart, ministers, and Mr. Blakely, elder, was appointed to visit the Session and the congregations, and confer with the paster and people separately or together, as may be deemed adseable, and report at next meeting of Presidents. visable, and report at next meeting of Pres-bytory. Mr Poattie reported that he had moderated in a call at Ashburn. His con-duct was approved. The call was unani-mously in favour of Mr. W. M. Roger, and was accompanied by an offered stipend of \$750 and a manse. The call was sustained. The Olerk was instructed to transmit it to Mr. Roger. Appointments were made for the induction, in case of Mr. Roger's ac-ceptance of the call; the date being left open to a pro re nata call by the Moderator. Mr. Ballantyne read the report of a Committee on Missionary Meetings. A lengthy and vigourous discussion took place on the question of continuing the annual week-day missionary meetings. Mr. Smith held that these meetings were a failure; that the in formation and opinions imparted at them could, with a far wider range of edification, be set before the full congregation on the Lord's day, and thus a great economy of ministerial strength and time be effected. He had made inquiries widely in other Presbyteries, and found that an attendance of an average of one third of the Sabbath congregations was hardly attained. He had made numerous inquiries of Wosleyan and Primitive Methodist ministers, and and rimitive Methods indisters, and found that a "splendid meeting" meant about half a Sabbath congregation. Mr. Thom asked what light Mr. Smith's inquiries could bring to the questions? Whether those who attended the missionary meetings contributed the far greater proportion of all the missionary moneys obtained? Whether the manifest rising of the spirit of willing and liberal giving was contem-poraneous with increased attendance at the missionary meetings? Whether the effectiveness of Sabbath missionary sermons showed itself in increased giving only or in appreciation of the missionary meetings also? What has been the effect, in different congregations, on the growth of liber ality, of more or less vigourously warmed up missionary meetings? Mr. Ballantyne asked, how much the liberal givings in the U. P. Church and Free Church in Scotland owed to week-day missionary meetings? Dr. Thornton said, that in the U. P. Church in Scotland the missionary secretary visits every congregation once in two years, addressing the missionary meetings. He observed that it was worthy of note that the Wesleyan Methodists had no idea of giving up their missionary meetings. To abandon ours, he thought, would be most permisious. Mr. Kennedy approved of giving all the missionary information and advocacy to all the people on the Sabbath day. Mr. Calder held that to argue failure and the wisdom of discontinuance, from the partial attendanco, would prove the propriety of shutting up our churches altogether. A large pro portion of the people who ought to come will not come even on the Sabbath days. The principal amount raised by the We-ley-ans was gotten by the subscription papers at the missionary meetings. He believed at the missionary meetings. He believed that a great measure of the failure insisted on was due to the lack of interest and lack of preparation for the meetings on the part of many of our ministers. Mr. McNabb advocated holding the missionary meetings at the hour of a Sabbath day service. Mr. Edmonson feared that to drop our missionary meetings would be very disastrous. He held it true that, on the whole, our missionary meetings are improving, and the contributions rising. Mr. Scott believed the meetings to be productive of good. The Presbytery finally adopted the following recommendations of the committee, and resolved: 1. That missionary meetings be solved: 1. That missionary meetings be held annually. 2. That each pastor preach missionary sermons frequently during the year. 8. That each pastor report to the Presbytery the means taken by him and his Session to increase the interest in missions. 4. That one sederunt of the meeting of Presbytery following the holding of the missionary meetings be devoted to the consideration of missions.

5. That one meeting of the missionary meetings be devoted to the consideration of missions. and Session appoint and endeavour to secure a good missionary meeting. C. That the Presby ery appoint a committee on statistics of the Presbytery, with a view to advance the interests of mission contributions. In pursuance of the last resolution, a commit-tee was appointed, as follows: Messre. Ballantyne and Edmonson, ministers, and Mr. J. Rateliffe, older. Mr. Ballantyne read the report of the commutee of Presbytery on Sabbath school Conventions. The pastor recommended the appointment of a committee on Sabbath statistics within the bounds of the Presbytery, to report to next meeting of Presbytery. The recomnext meeting of Presbytery. The recom-mendation was adopted, and the committee was appointed, consisting of Messra. Thom and Cockburn, iministers, and A. Gordon, M.P., elder. Mr. Pauton asked and obtained M.P., elder. Mr. Panton asked and obtained leave, on behalf of the Lindsay congregation, for the congregation to mortgage the manse lot, to the amount of \$400, in order to raise that sum by loan. Henry Gloudinning, a young man from Vroomanton, applied to be accepted as a student for the ministry of the Gospel. The Presbytery, being satisfied as to the sincerity of Mr. Glendinning's piety and motives, resolved to certify him in the usual way, to Knox to certify him in the usual way, to Knox College. There was read a circular letter rom the Simcoe Presbytery, giving notice of intention to apply for leave to receive fir. R. J. Beaty, a licentiate of the Presbyterian Church in the United States. There was read a letter from Mr. Hector Curric, claiming \$24.85 for services at Sunderland. The Presbytery's Home Mission Committee. Was instrumed to attend to the matter. was instructed to attend to the matter. Mr. Cockburn was appointed to dispense the Communion at Sunderland. The remits on which were considered. The basis and re-solutions were unanimously agreed to. The resolutions were unanimously agreed to. resolutions were unanimously agreed to. The resolution sent down, on the composition of the Assembly, was also agreed to. The mission stations were revised. It was resolved to ask \$2.50 per Sabbath for Sundery and Vroomanton. With that grant they can sustain preaching, from the Col.

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lege, during the winter months. For all lego, during the winter months. For all the other stations it was resolved to ask a renewal of the grants they are now in receipt of. The Home Mission Committee was authorised to have the Communion dispensed at Coboconk and Digby. Mr. Scott dew attention to the great desirability of having a church built at Victoriaville, at the junction of the Niplssing railway and the Victoria Road. The Home Mission Committee was authorised to write to min-Committee was authorised to write to ministers and congregations, commending the matter to their good-will and liberality. Mr Smith brought ap the question of presbyterial visitation of congregations. The matter was minuted as under notice for next meeting. The next meeting was appointed to be held at Port Perry on the second Tuesday of December, at 11 s.m.— J. THOM.

#### Presbytery of Stratford.

This Presbytery met in Knox Church, Stratford, on Tuesday of last week, when there were present eleven ministers and alders. The records for sessions were ordered for examination at the next ordinary meeting. The Presbytery's proportion of the Assembly's expenses for the current year was apportioned to the various congreyear was apportioned to the various congregations. Mr. Hall reported that he had preached to the congregation of Biddulph as appointed, and declared the pastoral charge thereof vacant. Mr. Findlay's name was removed from the roll, and the report of the committee appointed to prepare a minute in relation to his resignation was adopted in the terms following:

was adopted in the terms following.

