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[For the Presbyterian.]  
ST. MARK'S CHURCH, MONTREAL.

INDUCTION OF REV. JOHN NICHOLLS.

The Presbytery of Montreal met in St. Mark's Church, on the evening of Thursday, the 28th Sept., for the purpose of inducting the Rev. John Nicholls into the pastoral charge of this congregation.

This church, which is located in the Hay-market, is a substantial brick structure, capable of accommodating 400 persons, erected about seven years ago. It has been vacant for about a year, its former pastor, the Rev. W. M. Black, having then resigned his charge to return to Scotland.

The attendance at the induction services was large. After the usual intimation to the congregation, the Rev. J. Scrimger, M.A., of St. Joseph Street Church, proceeded to the pulpit and preached an appropriate sermon from John iv. 35, his theme being, "The present is the Gospel harvest time." He dwelt upon the facts (1) That Christ is able to save now; (2) That Christ is ready to save now; (3) That the Spirit is willing to save now, and (4) That man has no promise of salvation in the future—each day's delay to accept Christ hardening the heart and rendering salvation more difficult. He then pointed out the truth that if the present is the Gospel harvest time, the reapers must be diligent now. This he illustrated by the natural harvest—each day's delay after the grain is fully ripe proving injurious, the grain decaying and falling to the ground. So in the spiritual harvest; at every tick of the clock souls are passing into eternity, hence the need of immediate labor on the part of the reapers. After the usual questions and prayer, Mr. Scrimger, in name of the Lord Jesus, and by the authority of the Presbytery, inducted Mr. Nicholls into the pastoral charge of the congregation, and the brethren present gave him the right hand of fellowship.

The Rev. J. Patterson, of Hemmingford, then delivered an earnest address to the newly-inducted pastor, basing his remarks on the words, "Take heed unto thyself, and to the doctrine," etc. The points illustrated were: (1) Take heed to thyself as to bodily health, not that there was to be indolence, for (2) Take heed to thyself as to mental culture—outward engagements were to be declined where these would interfere with due preparation for the pulpit. He should study the book of nature, the works of Providence, keep versed in passing events, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." (3) Take heed to thyself, and see that your own soul prospers and is in health. "Work out your own salvation," etc. Like Paul, "I keep under my body, etc., lest that by any means, when I have preached to others, I myself should be a castaway." Take heed to outward deportment, great care and watchfulness needed here. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (4) Take heed to the doctrine. "We preach not ourselves, but Christ Jesus," etc. (5) "Continuous in these." "Be steadfast, unmovable, always abounding in the work of the Lord."

Mr. Patterson closed an admirable address by urging the newly-inducted pastor to exercise discipline faithfully, to give a conscientious attendance on the meetings of church courts, and above all, to watch for souls as one that must give account. The minister was an ambassador for Christ, and must, therefore, press on his hearers the necessity and privilege of being reconciled to God.

The Rev. Robert Laing, B.A., of St. Paul's Church, Montreal, in the unavoidable absence of Dr. Jenkins, addressed the congregation. He prefaced his remarks by briefly referring to the history of the congregation, and his own connection therewith. He stated that it first began with a Sabbath School of seventeen pupils, which met in a little room on Duke street, he being one of the teachers. Soon a Sabbath evening service was instituted, then the church was erected, he being one of the first elders ordained, etc. In a very feeling address, he pointed out certain requisites to success and prosperity on the part of the congregation: (1) Full, hearty sympathy with their minister. If they wanted him to be firmly planted among them, they must plant him in the soil of their love, and bind him with the sweet cords of sympathy. (2) Full, hearty sympathy with one another. (3) Active effort, all being co-workers with their minister and with Christ. (4) Punctual and regular attendance on the means of grace—Sabbath evening as well as morning—the prayer-meeting, etc. (5) Cheerful giving to support their minister, church schemes, etc., and (6) Warm love to Jesus, and close walking with Him.

The whole service was of a most interesting and profitable nature. After the benediction was pronounced by the Rev. Jas. Elliott, of Nazareth Street Church, the new pastor was introduced to his people at the door of the church, and afterwards to the session.

On the following evening a welcome meeting took place which was very largely attended by the members of the congregation and their friends. The Rev. Mr. Scrimger presided. Addresses were delivered by the Rev. Messrs. J. Elliott, R. Campbell, R. H. Warden, and the new pastor, Mr. Nicholls, after which refreshments were served, and a pleasant evening spent.

Mr. Nicholls enters upon a most encouraging field of labor. We cordially wish him and his congregation much success.

[The delay in the appearance of the above report is due to the fact of its not reaching us as promptly as we could have wished.—Ed. B.A.P.]

PRESBYTERIAN COLLEGE OF MONTREAL.

OPENING OF THE COLLEGE—MEETING AT ST. PAUL'S CHURCH ON WEDNESDAY EVENING—THE ADDRESS, ETC.

The usual opening meeting of the session of the Montreal Presbyterian College was held on Wednesday evening in St. Paul's Church. The building was well filled, Rev. Mr. Scrimger, chairman of the College Board, presided. The Rev. Principal MacVicar, LL.D., Principal Dawson, LL.D., F.R.S., the Rev. Dr. Jenkins, the Rev. Messrs. Muir, Patterson, Watson, Campbell, Elliott, Nichols, Chiniquy, Warden King, and others, occupied seats on the platform.

The Rev. Mr. Robert Lang opened the meeting with prayer.

The Chairman, in a few introductory remarks, alluded to the altered conditions of the Montreal Presbyterian College, now under the jurisdiction of the General Assembly of the Presbyterian Church in Canada. After briefly speaking on this theme, he introduced the Rev. Principal MacVicar.

The Rev. Principal MacVicar, being called on to address the meeting, said: In compliance with the request of the College Board, allow me to make a short statement respecting the history, progress, and present position of the institution in whose interest we are assembled. Such a statement is rendered necessary in view of the new circumstances in which we are placed by the recent union of the Presbyterian Churches of the Dominion. The constituency from which our revenue is to be derived has been very decidedly changed, and persons who are now expected to contribute to our income will naturally desire information as to what was done in the past and what is required in the future.

With respect to the origin of the College I may say that the conviction was long cherished by leading laymen in this city, that such an institution should be founded here. More than thirty years ago, before Knox College, Toronto, was established, it was a question, as may be seen from minutes of Synod, whether it should be placed in Hamilton, Toronto, or Montreal.

The Synod of the late Canada Presbyterian Church having, in answer to the solicitations of the persons referred to, and to an overture from the Presbytery of Montreal, resolved to open a college here; the present charter was obtained from the Parliament of Quebec in 1865, and in 1868 I was appointed professor, and began the work of the College and continued it, assisted by Dr. Gibson and others as lecturers, for over four years in the basement of Erskine Church, which was generously granted by the managers free of expense.

It is proper to say that the charter limits the College to the work of training missionaries and ministers of the Gospel, and places it under the control of the General Assembly, while directly managed by a Senate and Board, annually appointed by the Assembly.

The aim of the founders was not to set up any unhealthy or improper rivalry with other institutions, but rather to add to the means furnished in our country for Theological education.

They saw that the University of McGill, with its wise and liberal charter, invited the affiliation with itself of Theological Colleges of all denominations, and afforded, without expense to the several churches, admirable facilities for the literary training of students. They were deeply impressed with the utterly insufficient number of missionaries and ministers for the work in the Province of Quebec and the valley of the Ottawa; and it was believed that by educating men here they would be naturally led to work and settle in the fields which so much required their services, while the total or aggregate number of students for the ministry in connection with the Church might be increased.

It was plain, too, that if this Province is to be evangelized, missionaries and ministers must be trained, speaking both French and English; and, accordingly, provision was early made for this purpose by the appointment of a French lecturer, and we have had, all along, a class of French students averaging from twelve to fifteen.

These were the things aimed at in the establishment of this College, and now, after a few years' career, it is quite right to ask how far has it answered these ends. Have its founders been disappointed, and have they reason to be discouraged and ashamed, or have their efforts been crowned with success?

What of the aggregate increase of students in connection with the church? It is certain that the number attending Knox College and the other Institutions has not been diminished, while on our roll last winter there were 54 names, and this session the number will exceed 70, as no fewer than 28 new men have intimated their desire to connect themselves with us, and a large proportion of these will be in attendance.

Our students are drawn from all parts of the Dominion; some from the United States, and some from Britain. Those who have passed through our curriculum, and have entered upon the work of the ministry, have shown commendable zeal and earnestness in seeking out other young men to devote themselves to the Lord's service. As an evidence of this I mention the fact that we have received six students from a recently formed congregation adjacent to Ottawa, over which Mr. Wullians, one of our graduates, is settled as Pastor. I think, therefore, that we may fairly conclude that our work, as was expected, has greatly increased the number of the theological students in connection with the church.

We have sent out 31 graduates. Have these settled in the regions so long neglected and suffering from spiritual destitution as was specially contemplated in founding this

College? A very large proportion of them have. I am constrained, in order to make this perfectly apparent, to give you the names of the places where they are settled. Beginning in the east and coming west, we have Mr. Pelletier at Stellarton, Nova Scotia; Mr. Paradis at Grand Falls, N. B.; and Mr. Buletto at Val Cartier, near Quebec, and I remember, occupying French fields, and until very recently Mr. Sinclair at Langwick, and Mr. McMaster at Danville, Mr. Wellwood at Cote des Nigees, Mr. Mackay at Laguerre, Mr. M. Kibbin at Edwardsburg, Mr. Doy at Spencerville, Mr. Wullians at Nepean, Mr. Hughes at Alice and Pettawa, and Mr. Bennett about to be settled at Chateauguay—in all twelve, occupying the very regions of our country contemplated at the outset. And it is proper to say further that over ten French stations are carried on by our students in pretty much the same territory, these I need not name. But I do not wish you to get the impression that we have only a local work to do. I merely want to make it perfectly clear that the local work formerly neglected, and so justly called for, is being effectively done. At the same time let it not be forgotten that we occupy a position central to the whole Dominion, and that we should make our influence felt accordingly, and send our men to all parts of the land, and far beyond the limits of Canada. We are already well represented in Ontario by Mr. Fraser, in Toronto, Mr. Torrance, at Peterboro, Mr. Munro, at Embro, Mr. Cameron at Millbrook, and others elsewhere. And we hope soon to be represented in the foreign field in India or China. So much for graduates and students.

It is unnecessary, and it would be improper on my part, to speak at length on the staff of instructors. I merely state that I have charge of the work in systematic theology, homiletics, and church government, while Professor Campbell, M.A., takes charge of the two departments of church history and apologetics, the Rev. J. Scrimger, M.A., is lecturer in exegesis, and the Rev. W. Mitchell, B.A., in sacred rhetoric and elocution. Since the return of Mr. Cussirat to France the work of our French department has been carried on by Rev. C. Doudet as lecturer, and Mr. C. E. Amaran as tutor; and for Hebrew, all our students attend the classes of Dr. De Sola in McGill College.

In the preparatory department, which connects with the undergraduate course in arts in the University, our mathematical and classical tutors are Messrs Morton and McFarland. In addition to the provision thus made for the regular work of the curriculum, we have had valuable courses of lectures on special subjects from Principal Dawson, Professor Robins, and Mr. A. C. Hutchison.

But let me ask your attention now for a few moments to financial and kindred subjects. In order to estimate the progress made in this respect it should be remembered that only a few years ago we set out with nothing. We had no students, no library, no bursaries, no endowment and no buildings. What have we now? I have told you that we have 81 graduates and over 70 students. We have a library of over five thousand volumes, in all respects well selected and valuable, and in some respects unique, and such as is to be found in no other Protestant institution in Canada. We have procured it partly by purchase, and very largely by donations from generous friends.

The total amount of our endowment, including the John Rodpath scholarship, is \$41,375. Of this, \$26,375 was raised by subscription, and the remaining \$15,000 was received from the estate of the late Mr. Hall, of Peterboro'. The generous conduct of the heirs in this case deserves the highest commendation; and they have, by their action in carrying out the wishes of Mr. Hall, placed the College, and the church at large, under a lasting debt of gratitude. In addition to this amount for the College Endowment Fund, the Board of French Evangelization received, from the same estate \$10,000.

We have grounds and a college building, for which we paid \$45,190, and on which there still rests a debt of \$10,410.

We have annual scholarships, contributed by citizens of Montreal, some of which, such as the McKay and Anderson scholarships, may be regarded as permanently secured; and we have two medals, a gold and a silver one, the former founded by the students and the latter by Mr. A. Sandham.

Taking all our assets together, library, scholarships, endowments, building, and grounds, we have accumulated during the brief period of our existence nearly \$100,000, besides meeting our annual expenditure, averaging about \$9,000.

I think, therefore, that we may safely assert that we have enjoyed a very remarkable degree of financial success. This will be specially apparent when I remind you of the very small territory from which we have drawn our revenue and general resources. At the outset the Synod allowed us only three Presbyteries, viz.: Montreal, Brockville, and Ottawa, the remaining fourteen Presbyteries, embracing the stretch of the Church in Ontario, being connected with Knox College. For two years a fourth Presbytery, that of Kingston, was given us; but last June the General Assembly disjoined from us all the territory west of the Prescott & Ottawa Railway, including all congregations along the line and the City of Ottawa. Our annual income, already too small, is thus still further diminished, and rendered quite inadequate. It is for the Board and for those who have the good of the institution at heart, and are able to meet its wants, to say what is to be done.

It is right for me, however, to indicate the present state of affairs, and perhaps to go further and show what, in my opinion, is really needed in order to the continued efficiency and success of our work. I shall not indicate what should be aimed at ultimately, but only what should be sought with as little delay as possible. Several things press upon us with great force, and demand immediate action—one is the enlargement of our College Buildings. Our students have to come more than twice as numerous as we can accommodate, and from intimations which I have received from ministers and others in various parts of the Dominion, this is likely to be still more the case in years to come, unless by failure on our part to do what is now needed we retard and impair the usefulness and growth of the institution. Further, it appears to me that our floating debt should be cleared off at once, so as to save our annual income from the inroads made upon it from this quarter, and our Endowment Fund should be doubled or trebled. How is all this, or even the most pressing part of it, to be done? The times are hard, it is true, but I have been told that some of our good friends are making more money now than in seasons of general prosperity. Be this as it may, to wait for better times in the commercial world may only be to bring about worse times in collegiate matters by allowing our present opportunity to pass.

More than once, near the beginning of our work, I was assured that in the event of its being reasonably successful, especially in gathering students for a few years, there would be no difficulty in commanding all the financial support that might be required. For this, as well as for other reasons, I have submitted the facts to which you have listened. Students are attracted to us in large and increasing numbers. What is to be done? That we cannot stand still is obvious to every one that understands figures and facts. It will not do to wait for bequests such as that which we so thankfully acknowledge to-night, and without which I know not what we should have done. There is something even better than this, viz.: that those to whom God has given much should disburse what they have resolved to give for religious and benevolent purposes in their lifetimes, that there may be no doubt as to its application, and that they may see with their own eyes the good that is accomplished.

