



# British American Presbyterian.

Vol 3.—No. 32.]

TORONTO, CANADA, FRIDAY SEPTEMBER 16, 1874

[Whole No. 136.]

## Contributors and Correspondents.

### HOURS WITH A CHURCH COURT

V. NEAKING 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 our first landing place, as we may say, along the stream of reminiscence; and a not unwelcome sort of one it is, by any means. The scribe may rest his hand, and lay aside his pen awhile. Nerves 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 empathies and good wishes of thousands of kind human hearts, that under other skies, or other auspices, 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 pan-council 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 our 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 succeeded by an announcement in regular canonical form, when Mr Gordon took the platform and delivered his fraternal message, saying many things, which must have found a sympathetic response in the hearts of his learned auditory. The speech was marked by a certain 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 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 no good permanent results behind. The understanding needs to be enlightened, while the emotional nature is affected. That has been a marked characteristic in the preaching of the Presbyterian Church in the past, and it is greatly needed for now. Error must be counteracted with the weighty words of truth. In carrying out our mission as a Church, he thought that a little more *esprit de corps* would not be amiss. So say we, and so a good many agree with us in saying. There may be a certain kind of enthusiasm without any real religion at the root of it, but when you have got no more semblance of religion, it will greatly commend its graces, by something of the enthusiastic spirit being brought into operation with it. More *esprit de corps* then let it be.

Again, in speaking of the position and 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 apologetic air for being Presbyterians, as if they were ashamed of the connection. With this there followed an electric 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 ashamed of in the Presbyterian Church? Is its history one of which any one need be ashamed? Has it not been a great power for good in the world? Is it not doing a glorious work

now?" Other Churches, he considered had done much good service in the common cause, but none of them could show a nobler record than that with which they were identified. Presbyterians 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 live, laboring for the salvation of men; never having their banner trailing in the dust. Noble sentiments these! Would that they were realized in every Church in Christendom. And now we bid this delegate good bye, feeling all the more kindly towards America 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 divide. Americans seem to have been thought rather an *outré* sort of people once by some, honoured with the names of Washington, and Johnston Edwards, and other noble Spirits, though they were; and some literature even of not half 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 days a stannate 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, and call up benedictions from many a British heart. But when the people of that great country were only imperfectly known and understood, it is not at all surprising that unhappy mistakes were occasionally committed in the estimates that were formed in regard to their characteristics and their ways. That as a common rock on which imperfect knowledge stumbles, in men's thoughts of men and things. Side by side with such mistakes compare a significant little incident told us on good authority in regard to the respected 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 Scottish 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 whose care he had been placed while in his boyish days, was not only proud to see her quondam protegee again, but likewise curious to see the partner of his fortunes, especially as she had conjured up in fancy some rather singular notions as to what she would be like. At length her desire was gratified, but on seeing the object of her curiosity, he idly 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 mistaken in her life. So vision dispels many a chimeras of the human imagination, enabling us to see our brothers, not as trees walking, but as wonderfully like ourselves.

MEMORIA.

### HOME MISSIONS—LAKE SUPERIOR AND MANITOBA

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR:—The following extracts from letters recently received from our Missionaries in Lake Superior and Manitoba 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 my returning here to remove his household goods. I proceeded with my work, preaching twice on Sabbath, 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, Presbyterians, 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 Wesleyan 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 members in full communion. The numbers are as follows:

Members 18;—Adherents who are heads of families 50,—and adherents unmarried 18. All the above with their children form a population of about 130. Of the latter class of adherents, there are no doubt many more, who have been brought up as Presbyterians, but the associations of a mining

village are such that many grow careless and are perhaps unwilling to avow what they are. There is always a good attentive class of young men at Sabbath services, and indeed I have been surprised at their attendance at the Tuesday evening prayer meeting. Of the first named class of adherents, most of them are staunch Presbyterians 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. These that are members have mostly been longed in other places to our own Church, or to the Kirk or Congregationalist body.

"After many delays, 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 influence 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 correspondence.

Upon my coming here the people had taken rooms at the hotel for Mrs. Caswell and myself, for which board we pay \$40 per month. I am anxious to get a house, so as to settle down with the feeling of a home, but I am put off from time to time, with the promise of one in the fall. Every house in the village belongs to the mining company, and as they require all for their own workmen, I am beginning to despair of getting one at all. I have been asking the people to build a manse, for without a Church 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 upon 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 I 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."

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

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 few 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 barrel, with everything else in proportion on \*"

The congregations are very small—especially the one at Korah, in the country. The people in the country have apparently hard work to make ends meet, and can raise I fear 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 Korah expect me to preach every day also. If I were relieved of the Korah station, it would simplify matters considerably as I find the governing of a horse and conveyance the greatest difficulty I have to contend with. I have tried to make arrangements to hire a horse, that I might always depend on getting, but have not yet succeeded.

"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 very few. Drinking is a great evil here. People use it unblushingly, and some even boast of it.

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

Mr McKellar, the student sent out by the missionary Society of Knox College along with Mr Currie, writes from Poloine, Manitoba, of date August 21st. \* \*

"Although I have been here but a short time, I begin to feel a deep interest in the work. The Presbyterian element is largely 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 so 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 present prospect of our Church is as good and in some respects better than that of any other Protestant denomination in the new settlements, provided that a sufficient number of able and self denying missionaries are sent out from time to time, who will follow the tide of emigration if need be to the foot of the Rocky Mountains. Among the emigrants coming up 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 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 Ralston, 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 September. I hope to be able to get it soon to visit these new and rising settlements. \* \* \*

"The grasshopper plague has done much damage throughout the whole of the western district of the Province. It is thought the wheat will yield about half a crop, and those who have a fair quantity of it so far 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 be made in regard to all 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 pace with emigration the outlay will be at least one half more than last year, while the stations in Lake Superior not hitherto supplied during the winter season, will be largely dependent for support upon the Home Mission Fund.