The Presbytery in agreeing to a dissolution of the pastoral tie between the Bidoulph congregation and the Rev. Allan Findley, desire in doing so, to place on record their high esteem for him as a brother who has won the entire confidence of his co-presby-ters by his faithfulness in performing the work expected of him as a member of Presbytery, and attention to his duties as pastor of the congregation over which he has been placed these seven years. By his wisdom in counsel, and ability, and brotherly conduct, he has gained such a place in our affections that we feel much sorrow in parting with him. We pray that God in his wise providence, may soon open up for him a sphere of usefulness where he may be still more blessed in the work of the Master, and that at the last he may receive the commendation, "Well done good and faithful ser taut, enter thou into the joy of thy Lord."

thy Lord."

A call from the congregation of St. Marys signed by 250 members and 266 adherent and 266 adherent sand addressed to Rev. John McAlpin, of Widder, was sustained as a regular gospel call, and the usual steps taken for its furtherance. Messrs. Robert Scott, A. H. Kippan and Jno. Johnson, students, performed appointed evercises with approbation, and were ordered to be certified to Knox College. The Home Mission Committee presented a very satisfactory report. The vacant congregations had been fully supplied, as also the Mission stations, with the exception of a Sabbath or two, and the the exception of a Sabbath or two, and the latter had done well in the payment of the missionaries. The Assembly's remits were unanimously approved, including that on Union. The statistical returns of congrega-tions within the bounds were appointed to be considered at the next ordinary meeting. Sessions reporting on the Remit on Union were ordered to send their reports to the clork before the 15th of next month. Presbytery adjourned to meet at Stratford, on the last Tuesday of November.

# St. John's French Mission Church.

In accordance with previous announcement the Presbytery of Montreal met in St. John's Church, Dorchester street, for the induction of the Rev. Charles A. Tanner. There was a large attendance, the church being nearly full. Representatives from all the other city congregations belonging to the Kink were there, testifying by their presence and their contributions; their continued interest in the Synod's French Mission, and their sympathy with the little band of French Protestants who have, during many years, and sometimes under during many years, and sometimes under discouraging circumstances, steadfastly adhered to the government and discipline and form of worship of the Church of Scotland

The Presbytery was constituted by the Rev. W. M. Black, Moderator. There were present Rev. Dr. Jenkins, Rev. James Patterson, of Hommingford, Clerk; Rov. Robert Campbell, and Rev. Charles A. Doudlet. The Revs. Charles G. Glass Thomas Fraser, Alexander Jamieson, and Ray. James Middlemiss, of the C.P. Church were also present. After the usual preliminarie

Rev, C.A. Doudiet ascended the pulpit and preached in English an admirable discourse from 1st Thessalomans m., 8:

"For now we live if ye stand fast in the Lord from which the preacher showed how much the success of the Christian Ministry depends upon the faithfulness of professing Christians. The usual questions were then put to the minister elect, and satisfactory answers having been given, and the act answers maying occur given, and the act ament the spiritual independence of this church having been ascented to by him, Mr. Tanner received the right hand of fellowship from the members of the Court

Rev. Dr. Jonkins addressed the newly inducted minister in elequent and appropriate terms, reminding him of the high responsibilities he had now undertaken, and of the favorable opportunities which would henceforth present themselves for advancing the Master's work and cause among his own countrymen in this city. To some the work might seem to be a small one, and the congregation a feeble and in-significant one; but he must never forget that it was God's work, and that these souls

were precious in his sight. Mr. Doudiet addressed the people with evident earnestness and power in French, evident earnest less and power in French, after which a liberal collection was taken up, the devology was sing in English, and the meeting, which was throughout a most interesting one, was closed with the bene-

The returns give a total of 450,566 communicants in the Established Church of Scotland; of whom 197,592 are male, and

Caradonsis and Mr. Anderson Again Editor British American Pre-atturian.

DEAR SIR,-I have no intention of con-

tinuing a second controv vsy, but Mr Auderson's reference to my last letter calls for a very few words in the way of protect and explanation. I have no such strong preference for Dr. Christlieb's interpretation of 1 Peter, 3-19, as he appears to believe; in-deed I have never been able fully to make up my mind on the passage at all, believing it as I said, one of the most difficult and obsoure in the whole of Scripture. I gave Dr. Christlieb's reference to it simply as belonging to the context, and as an interest-ing opinion of an able theologian on a confessedly difficult passage. Any opinion of my own on the subject I should not have thought worth giving. As Mr. Anderson, however, pointedly asked for it, I frankly and candidly replied, as I had no possible objection to do, that to me with my present light,—"the plain andinatural reading of the passage seems to justify" Dr. Christliob's reference, an impression, howover, which I had not and have not the slightest desire to press upon any one, as I feel so far from sure of it myself. "Having succeeded" to use Mr. Anderson's own words, "in drawing from' me this highly important "endorsation of Dr. Christlieb's hersey! he proceeds to attack me for my candid reply, as if I declared my adherence to the Roman Catholic doctrine of purquetory, with all that is built upon it. A curious pendent, by the way, to another corespondent's denunciation of me as a "freetlinker!" Now, why should this kind of inquisitorial animosity find its way into the discussion, by Christians of doubtful passages of Scripture, even where opinions may strongly differ? Why cannot such discussions be conducted throughout, in "love and the spirit of meekness," remembering that brothren cannot at present always see eye to eye, in such matters! Mr. Anderson admits fully the difficulties felt in the right interpretation of the passage, the disagreement of critics, and the consequent dispair some have felt in regard to the comcomplete satisfactory understanding of the passage." Why, then, should be express himself with so much indignation because another receives from it an impression dif-ferent from that which he holds to be the true interpretation? If he cannot see the difference between dogmatizing in regard to a difficult passage, and simply answer-ing a question in regard to one's own un pression of its meaning, I am sorry, but I fear I cannot make the distinction clearer!

This impression, for I can hardly call it an opinion, I have been led to entertain from the circumstance that I have never seen any other explanation, however inseen any other explanation, however in-genious, that did not appear to me to do violence to the text; and that after re-peated attempts to discover some other meaning in the original, I have never been able to see any satisfactory rendering, save that which a plain man would receive from the simple reading of our English trans-lation. I believe fully with Mr. Anderson note the simple reaches of our lengths with the principle of "compa ring spiritual things with spiritual; but I also believe, with Bishop Horsley in regard to the passage in question, that "the plain and obvious sense is not to be rejected because it contemps when were reserved. it contains what may seem strange and unaccountable; otherwise scarcely anything might be beheved." And I do not think that there would have been so many attempts to escape from "this plain and obvious sense," but for fear lest it might seem to give colour to the Roman doctrine of purgatory, which, of course. I do not think it does in the least. But is it fair to try to do away with the obvious meaning of a passage, because we are afraid of its conse-

I once had the sense of the extreme difficulty of this passage deeply impressed upon me by the following inci-dent. I happened to be visiting in the same house with one of the most distinguished Greek scholars and theological writers of the present day. This chapter of St. Peter was read by him at family worship, and, knowing that he had paid special attention to the epistle of Peter, I ventured to ask him his opinion as to this assence. The great scholar smiled and passage. The great scholar smiled and shock his head, replying only "it is a very difficult passage"! Where so wise and learned a man "feared to tread," I should be sorry to "rush in" with a compartively superficial opinion. As, however, I am not only open to conviction, but desirous of receiving more light on the subject, I shall read with interest and attention all tha Mr. Anderson has to say on the subject, hoping that it may be more satisfactory in elucidating this mysterious passage, than the attempts at explanation which I have hitherto seen. But I cannot but feel doubtful about it when a commentator like Alford declares that he does "not believe it possible to make this passage say less or other than this, 'i.e., that our Lord did go and preach to the disembodied spirits of of those who were disobedient in the time of Noah, though, as he remarks neither the intent nor the result of the preaching is stated; "the fact alone is revealed."