Will some one then build a memorial Hall that will give us the room we need, and bear and perpetuate his name in future generations? And will some one else endow a chair, and thus relieve our embarrassment and stimulate the whole church to a measure of Christian liberality hitherto unattained?

I leave these matters, and all others upon which I have touched, to those who have been asked to speak here to-night, in the hope that they and all of you may devise liberal things, and that there may be good and permanent issues.

Mr. Chairman, I cannot close without expressing my sense of the loss we have sustained by the recent death of the Rev. Dr. Taylor, who was a member of our Board and Senate from the beginning. I have pursued Christian work side by side with him in this city for sixteen years, and know how to estimate his worth as a man, a Christian, and a minister of the Gospel. His memory needs no eulogy from my lips. It will long be fragrant and cherished among us all, while we no longer enjoy his fellowship, his wise counsel, and firm advocacy of the truth. He has left behind him a lasting monument of his wisdom, zeal, and faithfulness in the large and influential congregation that now mourns his loss, a congregation in whose bosom this College was fostered from its very infancy.

The Rev. Dr. Murray moved in effect that the meeting rejoice in the prosperity of the College in the past, and cherish the hope that, at no distant day, it will attain a position worthy the great commercial metropolis in which it is situated.

In support of this resolution, he referred to what had been done by the College in the past, and required nothing more than the statement of Dr. MacVicar to assure his auditory that they all had cause to rejoice. They had reason to be proud of the building, its library, and the progress the latter had made, for even money could not always purchase a fine library. As to the endowment, although it was not all that was required, it gave all good cause to be thankful. He would not deal with the past, however, but would speak of the future. There were students who applied for admission to whom they were obliged to close their doors from want of accommodation. He trusted this would be remedied. As to the endowment, it was impossible that the college could derive sufficient revenue from the district assigned to support it; therefore, endowment must be the means to sustain the efforts the college was making. The best way to do good for the college was to place it above dependence upon annual subscription. He would not say what means any one liberal enough to give should adopt in giving. They could find that out for themselves. There was something in the resolution which he would speak of—the reference to Montreal as the commercial metropolis. There was, on some hands, opinion expressed of incompatibility between educational institutions and commercial pursuits. In a long and interesting speech he combated the idea, holding that history, ancient and modern, proved the ground taken by persons holding this opinion to be untenable even for a moment, and contending that not only were educational institutions necessary to commercial greatness, but that theological institutions were necessary to educate men to honesty and integrity.

The Rev. Dr. Jenkins seconded the motion, alluding in complimentary terms to the Montreal Presbyterian College as a most prosperous institution, and one for Presbyterians to be proud of and foster. He was in favor of the endowment plan. In noticing the remarks of Dr. MacVicar, he pronounced, when the citizens were to be appealed to, that the meaning was Presby-

terian citizens, for each denomination had much to do to support its own institutions. An endowment of \$100,000, in addition to the present amount held would be sufficient, and even in the present dull times he thought this could be done. He could not help contrasting the zeal of Presbyterians on the other side of the line with those of Montreal, and instanced a man who had heretofore contributed \$200,000 to endow Franciscan College with it. This and other instances he gave, and in referring to the Church as united, said it was yet in short-coats, only a year old and scarcely able to walk. If the Presbyterians wished to have the College worthy of the part history of the Church, they must work hard and endow it.

Mr. Warden King said a few words in support of the motion, giving some statistics as to the College finances, and the mode of raising necessary means for its support in past years.

The resolution was then put from the chair and carried unanimously.

The congregation sang two verses of the Hundredth Psalm.

Principal Dawson moved the next resolution, in effect, that "The meeting pledges itself to support every effort made in furthering the usefulness and efficiency of the College." At some length he praised the work the College had done; was astonished at the dimensions it had reached—exceeding his very sanguine expectations,—and contended that it must be in a flourishing condition from the very fact that it was asking for more money to carry on its work. He contended that a college which came forward and said they wanted no money, was either an exceptionally rich one or did not accomplish much good. He was also in favor of the endowment plan, and held that the yearly subscriptions taken should be for Foreign missions and other religious objects, instead of for supporting the College. He congratulated all the Protestant denominations upon the progress made in the past ten years. It was not long ago that there was not a theological school in the city. There were four at present in connection with McGill College; and, though the Presbyterian was the largest and strongest, he could not help congratulating the others of the Protestant family upon their success. The McGill College always had the end in view of assisting schools of these denominations, and he welcomed them all gladly. In conclusion, he strongly advised the endowment of the College with an additional \$100,000.

The Rev. J. B. Muir seconded the resolution, and had no doubt that Montreal would act in that praiseworthy manner which had endeared her name to the speaker and his fellow-laborers in the West.

The resolution being put, was carried unanimously, and after the Doxology had been sung the Benediction was pronounced by the Rev. Dr. Jenkins, and the meeting broke up.

Appreciative Resolutions.

We clip the following from a recent copy of the *Detroit Free Press*:  
Rev. George M. Milligan, for the last seven years pastor of the Central (formerly Scotch) Presbyterian Church of this city, announced from his pulpit last Sunday, that he had decided to accept a call from St. Andrew's Church, of Toronto, Ontario. Last evening his congregation held a meeting to consider the matter, and appointed Thomas McMillan, delegate to the Presbytery, which meets at Pontiac, to-day, with instructions to notify that body of the church's assent to the dissolution of the pastoral relation.

The following resolutions were adopted by the congregation:

Resolved, That it is the sense of this meeting that the pastor of the Rev. Geo. M. Milligan has to all human appearance been an eminently successful one; that the relations between pastor and people, naturally close and endearing, have in the present instance been peculiarly so; and that the bond, strengthened by seven years of untiring watchfulness and solicitude for the highest interests of his flock, and now about to be severed, cannot be broken without a pang.

Resolved, That this congregation recognizes the fact that the difficulties which beset the path of the Rev. Mr. Milligan at the beginning of his pastorate in this place were those of no ordinary nature, and that only his determination of character, his fixedness of purpose, his superior abilities, and his unswerving zeal in the cause of his Divine Master, could have supported him in the midst of his besetments, and enabled him to raise his charge from the position in which he found it, to that which it occupies on the eve of his withdrawal.

Resolved, That in parting with Rev. Mr. Milligan the congregation does so with a sorrow tempered only with the reflection that "all things work together for the good of them that love the Lord," and that beyond these scenes of change, and the severing of the dearest earthly ties, there is a land of rest where parting is unknown.

Resolved, That a fitting copy of the above preamble and resolutions be presented to the Rev. Mr. Milligan, with the assurance that the prayers and best wishes of his people will follow him and his dear family through life.

Resolved, That the members and adherents of the Presbyterian Church, assembled at a congregational meeting, in response to a notice given from the pulpit, have received the intelligence that the Rev. Geo. M. Milligan, pastor of the congregation for the past seven years, is about to relinquish his pastorate, with a view to removing to another field of labor; and,

Resolved, That it is deemed desirable at such a juncture for a people to give expression to their sense of appreciation of the work performed by their retiring pastor, and of their regard for him, engendered during his labor among them; be it

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Pastor and People.

The Lord's Prayer.

It is quite a common custom in our Reformed Church, as well as in many other denominations, to make the Lord's Prayer a part of the services, the whole congregation joining in repeating it. We like the custom, and are glad it is growing in favor.

We have noted, however, a lack of uniformity which is a very serious drawback. From various causes, into which we have not time to inquire now even if there were need of it, there is a great variety in the forms of the Lord's Prayer as used by different members of the clergy or congregation; so that, whenever the regular pastor exchanges, there is a doubt in the minds of the congregation as to which form will be used, and they consequently follow, hesitatingly, after the minister, instead of praying with him, and the spirit of prayer and supplication is nearly lost in the effort of the mind to follow the leader.

Some people teach their children to "say the Lord's Prayer," instead of teaching them, as they certainly should, that when this form of words is used by the lips, the heart and mind should be in a prayerful mood or attitude. For this reason children should not be allowed to "say their prayers" when they are in a fit of anger, nor in a careless manner, parrot-like.

But we must come back to the form of the Lord's Prayer itself, and consider how uniformity can best be secured. And for this purpose we shall omit entirely all considerations as to which is the fullest and most explicit translation, or what words are the best rendering, such as the argument on "debts" vs. "trespasses," and merely confine ourselves to the question directly in hand.

There is but one version in the New Testament that answers to the full what is meant by "the Lord's Prayer," and that is found in Matt. vi. 9-13, which the readers will please turn to, and keep before them as they read what follows here. As this is the only one in the Bible that is anywise perfect, and as men will dispute, and some will even deny the usefulness of this if any words be changed, or others substituted from the context, it naturally follows that we must take Matthew's version of the Lord's Prayer as our only standard; and all can learn it just as it is recorded, if they will only try. Let us point out a few of the things that some of us will have to unlearn.

First of all, a majority of our acquaintances say "Our Father" who instead of "which" is "art in Heaven." Many say "Thy will be done" on "earth" instead of "in earth," as they ought; and also insert the word done before the words "in heaven," while the standard in Matthew does not so give it. Also, not a few say "Give us" day by day "our daily bread," while the prayer itself keeps close to the present, "this day." Next comes the word "trespasses," which, we merely observe, is not found in this "form of prayer" which we are now studying. In the doxology many insert the words and ever, making it "For thine is the kingdom, and the power, and the glory, for ever," and ever, "Amen."

We would most earnestly urge all persons, ministers, elders, Sunday-school teachers, and superintendents, scholars, parents, and children—everywhere to learn the Lord's Prayer exactly as it is found in Matthew vi. 9-13, and when they have so learned it, always to use it in those precise words, that there may be uniformity all over our land; and that we may pray this prayer together as with the voice of one man.—N. Y. Christian Intelligence.

A Card on Giving.

- 1. Let every one contribute something. A mite is acceptable to the Lord.
2. Lay aside every week something for the Lord, that you may have to give.
3. Give liberally.
4. Give as the Lord has prospered you.
5. Give to those who are in need.
6. Give cheerfully. "God loveth a cheerful giver."
7. Give freely. "Freely ye have received," etc.
8. Give remembering your accountability as stewards of the Lord.
9. It is a test of your love to Christ and to His cause.
10. It is the way to prosper. "Give and it shall be given to you."
11. Remember the golden rule: "As ye would that others should do to you, do ye even so to them." And the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

Quarreling Christians.

No man will promptly develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words for even the best doctrine, he will stunt the growth of a doctrine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God, while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong, and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

The Methodist tells the following story:—At a love feast on a camp-ground, a good Baptist brother spoke warmly, stirring the Methodist blood by his fervor. The brethren were a good deal wrought up by the time he had finished, and the pent up emotion broke forth in the song: "I will sprinkle you with water." The reader who has heard a thousand people singing this chorus together will appreciate the situation.

Practical Kindness.

One of the most beautiful and practical instances of real kindness I ever saw came to me in this wise: I had gone into my butcher a shop one Saturday night, and was waiting for my steak. While doing so, a man, black with the soil and dust of machinery, came in. He was old and homely, and meanly dressed, and I never should have looked upon him as a divine agent of consolation had not a little girl come in and revealed him to me.

"How's father to day, Polly?" he asked. "He's worse to-day, and mother's down, too; and the weary little thing began crying softly to herself. Then the man stooped and said something in a low voice, to which she only shook her head and cried more bitterly. So he took the basket from her, saying, "Run away home, Polly, or that baby, she'll be in mischief. I'll bring the basket." She offered him twenty-five cents, but he hurried her away and would not touch it. Then he chose some good beef, a piece of bacon, and plenty of vegetables, and having paid for them, walked off toward a large tenement house in sight.

I gave him silent reverence as he passed me, for I knew him then as one of God's messengers, unconsciously, but oh! how blessedly, taking a share in the ministry of angels!

Opportunities like these are constantly thrown in our way by the angel who watcheth for our souls; but "if a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?'"—Mrs. Barr, in Christian at Work.

Idle Words.

A Christian should be on the watch that in the daily discourse of life, and in its hours of relaxation, all do not run to waste and emptiness, but that there be ever a mixture of words wherewith one may edify another, and of sound speech that cannot be condemned. It is well to go into society with a collected frame, and a mental prayer that God would keep the door of our lips.

It may be thought that undue importance is given to our words. A word! what is it? A mere breath of utterance often without much of thought or deliberate purpose! why should it be laid up against us, and our eternal judgment rest upon it? Because it is not the light thing that is supposed. Words indicate our own character, and they help to form the character of others. We judge our fellow-men by their words, why should not God do the same? If one is habitually frothy and trifling in conversation, we would not entrust any very grave business to him; we say, "He may be capable, but I don't like his talk." And so of a sweeper or foul-mouthed person; and, on the other hand, of one who speaks judiciously and to the purpose. We refuse or choose them by their words, and a single word has often let us into the character of a man so that we think we cannot be mistaken in him, and employ or reject him for nothing else. Very likely we are often mistaken in such judgments, but it is one of the means we have of estimating character, and all use it. God never errs in judging, and why should He not use the same means? Words are the index of thoughts. There can be little danger of mistake in saying that a man who swears is not religious, that the whole tone of speech in another indicates true piety.

And, besides, words tend to form character. They have their influence for good or for evil. See that young man pouring into the ears of a companion something that he ought not to hear; will it not leave its bad effects? Or the boy who, amid a group of boys, takes God's name in vain, will he not have admirers and imitators? Or the slanderer, does he not smite and blight with his tongue? What word is there that rankles more than some evil word that has been uttered against us? Or what grieves us more than some we have spoken? If we could have the privilege of taking back all that we have ever said amiss, who would not eagerly catch at the offer? But they are gone to judgment beyond our recall, and by them we are to be justified or condemned by the God who has not forgotten one of them. Millions have gone forth from our lips since the days of our infancy, and who can bear the trial of them?

The text of Scripture, "Every idle word that men shall speak, they shall give account thereof in the day of judgment," is one that makes us feel instantly that we cannot be saved by our own merits. Who would think of going to judgment on his own righteousness, when his own words condemn him? We have verily sinned in thought, word, and deed, against the Divine Majesty, and have need to pray God for Christ's sake to forgive us our sins. May He also make us more watchful over our words, that nothing proceed out of our mouth but that which is good to the use of edifying. "Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my Redeemer."—Iren. W. H. Lewis, D.D., in Churchman.

Two Strings.

An honest peasant surprised an infidel one day, who was jesting at him for believing in the Bible, by the reply, "We country people like two strings to our bow." "What do you mean?" inquired the infidel. "Only this," rejoined the poor man: "That believing the Bible, and acting up to it, is like having two strings to one's bow; for if it is not true, I shall be a better man for living according to it, and so it will be for my good in this life—that is one string to my bow. And, if it should be true, it will be better for me in the next life—that is another string, and a pretty strong one it is. But, sir, if you do not believe the Bible, and, on that account, do not live as it requires, you have not one string to your bow. And, oh, sir, if its tremendous threatenings prove true—oh, think what then will become of you!"

"Jerusalem the Golden."