Yours truly,

Brantford Ont., Wm. COCHRANE CON-  
Sept. 7th. CONVENOR HOME MISSION 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 unprofitable to call attention to some of the differentials once again. It may help to strengthen you in that which is stable and conservative, 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 impressions 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 seeing, is the small amount of oversight that the Presbytery 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 members of the committee are not even Communicants. To such an extent, and the same meaning is obvious in other directions as well, does Congregationalism prevail here. The consequences of that mode of procedure are the following. If the con-

gregation be large and wealthy enough there will be a regular supply of preaching of some kind, but the Presbytery has no guarantee that the pulpit is always filled by men that have a right to be there, the preachers may be no Anythings or Nothings according to the taste 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 congregation may go to lock 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 that preachers, whether licentiates or ordained ministers 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 employment half their time. It depends on a man's friends whether he cannot get as much temporary employment as will secure him pocket money. This is a striking contrast with the state of things in Canada where each preacher gets employment every Sabbath of the year with a reasonable amount of remuneration guaranteed. To show that I am not drawing on imagination 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 cry maintained for laborers, that the field was inviting and employment was ample. Such cries enter the ears 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, he let it be known as widely as he could within the bounds of modesty that he was eager 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 filled that day, time passed, months went by, and no offer of remuneration was made. When ten or twelve weeks had elapsed 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 \$101! 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 corporations 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 never 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 vacancy, and but for a circumstance that arose might have been pastor 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 true a specimen of philosophising, it is one that your readers know already. However let it pass.

This letter has become long enough, and I 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 Presbyterian and Free Church.

Yours truly,

WILLIAM COCHRANE.

Brantford, Sept. 8, 1874.

Ingratitude is always a kind of weakness. I have never seen that clever men have been ungrateful.—Goethe.

Courage is always greatest 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 forgive an injury.



The Pastor and People.

Little Things.

Little victories achieved, Little wants with care relieved, Little words in love expressed, Little wrongs at once confessed, Little graces meekly worn, Little slights with patience borne; These are treasures that shall rise Far beyond the smiling skies.

Presbyterian Church.

While in Onitla recently, 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."—GENESIS, xix. 17.

The Packet gives an outline of the sermon, 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 sympathize with him. What- ever 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 his business affairs. It was foolish for any man to shape the principles of his life according to merely human foresight. There could be nothing unforeseen to the eye of God, and He can overrule all things for the good of His people; but if any man, trusting in himself, disregarded God and acknowledged not His need of His wisdom, disaster might tell the tale of his fall. Some business firms included 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 connection with the business. Some people tried to act in this manner towards God; they took Him as a kind of sleeping partner, nominally acknowledging Him, while they managed 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 threw the blame upon him whose name, theoretically only, they had acknowledged. They acted towards God like a man asking another for the endorsement 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 vexed 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, neither 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 Indifference. Not merely simple, but studied indifference. People on this plain 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 revolution, and that revolution may be questioned. Perhaps there is no future life. Even strict believers in 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 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 ark, people laughed at him and his century's toil. 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 remembered 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 plain had no opinion on the subject of religion, and gave themselves no concern about the things of God. They resembled a boy, careless as to what the sorrow might be, filled with the pleasures of the passing hour, rushing on and staying not to attempt to answer 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 Belsazzar's feast. How many were writing their lives in that manner, though they saw not the characters traced by their own folly. But when the day of vain pleasures had passed, the

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

The third plain was Self-righteousness. People on that plain sometimes went by different names, but their characteristics were the same. They were known as Pharisees in the time of Christ, and though called by another name, they acted up to their instincts—people who examined their lives, and did so every day with a blush of satisfaction. 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 infirmities of others, and oh! what black 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 gnat 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 dealings, of good repute in his private life and within his home, the character of such a man he 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 read the Bible with any degree of honesty, because between them and its Author there was a chasm which was not yet bridged. Many of such people would come to Christ if they could do so in any other manner 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 minister, or even to the members of their own family, 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 disaster disturbed it.

Let people on these plains flee 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 liable to judgments with the dwellers in the city.

A Warning Voice.

Whatever may be the prevailing 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 alienate the affections from Him. And thus we incur 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 His power." "Lovers of pleasure more than lovers of God" I see you, give this subject the consideration it merits, 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: Job 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: 16-7. A few texts especially for members of the Church: Isaiah 5; 1-8; Mat. 5: 18-16 Rom. 12; 2 and 14; 21; 1 Cor. 6: 20 and 8; 11.

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

its leading the rotaries 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 love, I call your attention to these passages, and beg you, as you value eternal happiness, do not fail to refer to them, and consider them seriously, and "receive them, not as the word of men, but as in truth, the Word of God." 1 Thess. 2: 13.—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 prosperous have the exhilaration 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 live under a weight of toil and solicitude which is often oppressive.

We earnestly commend to those who are thus burdened the habit 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 the pressure of care, we beg to ask our fellow business men to try it.

It brings a sweet sense of companionship in our cares. 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 Him an ever-present 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 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 His loving 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 are in His hands, His is all the money, all the markets, all the courses of trade and exchange; 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 Him also freely give us all things?"