In conclusion, permit me to append the following question from a leading (orthodox) religious American paper, containing, in very concise form, my own belief as to the bearing, on the other question that has been under discussion, of the passages of Scripture, which, Mr. Anderson persists in asserting have been overlooked by me and others.

> Yours &c., CANADENSIS.

Sept., 14th, 1874.

ANSWERS TO CORRESPONDENTS. Are the heather responsible for their sins? and will they suffer equally with those who have had all the advantages of the Gospel, and who have never heard of the Gospel message?

Paul answers these questions in Romans chaps. I and 2. Read them with circ. We understand the git of the answer to be, first, that the heather are responsible for violating the law of God written in their own consciences, chap. 2:15; second, that they would nevertheless be saved though they have not heard of Christ, if they, "by patient continuance in well doing." (i.e., by houest repentance and reformation, not by mero rites and ceremon es.) "seek 1 re

but for the glory of character, and the immortality which God in and through conscience has set before them,) being saved really by Christ, though not knowing of Christ; and third, that the punishment of those that have sinced without light is less, as their sin is less, than that of those who have sinned against light.—N. Y. Ohristian Weekly.

#### Soctarian Education.

COITOR BRITISH AMERICAN PRESETTERIAN.

Sin :—I must say I felt somewhat sur-prised on taking up your paper of 4th inst. to find there an article on the subject of Education, in which views are expressed entirely antagonistic, I believe, to those of the vast majority of Presbyterians in Can-ada; and only fitted to further the schemes of Papists to destroy our unrivalled system of Public Education. With the opinions of Archbishop Lynch and the formance party we have nothing to do, it is well known that Popery has always been op-posed to the diffusion of sound knowledge; her schools are only used to indostrinate the minds of their children with the duty of entire submission to the Priesthood, and their studies are chiefly the Popish catechism. and practising on brass bands; but Presbyterians have a higher view of the nature of education-as consisting both of an intelloctual and moral character;—and in both respects our Public Schools stands pre-eminent. While strictly avoiding sec-tarian instruction, attention to the morals of the pupils, forms an integral part of our system of education.

If you will take the trouble to examine the School Laws on the subject, and the regulations enforced in the Public Schools of Toronto, you will at once see how much you have been deluded. The Bible is read, the moral law is prominently placed before the children, and our teachers are, I beheve without exception, members of Chris-tian Churches. It is true Theology is not Science does not constitute religion; that we hold to be the du'y of the Churches, and Presbyterians have such an attachment to their form of sound words, that they do discharge this duty by their children, both in the family and in the Sabbath School; but as they do not expect their sons when serving their apprenticeship to a trade or porfession, to spend their time in the study of Theological principles, so when they send them to school to prepare them for their duties as citizens in the future; they do not care to have their time occupied in the study of the shorter or larger Catechism, or in repeating the 23rd Psalm. They believe there is a time and place for everything, and while yielding to none as to the value of religious' training are convinced that the making use of the Word of God as a mere class book, is more likely to injure the moral character of the

pupils than improve it.

As to the duty of the State to aid Sectaries in promoting their views by means of education; I rather think the world is too far advanced for that now—State Churches over the world are at the point of lather and one the Logation. death-and even the Jesuitism of Rome, will hardly, I think, induce the people to give State support to the propagation of Theological opinions through their ecclesiastical organizations,

I regret, Sir, that you have been misled in the matter, as, by your last paragraph, you admit there is a danger of Romish at tempts to seek this support from the Legislature: as a wise logician, you should have more carefully studied the premises, and so not require to resist conclusions which seem necessary to flow from them—what Rome wants is not education; it is not even Bible truth—it is to enslave the the minds of the people, giving them a stone when they want bread. Knowledge of every kind is subversive of the pretensions of Popery, and she knows it. The Presbyterians of Canada have too high an appreciation of the value of a sound education to be deluded by the cry of Sectaries; that our system is irreligious—they consider the faithful study of Granmar, Geography, Arithmetic and History, as much more religious, and better fitted to raise up an intelligent, moral, Christian generation, than prictising music on brass instruments, or marching in procession to be blessed by a (so-called) Priest.

I am, Sir,

AN ELDER OF TH!

Toronto Sept. PRESENTERIAN CHIJACH,

5th 1874

It was omitted to be mentioned last week says a correspondent of the Stratford Beacon, in the hurry of preparing the report for the press, that the clergymen and a number of others attending the induction, on Thursday of last week, were hospitably and sumptuously entertained at the comfortable residence of Mr. James Crerar, J. P., Beechridge. The occasion reminded one of the times of old, when after services in the church, the ministers, elders and friends were invited to dine with the "Laird" at his friendly mansion hard by. Mr. Crerar is no unworthy specimen of the genial, hospitable country squire, whose table may be said to be atways spread. The settlement of Rev. Mr. Cameron, M. A., as successor of the late Rav. Mr. Bell, seems to be a very harmonious one, and the new minister has given promise of being largely endowed with the graces which fit him for n successful clergyman. His prospects thus far are highly one uraging. The sti-pend premised from all sources amounts to of which the first quarter was paid at the time of induction.

The terms happiness, good, blessedness and joyfulness have wholly dropped out of the vocabulary of Naturalists on the Continent of Europe. When listening to "the sweetest music ever heard," for example, the common reply is, "Well, that is not as discordant as it might be." To wantever To whatever is naturally pleasant to the eye, agreeable to the taste, or sublime or beartiful in thought as represented in prose or verse, one fixed reply is given, namely, "This is not as bad as it might be."

The Standard says that a fair and equitable law is wanted or the suppression of adulteration, and experience should show glory and honour and minor slity, (e.c., adulteration, and exnot for worldly and tomporall advantage, us the way to got it.

Presbyterian Union.

Notice is given in the Quebec Official Gasette, that application will be made to the Legislature of the Province of Quebec, at its next session, for an act to enable the four following Churches, namely; the Presbyterian Church of Canada in connec-tion with the Church of Scotland; the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland. and the Presbyterian Church of the Lower Provinces, which purpose to unite in one Church under the designation of "The Presbyterian Church in Canada," to hold after the union, the property of the various congregations, collegate institutions, and trusts connected with the said churches, in the same manner as it is now held by the respective churches, and in so far as it lies within the province of Quebec.