Jerusalem the golden! I languish for one gleam Of all the glory olden In distance and in dream! My thoughts like palms to exile, O hush up to look and pray For a glimpse of that dear country That lies so far away

Jerusalem the golden! Methinks each flower that flows, And ever-bird a singing Some secret of thee knows I know not what the flowers Can feel, or singers see. But all these summer raptures Are prophecies of thee.

Jerusalem the golden! When sun sets in the west It seems thy gate of glory, Thou City of the Bless'd! And midnight's starry torches, Through intermediate gloom, Are waving with their welcome To thy eternal home.

Jerusalem the golden! Where loftily they sing O'er pain and sorrows olden Forever triumphant! Lowly may be thy portal, And dark may be the door, The mansion is immortal—God's palace for His poor.

Jerusalem the golden! There all our buds that flow, Our flowers but half unfolded, Our pearls but turn to dew, And all the glad life music, Now heard no longer here, Shall come again to greet us As we are drawing near.

Jerusalem the golden! I toll on, day by day; Heartstone each night with longing I stretch my hands and pray, That, mid thy leaves of healing, My soul may and her nest, Where the wicked cease from troubling—The weary are at rest. —Gerald Massey.

Cross-Wearing.

I am crucified with Christ— With Him nailed upon the tree; Not the cross, then, do I bear, But the cross it beareth me. Solemn cross on which I died, One with Him, the Crucified.

Shall I take that blood-stained cross, Cross of agony and shame, Cross of Him who fought my fight, Cross of Him who overcame? Shall I deck myself with thee, Awful cross of Calvary?

Shall I drag thee through the crowd, 'Mid the laughter that is there; Whirl thee through the giddy waltz, 'Bound upon my neck or hair? Awful cross of Calvary, Shall I deck myself with thee?

Shall I make that lowly cross Minister of woman's pride, Drawing eyes to me that should Fix upon the Crucified? Awful cross of Calvary, Shall I deck myself with thee?

Shall I call this glittering gem, Made for show and vanity— Shall I call this gaudy cross, Cross of Him who died for me? Shall I deck myself with thee, Awful cross of Calvary? —H. Donar, D.D.

Childhood.

The period of childhood is life's bright morning. Everything smiles. The hour for labor has not come. The feeling of fatigue is not yet known, or if so, a single night's repose causes it to be entirely forgotten.

Childhood has few cares, for it is passed under the watchful eye of others, and partakes from day to day of a provision made by others, often the result of much anxiety and painful labor.

Children are unwilling to be otherwise than happy. They have their disappointments, and their eyes may be red from weeping, but they will smile through their tears, and merry laughter follows quickly most piteous crying. No wonder that we love to look back to this period of life. No wonder that the old man and old woman bowing under the infirmities of age, and weary from life's burdens and life's sorrows turn their thoughts' sadly back to childhood's innocent sports, and happy visions. They forget much that transpired and gave character to experience in later life, but childhood and that which pertains to childhood they will not, they cannot forget.

This is well, for childhood in its true sense comes only once. Other periods follow, but each has its anxieties, its labors, and its sorrows, and through them all, as we have seen, old age looks back, to the bright cloudless morning of a day whose sun, after many a darkening cloud, is about to set.

Now, the lesson to be learned from all this is, do what you can to make the children under your authority or around you happy. Don't expect them to do as old persons do, or to feel as old persons feel. Let them feel and act and enjoy themselves as children.

I do not mean that they should be disobedient, or rude, or be lacking in good manners. Such neglect in their education, would not tend to increase their happiness, but would have directly the opposite effect. But I mean that they should not be required to sit erect and stiff and preserve the quiet decorum that may be natural enough to older persons.

Children love to play, and romp, and they should be allowed to do so. To do so, not only affords pleasure, but it is conducive to health.

I pity the child that has no open air playground, and is not even allowed to romp and make a noise in the house. It is worse off than the caged bird, for the bird is allowed to fly about in its cage, and to sing, just as much, and just as loud as it pleases. Then what a terrible affliction when the child is required to come under the severe regulations of fashionable life! In this regard the child of humble parentage has often the advantage.

How sad to see a child dressed after the strictest requirements of modern fashion,

going through the prescribed forms, like a little old man or woman, or rather like an automaton. Soon the little heart adapts itself to rules which flatter pride and encourage a foolish personal display, and then farwell to all those enjoyments, simple and unaffected, which belong especially to childhood, and which if not secured then can never be realized at any subsequent period.

Give the children a chance. Allow them to be children. Don't rob them of the privilege and innocent sports of childhood. Don't deprive them of that which alone can make the memories of childhood pleasing in after years, even down to old age, and in the home which lies on the other side of the river of death.—Transylvania Presbyterian.

Presbytery of Montreal.

The regular quarterly meeting of the Presbytery of Montreal took place in St. Paul's Church, commencing at 11 o'clock, the Moderator, the Rev. Mr. Elliott of Montreal, in the chair. The Clerk proceeded to read the minutes of former meetings of Presbytery which, after some little alteration, were adopted. On the calling of the roll the following ministers answered to their names:—Ministers—J. C. Muir, D.D., Joseph Elliott, John Jenkins, D.D., John Irvine, J. C. Baxter, James Watson, M.A., Wm. Furlong, James Patterson, Chas. N. McKerracher, Robert Campbell, M.A., Jas. B. Muir, M.A., Donald Ross, B.D., John S. Lockhead, M.A., Wm. A. Johnston, P. A. Livingstone, B.A., John Soringer, M.A., George McKay, D. W. Morrison, M.A., Mr. Doudist.

Elders.—James Walker, Erskine Church; Alex. McPherson, St. Paul's Church; Jas. Baird, Huntingdon and Athelstone; George Elder, Valleyfield; James Rennie, Rockburne and Gore. On motion, a committee was appointed to draft a minute with reference to the late Dr. William Taylor, said committee to be constituted of the Rev. Mr. P. O. Baxter and the Rev. Mr. Watson, of Huntingdon. After some routine business had been transacted, a memorial was presented from the united charges of Huntingdon and Athelstone, complaining that the latter charge had been neglected, and asking certain legislation in relation thereto. Messrs. Joshua Breadner and William McIntosh were present to support the prayer of the memorial, and were heard before the Court. The Rev. Mr. Watson, of Huntingdon and Athelstone, rose to reply to the remarks, but the hour for adjournment drawing near, the Session adjourned, the Moderator, the Rev. Mr. Elliott, pronouncing the Benediction.

AFTERNOON SEDERUNT.

On resuming the session, the Clerk stated that the Rev. Mr. Elliott was unavoidably absent, and the Rev. Patterson was called to Moderate. The parties in the Athelstone matter occupied the most of the afternoon in stating their case from each side respectively, and the matter was referred to a committee, which would confer with the parties and report further on the way and means of settling the difficulty. The following were named on the Committee:—The Rev. Mr. Baxter, Convener; and the Rev. Messrs. Campbell, Soringer, and McKerracher and Messrs. Walker and McPherson. The induction of a minister will take place at Chateauguay Basin on Wednesday, the 11th, at 10.30 a.m. If the way is clear, Rev. Mr. Bennett will be inducted at Beauharnois on Thursday at 10.30 a.m., and the Rev. Mr. Ross is to be inducted at Lachine on Tuesday, the 10th, at 10.30 a.m., Dr. Jenkins to preach and preside and the Rev. Mr. Baxter to address the people.

EVENING SEDERUNT.

The Moderator, the Rev. Mr. Elliott, having opened the meeting, the committee appointed in the Athelstone matter, reported in favor of the appointing a commission to proceed to Athelstone and use the best means in their power to endeavor to effect a reconciliation between the parties, and settle matters on a satisfactory basis—the Commission to consist of the Rev. Mr. Campbell, Convener; and the Rev. Messrs. Patterson, Morrison, and Mr. O. Clarke, of Montreal. The Rev. Mr. Campbell read the following report of the committee on HOME MISSIONS. The report embraces the intimation that St. Mark's church had been supplied with a minister, and that the Church was thoroughly equipped for labors in the Christian field; that vacancies exist in Lachine, Cote street, and St. Matthew's Montpelier; Dundee, Elgin and Athelstone, St. Louis de Gorge; that Lachine, Beauharnois and Chateauguay have a prospect of settlement at an early day; that St. Matthew's, too, had obtained a moderation of a call in favor of Mr. Geo. O. Haney—the latter, however, having meantime accepted the assistantship in St. Andrew's Church, Quebec. All vacancies, with the exception of Cote street, were supplied from probationers in the hands of the committee. The report further details the work done in the missions of New Glasgow, Avoca, Harrington, Arundel and De Salaberry and Rawdon, each of which, as previously suggested, had been visited by the Rev. Robert Campbell, and in the month of July the Rev. Mr. McKenzie accompanied him on a visit to a station on the valley of the Rouge. The deputation were much gratified with the condition and prospects of the stations on the north of the Ottawa and St. Lawrence. They bear testimony to the earnestness and zeal with which Messrs. Stewart, Moody and Boudreau, have discharged the duties connected with their several missions. The new church at Avoca is found to be a model of neatness, and the energy and diligence of the people of the district are commended. The committee do not say as much for the people of the church at Harrington, whose negligence in church matters is deprecated, and also the removal of the church. Application had been made to the mission committee at Ottawa for assistance to the missions at Arundel and De Salaberry, and reluctantly refused for want of funds. It is recommended that Mr. Finlay McLeod be appointed to Harrington. As there is some prospect of a vacancy in the congregation of Chatham and Grenville, some new arrangements may have to be

made of the whole field, including Avoca. Fortnightly services are recommended in New Glasgow, and a French work of some importance is proceeding at that place. The convener preached at Rawdon to an overflowing congregation—the first Presbyterian minister heard in 20 years at that place—and it is hoped that flourishing mission stations may be had at that place. Little new transpired in Laprarie and St. Lambert, services having been held every Sabbath at the former place to a congregation averaging 30. The people recommend discontinuance during the winter, on account of badness of roads, etc. The efforts at Hochelaga have not been successful, the Presbyterian families having been found to decrease instead of increasing, as had been expected; weekly evening services are recommended. For the east end mission Mr. Jones threw himself into the work with much energy, but business obligations called him to England to the detriment of the mission. Forty-five communicants signified their adhesion to the mission. Two Sabbath Schools are held—one in the morning at 9.30, and the other at 3 p.m.—and suitable premises are absolutely necessary for the expansion of the station. The late Dr. Taylor's last act in connection with the Presbytery was in attending to the wants of this mission, and all that is necessary for its success is that each minister in the city shall endeavor to impress upon the Church Society the necessity for a suitable mission building. The meetings in the rural districts of the Presbytery, recommended at last quarterly meeting, have been held with good results, and thanks are especially due to Mr. Julius Scriber, of Huntingdon, and Dr. Christie, of Argenteuil, each having assisted largely in the work. The following are the receipts to the Home Mission debt to date:—Valleyfield, \$17; Farnham Centre, Lachine, \$40; 92; Georgetown, \$66; English River, \$24; Ormiston, \$32; St. Andrew's, Huntingdon, \$88; Millie Isles, \$11; St. Paul's, Montreal, \$61; St. Andrew's, \$18.15; Harvey's Church, Lachine, \$34.25; First Church, Lachine, \$8.35; Chatham and Grenville, \$24.84; Mr. Huntingdon, \$24; Hemmingford, \$16.60; Russelltown, \$21; Rockburn, \$7.87; Beauharnois and Chateauguay, \$20.25; St. Louis de Gorge, \$2.63; St. Joseph Street, Montreal, \$42; St. Matthew's Montreal, \$26; Stanley Street, Montreal, \$80; Lagnorrie, \$8; total, \$604.66; Cote Street, Erskine, Knox, Chalmers, and St. Mark's, of Montreal, and Dundee, Elgin, St. Paul's to hear from. Mr. Wilson's diary, relating to his duty in visiting the Hospital and other institutions throughout the city, shows the Presbytery singularly fortunate in securing the services of so energetic and faithful a gentleman. On motion of Rev. Mr. Patterson, of St. Andrew's, the report was received, and the Convener voted the thanks of the Presbytery for his arduous labors, thanks also being given the Almighty for the measure of success the Convener received in his labors.

The recommendations of the report were taken up *seriatim*. Mr. Finlay McLeod was appointed to Harrington for the winter months; new arrangements for the district of Avoca, with a view to distributing the field; supply to New Glasgow during the winter was also given, the French Board of Missions being invited to co-operate; members of the church in Montreal are invited to strengthen the ranks of the Committee in the East End mission work by joining the Church Society.

The Rev. Mr. Muir, of Huntingdon, suggested that the clergymen of the city be invited to make the suggestion known from their pulpits. The Rev. Mr. Campbell said the best way was to have it reported in the Gazette and the whole world will see it. It was then moved by Dr. Jenkins that the East End Mission Church be placed on the roll as a mission congregation. Agreed to. Some items of general business were transacted. The Rev. Mr. Soringer, in answer to a question put by the clerk as to who had marked on the orders of the day the inquiry as to the Rev. J. B. Hutchinson, said the position of the gentleman was somewhat peculiar, inasmuch as in his position as minister of the Panet Street Mission he was really aiding a movement without the jurisdiction of the Presbytery. The Rev. Mr. Campbell explained that Mr. Hutchinson had been prevailed upon to take part in the work at the mission church in question from a ground of argument held out that it would not be out of the way, inasmuch as the Rev. Mr. Stewart had only a month ago left the charge. He had also explained to Mr. Hutchinson that he was in a delicate position, and ought to make up his mind what to do as soon as he could. The clerk was instructed to correspond with the Rev. Mr. Hutchinson, and the Presbytery adjourned until ten o'clock this morning.

Mr. Narayan Sheshadri's Mission.

When the Rev. N. Sheshadri was in Scotland (subsequent to his visit here), he pleaded earnestly on behalf of a Christian village which he was desirous of forming in connection with the mission at Jaina. In a recent letter he shows that the scheme has been prosecuted with encouraging success. He says: We have gone on steadily with laying out our Christiana settlement. The great works in which our people are engaged at present are the church and six model houses. As our people don't mean to occupy the latter before the house of God is ready, we hope that it and their dwelling-houses will be completed simultaneously—which will be, I trust, about the close of this or the beginning of next year. The site on which the church is being erected is the most conspicuous spot in the village. It is a gradual rising slope, and is to be seen from more than fifty villages all around; and when the belfry tower is completed, it will have a most imposing appearance in the whole district around Jaina. We may inform our friends in distant countries that the church is not to be an ornamental one, but we hope to make it a plain, neat, and substantial building. We are not to have stained windows, or doors, or any such things. The whole property and Bethel fund are now placed under trustees. All the Free Church of Scotland missionaries in Bombay, with myself, are the present trustees, and after we pass away our successors are to be trustees after us."

Our Young Folks.

Lies and Lying—A word to the Boys.

"No liar is to be trusted." So, we well remember, ran one of our copy headings in days of old.

Every liar is a burglar, because every lie is an attempt to rob the stock exchange of public confidence.

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This coin is peculiarly made, having a square hole in the centre. They are about the size of our dime pieces, and nearly two-thirds the thickness.