Prayer, too, brings direct answers of help and relief—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. Innumerable 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 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 despondency. 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 dine, 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 commission of over \$600—sufficient to pay his debt, and leave him a balance with which to begin a new year. On reaching home, and recounting 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 prayer 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 solely by 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 disquietudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in harassing 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 same rain falling at sunset and enjoyed its delicious coolness and freshness?

A sheeny splendor resting on mountain, A golden haze o'erspreading the vale, A glorified light in the golden sunset, And yet rain dropping on hill and dale. When clouds had parted, to golden linings, Pillars and gables into the West! When clouds had rested on sombre valleys, The valleys in sunset gold were drest. So be the rains that fall in my heart-life Glorified, Father, by light from above, So may the mists that lie over my pathway Be golden-hued through Thy sanctified love. —Congregationalist

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 bourbon or rye whiskey is manufactured from high wines, commonly called fusel oil whiskey, made to-day and drunk 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 55 and 60 a gallon.

Cognac brandy is made from French or Colognian spirits, burnt sugar, oil of cognac, vinegar, bluestone, Jamaica rum, honey syrup, port wine, French coloring, alum, and aloe. 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 rum, some imported Irish or Scotch whiskey for flavor. It costs \$1.50, and retails at 60 a gallon.

What sells for the best old Holland gin 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 syrup is added to make it sweeter. It costs \$1.25 a gallon, and retails for 75. It is also bottled as a medicine, and sold for the kidney disease.

Jamaica and St. Croix rum is made of double-refined high wines, 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, aloe, and prune juice.

Stock ale or porter is diluted with oil of vitrol, strychnine, and aquafortis to make it keep. Now ale is diluted with oil of vitrol and damaged molasses. Lager beer contains a little malt, plenty of water, some inferior hops, rosin, tar, saleratus, soda, with four different chemicals to make it keep after brewing.

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 conception of what is meant 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 heroes, in these quieter days, when piety kept decorously 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, peacefully make ready to die with all of his triumph, and yet none of his show. In deed few raptures of the death-bed are ever striking enough to be put 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 excellence some little 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 tribute of affectionate remembrance. How simple and bare are such words as these, perhaps spoken by some pall bearers, "dear man," at our funeral: "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 of one's being dead, and yet speaking so that what is honest, 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 earnest 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 not 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 pretensions. In a recent issue it remarks, "As long as her rulers (the writer is speaking of Spain) were Catholic, Spain was the mightiest nation in Europe, and since they ceased to be so has become the weakest." The roguish drollery of this statement merits a wider publicity than it will get if confined to merely 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 certain wicked Protestant Power called England had been truly unfortunate and quite undistinguished by that heavenly approbation which so pious and Catholic a monarch was justified in expecting. But after the death of the son of Charles V. The deep-emptitude of Spain becomes notorious, 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 Madrid forsook the royal service in a body. They had received no wages for two years, and resolved to look out for a better paymaster 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 Charles II. were in very deed Catholic Monarchs of the most exemplary sort. And if they were not it certainly was not their fault. Their one object in life was to be Catholic, to obey their confessors, and if their confessors were not sound in the faith, 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 mistaken as regards the history of Spain in the seventeenth century.—Pall Mall Gazette.

Presbyterian Evangelists.

The following relations regarding the admission of Evangelists have been adopted by an English Presbyterian 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 truth, which bear especially upon the condition of men as sinners before God, and the way of reconciliation to Him, and a 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; 23-28; 84-87; IV. He 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 hearing of a member or members of the Evangelisation 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 Evangelisation 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 connection with some of the congregations of the Presbytery. VI. In the event of any of the doctrines 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 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 steed was mounted, and, like a swooping falcon he vanished 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 huzzing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if in his hottest 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 Messrs. 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 1,060 were men or boys.



Sabbath School Teacher.

LESSON XXXIX.

THIRD QUARTERLY REVIEW.

PARALLEL PASSAGES.—Mark i. 1-45, Luke v. 27-32, vi. 1-11; Mark v. 1-34; Matt. xiv. 1-21, Mark vii. 11-30; Ps. cxix. 145-176; Ps. lxxii. 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 than to enable the pupils to individualize the Gospels and their writers.

Matthew is for Hebrews; connects the New Testament with the Old; carries on the mind of a reader from "thus it was written," in the Old Testament, to "thus it is fulfilled," in the New (See, as examples, Matt. i. 22, 23, ii. 6, 6; iii. 17, 18; iv. 28; v. 17; vi. 15, 16, 17, 18; ix. 13; x. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45.) The ancients represented Matthew by the figure of a sacrificial bullock.

Mark (recall his family; with whom he laboured; his history; his declaration, and his restoration), on the other hand, writes as if for the intelligent, practical, busy Roman centurions, who thought favourably of the Christian religion, were inclined to judge it by its fruits and inquired reverently "what manner of person was Jesus of Nazareth?" "Come and see," says the rapid Mark (recall the peculiarities of his style); and he sketches the mighty deeds, and the brief suggestive, characteristic speeches of this Saviour. He shows him in his periods of beneficent activity, followed by brief retirements; whence he emerges for new advances and new victories over evil. The lion was the ancient symbol for Mark's Gospel. (See the predictions 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 parts:

- (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 Perea. (Mark x. 1-31.)
(d) The war in Judea. (Mark x. 35; xv. 47.)
(e) The final triumph in His resurrection.