Also that in view of the proposed union of certain Presbyterian Churches in the Dominion of Canada, application will be made to the Legislature of Quebec, at its next session, for an act to amend the act passed in 1847 incorporating the Board for the management of the ministers' widows' and orphone, find of the Prophytorian and orphans' fund of the Presbyterian Church of Canada, in connection with the Church of Scotland, to enable the Board to continue the administration of its funds Assembly of the proposed United Church shall have agreed upon a plan for the equitable establishment and administration of an efficient fund for the benefit of the widows and orphans of ministers.

Also that in view of the proposed union of certain Presbyterian Churches in the Dominion of Canada, application will be made to the Legislature of the Province of Que-bec, at its next session, for an act to amend the act 22nd Vict., cap. 26. so as to enable the Temporalities Board to administer its funds after such union of Churches in con-conformity with certain resolutions passed by the Presbyterian Church of Canada in connection with the Church of Scotland.

Dr. John Hall, remarking that in England they distinguished people into two classes, Churchmon and Dissenters, thinks that in America they might be divided into Churchmen and Absenters.

The Irish Episcopal Church has decided that the Athanasian Creed is to be said only three times a year—on Christmas, Whit-Sunday, and Trinity Sunday, and that the damnatory clauses are to be omitted.

In the Catacombs of Rome it has been found that baptism is always represented as performed by sprinkling or pouring, and administered to infants as well as adults. Several baptistries have been found, but they are all too small to admit of immersion.

Students entering the theological seminaries of the Church of Scutland not only have to be previously examined, but the new system has has been put in operation of making the examination a strict and written one, which prevents incompetent young men from beginning a theological course.

We have been somewhat surprised, says the Evangelical Witness at the statement of a contemporary to the effect that the bulk of the vote polled for Dr. Sangster at the late election for a member of the Council of Public Instruction represented the Roman Catholic element amongst the school teachers of Ontario. Whatever the sins of the Roman Catholic Church—and she has enough of them to answer for—divorces have never been in favor with that communion. Still the statement above referred to may possibly represent the facts of the case.

### Official Announcements.

SIMCOE.—At Bond Head, on Wednesday, Sept. 2, at 11 a.m.

Tononto —This Presbytory will meet in the lecture room of Knox Church, Toronto, on Tuesday, the 15th of September, at 11 a.m.

HAMILTON.—This Presbytery is appointed to meet in Macnab Street Church, Hamilton, on the 2nd Tuesday of next October, at 11 a.m.

Kingston.—Presbytery of Kingston, will meet at Chalmers' Church, on the second Taesday of Octo-ber at three o'clock, p.m.

Panis.—This Presbytory meets in Zion Church, Brantford, on Tuesda,, the 29th September, at two

The Presbytery of Montreal, will meet at Montreal, in Presbyterian College, on the seventh day of

CHATHAM. In Adelaide Street Church, Chatham, in Tuesday, 20th Soptember, at 11 a.m. Returns to Reluits of Assembly from Sessions and Congregations will be called for at this meeting.

London —At Lendon, in 1st Presbyterian Church on last Tuesday of Soptember, at 11 a.m. BROCKVILLE.—At Prescott, on 3rd Tuesday of September, at 2.30 p m. Congregations and ses-sions to report on Remit on Union.

OTTAWA—At Ottawa, in Bunk St Church, on 3rd Tuesday of Nov. An adjourned meeting will be held at Metcalfe, on 29th September at 6 p. m.

He non —At Seaforth, on 2nd Tuesday of October, at 11 a m.

GUELUR.-At Elora, in Knox Church, on 2nd Tuesday of October, at 9 a. m. STRATFORD.—At Stratford, on ist Tuesday of September, at 11 a. m.

OWEN SOUND.—At Owen Sound, on 3rd Tuesday of Soptember, at 10 a.m. DURHAM.—At Durham, on 3rd Tuesday of September; at 10 a. m.

ONTARIO. -At Port Perry, on 8th September, at 11 CoBoung.—At Milbrook, on last Tuesday of September, ut 11 a. m.

BRUCE .- At Paisloy, on last Tuesday of Septem-per, at 2 p.m.

#### ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal. Ministers', Widows' and Orphans' [Fand—Archi-pald Forguson, Montreal, French Mission—James Croll, Montreal

Jovenile Mission-Miss Machar, Kingston Ont. . Manitoba Mission-George II. Wilson, Toronto Scholarship and Bursary Fund-Prof. F ox

# MARRIED.

At the residence of the Bride's father, on the ninth incl., by the Rev. A. Rowat, Mr. James Stallmayer of the Union House Chester-life, to dies Apaie ridest daughter of Joseph S. Kyle Lee, of North Winchester, County Dundas.

# THE AWAKEHING AT WOODVILLE

SPECIAL SERVICES—PEATORES OF THE WORK THE OBVIOUS BESULIS, ETC.

MY REV. J. THOM, PORT PERRY.

On Sabbath, the 19th of July last, the Rev. J. S. Murcay, of Woodville, announced from the pulpit that the Rev. W. M. Reger, who had been an eye witness and worker for some time at the awakening in Mitchell, last winter, would, on the Monday evening next, address these who chose to come, on the subject and history of religious revivals. The meeting on Monday evening, though comparatively small, exceeded expectations. At the close of a very interesting and edifying address by Mr. Roger, and before dispersing the people, Mr. Murray called out the elders for consultation, and asked their opinion as to meeting nightly that week for for some time. They had been making a visitation from on High a special subject of prayer of late; each without the knowledge of the others. Individuals of them, as they prayed, felt the expectation deepening into a conviction that the blessing was nigh. Ministers and elders, with thanks to God and with faith and hope in their hearts, resolved to meet nightly for prayer that week, whether any others joined them or not. Re-appearing before the Assembly, Mr. Murray announced the resolve, and asked an indication, by the uplifted hand, of the willingness of any others to unite with them. Perhaps a couple of dozen hands were raised. The numbers attending increased as the week wore on. The exercises consisted of preaching of the Gospel by Mr. Murray and Mr. W. M. Roger, praise and frequent and short prayers.

A strong desire was manifested to continue the meetings into the week following. On the Monday of the second week a new feature was added. Inquiry meetings were instituted. Towards the close of the meeting, an invitation was given to any to remain after dismissal, who might, under a sense of sin, desire special counsel and prayer for their souls. There remained for that purpose, besides a number of experienced Christians. On the following evening, upwards of a dozen remained as anxious inquirers. The rule was, to close the regular meeting not later than nine o'clock, and to allow the inquiry meeting to extend, if necessary, not later than ten o'clock. Mr. Roger was again with Mr. Murray, after filling his own appointment on Sabbath, and so returning repeatedly, rendered most valuable assistance during five weeks.