In silver coins they have the five, ten, twenty, fifty cent and one dollar pieces. In gold, the one, two, five, ten, and twenty dollars, which are very pretty coinages indeed.

Next to this come the government stores of paper money, in various denominations, ranging from five cents to one hundred dollars.

This money is made on quite inferior paper to ours, and, from general appearance, will not last like the American money.

It would almost seem as if these Orientals made their currency as they made their language—coined a new piece every time they were puzzled to "make change."

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Sabbath School Teacher.

LESSON XLIII.

SIMON THE BORDERER. (Acts viii, 14-25.)

COMMIT TO MEMORY.—vs. 20-23, PARALLEL PASSAGES.—John iv. 39-41; Mark xvi. 17.

SCRIPTURE READINGS.—With v. 5, read Acts vi. 5; with vs. 6-8, read Act xvi. 34; with vs. 9-18, read Acts xiii. 6; with v. 14, read Luke x. 1; with vs. 16-17, compare Acts xix. 2-6; with vs. 18-20, read Matt. x. 8, and compare 2 Kings v. 16; with vs. 21-23, read Heb. xii. 15; with v. 24, compare Gen. xx. 7, 17.

GOLDEN TEXT.—Thy heart is not right in the sight of God.—Acts viii. 21. CENTRAL TRUTH.—"The conscience of the wicked is defiled."

While this book is called the "Acts of the Apostles," it gives not a connected history of them all, but specimens of the manner in which the Church of Christ was set up: the apostle of the circumcision first, and then the apostle of the Gentiles, being the principal figures in it.

The lesson of to-day illustrates (v. 5) the career of Philip; and while one man stands out so prominently in the narrative that his name is given to the lesson, there are really several distinct topics which we shall take in order.

PHILIP'S REFO. IN SAMARIA (vs. 5-8). Philip was not of the apostles (they remained in Jerusalem, v. 1.) but the deacon (Acts vi. 8). (See Acts xxi. 8.) He had not been chosen at first to preach; but he had ample authority given him "to do the work of an evangelist" (v. 28).

We are not to regard the city of Samaria as the old and famous capital; notwithstanding under this name at the time of the apostles, but a city of the province or district of Samaria—belonging to the Samaritans. They are naturally brought into the history at this point, as they stood between Jews and Gentiles. They had been for the most part heathen, but had conformed to the Jewish ritual, and become mixed in some degree with a portion of the Jews.

Jesus had gathered fruit among them (John iv. 39) and promised more; the fulfilment of the promise is here begun (John iv. 39-38). Indeed, some think Sychar, or Sichem, the city, since Philip is not regarded as bringing some new thing to the people. The Samaritans looked for a coming prophet. To his preaching Christ—an example to all preachers—the people, without distinction of class, applied themselves heartily and generally, influenced in no small degree by the miracles which (a) gained respectful attention, (b) did good to the sufferers relieved, and (c) represented the humane, gentle, and merciful character of that Gospel whose Divine origin (d) they undeniably attested.

Prominent among these miracles were the deliverances of sufferers from fallen spirits, producing in some cases diseases (and hence called by names of diseases), and in all, misery. These facts appearing in the time of our Lord and His apostles, are to be explained by His bringing to light hidden and dark things, and by Satan, the leader of these fallen beings, being permitted to bring forth all his forces in this great conflict with the seed of the woman. But when we have said this much, we must admit that much mystery of necessity hangs over the subject, from its very nature, and that mystery we need not try to penetrate. (See John x. 38, and Luke x. 17, 18; Mark v. 7.) The demons could utter sounds through human organs, but in an unnatural way; and they showed their feelings against the power that subdued them by "crying out." (See Mark i. 26; Luke iv. 41.) It is among the evidences, that human diseases is connected with sin; that the demons could inflit it; and that healing miraculous power so often cured it.

The work of Philip filled the city with joy—as it well might. A new light, a new hope, a new peace, a new power, appeared among the people. (See Isa. ix. 8.) The preaching of Christ, believed, will always destroy the works of the devil, and bring great joy.

THE GAIN (vs. 9-13). As an illustration of the great popular feeling, a case is given; and also because something further came of it that required to be told. Just as a certain element of scientific fact is covered over with a great mass of imposture and deception in spiritualism, so some real knowledge possessed by the "wise men" of the East was overlaid with the much sordid and money-making art called sorcery; and its professors acquired power and money by trading on the ignorance of the people. Simon was one of these, astonishing the people ("bewitched") and announcing himself as "some great one." He was probably making a tour of the province, and had just reached this particular city. He had great success, holding himself out, and being received as, clothed with divine power, Heathenism readily accepted such ideas. (See Acts xiv. 11.) He fascinated, amazed them by his displays of power, which to them appeared supernatural (v. 11).

But (v. 12) when these persons who had been taken up with the spurious, believed in the things of God (Acts i. 8), and the name of Jesus, who is the true "power of God" (v. 10), they owned him as Saviour and Lord; and, we are left to infer, dropped their interests in the sorcerer and his performances. Both men and women were baptised—a distinction from the Jewish circumcision important enough to be noted. Strange to say, the leader succumbed to the new doctrine, avowed his reception of it, and professing like the rest, was baptized like the rest. The probability is that he regarded this as a new and more effective mystery than his own, desired to be initiated, and to use it, and so keep close by Philip, studying his miracles and signs, and trying to find out "how he did them."

Such pieces of subtle selfishness are not without parallel in modern Christian work. The effect on him is identically the same that he produced on his admirers, though the English version does not bring it out, he "wondered"—same word as bewitched, in vs. 9 and 11.

THE DELGATION FROM JERUSALEM (vs. 14-17). There was joy also in Jerusalem among the apostles, when they heard that the Samaritans had received the Word of the Lord. It was their duty to give aid, to

strengthen the hands of every true laborer, to direct the work, to embrace every opportunity offered. So they sent (after the Lord's plan of two and two, Mark vi. 7), Peter and John. Peter is sent, and makes no protest or claim of superiority. He did not act as a pope. They came to aid in the work, and probably report upon it to the rest. Meantime they prayed for, and the people received, the Holy Ghost. Their praying showed that they had no inherent power; for, while the people had been baptized, no such supernatural results in them had followed as at Jerusalem (Acts xi. 17), and as plainly followed their lying on of hands (v. 17), so that Simon and others could see and be sure of it. There is nothing unreasonable in the idea of the apostles having stronger faith, or greater power from Christ than Philip had received.

THE DETECTION OF A HYPOCRITE (vs. 18-25). Simon, attentively watching this new thing (v. 18), saw how it might serve his ends, and judging of the apostles by himself, he made an offer of money for the right or power to confer this "Holy Ghost," or whatever it was—so he heard them call it—that produced obvious supernatural effects (v. 19). He wished, in fact, to buy apostolic miraculous power. (Hence, in a loose way, "simony" has come to mean buying spiritual position with money.)

Peter's sentence on him (v. 20), like that of Ananias, is not the expression of an angry personal wish, but the just verdict of the Almighty whose grace is thus insulted, and is qualified only by the advice of v. 22. His gifts are not bought with money. It is an insult to Him and to his servants to assume that they are, and to be indignantly resented. This is the force of the words, "Thy money perish," &c. But the offer disclosed the state of mind (v. 21), without the least true apprehension of grace, of God's nature, and with no higher thought than his own advancements in life. He showed that he had no true standing as a believer before God. A child of God would, as by an instinct, feel the wrong of such a course.

Yet (v. 22) is not his sin unpardonable. He is exhorted to prayer for pardon, and some hope of forgiveness is held out to him. For it is not this one sin he needs to confess, but an entirely unrenewed nature—expressed in strong Oriental language. He is enough impressed to ask the apostles' prayer on his behalf, but that proves nothing; and we cannot tell anything certain of his subsequent career. Meantime the apostles (v. 25), preaching the Word as they went, returned to Jerusalem.

SUGGESTIVE TOPICS.—The depression—Philip—his office—field of labor—mode of proceeding—results—Simon—his calling—his course—his probable feeling—the apostles' delegation—its object—the prayer—its results—the impression on Simon—his offer—its reception—his sin—the exhortation to him and his reply—the course of Peter and John.

The more Prayer, the more Power. "There cannot be a prayerless teacher," said a friend the other day. "Perhaps not," was the reply; "but are we habitually prayerful? do we make prayer for our classes a practice? is it not rather with the majority of us that our prayers are fitful, uttered under occasional impulses of duty, not forming an essential part of daily life and habit?" My friend could not deny the truth implied. Brethren, the majority of us do possess an adequate sense of the power and efficacy of prayer. We have no deep heart-conviction of the truth of God's promises in relation to it. We assign to it a lower place than God assigns to it, and than its nature demands.

We have not the habit of prayer. We might be as eloquent as Paul, enthusiastic as Peter, loving as John; our gifts might be brilliant, even enviable, but they would issue in no adequate spiritual results. Paul planted, Apollus watered, but God gave the increase, and that in answer to prayer.

We pray because we ought; but to obtain the blessing we must have confidence, trust in prayer as a real power; we must have the unwrought belief that it is the effectual fervent prayer of the righteous man that availeth much; otherwise let us not think that we shall receive anything of the Lord.

Fellow-teachers, if prayer be anything to us in our work, it is the very life of it. If our teaching is to have any spiritual power, if there is to be a Divine force in our words, we must have more prayer; for by this weapon only are Apollyons to be defeated, if our spiritual strength is to be reinforced, our words sharpened and weighted for their work, our minds rightly affected as teachers, and the minds and hearts of our children, as learners, to be opened that they may attend to the things spoken unto them.

Can we expect spiritual health or prosperity if we restrain prayer? there will neither be vigor nor cheerfulness in our teaching, no directness nor force of appeal. For our own spiritual life, strength, progress, and joy, there must be a continuance in prayer. If it be the work of the Lord to fill or even to touch the soul with grace, we must ask Him for it.

A ministerial friend once, in addressing some teachers on this subject, remarked, "Prayer imparts an air of power and influence of a very subtle and authoritative character, which is felt by the scholars, though perhaps not understood by them. Devoutness in a teacher's spirit impresses the children far more than greatness of knowledge or smartness of speech. Devoutness gives such seriousness to the intercourse of the teacher with his class as to subdue and calm the unruly, even if it does not completely overawe. To have been much in communion with God adds also to this seriousness such sweetness of spirit, that, like Moses when he descended from communion with God in the mount, it doth make the face to shine.

As a rule, too, they who most enter into their closet to pray to their Father in secret will most love the associated prayer of the family, the prayer meeting, and the Sunday school. There is a comprehensiveness in the true spirit of prayer, which brings into a kind of unity every exercise of it. The prayer which is sweet to the spirit when alone is sweet also amongst kindred spirits; and he who relies upon the confident belief of the efficacy of prayer

through the intercession of Jesus Christ, and the power of His atoning sacrifice, makes every possible use of it, because he feels that every true prayer is a power, and the more prayer the more power; the more prayer the more success; the more prayer the more light; the more prayer the more joy; in a word, the more prayer the more Christ.

A call to united prayer in all lands has just been sounded. It is needed. We simply say, remember the dates (Oct. 22 and 23); carry out the suggestions for the observance of these days,—private prayer for your scholars on Sunday and Monday mornings between seven and eight o'clock; meet your co-workers for prayer before the opening of the morning school; be at the gathering of the whole school for prayer in the afternoon; join in the prayers and thanksgivings before or after the evening service as may be arranged; and be in your place at the public prayer meeting on the Monday evening, when Sunday school work will form the theme for supplications and addresses.

Feeling the value of private, social, public, and united prayer, let us pray. Who shall measure the weight of influence which they bring to the work who are "instant in prayer?" Let us pray more, dear fellow-workers. Of all the time we spend on earth, that will bear best the weight of prayer is that which we devote to prayer. And of all regrets hereafter, perhaps the most pungent and overwhelming to a teacher of little prayer will be, "How insignificant the time I have spent in prayer! How much more useful I might have been, how many more might I have led to Christ of the lambs committed to my care, if I had been more prayerful, and had not suffered myself so much and so often to restrain prayer before God!"

Let us pray for a blessing upon the whole Sunday school world. May the reply to this plenary of prayer be the outpouring of the Divine influence in such copiousness upon the teachers and the taught, that both they that sow and those that reap shall rejoice together.

"The Habitations of Cruelty." The Rev. C. De Heer, of Corisco, West Africa, has been permitted to see great changes for the better at his missionary station, Alongo, but the power of witchcraft is not yet overcome. Under date of May 13th, Mr. De Heer speaks of recent cases of cruelty—from which happily there was deliverance. Similar cases, ending in death, are still met with among the heathen tribes of Africa. When the Spirit of God raises up a standard among the heathen, then the wary Devil rouses himself to renewed and active opposition. So we have found in the midst of the good work of grace that has been granted to us here, There has been a great amount of illness on the island recently, and the superstition of the people has been much aroused. In one instance a young man (whose brother had been put to death some years ago on a charge of witchcraft) was accused, caught, and confined, but by strenuous exertion I succeeded in freeing him. About three weeks ago the sub-governor under the Spanish fell very ill. He immediately fixed upon two of his slaves as the cause of his illness, the one on the simple ground that on a recent return from a trade journey he had asked him for tobacco. Through my presence and influence, he was prevented from killing them outright; but I learned that after cruel beating, of which their scars bear abundant testimony, he had banished them to L'eva, a small uninhabited island, to starve them to death. Impelled by the desperation which hunger impels, the man swam the distance between the two islands, and placed himself again at the mercy of his enemies. I apostulated and begged the man to give them to me, to which he consented on condition that I would send them from the island, terms to which I made no objection, as I well knew they would not be safe here. The man was sent, bound tightly and cruelly. The woman I sent for with a canoe, and found her much reduced by hunger and exposure. She had spent days and nights in terror, in her weakness hearing in imagination again and again the cries and shouts of her enemies, come, as she thought, to kill her, hiding herself in the bush, and coming out cautiously to find herself still alone. It was touching to hear her relate how, on the day help arrived, she had lifted up her bleeding hands and cried to her Maker to send her some help before it was too late. When my men came with food, she could scarcely swallow anything. She had been eating a kind of soft stone. But they got her into the canoe, and by kind nursing she is slowly recovering. I shall send her to brother Bushnell at Gaboon, who, I know, will second my efforts to save her."

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

#### TO CORRESPONDENTS.

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

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

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

#### OUR GENERAL AGENT.

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

### British American Presbyterian, FRIDAY, OCTOBER 18, 1876.

AN immense choir, in connection with the Evangelistic work in Ontario, has been organized by Geo. L. Stebbins, of Boston, who will assist Mr. Sankey.

EVERY paper that comes to us from the States, whether religious or secular, speaks hopefully of the present revival in business. The Centennial is of itself setting money as well as people in circulation. We trust to hear good tidings from our own merchants and farmers as to the result of the fall trade and the harvest.

On the eve of his return to College, Mr. Scott, who has been labouring in East Anson and Barton during the past summer, was presented, by the teachers and pupils of the Sunday-school and the members of his Bible class, with a handsome Bible, writing desk, and album, together with an address concluded in terms of strong regard.