We have examined parts a and b. Next quarterly carries us through the remainder. (The pupils 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 features 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 some are diseased directly from sin, as the drunkard in the dreadful disease that "drink" brings, and which makes him insane. Some are in dangerous 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? Let 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 leper—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 daughter.) Outcast? (The Syrophenician.) Led of the devil? (The 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 Son of God, has he authority to deal with all these evils? Let us see. How did he deal with the hungry? (The tempest-tossed?) Diseased? Sin-marked (leprous)? Publican? Pharisee formalists? The dying? The anxious about the dying? The dead? The outcast? The possessed? The answers include the facts of the quarter's study.

Now we agreed that all these things trouble and afflict man. Not one of them stands by itself. All are connected some-

how with sin. (Show how, e.g., extravagance, improvidence—want; wages of sin—death; disease beginning of death; demons in the world, for man gave up himself 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 by one, in various forms and ways, and exercise power and authority over them, and deal with them so as to overcome and put them away.

How can we have more convincing proof of his power to overcome Satan, our foe, and to put away sin, our destroyer?

Now, one step farther. Jesus not only dealt with all these foes of ours, but he did it in a way of his own, and in a way that often brought out his authority. Can you think of examples? Listen to the unclean spirits, "Let us alone, . . . we know thee," &c., (i. 24). Listen to the leper, "Lord, if thou wilt, thou canst make me clean" (i. 40). Watch the publican give up his situation at Caesarea (ii. 14). Mark his wisdom in silencing the Pharisees (iii. 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 convincing 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 power," 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."

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

Dead Cities.

To Americans especially the ancient world is little more than an abstraction. Save the relics of the mound builders which dot the prairies of the West, and the occasional discovery by an old Indian's remains buried here and there in New England, we have little to bring us face to face with evidences of human existence in ages 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, as 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 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 Europe, half civilized Asia, or barbarous Africa everywhere are relics of the past, all forming, to the lover of archaeology, a feast, never so rich as at the present day. He may ramble through Spain, and in so doing over the quaint architecture of Moors, recalling the heroic prowess of the Cid; he may climb the hill jutting into the harbor of Carthage, and stand in a building reared by the army of Hannibal. He may trace out the Roman camps in Northern England, or the earlier relics of the Druids and Norsomen or he may roam for hours through the streets of Pompeii reading the history of every-day life seventeen centuries ago in the marks of the wheels on the 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 carefully group through the residuum. 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 plaster 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 earthed, which, with its arms doubled over its head, had crunched into a corner for shelter, but only to die there, suffocated in the deadly shower.

Then there are the Syracusan ruins, little visited by the tourist, but ever flowing with interest. He may wonder past the very wall across perhaps the threshold over which Aechimedes stepped while pondering the problem of which when solved, he shouted Eureka! (I have it) and rushed naked through the streets. On some seat of the amphitheatre, which he enters, the great inventor may have reclined while devising his burning glass, his levers, and the engines of war with which he routed a besieging enemy. On descending the huge caves hewn from the solid rock, he may marvel at the knowledge of acoustics, which dictated to the tyrant Dionysius the building of that labyrinthine passage which so closely counterfeits the duct in the human ear. Clambering up the rough hewn 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 scrap 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 wounded 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 gridiron, the pincers, and the other instruments of torment by which perished the early martyrs of the church.

The subject is a fascinating one, and, as we write, it looms up before us to such magnitude that the traditional "acres of paper and oceans of ink" would barely suffice to do it justice.—Scientific American

The Little Stranger.

It was dinner-time in the little house of the cloth weaver, Frank Tupper, in Cortbees, whose earnings were so small, that he often did not know how to sustain his wife and children with them. But those 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 she stopped just in front of our house I do not know, but since she was there, I did not have the courage to send her away without giving her something to eat. My little piece of bread will taste good to her, I think. Just look at her yourself."

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

She looked needy outwardly and unwarily, bare-footed and ragged as she was. The tears came into her eyes when Frank looked at her closely, and she stretched out her folded hands imploringly.

"Come here, little one," he said kindly, and the child stepped nearer reluctantly.

"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 stockings for her naked feet," he said, speaking to his own children.

This little girl 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 eat something, for you look as if 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.

She 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 children placed one tempting morsel after the other in her plate.

"If you cannot eat it all now," said Frank, "my wife will keep it warm for you 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 do it.

"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."

"Where do you come from, then?" inquired 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. I have . . . most of the way, and last night they took me out of the wagon and left me alone."

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

"Martha, it is about time for me to go to my work." 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 dinner with us, you mean. She was very thankful for it, but you did not wish me to keep 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 overnight 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. The second night came, and Lisa was still there, and Frank still contented. It is unnecessary to state in detail, how in a few days it was agreed upon, that Lisa should not leave at all. She was awaiting every

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 immediately reassured.

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 became cheerful and confident. Evident on her face she did not even know a 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 studies 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 admiration. 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 you 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 a very industrious scholar, and the delight which she showed, when she was able to read a few words of more than one syllable, was amply remuneration for all the trouble 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 diligence in the school on the part of the children, Frank and his wife, being God-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 the very first, and when the child asked some simple questions about that, which they were trying to explain, they perceived how little they "knew 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: "Thus 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 something 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 blessings.

But the best opportunity for Lisa to show her gratitude and affection came, when the whole family, father, mother, and children, were seized by a dangerous and contagious 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 meal to which others sent the necessities, and which Frank and his wife well knew how to appreciate, made them recognize, 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 was.

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

There are dark nights for us all; we are in them now, or have just found the dawn, or, perchance, are just entering the twilight. But there is a psalm for every over-creeping gloom, and if the heart be taken it up and 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 she finds what she needs in man embodied, she will know how to love, and be worthy of being loved.—Margaret Fuller.