How the work was progressing will be seen from the following extract from a letter from Mr. Murray, of date August 17th :-

"We are now entering upon the fifth week of evangelistic meetings. They are held nightly, and are largely attended. In fact, we have what many would and do call a revival. I do not wish to call it by any name. Some two dozen have experienced the hope of having a saving interest in Christ. As many more are more or less anxious."

The seventh week is now past, and the movement is deepening and widening. During the last two weeks it was my soulrefreshing privilege to assist the devoted pastor in the glorious in-gathering of souls, which the Lord is graciously effecting through the instrumentality of His zealous servant. The former venerable pastor of the congregation, Rev. J. McTavish, is to be in the field, at the work during the presont week. Well and prayerfully did he sow precious seed there, and the fruits were not few nor small, though his zeal and love longed for far greater. come again with rejoicing, bringing his sheaves with him."

It would be premature to attempt estimating the full value of the movement, or summing up its results. It is, however, characterised by some features too fixed and prominent to justify silence regarding them oven at this stage.

1. Sensationalism or excitement has no place, is entirely absent. Even in the in-quiry meeting no feelings are agitated by porsons being made objects of special notice or special prayer. While we are engaged with inquirers, the elders keep the attention of the general audience by Scripture readings, singing (Bateman's hymns. chiefly) prayers, remarks. Thereby no individual with whom one of us is speaking is disturbed by consciousness of being observed or heard by others. We speak in low, calm tones, audible to the individual alone; and so the individual speaks to us. We ascer ain the state and position of the individua oul, spiritually. We then bring from the Bible a doctrine, a promise, &c., and quietly ask the Holy Spirit's light and help, which is sometimes very manifestly obtained at the moment, and Christ beheld by faith.

2. There is a great and insatiable hunger and thirst for the simple and pure dectrines and thirst for the simple and pure dectrines and words of the Gospel of the grace of God. The Scriptures, with no artificial embellishment, their souls crave eagerly. Nothing less and nothing else, and all you can give them, will they have.

8. Faithhas risen to unusual prominence and clearness. On the one hand, sin, simply as in God's sight and as against God, accompanied with a greater or less measure of self condemnation, Seelf battling and an guish, in the other hand, Christ seen and boliover in has come quite near, able then to save, with love so great, that seeing their sins He took the wrath and

shame on Himself, and now demands their suame on 11msen, and now demands their hearts; they believe and yield up their souls to Ohrist, or lie helpless, looking, call-ing on His name; they believe and praise the Lord Jesus Christ, as the Saviour and Lover of their couls.

4. The power of prayer has come out very markedly. The minister and elders had been, each unknown to the others praying especially for the immediate outpouring of the Spirit of God. And praying in faith, they were looking for the blessing. Thus far, while upwards of fifty, at least, are rejcicing in the newly found pearl of great price, in Christ Jesus, the great majority are newly formed sons and daughters of notably praying parents. And even of of notably praying parents. And even of these cases, they entered with greater facility into light and rest in Christ, whose parents attended the meetings most regu-absurdly illtimed religious zeal gone to prayer for the outpouring of the Holy madness; people leaving their harvest fields Ghost. Several of the olders replied, that to go to prayer-meetings; better attend to they had been thinking of that very thing their work at the right time. Special prayer went up from more than one heart for her. She speedily came under an awful sense of her sinful and lost condition. Christ showed her His grace and truth. She now does not think the seekers after Christ gone mad, in "seeking first the kingdom of God and His righteous-

> 5. It is professedly and manifestly, the controlling desire of the men converts, to follow, serve and live to Christ. No one could doubt, that, this is the deep and absorbing emotion of their souls at present. And to see how they drank in an address to themselves on Scriptural rules to observe in running the race which they have entered upon, made one's soul praise the Lord and say "Truly God is in this place."

Port Perry, 7th Sept., 1874.

#### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

IV. LEIPZIG FAIR.

What the Provincial Exhibition is to Toronto, the Michaelmas Fair 18 to Leibzig, but it is on a much larger scale. Every street of the inner town is blocked up with booths, and the promenado is laid out with streets and lanes like an intermediate town. Each variety of merchandize is confined to its own quarter, and by walking through the fair you may at a glance see the industries of the various towns and villages represented.

Commencing the circuit of the town at the Konig's-platz one passes down a broad street haed with pleasure booths, sidewalks, temporary theatres. &c., some a mere exhibition of peepshows illustrating on the usual daubed paper scenes of the last war, in others, for a few grosehen you are treated to the music of piano and violin, with songs and farces, while you sit and quaff the foaming lager. In another, a fortuneteller displays her cleverness in a way perfeetly marvellous to the uninitiated, while in a broad pavilion close by, for 5 ngr. apiece, one may trip it with the bouncing fraulein by his side to the inspiring strains of German music. Here Punch and Judy live their quarrelsome lives over again, monkeys caper, and dogs rise superior to their doghood, to the edification of the not wholly juvenile audience. This is the "vanity" part of the "Fair," and unfortunately for my slumbers it was "located" just beneath the windows of Hotel Hauffe. Still I could forgive them for in that half dreamy state in which one delights to spend the lazy hours, I heard the most delicious music that ever came from brazen throats. It was the military band. The harmony was perfect. It seemed as the breathing of one instrument. We heard i once again as it played one morning in front of the Colonel's residence across the street, and-well, I was late for lecture that morning, and my friend didn't go at

Keep your coat closely buttoned and your hands in your pockets as you pass through this part of the fair, for here the light-fingered gentry are busy, and be not beguiled into any "Vorgung ungs Halle" by the persuasive tongue of "Mein Herr" the showman, or the more bewitching damsel who would explain the scenes to you, for you go not forth again until you have disgorged double the entrance fee, in the form of "Trinkgeld." Instruction you may have too if your lofty and inqiring mind scorns these vanities, for youder a learned "professor" explains the mysteries of the human form divine by the aid of models, while over the way automata of various kinds perform actions in which ingenuity shows its usual superiority to utility. The "sweets of life" are to be had almost for the asking on every hand, with fruit, cakes, and drink (temperance and otherwise, mostly therwise) to accompany them.

Continuing our tour we find the Augustus-platz transformed into a populous city. Its museum reposes amidst prints and cloths on one hand, and boots, shoses, &c.. on the other. The classic precincts of the Augusteum are adorned with dry goods of sundry sorts. The post office looks down apon the wooden was of the villages from the mountains, and glassware and articles of vertu appropriately face the new theatre,

while through the middle of this busy square runs Grimmaicahe-stras-o bordered by stalls for confections, soap, jewellery, buttons, seals, &c., &c. Further on the Obst market on the opposite side of the city is overflowing the luscious produce of field and orchard, and close by one would, think that half the potteries of Germany had emptied their contents in the open spaces of the "An der Pleisse."