ALARMING fears are evidently entertained by the various powers and peoples of Europe as to the war now being waged in the East. It is earnestly to be hoped that the winter, which will necessarily cause a longer armistice than the temporary one which was so easily broken through, will give time to mature measures that shall secure the termination of war-like movements.

On the sixth page our readers will find a detailed account of the interesting proceedings at the laying of the foundation stone of the Central Presbyterian Church in this city; and on the seventh page we give a pretty full report of the opening of Knox College. Rev. Professor Gregg's suggestive lecture is well worth, and we are sure will command, an attentive perusal.

We notice with interest the Sabbath School Convention which has been held at Stirling, Scotland. The adoption of the term, Convention is significant. But a Pullman car has gone the round of the lines in Scotland, and it is evident that a good many things which we in Canada have learned to prize, are being adopted in the mother country, in spite of national prejudice and red tape.

THE *Interior*, of Chicago, in a late number admitted a rather stingy article into its columns on pastoral vacations. The paper in question was down upon them as a nuisance, but we judge the editors of this excellent cotemporary would not endorse the article, having expressed themselves so frequently in favour of such holidays, and having admitted so many columns of readable matter containing descriptions of clerical furloughs. We are in hopes of seeing a suitable editorial in the *Interior* on the subject.

ROTEKSA, the capital of Bute, seems to be making great progress. Her population is rapidly increasing. Her streets are being improved and extended. The outlook is most encouraging. Amongst other things, a museum has been instituted in this ancient city, which comprises every thing of interest connected with the town and the island. Natural History, Geology, Zoology, and other departments are admirably represented and illustrated. Here is an educational institution of itself of the highest importance. It would be well if every city and county in our Dominion had such a museum. It would prove a storehouse of unending interest.

THE death of Lord Ardmillan at a ripe age is announced. Before reaching the bench he was known as Mr. Crauford, W.S. He was at one time sheriff of Perth, in Scotland, and he occupied successively various public offices. He was distinguished as a zealous and conscientious Free Church man. He went out at the disruption with Rev. Dr. Candlish, and gave freely of his money and influence to the building up of Free St. George's, and to the consolidation and extension of the Christian religion. As a judge, Lord Ardmillan was highly respected; while as an elder of Dr. Candlish's congregation, he was well beloved both by pastor and people.

### EVANGELISTIC WORK IN CHICAGO.

It is gratifying to learn that the distinguished Evangelists, Messrs. Moody and Sankey, have made a most successful commencement of their work in Chicago. They began their operations on Sabbath week in the Tabernacle, which has been specially prepared for the purpose. This building is said to accommodate some seven or eight thousand people. The first service was appointed to commence at eight o'clock in the morning, but long before that hour the place was completely filled. In the afternoon there was an overflow meeting composed of the hundreds who failed to get admission into the main building. It is remarkable, besides, that while the Evangelists were favoured with such monster audiences, the churches of the city were fuller than usual. It shows there is no rivalry in this evangelistic work. It is meant to be a blessing to the churches, and that it will prove itself as much so in Chicago as it did in New York and Philadelphia, will be seen before many days have passed.

The expressed intention of Mr. Moody is to build up the already existing congregations, and for this object he and many others are greatly needed. There is in the city of Chicago a vast population of careless, infidel, worldly, and vicious people who attend no church, and are very far from giving heed to religious matters. Such an enterprise as that of the evangelists is calculated to do much good amongst these classes. There is, undoubtedly, a large number of earnest Christians, who are already members of churches, and are in regular attendance upon the ministrations of the evangelists. But even these, if they go thither for excitement or through curiosity, will be rendered more active and devoted in their church relations; while it may be reasonably expected that they will not an important part in singing the well-known psalms and hymns of praise, and in giving earnest heed to the preaching of the Word of God. They will have a reflex influence upon the crowds, to whom the singing of praise is a novelty, and upon whose ears the preaching will fall as something altogether strange. But deducting these, and even allowing them to be numerically larger than we believe they are, there remains in the audiences of the evangelists a very large element of wicked and non-church-going people. From these the churches will be filled. This is what is needed to rouse the ignorant and careless, and when this is done the servants of the Lord have performed a noble work in the interests of all the denominations.

It would give us pleasure to see such an enterprise inaugurated in our own city. While we are a church-going people, and our congregations and ecclesiastical buildings are being increased in a most gratifying manner, there is still a large class of our people who care for none of these things. The Y.M.C. Association is doing much to overtake the work that is needed. But we want some movement similar to that which invariably follows the labors of Moody and Sankey, to rouse the slothful and careless, and compel them to come in. While, as our readers will see, we regard the work of the evangelists in Chicago as peculiarly valuable, yet as these men are not ubiquitous, and cannot be with us and at their post elsewhere at one and the same time, is there not something to be done now, and with earnest purpose, for the bringing in of the ungodly and wicked to the Christian fold? There is room and to spare in many of our churches, and yet they do not come in. Invitations are freely given, and still they pay no heed! A work of benevolence is always going on in their behalf, in times of their sickness and poverty, and yet it is only one here and there that remembers such services to the extent of coming into the sanctuary. What is to be done? Pastors are over-burdened already with their work. We believe that the members of churches could do much in this matter. Were laymen going forth to the by-ways and hedges, and telling the "good news" to the people, in their own earnest and common sense methods, they would largely aid in thronging our churches with those who most need the Word of God.

It is interesting to notice how a work like that of the evangelists once begun, is destined to attain larger and larger proportions. From creating a great centre of religious influence in Chicago, they are preparing to have such services carried on in every town and city within a very large area of the great west. We do not need this so much with our organized churches in every place, but in the west such an undertaking is really much required. In these western cities and towns a great deal of infidelity and carelessness prevails, and we hope to hear ere long of these new communities being roused, and of churches taking the place of low theatres, and of Sabbath Schools superseding saloons and other dens of vice and iniquity.

We have two very readable missionary reports for which we shall try to make room next issue.

### AFTER-RESULTS OF UNION.

These are beautifully exemplified at this moment by the Presbyterian Church in England. It was only in the course of last summer, that the branch of the United Presbyterian Church in England, and the English Presbyterian Church resolved themselves into one body. This consolidation of interests seems to have been most complete in itself. Already large and enthusiastic meetings have been held in London, Newcastle, and other great cities, in commemoration of the event. It is also evidently in contemplation that similar demonstrations be given in other centres of influence. The conclusion, therefore, to which the interested on-looker must arrive is, that with the incorporation of these two powerful denominations, which took place in June, there was only the commencement of a union work which would manifest itself more and more throughout all the land.

That our brethren in England realize the full meaning of the event which brought them together and made them one, is evident, when we consider the object of these great district meetings. It is the purpose of the Presbyterian Church to follow the example of the Church in the United States, by raising a fund of a million dollars, as a memorial of the happy union which has been consummated. There is no doubt that by thus taking advantage of the tidal wave of enthusiasm, which has overflowed the Presbyterian community in England, the laudable end in view will in due time be more than accomplished. The Presbyterian Church in the United States was successful beyond measure in raising its memorial fund. When the Assembly was holding its sessions in Pittsburg, for the very purpose of declaring the union accomplished, upon which all the Presbyteries had previously voted, we think it was the Rev. Dr. Hall, of New York, who proposed that a million dollars should be raised as a thank-offering to the Lord. Some one, whose name is unknown, and who probably will never be discovered on this side of time, shouted, "Let it be five millions." It proved one of those timely words that lead to instantaneous action. It was the inspiration of the movement. But it seized at once the whole Assembly, and there and then it was resolved to raise this vast sum. To the honour of our Christian brethren in the States, the result was found to reach several millions beyond the estimated amount. The Assembly's action was thoroughly endorsed by the people, and the Presbyterian Church of the States has now to record with much gratitude to God, that by means of their memorial fund debts, that were hanging like millstones around the necks of congregations, were wiped off; that many new churches were built in necessitous localities; that buildings were repaired, and additions made to them to a surprising extent; and that burdens which had long oppressed the Home and Foreign Missionary work of the Church were either removed or greatly lessened. This was one of the after-results of union in the United States. When we turn on the other hand to England, and contemplate her growing and flourishing Presbyterian Church, the wealth and influence of its members, and that glowing enthusiasm, which is characteristic of the Presbyterians of the old country, we cannot for a moment doubt as to the result of the present movement. Whether this will exceed the expectations of that Church, we cannot say. Certainly we do not for a moment think that the amount will fall short of the million. It will be for us to watch with interest the progress of this memorial fund. It will be with sincere pleasure, we trust, to be able in due time to report the successful accomplishment of the object, and it will then be our gratifying duty to congratulate the sister church upon the bright prospects before her of increased vitality and usefulness in the important field which God has assigned her.

It is also pleasing to notice that, as an after result of union, there has been a decided improvement in the matter of voluntary offerings. This church, strange to say, stands first and foremost, with reference to the average stipend given to her clergy. She has reached the satisfactory point of declaring the sum of £200 sterling, as the standard salary of her ministers. This exceeds the average of the Free Church, and also of the United Presbyterian denomination in Scotland. And this is all the more wonderful, when we reflect that the Sustentation Fund of the one, and the Appropriation Fund of the other, have been marked by such success as to command the admiration of the Christian world. We have every reason to believe that the standard of ministerial salary now reached, is but the beginning of the end, and that a church which can in so speedy a time, accomplish so much, will have her future history marked by many advancing stages in this direction. It is probable that the clerical stipend in England will be somewhat better proportioned to the salaries and fortunes made in business and other professions, than it is with us. But we rather comment upon it as one of the after-fruits of a union, which in other respects has proved so successful and complete.

The United Church in England has a great work before her. That noble country is her inheritance. She has already a population, of which Presbyterians constitute no mean element. The Presbyterian polity will be found after trial, congenial to the spirit of the English nation. What was wanted to secure success, was the unification of Presbyterian interests. That is now accomplished. The Presbyterian Church in England can boast of a massive presence. The principles and government of our denomination are embodied in a church, which, without inordinate pretension, can claim the title of the National Presbyterian Church of England. That it will go forward and accomplish still nobler results, no one can doubt. Churches will soon dot the whole land, and then with her full equipment of educated and earnest ministers, with her vast benevolence, with the growing intelligence of her members, she will do a work for God on the Home and Foreign fields, which, with the missionary efforts of sister churches, will help on the time when the kingdoms of this earth will become the kingdoms of our Lord and of his Christ.

### MODERN CHRISTIANITY A CIVILIZED HEATHENISM.\*

A capital book of its kind, characterized by ability, power, and plain speaking, yet defective in the highest sense. The writer seems to be in earnest, if possible, to meet the objections which an acute avowed heathen brings against Christianity, on account of the flagrant inconsistency which exists between Christianity as professed in the Church of England, and as practised by fashionable Christians and the established clergy. As, however, he is in utter ignorance of the doctrine of justification by faith alone, and other cognate doctrines, or advisedly passes them by as not Christianity, he is under the necessity of vindicating Christianity on the lower, and, as we believe, untenable ground of sacramentalism, and salvation by the church and good works. Christianity is either a human philosophy, or a religion supernaturally revealed. If the former, then Christ is a myth, and Christian doctrine a superstition. While then a heathen may admit that it is the best philosophy the world has ever seen, and has so far been suited to advancing civilization, still, as other philosophers and superstitions have given place to something better, so must Christianity be superseded by a new philosophy suited to advancing civilization. Such philosophy is just heathenism, not Christianity. If, on the other hand, Christianity is supernatural, and Christ is what the Bible declares, it is manifest that the fashionable religious world of England are not Christians, for they do not believe the doctrines or practice the duties which the Christianity of the Bible requires. This unreality of modern fashionable Christianity is to the heathen an argument against it, and he says in effect, if I saw Christ living in His people, a reality, I would have such a personal witness to the truth that I would be compelled to believe; as it is, I am constrained to regard Christianity as a superstition that has lost its power. Professed Christians live according to common sense, and in worldly principles just as an educated heathen does, not according to the Bible; and I conclude that what we see of progress and culture in England is not the result of anything supernatural, but purely consequent upon scientific and philosophic achievements.

To meet this it is conceded that while Christianity, as laid down by Christ, requires renunciation of the world and is not generally practised, it is attained in a few cases of devoted holy living. An instance of what the writer regards as a holy life is given, and the effect of such a life is vividly and effectively shown. But here we meet the grand misconception of true Christianity. The *beau ideal* of the Christian, in the writer's opinion, is a ritualistic enthusiast, who expends his fortune in building a fine church, in helping the poor; who, separated from the activities of modern life, spends his time in ascetic practices and offensive attacks upon the vices and follies of men, so as to make himself hated by all, and especially by the rich and fashionable among men who treat him as a mad-man. This character is called Christ-like. The religion which the writer admires is belief without questions of mysteries, and abject submission to and compliance with the prayer-book standard of worship and morality; an entire separation from the world and its comforts and enterprises; a habitual effort to merit the blessedness of heaven by acts of worship, costly gifts and sacrifices, and beneficent deeds, and to escape from the misery of hell by contrition and the use of sacraments. Such a religion can never make its possessor sure that he will be forgiven, and makes all depend on his personal self-righteousness. No wonder that with such an idea the Christian apologist finds himself no match for the heathen. He is on heathen ground, for the ritualist

\*MODERN CHRISTIANITY A CIVILIZED HEATHENISM, By the author of the "Fight in Dame Westergate School." Boston: Wm. F. Gill & Co., 157 Washington Street.

in All Saints who prostrates himself in agony before the altar and the crucifix trying to commend himself to God by his own deeds of obedience, and trembling for fear that he may not succeed, is in principle a heathen as much as the devotee in the heathen temple, and does not understand the first principles of Christian doctrine.

How different would be the Christian argument in the hands of one who knows the grace of God and free forgiveness, and acceptance by faith alone; who realizes the outcome of faith in love, joy, peace, and holy living; who knows the true functions of the church as ministerial only, while salvation is by God; who regards religion as doing every thing as to the Lord, not meritorious services rendered or acts of worship performed; and who, no longer trembling under the bondage of fear of hell, and already consciously free from condemnation, looks up to God as a father with holy confidence and humble love.

Still, we like the book on the whole. The boldness and irreverence of the language, at times almost blasphemous, shock the reader; but it aids greatly the unapprising exposure of the falseness of fashionable religion, and the presentation of the effect which the realities of the Christian religion should have on those who profess it. We have also an argument of great force for consistent living, as a personal witness for Christ, which is, and ever will be, felt irresistibly by candid men. All the characters drawn are exaggerations; but real exaggerations, inasmuch as they are the ideal which many entertain of Christ and Christians, as well as of heathens who knew not God in Christ. The latter are too often regarded far more favourably than they deserve, while the common ideal of the former comes utterly short of what Christ was, and of what his people should aim at being. The work is worth perusing as a contribution towards the elucidation of the pressing religious questions of our day: "Is Christ a real person, and is Christianity true?"

### Ministers and Churches.

REV. James Douglas, left this (Wednesday) morning, en route for India. He will sail from Quebec next Saturday per *Moravian*, and he carries with him the best wishes and earnest prayers of thousands for his safety and great usefulness in the distant field of labor to which in the Providence of God he has been called.