Blessings of Sunlight.

There are few blessings which we enjoy here upon this earth—that is, material blessings—but what come to us through the agency of sunlight.

Throughout your whole existence you will find by following up the same reasoning, that your most treasured, your most thoughtful movement, has derived its origin from the sun. A blow with the first, a breath, a sigh, can be exactly estimated in rays of sunshine. Whether you trifle 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 sun, through the agency of a series of transformations.

Your clothing is all borrowed from the sun. It is he who has spun every thread of your linen, and fed every fibre of your cloth and flannel. He either bleaches it snowy white, or dyes it purple and scarlet with indigo or madder. He furnishes leather for useful service and furs and feathers for finery and parade. He gives you your bedding, whether you repose luxuriously between eider-down and wool, or stretch your weary limbs on straw, chaff Indian corn husks, seaweed, or on even a naked plant, as is the lot of not a few, it 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 immediate neighborhood of either pole? We receive just nothing. We can not even get to them. The absence of the sun has our progress with an impenetrable zone of ice and snow.

In like manner, your butter and cheese are merely solid forms of sunshine absorbed by the pastures of Holland and Cambridge. Your sugar is only crystallized sunshine from Jamaica. Your tea, quinine, coffee and spice, are embodiments of solar influence, shed on the surface of China, Peru, and the Indian Archipelago. It is the sun's action which sends you to sleep in opium, poisons you in strychnine, and cures in decoctions of tonic herbs. You taste the sun in your staves, eat him in your meats, and drink him in your simplest beverage, 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 bounty.

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

But how grand and beautiful is the theory that all material blessings here below come to us entirely and alone from the sun! Its simplicity and unity are completely 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 lady about the saw mill of Eben Webster & Co., on Marsh Point, Orono, took refuge for life by running up the large brick chimney near the mill. By clinging to the corner, he kept foothold so well that he succeeded in reaching the very top. Here he found himself on the iron cap, 105 feet from the ground. As more and more waste stuff from the mill was added to the furnace, the chimney grew hotter and his situation became more and more disagreeable. He tried to descend upon the side of the chimney, but after getting down a few feet gave it up, turned about and went back. By this time the chimney top had become so hot 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 thus 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 off and secreted himself under a pile of boards a little distance away.

Random Reading.

If thou desire the love of God and man, be humble, for the proud heart, as it loves none but itself, so is beloved 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 lecturer of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt, but it cannot come forward and say, "Here are rest, grace, peace, strength, consolation!"—Cecil.

Christ calls the poor man blessed. Art thou afraid of labor? Pains are the parents of a crown. Art thou angry? Faith fears no famine. God, the great General of the world, with His army of angels, 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 introduction, 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 whose sound tells us the hours of the day. The sun we know to be sun and regularly constant in his motion; 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 "smites you on the right cheek," it is better to "turn the other also," than to strike back. Quarrelsome children are very likely to make quarrelsome men and women. "Lay off contention before it is meddled with," is a divine direction.



British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. For sale by mail, 50 cent per year, payable at the time of delivery.

Changes and Post Office Orders should be drawn in favor of the Proprietor.

Subscription and List of Premiums furnished on application. All who are desirous to aid in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN should send for the List of Premiums at once, as now is the time to secure new names.

FRIDAY, SEPT. 18, 1874.

PRESBYTERIAN PRINTING CO.

ELECTION OF DIRECTORS.

The first general meeting of the Shareholders of the PRESBYTERIAN PRINTING AND PUBLISHING COMPANY, of Toronto, was held at the office, 102 Bay Street, on Wednesday of last week.

Among others were present Rev. J. M. King, M. A., Toronto; Rev. B. 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 appointed scrutineer, who reported the result of the ballot for Directors, as follows:—

"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, T. W. TAYLOR, D. GALBRAITH, HON. J. McMURRICH, J. K. MACDONALD, A. MUTCHMER, HUGH MILLER, W. B. BARCLAY McMURRICH, Scrutineer.

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. McMurrich, 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.

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.

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.

But we unhesitatingly say that a large portion of our Presbyterian people desire to see 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 the pupils than to improve it."

private institutions. Presbyterians have done much 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.

OVER NIAGARA.

The opening address of Professor Tyndall before the British Association, meeting this year in Belfast, is an address that will all ways be held memorable. It is a production of very marked ability, ability not only of a scientific but of a literary kind.

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.

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.

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 Nebuchadnezzar 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 Tyndall's 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.

We regret that in making up the fourth page of the PRESBYTERIAN 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 issue 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. McEwen, Westminster, demitted his charge which was accepted.

PRESENTATION TO THE REV. WM. FRASER OF BOND HEAD.

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

The Presbytery accordingly met in the new Presbyterian Church at Bond Head, at eleven o'clock, a. m., and spent the day in transacting its ordinary business, among which was the Licensure of Dr. J. B. Fraser, the recently appointed missionary 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 esteemed father, and setting forth the principles by which the Presbytery were actuated in making the presentation, uncovered the portrait, and handed it to Mr. Fraser, along with the following address:—

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

REV. AND DEAR SIR—It is with unfeigned pleasure that we this day address you, as a Presbyter, and congratulate you on having reached the fortieth year of your Ministry in the County of Simcoe.