The market place in the centre of the town is a miniature copy of the Augustusplatz. One can hardly wedge himself through the streets in daylight and after dusk the throng is greater. From thirty to forty thousand traders and others flock to this fair. Although of late years flock to this fair. Although of late years it has fallen away greatly, yet there was still sufficient diversity to interest intensely eyes unaccustomed to view such motley crowds Every nationality in Europe is represented along with no inconsiderable reputation from Asia Minor. Jows, Greeks, Bulgarians, Russians, Turks, Armenians, all in their national costumes promenade the streets, or jabber bad German across the counters of the stalls. Per-haps the most outlandish of all in their appearance are the peasant women from Altenburg with their "crcels" of wooden togs and kitchen utensils. Their short skirts, of what looks like matting of manilla hemp reach scarcely to the knee, in color they are black or dark green, relieved by bright stripes like a fancy window blind. Behind their heads they wear a huge ornament (tastes differ) of some stiff material in the shape of a T, the arms being about two feet long. In fact if Canadian ladies want a trim, neat costume that won't trail in the mud, and has no unnecessary flaps and flounces, and is topped off with a "stunnounces, and is topped on with a star ning" headgear let them go to Leipzig Fair for the fashions, or indeed to Leipzig at any time, for many of the wealthy families have Altenburg nurses, and the families have Altenburg nurses, and the strange figures may be seen on any fine day pushing perambulators around the promenade. The Altenburgers stand not alone, however. 'The Mahometan is there with his red turban and "bloomers" and the Greek priest with his brimless "stove-ind but No. one thinks of cutting his pipo" hat. No one thinks of cutting his clothes after the German fashion merely because to visits the "Messe." To decide these scenes fully, would require a more fluent pen than mine. I can only sketch an outline or two, and if the wildest imaginations fills up the details, it will not

likely go far astray.

Several other fairs are held during the year, but the Michaelmas one is the largest. At Christmas another of small dimen sions take place, at which one sees the wonderful ingenuity of the famed German wonderful ingentity of the later definite toy makers displayed. At New Year the streets are piled up with hides, leather and furs, making the inner town seems and smells like a luge tannery and meat market combined. A little later in February cloths Teplace hides, and a still larger fair is held at Easter, but this last I did not see.

Since 1180 the Michaelmas Fair has been held, and in the 15th century it first attained important dimonsions. In 1458 the New Years Fair was added, and in 1497 and 1507 the Emperor Maxamilian prohibi-ted the holding of markets at any town within a wide circle around, and guaranteed a safe conduct to all frequenters, of Leipeig Fair. We can scarcely estimate now what that meant in such troubleous times, but protectionists will have no difficulty in proving a splendid case for their side in the results that followed. Notwitstanding the wars of the 17th and 18th centuries the trade of Leiving war not discouraged and trade of Leipzig was not discouraged, and in 1838, when Saxony joined the Lollverein it rose to its later magnificent proportions. It is an event in one's lifetime to have witnessed such a gathering, and inclines a student to assign a much more important position to the mediaeval markets than is usual when they are considered forces in

P. S.—Some apparent confusion in the beginning of No. III will be explained when tis stated that the Magdeburg station is the Leipzig terminus of the Magdeburg-Leipzig railway, and is conse uently in Leipzig.

# Music in the Church.

Different customs prevail in this matter. In some of the churches of Scotland when the side of the precentor, announcing the tune, and containing all its notes and parts. In the French Evangelical Church of the Oratoire, in Paris, we saw the name of the tunes that were to be sung during the service placarded up on the walls, so that from the time the worshipper entered the church he could know the tunes that would be suce savely sung In his great Tabernacle Church, in London, the Rev. Mr. Spurgeon annow 3 tde tune as he gives out the Psalm, and often checks or stops the vast audience to tell all that they should sing better, and he leaves no means unused or power unemployed that will aid them in making the best music possible in the worship of God.—Christian Inspector.

It is a fact that God's care is more evident in some instances of it than in others to the dim and often bewildered vision of humanity. Upon such instances men scize, and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence. - Georg . Mac-

An elevated purpose is a good an enuob-ling thing, but we can not begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always careful; performed.

As we advance in life, so many whom we oved and honoured are translated to the other side, it seems sometimes as if heaven would be more familiar and home-like to us than earth. We do not go when we die to a land of strangers but to one where scores of our best friends are occupying mansions, in which they will welcome us cordially, and ontertain us as liespitable and lovingly, as they used to in their earthly

# Our Houng Lolks.

My Three Little Texts.

1 am very young and little; I am only just turned two; And I cannot learn long chapters, As my cloud the trade; But I know three little verses, That mamma has taught to me, And I say them every morning, As I stand beside her knee. The first is, 'Thou God seest me' Is not that a protty text? And "Saffer little oh 'dreu To come unto Me," is next. But the last one is the short st; It is only "God is love." How kind he is in sendingus Buch sweet verses from above; He knows the chapters I can't learn, go I think he sent those three Short, easy texts, on purpose For little ones like me.

#### Naaman's Little Maid.

On the north of the land of Israel was the country called Syria, and the chief city of Syria was Damescus, which is thought to be the most ancient city in the world represents a little maiden who lived there more that 2,700 years ago, when Benhadad II. was King of Syria, and Jehoram, the son of the wicked Ahab,

and Jezebel, was King of Israel.

During the war between the two nations, parties of Syrians made their way into the land of Israel, plundered the inhabitants, and carried away as many as they could capture. Indeed King Johoram himself would have fallen into their hands, if the prophet Elisha had not warned him of his danger. The damsel in the picture had been cruelly stolen away from her home by one of these Syrian companies, and had one of these Syrian companies, and had been sold as a slave to wait upon a rich lady in Damascus. We know neither the captive's name nor that of her mistress, but her master's name was Naaman, which meant "pleasantness." He was the commander-in-chief of the Syrian arm, and and is said by the Tawa that he was the and is said by the Jows that he was the very archer whose arrow caused the death of Ahab at the battle of Ramoth-Gilead, (1 Kings, xxii: 34). If this is true it explains the words, By him the Lord hath given deliverance unto Syria, (2 Kings

At her home in the land of Israel the damsel had no doubt heard of his fame, but when she became one of his slaves she found, that although he was the captain of the host, and the honored friend of his master the King, yet he had the terrible disease called leprosy. This would greatly surprise the little Israelite, because in her country a leper was quite separated from his family and friends, and was forced to dwell outside the town, either alone or with other lepers as wretched as himself, shunned and dreaded by every one else. God's law ordained this for His people, he cause leprosy was the special type of sin; but the heathens and other heathen nations had no such dread of the disease, as they did not know of the guilt and defilement of sin. But though he had not to leave his home, there much to make Naaman's life sad. His white, ghastly appearance, was shocking to see; his children and their descendants must be lepers so long as there was one of them living; and because no doctor could cure the disease the leprosy must become worse and worse, until at last it caused a most painful death. The damsel, instead of selfishly thinking

about her own loueliness, or rejoicing in the misery of one who kept her in slavery, returned good for evil by feeling deep compassion for her afflicted master. She knew that it would be useless for him to seek the help of his god; because like the rest of his countrymon, he was a worship-per of Rimmon, the idel-red of pome-granates and other Syrian fruits. But she thought although he did not serve the one true God, yet surrely if he went to the prophet Elisha he would be cured by a miracle as wonderful as those which the

miracte as wonderful as those which the holy man had worked in Israel whilst she was living in that land.