On the evening of Wednesday, the 27th ult., a social meeting was held in the Presbyterian Church Eden Mills. The choir was ably filled by Mr. James Auld, and tea and cakes in abundance were supplied by the lady members and friends of the congregation; and speeches, music, readings, and recitations, filled up the evening's entertainment, and all present appeared to enjoy themselves most heartily. The proceeds of the evening amounted to \$16.50, which are devoted to the Knox College Students' Missionary Society. Before the meeting broke up, Mr. John Wilkie, one of the Knox College students who has been stationed at Eden Mills for the last six months, was presented with an address, accompanied with a purse containing upwards of \$40. Mr. Wilkie replied in suitable terms.

On Wednesday, the 4th inst., the members of the congregation of the First Presbyterian Church of St. Catharines, presented Mr. Joseph Henderson, manager of the Bank of Toronto, with a copy of "Bagater's commentary, wholly Biblical." The time chosen for the presentation was that of the quarterly Missionary Meeting of the congregation, and at the close of the services, the Rev. G. Bruce, called upon Mr. Henderson, and in the name of the congregation, presented him with this work above named. In doing this he spoke of the deep sense the congregation had of the loss they were about to sustain in the removal of Mr. and Mrs. Henderson from among them. He referred to the warm interest which Mr. Henderson had ever taken in every department of Christian work, whether in connection with the congregation, or in other directions, and stated that this, together with other features of a similar nature, made the duty of bidding them good bye an exceedingly painful one, and concluded by commending them to the guidance and blessing of God in their new sphere of labour. Mr. Henderson, although entirely taken by surprise, replied in his usual peculiarly happy manner, thanking the congregation for the kindness they had ever shown to himself and Mrs. Henderson, and especially for the present expression so unexpected, and, as he thought, unmerited. Mr. McCalla and Mr. Beadle having spoken briefly, the services were closed. The testimonial is a work consisting of three large volumes beautifully bound in morocco, and is a suitable mark of esteem for one whose life in Christian and social intercourse has been so warm and actively disinterested. Mr. Henderson goes to Coburg to take charge of the Toronto Bank there, and carries with him the best wishes of his many friends.—*Con.*

Book Reviews.

MEMOIRALS OF THE LIFE AND WORK OF THE REV. WILLIAM JOHNSTON, M.A., D.D., LIMKILMS, WITH A CRITIQUE BY WILLIAM GIFFORD, LL.B., LATE OF LIMKILMS. Post, 800 pp. 40s. Edinburgh: W. Oliphant & Co. 1876.

The subject of this volume is a noble one; and, all things considered, the author has very satisfactorily and creditably performed his work. Dr. Johnston was not a brilliant man. He was not demonstrative. He was not ambitious. He exercised his long ministry in a rather obscure locality, notwithstanding several tempting invitations to leave it. He seems to have kept no diary, that great resource of religious biography; he published no book except a brief memoir of a brother minister in 1836; and he gave orders, which were faithfully obeyed, that all his MSS. and papers should be burned immediately after his death. There were, therefore, no materials for this publication except general recollections, two or three letters, and some reported sermons and speeches not very fully nor accurately given. Mr. Gifford, however, was long an attentive hearer, and continued an admiring friend of Dr. Johnston; and he has furnished us a very readable and interesting memoir of a man well worthy of being kept in remembrance.

The writer of this, first knew Dr. Johnston as a student under that "Christian Socrates" the venerable Dr. Lawson at Selkirk, in 1819. He was then regarded as a youth of clear and vigorous intellect, probably the best educated in the Hall, remarkably diligent and laborious, very kind and generous, most particular in his fulfilment of every engagement, full of jocularity and fun, but withal instinct with a biting sarcasm which made it dangerous to meddle with him. In 1828 he was ordained at Limekilms, near Dumfermline, and at once rivetted the attention, and secured the esteem and affectionate reverence of his congregation. He had also the great advantage of speedily gaining the approbation and regard of the Elgin family, who, when in the neighbourhood, regularly attended his Church, and with whom he continued on the most friendly terms, without the slightest interference, on either the one side or the other. The old Countess, grandmother of the present Earl, is reported to have said that she never heard him say a silly thing in her life; and he said she was one of his best Elders, as she took cognizance of the people's attendance at Church. He at once became a power in the Synod, being always fully master of the subjects on which he spoke, and ably supporting the moderate and reasonable measures he approved. The tenor of his life was remarkably even, few incidents having occurred except that he received three calls to Glasgow, and one to the Professorship in the Missionary Church in Jamaica, all of which he declined. We were present at his Jubilee in 1878, which was a great occasion. Professor Cairns preached the sermon. The Earl of Elgin was chairman, and his uncle, the Hon. Thomas Bruce, was one of the croupiers at the dinner. Dean Stanley, and the ladies of the Bruce family most kindly attended, and remained at the soiree till past 10 p.m. With characteristic modesty Dr. J. said:—"My case is that of a person who starting life without any external advantage, without a spark of what is called genius, with but a modicum of learning,—a little Latin, less Greek, and still less Hebrew, though not adequate to all I have sought is yet all I have attained—finds himself this day surrounded with a large circle of friends, and receives from them very marked and valuable proofs of their regard; and why? simply because by the grace of God he has been enabled to maintain the quiet even tenor of his way, and to give himself with some measure of assiduity to the discharge of the duties of his office. If so, may not every minister secure for himself, when his life approaches its close, a similar recognition?" It may be mentioned that a highly respectful regard always subsisted between him and Lady Augusta Bruce, afterwards Lady Stanley, to whom he usually gave the credit of suggesting to the Queen many of those kind offices for which she so justly acquired celebrity. It was a high testimony borne to him by her Ladyship that she asked Dean Stanley to express the "unfading, and it may be said, the illimitable admiration with which she regarded the character and pastoral labours of Dr. Johnston;" and that, during her last illness she requested the prayers of the village congregation. There was something affecting in the circumstances of his death. His Presbytery had transmitted to the Synod an overture for petitioning Parliament for the abolition of Ecclesiastical Establishments in England and Scotland. He came up to Edinburgh to attend the meeting, but became unwell, and had retired to his lodgings. A friend came to inform him that the business was coming on. He immediately set out, and though struggling with a severe attack of illness, persisted in delivering a remarkably clear and forcible speech. He was immediately conveyed back to his apartments, where he said he supposed that his speech was "his grace-mart testimony," referring to the scene of the execution of so many of the Scottish Covenanters. He had been a very early and remarkably zealous abstainer from intoxicating liquors; and we cannot but think it one of his few infirmities that he

refused taking brandy which was prescribed for him, till it was too late, when he consented. The last words he uttered were "I am willing to live, but not afraid to die." So passed away one whose like we shall not soon see again. "Qualis vita finis ita."

THE INTERNATIONAL REVIEW. A. S. BARLES & Co., New York.

This periodical is neither a monthly nor a quarterly. It stands alone as to its period of publication; and perhaps it is also unique in its character. It is published every second month; and, in character, it approaches more nearly to the quarterlies than to the monthlies; but there are still differences enough between it and the quarterlies to make a marked distinction, and some of these differences are in its favor. As a review of current literature, it is very full—perhaps as full as some of the quarterlies; and it is wider in its range than many of them—in fact, in this respect, it is cosmopolitan. In general, its articles are of a more practical nature than those of the quarterlies; and whether they are or not, they are treated in a more practical manner. In the September-October number, for example, which is now before us, there is not an article but what is well calculated to be useful to the Scholar, the Statesman, the Merchant, the Financier, the Employer of Labor, or the Capitalist; and if they are useful to these classes they will also be useful and interesting to that still larger class of people who cannot say that they belong to any of the above, but who are ambitious to become members of one or more of them.

Correspondence.

St. Thomas Aquinas.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR:—A large portion of space was lately given in three numbers of the PRESBYTERIAN to an account of Thomas Aquinas, one of the saints in the Romish calendar. According to it, he was a true Christian, which is more than can be said of many of the class referred to, even of those who once had a being, which some never had. Most cheerfully I give Thomas credit where credit is due. I must, however, say that I am not such a great admirer of him as "T.T.J." is. I shall give my reasons therefor from his own writings. I am sorry to spoil your correspondent's beautiful picture, but for this, not I, but the truth is to be blamed.

The saint's teaching regarding oaths are the very opposite of those of Scripture. In his "Secunde" used at Maynooth as "the best book on ethics," he says:—"An oath may be dispensed with whenever anything is promised by an oath in which it is doubtful whether it may be lawful or unlawful, profitable or injurious, either simply, or in any particular case; and in this any bishop can grant a dispensation." Bishop Langevin, of Rimonski, according to the Montreal Witness, lately claimed one thousand dollars for damages done by the railroad to a five acre field near the station. Besides rent for the time the field was used, he claimed what he said was the value of the wheat crop of 1878, and of the hay which might have grown on it in 1874, besides the amount of damage done by ballast brought on the field. The brother, the Vicar-General swore to the whole claim. He swore also that the whole field was in wheat, but the bishop got none of it. The bishop's farmer, however, whom he brought as a witness, swore that "half the field was in hay, out before the track was laid, and that he cut the wheat and took it to the bishop's barn." This was confirmed by railway employees, who proved that no ballast was put into the field. According to this the Vicar-General swore to a lie of a very large size. Our saint, however, could, in his own way, very easily prove that he did nothing wrong.

In the book from which I have already quoted, Thomas Aquinas thus speaks concerning heretics:—"Two things are to be considered respecting heretics; one, indeed, on their part, the other on the part of the church. On their part, truly, it is a sin by which they have merited, not only to be separated from the church, but also to be excluded by death from the world. For it is a much more serious offense to corrupt the faith, in which consists the life of the soul, than to falsify money, by which we provide for our temporal life. Hence, if the falsifiers of money, or other malefactors are justly condemned to immediate death, by secular princes, much more do heretics, immediately after they are convicted of heresy, deserve not only to be excommunicated, but also justly to be killed. But on the part of the church there is mercy, for the conversion of those in error; and, therefore, she does not immediately condemn, but after the first and second reproof, as the apostle teaches. After this, however, if he is still found to be contumacious, the church, despairing of his conviction, provides for the safety of others, by separating him from the church by the sentence of excommunication; and, besides, she leaves him with the secular judgment, to be exterminated by DEATH from the world."

In another place he says:—"Although heretics who return are always to be received to repentance, as often as they relapse, they are not always to be received and to be restored to the enjoyment of the good things of this life."

The following prayer is in the Breviary addressed to Aquinas:—"O most excellent Doctor! light of the holy church! blessed Thomas, thou lover of the Divine law! intercede for us with the Son of God."

A few years ago, Cummy in a court of justice in Chicago, declared that the foregoing passages contain the teaching of the Church of Rome regarding heretics at the present day. He, there and then, compelled the Romish Bishop to translate them from the original. The latter could not deny what Chalmers said regarding

them. They show plainly how it would be with us if Popery had full power in this country. The fewer, then, of such saints in the world the better. Yours truly, T.F. Metis, Quo.

Sioux Mission.

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—Your readers are doubtless aware that we have in the north-west a considerable number of Sioux Indians. Some of them took part in the horrible massacre in Minnesota in 1861, and to escape death fled across the line, and took shelter under the British flag, the balance of the band are either their relatives or acquaintances. The latter remained faithful to the American Government during that troublous time, but finding that the refugees could not safely return to Minnesota, joined them. They number in all about 1200 souls. For a time they had no settled habitation. For years a large number of them camped in the neighborhood of Portage la Prairie, and were employed by the farmers in that locality in agricultural pursuits. They had been on reservations in Minnesota and Dakota, and were accustomed to farm labor. There was a Presbyterian Mission among them, too. Many of them had renounced idolatry and become Christian, and not a few are able to read and write. Within the last few years the Ottawa Government gave them reserves on the Little Saskatchewan, just outside the western boundaries of Manitoba, and the most of them have gone to their reservation. About two years ago the Rev. Mr. Donaldson brought before the Presbytery of Manitoba the desirability of doing something for the spiritual welfare of these strangers. The Presbytery unanimously agreed to inquire into the matter at once, but on receiving a communication from the Bishop of Rupert's Land, stating that the Episcopal Church had already taken steps to establish a mission among these people, it was decided to proceed no further. For some reason, however, the Bishop has been unable to carry out his intention. Last year the Presbytery of Dakota sent the Rev. Solomon Tangkausioyie and Mr. Hopkins to inquire into the spiritual welfare of their former proteges. These gentlemen remained among the Sioux for months, preaching and otherwise ministering to their spiritual necessities. Mr. McDonald of Fort Ellice, Hudson's Bay Chief Factor of the Swan River District, and a member of our own church, was in Winnipeg and informed members of the Presbytery of Manitoba of the visit of these gentlemen, and urged the Presbytery to grant them some aid to enable them to prolong their visit through the winter. The Foreign Mission Committee of the Presbytery authorized Mr. McDonald to furnish them with supplies to the amount of \$200.00. The Presbytery afterwards homologated the action of the committee. Before Mr. McDonald's return to Fort Ellice, however, Mr. Tangkausioyie and Mr. Hopkins returned to Minnesota. The Presbytery of Manitoba immediately opened a correspondence with the Presbytery of Dakota to ascertain the nature of the visit, and the intentions of the American Presbyterian Church, with reference to these Indians. The Presbytery was informed that the visit was purely one of inquiry into the material and spiritual welfare of those who formerly belonged to their Mission, and many of whose relatives were members of their church. The American Church would like to see a Mission established among them, and would do anything they could to encourage it, but could undertake no pecuniary responsibility. The Presbytery corresponded with the General Assembly's Foreign Mission Committee with the view of our own church establishing a Mission on the Little Saskatchewan. There appeared to be a providential opening. The committee encouraged the Presbytery to proceed, without detailing the various steps taken, or giving even the substance of the correspondence, suffice to state that the Presbytery of Manitoba obtained the consent of the Presbytery of Dakota to the translation of the Rev. S. Tangkausioyie, the consent of the Rev. gentleman himself, to undertake the work, and the consent of his congregation to the change. The Rev. Gentleman was highly recommended by his own Presbytery, and his own consent and that of his congregation was obtained chiefly owing to the condition of these people, and the fact that many of their own relatives were among them, all details were arranged, even to the amount of the salary. The Presbytery kept the Foreign Mission Committee informed as to the steps taken. To expedite matters the Presbytery of Dakota was requested to correspond with the General Assembly's Foreign Mission Committee directly, so that all might be finally arranged at the time of the meeting of the General Assembly. This was done, and the two Presbyteries, after all this negotiating and corresponding, and encouragement on the part of the committee, were politely told that nothing could be done in the meantime towards establishing the Mission, owing to the lack of funds.