We rejoice with you in the fact that, with the help of God, you have been enabled for so long a period to proclaim the glorious Gospel to your fellow men, and cherish the hope that your last days may be days of growing prosperity 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 courts, as evincing the great esteem entertained towards you by your brethren throughout the Church,—on the honorable position which you hold 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 accompanying portrait as a token of our real regard for you, and appreciation of your long and arduous labor in the Lord's vineyard, and conclude with the hope that your days may be prolonged among us, until, in His own time and way, the Lord address to you the consoling words—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mr. Fraser 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 earnest and forcible address, and was succeeded by the Rev. J. Dick, who stated that he had been an attached friend of Mr. Fraser for 33 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 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.

In addition to the magnificent banquet provided for the occasion, a select choir sang several pieces in a pleasing manner, and thus added to the evening enjoyment.

It was gratifying to the friends of Mr. Fraser to find his declining years gliding 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 day.

Our venerable friend is enabled thus to enjoy his otium cum dignitate, 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 harmonious.

During the past two years, they have raised about \$4,000 for a new Church, contributed for stipend about \$550 yearly, and for missions about \$150 annually, while during a recent visit of Principal Cameron, they subscribed upwards of \$700 for 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 pastors and flocks, that are constantly hankering after change.

All the members of Presbytery were present, except Rev. W. Fraser of Barrie, who was unexpectedly detained.

Ministers and Churches.

The call from the congregation of St. Mary's to Rev. John McAlpin, of Widdow, 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.

At the Presbytery of Toronto yesterday, the call from the Bay street congregation to the Rev. Mr. Cochran, M.A., of Biantford, was sustained.

The Ratho Presbyterians are building a fine red brick church on the site of the old one. It will be about 34 x 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 in 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 Presbyterian congregation, Picton, met on the 14th inst., at the Manse, and unanimously adopted 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 Revs. 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. McGilhray, 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. Burnett, of Hamilton, will preach in 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 yeo to all the articles and resolutions contained therein. Without transgressing the bounds of the Presbytery or of propriety, we hope we may mention a little act of kindness done by the people 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 recruit his health, and that the sum of \$100 be appropriated towards defraying necessary expenses."

Ordination of Mr. Cameron at Tananig-ton.

On the 2nd inst., the Presbytery of Ontario met at Cannington, when the ordination trials of Rev. John Campbell, B.A., were heard and sustained as most satisfactory. After divine service, conducted by Rev. Wm. McClung, of Wick, Mr. Campbell was solemnly ordained by prayer and the imposition of the hands of the Presbytery, and inducted into 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 favourable 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 meetings ever held in the village. The drill shed presented a most inviting appearance, being well lit with chandeliers, and decorated with beech, maple, and evergreens. At the east end was erected 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 ladies and gentlemen spared neither pains nor expense to make the entertainment the best of the season, and their efforts were crowned with success.

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 disapproves 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. 3. 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 Elizabeth street Mission School property from the hands of Messrs. Hunter and Banks, the Trustees, to that of the Trustees of Cooke's Church, which was agreed to by the congregation.

The opening of the Public Libraries on the Sabbath 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 pray.



Presbytery of Ontario.

This Presbytery met in Port Perry on Tuesday, the 8th inst., the Moderator, Rev. J. B. Anderson, in the chair. Rev. S. Cross laid on the table his resignation of the pastoral charge of the congregations of Newton and Newcastle. It was resolved to cite parties to appear at next meeting of Presbytery. A committee, consisting of Messrs. Dr. Thornton, J. Smith, D. Stewart, ministers, and Mr. Blakely, elder, was appointed to visit the Session and the congregations, and confer with the pastor and people separately or together, as may be deemed advisable, and report at next meeting of Presbytery. Mr Peattie reported that he had moderated in a call at Ashburn. His conduct was approved. The call was unanimously in favour of Mr. W. M. Roger, and was accompanied by an offered stipend of \$750 and a manse. The call was sustained. The Clerk was instructed to transmit it to Mr. Roger. Appointments were made for the induction, in case of Mr. Roger's acceptance 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 vigorous 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 information 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 on an average of one third of the Sabbath congregations was hardly attained. He had made numerous inquiries of Wesleyan and Primitive Methodist ministers, 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 giving of the spirit of willing and liberal giving was contemporaneous 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 liberality, of more or less vigorously 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 pernicious. 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 attendance, would prove the propriety of shutting up our churches altogether. A large proportion of the people who ought to come will not come even on the Sabbath days. The principal amount raised by the Wesleyans was gotten by the subscription papers 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. Edmondson 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 held annually. 2. That each pastor preach missionary sermons frequently during the year. 3. That each pastor report to the Presbytery the means taken by him and his Session to increase the interest in missions. 4. That one seditur of the meeting of Presbytery following the holding of the missionary meetings be devoted to the consideration of missions. 5. That each pastor and Session appoint and endeavour to secure a good missionary committee. 6. That the Presbytery 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 committee was appointed, as follows: Messrs. Ballantyne and Edmondson, ministers, and Mr. J. Ratcliffe, elder. Mr. Ballantyne read the report of the committee 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 recommendation was adopted, and the committee was appointed, consisting of Messrs. Thom and Cockburn, ministers, and A. Gordon, 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. Hirony Glendinning, a young man from Vroomantou, 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 College. There was read a circular letter of intention to apply for leave to receive Mr. R. J. Beatty, a licentiate of the Presbyterian Church in the United States. There was claimed a letter from Mr. Hector Currie, reading \$24.85 for services at Sanderland. The Presbytery's Home Mission Committee was instructed to attend to the matter. Mr. Cockburn was appointed to dispense the Communion at Sanderland. The reports on union were considered. The basis and 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 Sunday and Vroomantou. With that grant they can sustain preaching, from the Col-