Now this, like all other good thoughts, was sent by God's Holy Spirit, and the little captive maiden's example teaches children that they may be of the greatest use to other people, if they turn thinking are to doing whenever God but sayed thoughts. into doing, whenever God puts such thoughts into their minds. Instead of fancying herself too young or too lowly to speak to her mistress, she ventured one day to say to her, Would God my lord were with the prophet in Samaria I for he would recover him of his leprosy, (2 King, v: 3). What her mistress said we are not told, but some one repeated to Naaman what the little maid had heard to declare, and so anxious was he to see whether her words would prove true, that he set out as soon as possible on his journey to Samaria, carrying with him a letter to Jehoram, the King of Israel, from Ben hadad, his own sovereign, who supposed Elisha would work the miracle if his K ng bado him to do so.

Perhaps the good little slave-girl stood by while her mistress watched Naaman depart with horses and chariots, and servants, and with a present for Elisha, of ten talents of silver and six thousand pieces of gold, (probably altogether equal to \$15,000 of our money), and ten changes of raiment, Some days passed by, and then Naaman

What must have been the damsel's joy and thankfulness to find that not only was her master so perfectly cleansed from his leprosy that his flesh was as healty as that of a little child, but so changad also in heart as to have become an humble faithful believer in God, and able to say, 'Behold, now I know that there is no God in all the land but in Israel!' (verse 15). Most likely she heard from some of the servants, or from her mistress how all this had come to pass, and how Elisha had refused to receive any gifts for

what he had done. We, too, may know it by reading the delightful story in the fifth chanter of the Second Book of Kings, which also tells us how, for his covetousness and deceit, Gehazi, the servant of Elisha, was smitten with the lepresy, from which Naa mar had just been cleansed.

Much as he should like to hear what befell her after this time, we know nothing

more about this little maiden, whom God sent to be so great a biossing to Naaman and to make known among the heathen the wonders of His own Almighty power and goodness.

Leprosy, we have said, was a type of sin. Liprosy, we have said, was a type of air, Do not each of us know of some one who is living in wilful sin, and is tee ignorant to know how to be cleaned from its guilt, and delivered from its power? Many such and delivered from uspower? Many such there are, close round about us, even in this christian laud. And shall we not wish and pray and try, to lead some such to know that Holy Saviour by whose blood once shed for us on the cross, we and they can be washed and made clean?—Chil.

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#### Limit of Power in the Microscope.

This question has frequently been discussed, and the conclusion has in general been arrived at that the microscopes in use at the time of the discussion had reached the limits of possible perfection. Some years ago it was decided that the limit of perfecago it was decided that the mile of periec-tion had been reached, and that no further improvement was to be looked for ; but improvement was to be loosed for; but very shortly afterwards improvements were made which threw all form, or achievements into the shade. It is always dangerous to assign to human progress, no matter what the direction may be. The most recent results are thus stated by Nature:

"The question as to the limit of capabil. ily of the microscope is investigated by Professor Abbo, of Jena, in a recent number of Max Schultz's Archiv: and he is led, by a series of physical deductions, to the remarkable result, that this limit is already as good as reached by our best mic croscopes, and that all hope of a deeper penetration into the material constitution of things than such microscopes now at ford must be dismissed. Experiments and theory agree in showing how the changes wrought by diffraction of light passsing through fine structures, whose ele-ments are so small and near each other as to call forth this phenomenon, are such as to prevent the object being imaged more gometrico.

"Thus it may happen, on the one hand, that different structures give the same microscopical image; and, on the other, that ike structures give different images. Consequently, while objects of the kind (systems of fine lines and the like) may appear ever so distinct and well marked in the microscope, we are not entitled to regard such appearances as of morphological significance, but merely as physical pheno-mena, from which nothing further can cercainly be inferred than the presence of such structural conditions as are capable of pro-

ducing the diffraction effects obtained.

"The remark has notable applications, to many of the microscopical researches on marking of diatoms, and on still ited museular fibre. And it effects not merely the morphological relations of the objects, but the deductions, made from microscopical observations, as to properties (such as inobservations, as to properties (such as addifference of transparence, colors, poplarizations, etc.) The author lays down the following principal as a basis for determination of a limit: By no microscope can parts be distinguished (or the marks—Merk mails—of a really present structure, perceived) if they are so near to each other that the first bundle of light rays produced by diffraction can no longer enter the objective simultaneously with the undiffracted cone of

#### Dr. Begg's Party and the Established Church.

The Dundee Courier speculates as follows upon the operation of the Patronage Act in strengthening the Establishment: "As yet there is no appearance that if the established Church is to be strengthed as the result of the Patronage Act, that will be accomplished otherwise than by the return of individuals, or possibly individua congregations, to its fold. The United Presbyterians, the chief body of the old Dissenters, being opposed to Establishment will, of course, remein as they are. The comparatively small body of Original Seceders petitioned for the Patronage Bill, the tracking the process of the patronage Bill, but possibly they may be content with do-ing that. With the abolition of patronage their chief ground of separation from the Establishment has ceased, but they will perhaps hesitate about returning to a perhaps hesitate about returning to a Church which would certainly regard pro-posals to renew the Covenauts in the light of a curious anachronism. The body to which the Established Church, it may be presumed looks with greatest hopes of freelt adherents is the minority party in the Free Church. After the speech of Dr Begg the leader of the party, at the recent meeting of the Commission, there does not appear to be any reason in principle why this party should not unite with the Established Church. It is glad of the abolition of patronage, and Dr Begg has argued with a good deal of success, that practically there is as much freedom in the Established church as in the Free Church. Mean-while it seems evident that the sympathies of this party are a good deal more with the Establishment than with Dr. Rainey and his friends. Possibly the regulations of the According to t the Assembly for the administration of the Petronage Act may be so framed as to pave the way for a return of the Free Church minority to the Establishment It is noteworthy also that in the Highlands where the Begg party is strong, a begin-ning seems to be made in the work of attempting to enlighten the Gaels as to the now position of the Established Church. We observe, at all events, that two distinguished ministers of the Church, Dr. Marshell Marshall Lang, and Professor Charteris, have been addressing a large meeting in Stornowey on the subject."

A most interesting work of grace is progressing among the Jows under the direction of the Free Church of Scotland. Constantinople is one of the principle centres of this Jewish mission, where a large building has been erected for Chapel and School purposes. Many of the Jews under the labora of the mission have been brought to Chapet and a large heart large heart to the state of the large heart to the state of the large heart lar Ohrist, and a deep interest has been awakened among Jewish parents.