Mr. Editor, the mere statement of facts to those who read, is sufficiently damaging, and I felt pained and humiliated when I learned of the Committee's decision. Mr. Tangkausioyie and his congregation have been trifled with. The Presbytery of Dakota has much reason to complain of our vacillation and indecision; and the Presbytery of Manitoba has been made to stultify itself. We have lost a rare opportunity of establishing a Mission where it is much needed, and we can scarcely expect the American Church to aid us again should the enterprise be revived, or a similar one undertaken. The policy pursued, too, will cool the ardor of the Sons of the Church in this Province, in promptly pushing her work. The committee could not afford to spend \$600.00 in paying for a Missionary among the Sioux at our very doors, and yet could spend \$17,500 on two Missionaries in China last year, and could send two additional Missionaries to India this year. By all means send men abroad, but see that this does not necessitate injustice to work at home. If these 1200 Sioux Indians, as our skirts clear of their blood in the prairies? AMICUS.

Manitoba.

COOKE'S CHURCH, TORONTO.

A social meeting was held on Tuesday evening, the 8th inst., Rev. Dr. Robb, Pastor of the church, presiding, opened the meeting with devotional exercises, after which about 400 persons partook of the eatables provided. When the inner man was recuperated, Dr. Robb addressed the meeting, and gave an account of his tour to Ireland, whereupon Rev. Prof. Gregg took the chair, and Mr. J. O. Hamilton presented the following address:—

To the Rev. J. Gardner Robb, D.D., Cooke's Church:

REV. AND DEAR SIR,—The members and adherents of Cooke's Church beg to express the great pleasure with which they hail your return from your native land in renewed health and strength. We cannot be sufficiently grateful to God that He has permitted you again to rejoin your family and friends, and to resume pastoral duties among us. We beg to express the sincere regard which we feel for your personal character, and our high appreciation of the valuable instructions which we receive under your ministry from Sabbath to Sabbath. Your able exposition of the Scriptures, and the vigor with which you have, on several trying occasions, manfully sustained the cause of true religion in this city and Province, have, we trust, led us to a better understanding, and a higher appreciation of sacred truth, while your uniform kindness and manifest anxiety for our spiritual welfare, have greatly endeared you to us all. We rejoice with you, that your return finds your amiable family in health and happiness. We sincerely pray that you may be spared for many years, to benefit and bless this church and congregation. Nor can we let this opportunity pass, without further expressing our gratitude that, through your instrumentality, our church membership has steadily increased, and the greater portion of the debt incurred in erecting this building has been cancelled.

As an expression of our love and esteem, be pleased to accept, with these our congratulations, the accompanying purse. Signed, R. J. HUNTER, Secretary of Session, J. O. HAMILTON, Secretary of Trustees, WILLIAM JOHNSTON, Secretary of Young People's Christian Association. Toronto, Oct. 8, 1876.

The address was accompanied by a purse containing over \$400, presented by Mr. Wm. Wilson, on behalf of the donors.

To this address Dr. Robb replied in a few choice and feeling remarks, and to the following effect:

He heartily reciprocated the good feeling and kind expressions their re-union had called forth, and rejoiced as much his return to his sphere of duty as they did in receiving him once more—and he trusted with devout gratitude they all lifted up their hearts in thanksgiving to God for the journeying mercies vouchsafed.

In regard to their personal attachment and esteem, he needed not verbal testimony to prove that such, in a high degree, existed. His continuous intercourse with them invariably evinced such, and while he thanked them for their forbearance with his shortcomings and imperfections, he yet gratefully accepted their ready acknowledgment of an honest desire to discharge duties the most responsible, and to promote their spiritual well-being. He could not conceal from himself the fact, their cordial address in prudent but pointed terms referred to, that in seeking to discharge the duties of his public office he had at times been placed in positions trying, and requiring considerable vigor and patience; yet would he assure them, what he believed those who knew him need not be told, that these difficulties were not of his seeking, and whilst he would ever strive to cherish a spirit of toleration towards those who differed from him, he trusted that at all times he would be found ready to "earnestly contend for the faith which was once delivered to the saints." It was his highest ambition to know the truth that saves in all its revealed fullness; and if he had by Divine grace been enabled to unfold, somewhat more fully that truth to them, his mission to them was being successfully fulfilled.

He was greatly pleased by the kind reference in their address to the members of his family, towards whom their kindly feelings had been ever manifest, and for which he thanked them even with deeper feeling than if shown to himself. He noticed with mutual congratulations the reference to increased membership and the effort to wipe out the mortgage debt. He was glad, notwithstanding mercantile depression, they had been enabled to successfully prosecute the latter work with a prospect of complete riddance; he could not help here referring to the persistent and self-denial efforts of their present chairman (Rev. Prof. Gregg) upon the fruit of whose labors he had been privileged to enter, and to whose services, in years gone by, present prosperity must under God be traced. But more than all was he grateful that, not merely in numerical increase and financial prosperity, had they that night to rejoice, he believed God had graciously vouchsafed the highest tokens of the Divine favour in giving him evidence that spiritually, to the conversion of sinners and the building up of the Lord's people, his labour had not been in vain in the Lord. For their generous present he thanked them sincerely and heartily—not because their parsimony as to salary made their present field a desirable necessity. He had a liberal salary—one fitted to maintain him and those dependent upon him in comparative comfort. The members of Cooke's Church, with a few exceptions, were not in affluent circumstances; yet he believed he now enjoyed at their hands as large an official salary, as any minister of the church in the province. He did not know it if he was very anxious to be rich; he did know that another sphere offered him much larger financial returns at an early period in his history than the ministry of the Presbyterian Church. He trusted he was thankful for present provision to God and to them. He was ready to devote himself anew to the service of Christ in their midst; he again heartily thanked them for their generous gift; and, in view of the uninterrupted harmony of the past two and a-half years which had prevailed, in view of the pleasant and trusted profitable intercourse they had had, in view of the success granted to them, in

view of the kindly feeling and generous liberality they had shown him, he could truly say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Mr. R. J. Hunter then read the following address:—

To the Rev. John Leiper, (Late of Chesham, Scotland).

REV. AND DEAR SIR,—We, the Session of Cooke's Church, and on behalf of the congregation generally, take advantage of the return of our beloved pastor, to express our high sense of the efficiency with which you discharged the duties of supply during his temporary absence, and to tender to you a hearty welcome to Canada, as the chosen sphere of your future service as a minister of Christ. Though short the period of your labours amongst us, you have, we assure you, gained many warm friends; while your public services and assiduous pastoral attention were such as warrant us to expect for you a speedy settlement in an influential sphere, for which you are so eminently qualified. Again expressing our sincere and hearty acknowledgments for your acceptable services, and our ardent wishes for your temporal and spiritual good, and for your official and personal prosperity. We remain Yours, in Christian regard, on behalf of the Session, (signed) J. GARDNER ROBB, D.D., Moderator; R. J. HUNTER, Clerk.

In reply, the Rev. Mr. Leiper said, I have to thank you with all my heart for the very touching and beautiful address, which, in name of the Kirk Session and congregation of Cooke's Church, you have so kindly presented to me. I really was not aware that my temporary labours among you had been so highly appreciated; for, although I could not help feeling that you were all very kind to me, and in every way most considerate; the warm and cordial sentiment of this unexpected address are much more flattering than I deserve, and much deeper than I anticipated they could have been in so short a time. I can assure you as a minister, it is the most precious of all souvenirs, to receive so kind and strong an expression of your esteem, and as a stranger, it does my heart good to receive so warmly a welcome to your delightful Canada, (applause). I have had very great pleasure indeed, in being with you as a Congregation, in occupying the pulpit, in presiding in the lecture-room, in visiting the sick, and in enjoying the social intercourse to which you generously invited me. I had very serious misgivings in undertaking the duties at first. I felt it was no light matter to undertake to supply a pulpit that had been so long and so worthily filled, by my honored friend Professor Gregg, and for these last three years by one whose name and fame were known all over the Dominion and in all the churches. I was neither a Professor, nor a Doctor of Divinity. I was only a humble laborer in the Master's vineyard. And, although I have had the good fortune always to find myself among friends, wherever I happened to go, I was afraid I might not be equal to so responsible a position; as it is, however, I am delighted to find that you are all so highly satisfied, and I assure you it has been equally a pleasure to myself. Your kind consideration, and the generous and indulgent manner in which you regarded all my labors among you, and the never-failing attention you gave me at all our public services, seemed to inspire me from the first with the feeling I was at home among you, and there is nothing which so sustains a minister as just the abiding consciousness, that his labors are being appreciated, I would rather for my own part have the respect and esteem of my people than the largest and richest benefices in the Christian world. And now you must allow me to express the pleasure I feel in being present with you on this occasion, and in joining with you as a congregation in according the heartiest possible welcome to Dr. Robb on his return. I am sure we are all delighted to see the right man in the right place again; looking, as he always does, the very embodiment of health and happiness. And if I know anything at all about a minister's feelings and experiences, I am sure that nothing delights him more than to see so many of you here to welcome him: to welcome him not only with words and kindly greetings, but with that most convincing demonstration of your affection—a well-filled purse. I know Dr. Robb did not desire nor require a gift, but no one has crossed the Atlantic and travelled a few months away from home without finding out that it creates a considerable vacancy in the region of the pocket; and you all know the great principal so often talked of among philosophers, that "Nature abhors a vacuum," and I don't think that human nature is any exception to the general rule. But beyond this mere money value is the kindly feeling it gives expression to, and the assurance it gives Dr. Robb of the warm and sacred place he holds in all your hearts and affections. I have oftentimes had the feeling about me that the congregation, as a general rule, don't really know how much a minister values the affection and kindly acts of his people, or they would perhaps try him offener with some expression of their good will. To put it on the lowest and most selfish ground, I believe they would find it would pay—that it would turn out a good investment—that they would actually take more work out of us—more genuine, honest, hearty, and most profitable work out of us, the one way than the other; and there would always be a perennial flow of good feeling going on between the two. I congratulate you, sir, on the possession of such a congregation: a congregation ready, at all times, to strengthen your hands and encourage your heart, in every good word and work; and my prayer is, that as pastor and people you may long be spared to each other, that you may prosper in the highest and holiest of all senses, and, at last, that we may all receive an abundant entrance into the city which hath foundations.

The Rev. Professor Gregg gave some account of his tour to Europe, and addressed the meeting in complimentary terms, taking occasion to notice the disappearing of an old friend (?) of the congregation, which, being the mortgage, he was glad to see.

During the evening, Professor McMichael and the choir sang several selections, which were acceptably rendered. The meeting was brought to a close by a doxology and the benediction.

Choice Literature.

Aunt Jessie.

CHAPTER I.

In a small back room in a narrow street of one of our large overcrowded manufacturing cities, a woman sat alone at work one wet February afternoon. In consequence of the already waning light, she had drawn her seat as near as possible to the window, whilst she held her work close to her eyes, which she was straining, to enable her to continue yet a little longer at her task.

But darkness seemed to be coming on apace, the heavy clouds—which had stretched themselves like a curtain over the city that afternoon, and had been presciently discharging themselves in torrents of rain for hours without even now showing any sign of cessation—having helped to shut out daylight almost an hour before the usual time.

After further vain endeavors to thread her needle and set a few more stitches in the shirt she was making, the lonely worker gave up the attempt as hopeless; and suffering the garment to fall from her hands, she pressed them over her eyes, as if the latter ached and smarted. Then she sat a while dreamily gazing out through the little window; though the prospect from it was neither cheerful nor extensive.

It was a sweet face that was turned away from the darkening room, where the corners were already in shadow, towards the few remaining rays of light which yet came struggling through the thickly-falling rain-drops. It was a face which, if not strictly beautiful—as the features were worn and thin, whilst the eyes were hollow, and the hair fast becoming grey and scanty—was strangely attractive and expressive. It seemed almost like an open page, on which the history of a life had been written, and the workings of the mind within had stamped themselves. Care and suffering—either past or present, or both—were printed there; but so were also patience, and quiet strength, and the courage of endurance. She might have pain to bear, but she was evidently content to bear it.

She sat on for some time, seemingly lost in deep thought; for though the clock struck once or twice she heeded it not.

At length, however, she roused herself from her reverie, and rising, groped her way to the chimney-piece. Striking a match, she lighted a small candle, and then, still groping, brought out her little tea-pot, and made some tea. But she only allowed herself one cup, and reserving the rest, put the pot on the hob to keep warm. The rain came against the window, driven by the wind, which howled and moaned, and swept up the street as though it would carry everything before it.

"Poor child! what a walk she'll have! But I hope she's in sheltering somewhere; for it isn't fit for her to be out to-night."

But even as she said this to herself a light tread might have been heard on the stairs. Then the door opened, and a young girl of about seventeen or eighteen years of age entered the room.

The worn face which had been watching for her broke into a bright smile of welcome. "Come at last, Esther!" she exclaimed, as if the time had seemed long. "But I was half hoping you wouldn't turn out such a night as this. How have you managed to walk through all this rain and wind, my child?"

"Oh, I got on very well, Aunt Jessie. It isn't as bad out of doors, perhaps, as it sounds to you here."

When she came nearer the light, she displayed a smiling face—something like her aunt's might have been in youth—with a blooming colour which battling with the wind had called into her usually pale cheeks. Her dark brown hair had been blown out of its customary smoothness into some disorder; and as she stood stroking back into their proper places a few stray locks which had straggled into her eyes, she stole, unperceived, a quick observant glance at her aunt's countenance.

"Come near, and let me feel if you are very wet. You must take off your damp things, Esther."

"Yes, aunt, I'll do it at once, and then I can come and sit down by you," replied the girl, retreating, meantime, rather than advancing, as though she did not wish too close an inspection of her state to be made.

Still keeping at a distance, she stooped, and drew from her feet a pair of boots, limp from the rain which had soaked through them, and with signs of holes in them which appeared more unmistakable than ever to-night.

"Let me have your boots, Esther, to put by the fire to dry."

"I can put them down, thank you, aunt dear. There! they'll be all right there," said Esther, placing them as far from the other as possible, as though she wished them to escape observation. Then, kneeling on the floor at her aunt's feet, she laid her arms on her lap, and looking up with her own bright eyes into the faded tired ones of the older woman, she said, coaxingly, "Do put by your work for to-night, auntie. I'm sure you've done enough for to-day; for it has been so wet I don't expect you've been out at all, but have just sat stitching, stitching all the time."

"But what should we do, dear, if I didn't?"

"Ah what, indeed!" and a shadow seemed to dim the young eyes for a moment. "But I'll go on with your work now," and she tried to take the shirt from her aunt.

The latter resisted. "No dear; you must dry yourself first. And, see, I've kept a cup of tea for you; so drink it off, and I hope it will help to keep out the cold."

Whilst the girl was obeying, the neighboring church clock struck ten.

"How late it is, Esther, before you get home now."

"Yes; we are always so busy I can't be spared any sooner. But now, aunt, let me have the work."

"No; it's time for you to go to bed, dear; after your long day at the shop, standing all the time, you must be tired enough, my child."

"Not so tired that I want to go to bed yet, auntie, for I'm getting used to the standing now; it's only at first people feel it, they say."

Either gained her point; and whilst her busy fingers stitched she chatted cheerfully, relating all the little events of the day, until the careworn expression gradually passed away from the elder woman's face as she gazed lovingly upon the features of the other—gazed with a wistful, fixed look, as if she foresaw a time coming when she would no longer be able to study them, and so was trying before hand to impress them upon her mind's eye. But the other appeared unconscious of the gaze, as she worked on without lifting her head. At length, however, Mrs. Lang insisted that it was time to put up.