lege, 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 Cobocook and Digby. Mr. Scott drew attention to the great desirability of having a church built at Victoriaville, at the junction of the Nipissing railway and the Victoria Road. The Home Mission Committee was authorised to write to ministers and congregations, commending the matter to their good-will and liberality. Mr. Smith brought up 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 a.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 eight elders. 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 congregations. Mr. Inall 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:— The Presbytery in agreeing to a dissolution of the pastoral tie between the Biddulph congregation and the Rev. Allan Findlay, 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-presbytery 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 servant, enter thou into the joy of thy Lord." A call from the congregation of St. Marys signed by 250 members and 266 adherents, and addressed to Rev. John McAlpin, of Widder, was sustained as a regular gospel call, and the usual steps taken for its fulfillment. Messrs. Robert Scott, A. H. Kippan and Jno. Johnson, students, performed appointed exercises 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 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 congregations 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 clerk 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 Kirk 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 discouraging circumstances, steadfastly adhered to the government and discipline and form of worship of the Church of Scotland in Canada. The Presbytery was constituted by the Rev. W. M. Black, Moderator. There were present Rev. Dr. Jenkins, Rev. James Patterson, of Hemmingford, Clerk; Rev. Robert Campbell, and Rev. Charles A. Doudiet. The Revs. Charles G. Glass, Thomas Fraser, Alexander Jamieson, and Rev. James Middlemiss, of the C.P. Church were also present. After the usual preliminaries. Rev. C. A. Doudiet ascended the pulpit and preached in English an admirable discourse from 1st Thessalonians iii. 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 faithful questions were then put to the minister elect, and satisfactory answers having been given, and the act of the spiritual independence of this church having been assented to by him, Mr. Tanner received the right hand of fellowship from the members of the Court present. Rev. Dr. Jenkins addressed the newly inducted minister in eloquent 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 insignificant 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, after which a liberal collection was taken up, the doxology was sung in English, and the meeting, which was throughout a most interesting one, was closed with the benediction. The returns give a total of 437,666 communicants in the Established Church of Scotland; of whom 197,593 are male, and 240,073 female.

Canadensis and Mr. Anderson Again

ADJUTANT BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have no intention of continuing a second controversy, but Mr Anderson's reference to my last letter calls for a very few words in the way of protest and explanation. I have no such strong preference for Dr. Christlieb's interpretation of 1 Peter, 3-13, as he appears to believe; indeed 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 obscure in the whole of Scripture. I gave Dr. Christlieb's reference to it simply as belonging to the context, and as an interesting 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 and natural reading of the passage seems to justify" Dr. Christlieb's reference, an impression, however, 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 "endorsement of Dr. Christlieb's heresy! he proceeds to attack me for my candid reply, as if I declared my adherence to the Roman Catholic doctrine of purgatory, with all that is built upon it. A curious precedent, by the way, to another correspondent's denunciation of me as a "freethinker!" 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 brethren 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 despair some have felt in regard to the complete satisfactory understanding of the passage." Why, then, should he express himself with so much indignation because another receives from it an impression different 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 answering a question in regard to one's own impression of its meaning, let me say, 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 ingenious, that did not appear to me to do violence to the text; and that after repeated 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 translation. I believe fully, with Mr. Anderson in 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 contains what may seem strange and unaccountable; otherwise scarcely anything might be believed." 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 consequences?

I once had the sense of the extreme difficulty of this passage deeply impressed upon me by the following incident. 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 passage. The great scholar smiled and shook 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 comparatively 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 that 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 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 heathen 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 Rom. vii. chaps. 1 and 2. Read them with care. We understand the gist of the answer to be, first, that the heathen are responsible for violating the law of God written in their own conscience, 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 honest repentance and reformation, not by mere rites and ceremonies,) "seek glory and honour and immortality," (i.e., not for worldly and temporal advantage,

but for the glory of character, and through 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 sinned without light is less, as their sin is less, than that of those who have sinned against light.—N. Y. Christian Weekly.

Soctarian Education.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR:—I must say I felt somewhat surprised 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 Canada; 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 Romanist party we have nothing to do, it is well known that Popery has always been opposed to the diffusion of sound knowledge; her schools are only used to indoctrinate the minds of their children with the duty of undue 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 intellectual and moral character;—and in both respects our Public Schools stands pre-eminent. While strictly avoiding sectarian 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 believe without exception, members of Christian Churches. It is true Theology is not taught in our schools, but Theological Science does not constitute religion; that we hold to be the duty 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 profession, 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 Secretaries 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 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 attempts to seek this support from the Legislature: as a wise logician, you should have more carefully studied the premises, and 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 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 Grammar, Geography, Arithmetic and History, as much more religious, and better fitted to raise up an intelligent, moral, Christian generation, than pretentious music on brass instruments, or marching in procession to be blessed by a so-called Priest.

I am, Sir,

AN ELDER OF THE

Toronto Sept. PRESBYTERIAN CHURCH,

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 "Lard" 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 always spread. The settlement of Rev. Mr. Cameron, M. A., as successor of the late Rev. 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 a successful clergyman. His prospects thus far are highly encouraging. The stipend promised from all sources amounts to \$900, 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 whatever is naturally pleasant to the eye, agreeable to the taste, or sublime or beautiful 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—on the suppression of adultery, and experience should show us the way to get it.

Presbyterian Union.

Notice is given in the Quebec Official Gazette, 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 connection 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, collegiate 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 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 after the said union until the General 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 Quebec, 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 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, Churchmen 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 baptisms have been found, but they are all too small to admit of immersion.