# Scientific and Aiseful.

HOW TO COOK BREFSTLAR.

Some time since a complete encyclopædia of useful knowledge in human form became an inneste of a family. When this learned an image of a family. When this learned an image of came among them he was constituted as an oracle in many cases, and was asked one morning, "Would he tellor show them a better way to cook the steak for breakfast?" He took the thin, long handled frying-pan from its nail, and putting it on the stove heated it quite hot. In this he put the pieces of steak previously pounded, but to their surprise did not put a particle of butter in the frying-pan; and did not salt his steak. He allowed the steak to merly glaze over, and then turned it quicksalt his steak. He allowed the steak to merly glaze over, and then turned it quickly to the other side, turning it several times in this manner, until it was done. Four minutes were not employed on the operation, but a fincier piece of steak was never esten. It was, when done, laid on the platter, previously warmed, and was buttered and salted and set a moment in the hot oven. Allowing the steak to heat but a moment on each side, helped it to retain all its sweet juices, and putting on the salt at the last moment after it was on the platter, drew out its juices. ter, drew out its juices.

APPETITE FOR ALCOHOL.

The Pacific Medical and Surgical Journal says: A striking instance of inherited appetite for alcoholic liquors has been recently brought to our knowledge. A lady, wife of the Mayor of an Atlantic-city, was a confirmed inebriate, and in spite of the most assiduous efforts made by her husband and others to restrain and reform her continued to drink until her life fell a sacricontinued to driuk until her life fell a sacrifice to the indulgence. Her grandmothers were both intemperate and both died from drunkenness." Several of her brothers were inebriates. She had one child, a daughter, who exhibited in childhood a marked appetite for strong drink and who drank to intoxication whenever she had the opportunity. The child died at the age of six years. During her brief life she was known to have been repeatedly drunk. So inveterate was her appretite for liquor that continued to drink until her life fell a sacriinveterate was her appretite for liquor that she would resort to the most cunning tricks in order to procure it—tricks such as would do credit to the ingenuity of an

HARD WATER HEALTHY.

Hard water is found more healthful than soft. The body needs some of the salts held in solution in hard water, and suffers if they are not supplied in some way. In England, the counties where hard water abounds are more healthy than those where soft water is used. Soft water acts cron leaden; pipes more powerfully than hard, and induces danger.

CAT TAIL AS FOOD. It is not generally known that the com-

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ron Oat-tail of our swamp (Typha lati-flia) is in some countries highly esteemed uan article of food. The plant is a peren-rial, and increases itself by underground stems of rhizomes, which contain a large amount of starchy matter. The young shoots, when they push up in spring, are stillered and bundled as we tie asparagus, and are sold everywhere in the markets of Southern Russia. Dr. Clark, who has eaten of it in those regions, tells us it is a deli-Southern Russia. Dr. Clark, who has eaten of it in those regions, tells us it is a delicious dish. It is boiled similar to asparagus and seasoned with salt and spice. Typha in the Greek name for marsh, in which the plant delights to grow. It is found more or less all-over the United States, varying very much in the width of its leaves and of its dense inflorscends or head, which forms the popular "cat-tail." So narrow do these become that another species has been made of the narrowest, under the interior of interest low plants become distributed over the surface of the earth. In the case of this Typha there was once no plants to be found certainly within twenty miles of the writer's farm. How far cff the nearest may be the writer does not know. But a few years ago one solitary plant appeared in a low, swampy place, where none had been before certainly for twenty years. No one would suggest that it was spontaneous " or that it was a case of long-retained vitality of a seed in the soil. It could hardly be brought so far bette wind. It is most probable that the seed came by the feet or feather of birds, as recently suggested in regard to the origin of maritime plants on mountain tops.

### GROWING CALLA LILLIES.

The editor of the Horticulturist, noticing, ome time since, the unusual luxuriance of afriend's calla lihes, asked the secret other magnificent success. She replied, that in June she takes her callas out of doors, and tims the pots containing them over on their sides under a tree, or in some shady pace, and there she leaves them through the hot supmer months, giving them no attailion whatever. Of course, the old leaves thion whatover. Of course, the old leaves to and fall off, and the earth in the pot bakes into the consistency of brick; one would think such harsh treatment would be to death of the flower; but, on the contary, the calla likes it. In September she lings the pot in, and begins to give the ranks water. A very short time suffices to start them into growth. As soon as the large appear, she makes the water quite tim. The result is, that her callas are appear to any I ever saw before. She harls of having larger flowers than any one less, and judging from the size of the sperior to any I over saw before. She tails of having larger flowers than any one the same and t

The large organ for Dr. John Hall's new The large organ for Dr. John Hall's new adcosily Presbyterian church in New York is already under way at the factory of the indines, and will be completed in time for the completion of the church. It will be taily as large as the Tabernacle organ, al will be furtished with wind-by is steamfant, as the water authorities of New look object to the use of Oroton for the Taldation of church music. Yew Advertisements.

HOME MISSION COMMITTEE ÇANADA PRESBYTERIAN CHURCH.

The half yearly meeting of the Home Mission Committee will be held in Knox College,

On Tuesday, October 6th, 1874, at 9 a.m.

At this meeting the revised list of all supplo-mented congregations and Mission Stations is all-supporting or otherwise, will be considered; also the grants asked for by Preshteries for the year beginning October 1st, and the usual claims for the past six months. These should be in the hands of the Convener a week prior to the meeting.

WM. COCHRANE, Convener H M C,

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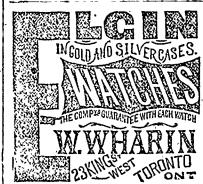
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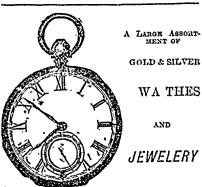
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Wilkinson Edward
Wilkis R
Williams J
Williams J
Williams J
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Williams J
Williams J

Whits Private A
Williams J
Wilson J W
Wood J
Wood Alfred
Woodham Wm
Woo Rev G 2
Wood Rev G 2
Wood Rev J 3
Wood James
Woodland Chas
Wood James
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Wright John
Writner G W
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A PPLICATION WILL BE MADE TO the Ontario Legislature of the Province of Ontario, at its next session, for an act to onable the four following Churches, namely,—The Probyterian Church of Canada in connection with the Church of Hootland, The Canada Prestyterian Church, The Presbyterian Church of the Maritime Provinces in connection with the Church of the Scotland, and The Presbyterian Church of the Lower Provinces, which purpose to unite in one Church under the designation of The Presbyterian Church in Canada. To hold after the unite in one in the content of the Church of the Presbyterian Church in Canada. To hold after the unite in one institutions, and the other trasts counceted with the said Churches, in the same manner as it is now hold by he respective Churches, and in so far as it lies within the Province of Ontario. PPLICATION WILL BE MADE TO Dated, 16th Sept., 1974.

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