Students entering the theological seminaries of the Church of Scotland not only have to be previously examined, but the new system 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 favour with that communion. Still the statement above referred to may possibly represent the facts of the case.

Official Announcements.

- SMOKE.—At Bond Head, on Wednesday, Sept. 2, at 11 a.m.
TORONTO.—This Presbytery will meet in the lecture room of Knox Church, Toronto, on Tuesday, the 15th of September, at 10 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 Tuesday of October at three o'clock, p.m.
PARIS.—This Presbytery meets in Zion Church, Bradford, on Tuesday, the 29th September, at two p.m.
The Presbytery of Montreal, will meet at Montreal, in Presbyterian College, on the seventh day of October next.
CHATHAM.—In Adelaide Street Church, Chatham, on Tuesday, 29th September, at 11 a.m. Returns to the Society of Assembly from Sessions and Congregations may be called for at this meeting.
LONDON.—At London, in 1st Presbyterian Church on last Tuesday of September, at 11 a.m.
BROOKVILLE.—At Prescott, on 3rd Tuesday of September, at 2.30 p.m. Congregations and sessions to report on Remit on Union.
OTTAWA.—At Ottawa, in Bank St Church, on 3rd Tuesday of Nov. An adjourned meeting will be held at Metcalfe, on 23rd September at 6 p.m.
H. HON.—At Sasforth, on 2nd Tuesday of October, at 11 a.m.
QUEBEC.—At Elora, in Knox Church, on 2nd Tuesday of October, at 9 a.m.
STRATFORD.—At Stratford, on 1st Tuesday of September, at 11 a.m.
OWEN SOUND.—At Owen Sound, on 3rd Tuesday of September, 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 a.m.
CORONA.—At Milbrook, on last Tuesday of September, at 11 a.m.
BRUCE.—At Paisley, on last Tuesday of September, at 2 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

- Temporalities Board and Sustentation Fund—James Croil, Montreal.
Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Croil, Montreal.
Juvendale Mission—Miss Macfar, Kingston Ont.
Manitoba Mission—George H. Wilson, Toronto.
Society and Bursary Fund—Prof. F. on Kingston.

MARRIED.

At the residence of the Bride's father, on the ninth inst., by the Rev. A. Rowat, Mr. James Sutherland, of the Union House, Chatham, to Miss Anne "Miss" eldest daughter of Joseph S. Kyle Esq. of North Westchester, County Dundas.





Scientific and Useful.

HOW TO COOK BEEF STEAK.

Some time since a complete encyclopaedia of useful knowledge in human form became an inmate of a family. When this learned guest came among them he was constituted as an oracle in many cases, and was asked one morning, "Would he tell or 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 merely 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 finer piece of steak was never eaten. 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.

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 sacrifice to the indulgence. Her grandmothers were both temperate 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 inebriate was her appetite 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 adult.

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 upon leaden pipes more powerfully than hard, and induces danger.

CAT TAIL AS FOOD.

It is not generally known that the common Cat-tail of our swamp (Typha latifolia) is in some countries highly esteemed as an article of food. The plant is a perennial, 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 gathered 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 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 inflorescence or head, which forms the popular "cat-tail." So narrow do these become that another species has been made of the narrowest, under the name of Typha angustifolia. It is often a matter of interest how 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 off 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 by the 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 LILIES.

The editor of the Horticulturist, noticing, some time since, the unusual luxuriance of a friend's calla lilies, asked the secret of their magnificent success. She replied, that in June she takes her callas out of doors, and turns the pots containing them over on their sides under a tree, or in some shady place, and there she leaves them through the hot summer months, giving them no attention whatever. Of course, the old leaves die and fall off, and the earth in the pot takes into the consistency of brick; one would think such harsh treatment would be the death of the flower; but, on the contrary, the calla likes it. In September she brings the pot in, and begins to give the plants water. A very short time suffices to start them into growth. As soon as the leaves appear, she makes the water quite warm. The result is, that her callas are superior to any I ever saw before. She boasts of having larger flowers than any one else, and judging from the size of the half-matured bud I saw, she has foundation for saying so. She tells me that her callas are never without flowers through the winter, often as many as four or five open at once. She never removes the new ones which form about the old plant, but, as they grow, shifts the plants into large pots.

The large organ for Dr. John Hall's new and costly Presbyterian church in New York is already under way at the factory of the organ-builders, and will be completed in time for the completion of the church. It will be nearly as large as the Tabernacle organ, and will be furnished with wind by steam-engines, as the water authorities of New York object to the use of Orton for the propulsion of church music.

New Advertisements.

HOME MISSION COMMITTEE CANADA PRESBYTERIAN CHURCH. The half yearly meeting of the Home Mission Committee will be held in Knox College, On Tuesday, October 14th, 1874, at 9 a.m. At this meeting the revised list of all supplemented congregations and Mission Stations (self-supporting or otherwise, will be considered, also the grants asked for by Presbyteries for the year beginning October 1st, and the usual claims for the past six months. These should be in the hands of the Convenor a week prior to the meeting. W.M. COCHRANE, Convenor H.M.C.

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THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not infrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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DISBURSEMENTS. Death Losses \$418,800 00 Paid for Surrendered Policies 189,369 24 Paid Return Premiums 45,401 17 Paid Matured Endowments 7,900 00 Total amount returned Policy-holders \$654,469 41 Assets, \$3,000,000; Surplus at 41 per Cent., \$1,353,871.

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