Esther made but a short night of it. Long before daylight, in the cold chilliness of the winter's morning, she was up, though moving cautiously and quietly so as not to disturb her aunt; of whose waking, however, she had not much fear, as she knew she was apt to be sleepless for a good while in the earlier part of the night, and then, towards dawn, worn out, she would drop off into a sounder slumber.

She lighted the candle, and then—as though it were a thing she was accustomed to do—she took out the shirt at which her aunt had been working on the previous day, and began hastily unpicking the greater part of what had been done before she came in—at the least every stitch that the other had set after dusk or by candle-light. The young face wore a grave sad look the while, but the busy fingers never paused; and just as she had accomplished the task of going again what she had undone, and had put it by, her aunt awaking and the clock striking simultaneously, told her that it was time to light the fire and prepare the breakfast, and then get ready to set forth to her daily employment.

CHAPTER II.

A few evenings afterwards, when Esther came home as usual, her quick eyes perceived in a moment that something was amiss with her aunt. It was not only that the patient face looked even paler than its wont, but there was a deeper shade of sadness on it—so deep that even the smile of welcome with which she always greeted the returning one could not entirely chase it away.

"What is it, Aunt Jessie?" said the young girl, coming across and taking up her favourite position on her knees in front of the little fire, and close beside her aunt's chair. "Has anything been vexing you?"

"I'm afraid I've been vexing myself, dear, and fretting a great deal more than I ought, when I've so many blessings left me."

"But what have you to fret about, aunt?—I mean, what new thing?" and Esther looked up with that searching inquiring gaze with which she so often lately had scanned her aunt's face.

"I took the shirts back to-day, Esther, to Mr. Jones."

"Did you?" exclaimed the girl, with a start, as she thought upon the heavy sleep which had prevented her awaking the last two or three mornings, until so late that there was not a minute for work. "I thought they weren't finished," she added.

"Yes; I finished them this afternoon, and went with them directly, because, you know, Mr. Jones was in such a hurry for them. But Esther—"

"What Aunt Jessie?"

"He says he can't give me any more to do. The last words were spoken in a sad tone, and brought tears into the eyes of the young girl. She tried to blink them away unperceived, looking earnestly into the fire meantime; and then, in as quiet and calm a voice as she could assume, asked, "Why won't he give you any more, auntie?"

"Because"—and the speaker paused, as though reluctant to bring out the words—"because, he says, they are so badly done—some of them, at least—that he could never sell them with such work in them. He said he couldn't afford to pay me for simply spoiling the goods."

"Oh, Aunt Jessie!"

"So I had to come away without any more. Only he picked out two or three, and said I must do them over again, and put better work in them."

"Oh, auntie, how could he!"

"It was quite natural, dear, if they were badly done."

"But you've worked for him so many years; and I'm sure you need to put beautiful work—nobody could have done better."

"Used to, perhaps; but I don't now, I'm afraid. Mr. Jones has found fault several times lately; and at last he says he can't employ me any more."

There was a moment's pause, during which time Esther remained motionless, with her head resting on her aunt's lap, and her face hidden from view.

"Can you guess why the work is so badly done, Esther, dear?" and the elder woman's hand was laid gently upon the bowed head before her.

Another pause; and then all Esther said was the one word—"Why?"

"Because, my child—and it's no use to try to hide it from you any longer—your aunt is getting old, and her sight isn't what it used to be. In fact, Esther, I—I am getting blind!"

The girl started up, and threw her arms impulsively round the other's neck.

"Oh, auntie, surely, surely it cannot be true!"

"It is, my darling, I'm afraid, too true! But perhaps it may get better again. Perhaps, if you were to go to some doctor, he might be able to do you some good. You haven't tried that yet."

"Yes, I have, dear. I've been to Dr. Middleton, who is considered so clever with the eyes. I went at the time he sees people free; and he looked at me, and said he feared there was no hope."

"You never told me, said Esther, in tones of gentle reproach.

"No, dear, I didn't tell you, because I couldn't bear to bring any fresh cares upon your shoulders, and so I thought I would wait until I was quite sure. I tried to hide it from you, for I thought that as long as ever I could you should go on in ignorance of the trouble coming upon us. But now, Esther, I can't keep it from you any longer."

(To be Continued.)

CENTRAL PRESBYTERIAN CHURCH.

THE CEREMONY OF LAYING THE CORNER-STONE.

At four o'clock on Wednesday afternoon, 4th Oct., the corner-stone of the Central Presbyterian Church was laid with the usual ceremonies in the presence of a large assembly of clergy and laymen, the former representing nearly all the denominations in the city. This building, the plans of which have been already described in THE PRESBYTERIAN, is being erected on the corner of St. Vincent and Grosvenor streets, the site of the old Knox College. The congregation of this church have, since its formation (in June, 1875), been worshipping in Shaftesbury Hall where they will continue to hold services till the new church is completed. As already stated, there were a large number present to witness the ceremony, and among those on the platform were the Revs. Alex. Topp, D.D., R. Monteith, James Carmichael, J. H. Castle, D.D., S. N. Jackson, M.B., B. B. Usher, Principal Cavan, D.D., Dr. Barclay, Fraser, (Bondhead), Mitchell, (late of Milton), John Smith, (Bay street), Breckenridge, Ewing, Matheson, (from Liverpool, England), etc.

After an invocation by the Rev. I. Topp, and other devotional exercises, Mr. John E. Mitchell, secretary of the Building Committee, then read the scroll and list of documents deposited in the corner-stone as follows:—

The church now being erected on the site of the old Knox College, that is to take the place of the building which was successively occupied as the Governor's residence, and as a hall of theological learning in connection with the Presbyterian Church in Canada, and which is henceforth to be known as the Central Presbyterian Church, is hereby dedicated to the Father, and the Son, and the Holy Ghost, the Divine God.

On Wednesday, the fourth of October, in the year of our Lord, 1876, and in the fortieth year of the reign of the Sovereign Lady Queen Victoria, and in the fifty-eighth year of her age; and while the Right Honourable the Earl of Dufferin was Governor-General of the Dominion of Canada; the Hon. D. A. Macdonald the Lieutenant-Governor of the Province of Ontario; and Angus Morrison, Mayor of the City of Toronto, this corner-stone of the Central Presbyterian Church, Toronto, was laid by the Rev. David Mitchell, Minister of the Church.

In the year of our Lord, 1875, and on the 22nd day of June, fifty-one members of the Bay Street Presbyterian Church, Toronto, with two from Springburn, Glasgow, Scotland, two from Barrie, Ont., and one from Gould Street Presbyterian Church, Toronto, were organized by the Rev. John M. King, by the authority of the Presbytery of Toronto, and in the name of the Lord Jesus Christ, into a congregation in connection with the Presbyterian Church in Canada to be known as the Central Presbyterian Church of this city.

The congregation of the Central Presbyterian Church, thus composed of the most part of members of Bay Street Presbyterian Church, now record on this document the warm regard and deep attachment in which they held their beloved pastor, the Rev. John Jennings, D.D., who presided over the Bay Street Presbyterian Church for the long period of nearly forty years. Dr. Jennings was ordained in 1838, and the year following was inducted as pastor of the first Secession Church in Toronto. He died in February of this year, highly respected by the entire community amongst whom he had spent the greater part of his long and active life.

Following immediately the organization of the church the congregation extended a unanimous call to the Rev. David Mitchell, pastor of the Canal Street Presbyterian Church, New York City, and on the 19th of July, 1875, he was inducted as first pastor of the Central Presbyterian Church by the Presbytery of Toronto.

The congregation, with the exception of a few weeks, have worshipped regularly in Shaftesbury Hall. During the current year they negotiated for the purchase of a large portion of the site of old Knox College, and now that they are permitted in the Providence of God to lay this corner-stone, they look forward hopefully to the day when they will formally dedicate the house, now being erected to the Lord, and when they will be allowed to sit in peace under their own vine and fig-tree.

The works in connection with this building commenced on Tuesday, the 19th day of September, of this year.

The present office-bearers of the church are as follows:—

Elders—Alexander Duff, Joseph Stephens, Thomas Drysdale, and John McMichael. Managers—James Russell, Chairman; John E. Mitchell, Secretary and Treasurer; David Walker, John Shields, Robert G. Patton, Neil Currie, James Currie, Duncan Macfarlane, Robert Swan, Stewart Wells, Henry B. Gordon, Robert O. Jennings.

Trustees of Church Property—John McMichael, Joseph Stephens, James Russell, Alexander Duff, John E. Mitchell.

Building Committee—David Walker, Chairman; John E. Mitchell, Secretary; Robert O. Jennings, Treasurer; Rev. David Mitchell, Alexander Duff, Joseph Stephens, Thomas Drysdale, John McMichael, John Shields, James Russell, Thomas Gordon, Robert G. Patton, Duncan Macfarlane, Neil Currie, James Currie, Robert Swan.

Architect—Henry B. Gordon. Then the following names of the contractors for the work, etc.

There are also copies of the following reports:— Acts and Proceedings of the Sixth General Assembly of the Canada Presbyterian Church, held in Montreal, from June 8th to 15th, 1875.

Acts and Proceedings of the First General Assembly of the Presbyterian Church in Canada, held in Montreal, from 16th to 17th of June, 1876.

Acts and Proceedings of the Second General Assembly of the Presbyterian Church in Canada, held at Toronto, from June 8th to 28th, 1876.

Annual Calendar of Knox College, Toronto, for the session of 1876-77.

Presbyterian Record for the Dominion of Canada, October, 1876.

Presbyterian Year-Book and Almanac for the Dominion of Canada and Newfoundland, for the year 1876.

Mail, Globe, Leader, Evening Telegram, BRITISH AMERICAN PRESBYTERIAN.

Silver coins 50, 25, and 5 cent pieces; also one penny and one cent copper coins.

After the reading of the above documents, Mr. David Walker, Chairman of the Building Committee, presented to the pastor of the church, Rev. David Mitchell, a beautiful engraved silver trowel, to be used in the laying of the corner-stone. The trowel bore the following inscription:—"This trowel, used in the laying of the corner-stone of the Central Presbyterian Church, Toronto, on Wednesday, 4th October, 1876, was presented by the congregation to the Rev. David Mitchell, the first pastor of the church."

Rev. David Mitchell then laid the stone in the usual form common on such occasions, after which he led in prayer. The 23rd psalm was then sung, and was followed by the following address by the rev. gentleman:—

REV. MR. MITCHELL'S ADDRESS.

To the congregation over which I have the honour to preside as pastor, the laying of this corner-stone is an event of no ordinary interest. It is safe for me to say that there is not any honour of my life that I value more highly than this which has fallen to my lot this day. To be the pastor of a Christian congregation is an honour which I esteem second to none in the world; but to be the minister of a congregation when they are engaged in the great undertaking of building a house to the honour of God's name is still more a position of trust and responsibility that cannot be over-estimated as to its importance and far-reaching consequences. The event of this day has a human as well as a Divine side in which we may regard it. In the one aspect we have to think of the congregation, with one heart and mind, occupying themselves in a grand enterprise. The laying of this corner-stone is an emblem which, when rightly interpreted, signifies the spirit and motives which move and animate the congregation who hope to occupy, ere long, the building whose walls we now see rising before us, as a place of worship. An ennobling self-sacrifice is needed to carry such a work to completion. While already we have received kindly favours from Christians outside our own particular communion, and while we confidently expect to be aided in our undertaking by the prayers and gifts of many friends and well-wishers, who have the cause of Christ at heart, it is evident that the burden and responsibility of building this church must rest mainly with ourselves. That this congregation have willingly and cheerfully accepted the situation; that its members have been of one mind in the matter of erecting a suitable place of worship; that as far as they have been canvassed they have contributed liberally of their substance to the end in view, is a ground of much gratification to myself, and I am sure, to all who listen to my words, and who by their presence and countenance on this occasion show the deep interest they take in our movements. But besides this is a pleasing reflection that the undertaking in which we are engaged will be the means of making a valuable addition to the public buildings of this city. From a merely human point of view, the construction of a church has an important bearing on the well-being of the community. It supplies a new centre of influence for good. It is charged with forces that will fall upon the moral and intellectual condition of the people. It is a constant and abiding emblem of the civilization that is growing in our midst. We are providing a house, in which work of benevolence will be uninterruptedly and diligently carried on, and from which influences will continually go out that are antagonistic to vice and crime in every form. We are also, we believe, according to our ability adding to the architectural beauty of a city which is already proverbially distinguished in this way, and whose renown in that respect is destined to grow with the increase of her population and wealth, and with the development of the tastes of her people. Within the last year alone we have seen the completion of two magnificent buildings—the Jarvis street Baptist church, of which Dr. Castle is the esteemed pastor, and the St. Andrew's church, over which our friend Mr. Macdonnell presides. These, with the Episcopal cathedral on the one side, and the Knox Presbyterian church on the other, whose pastor, Dr. Topp, while occupying the highest honour our Church has to bestow as Moderator of the General Assembly, so gracefully presides over the present gathering, and with the Metropolitan Church in the centre; these, and others we have not time to specify, were sufficient to confer upon Toronto the soubriquet of the City of Beautiful Churches. And now, in adding our humble quota to all this architectural wealth, we feel we are doing something to augment, if possible, her fair name and reputation. But, while valuing the erection of this church on these and other grounds, we have still more reason for congratulation and rejoicing when we consider this matter on its Divine side. The laying of this corner-stone is a virtual dedication of the building that is being erected here to the honour of God's name and to his worship. In this respect we trust we are imbued with the very highest motive that can enter into human breast. This church has for its object, in common with the other churches in the city, the perpetuation of the system of truth which is contained in the Word of God. It will speak to men of the duty of worshipping the Omnipresent Spirit, in spirit and in truth. It will 'eulogize' its dreadful consequences. It will point to the cross and passion of Christ, and ever sound forth the tender message of the divine wisdom and mercy. It will proclaim the mighty working of God's Spirit in human souls by which they are delivered from the bondage of the Evil One and made meet for the inheritance of the saints in light. The corner-stone points to Christ, the chief corner-stone of the Temple not made with hands. These foundations speak to us of "the City which hath foundations, whose builder and maker is God." These walls, rising from the earth, tell us of the human souls which, as living stones make up the walls of the New Jerusalem. And when the building shall at length be

covered in, it will be emblematical of the finished work of Christ, when He will present to His Father the glorious temple of His body, without spot or wrinkle, or any such thing. It is surely a profitable reflection that we are thus made instrumental by God in erecting a house in which He will be honoured, and in which the truths of His inspired Word shall be proclaimed and taught. Long after our tongues are silenced in the grave, the psalms and hymns and spiritual songs of Zion will be heard within these walls. Here the Gospel of salvation shall be preached. On this site many a voice will grow eloquent with the message of God's love. The Book of Books will occupy an honoured place in this building; it will be its light and inspiration. And, Oh comforting thought, how many souls will be born in this place, and in connection with God's house! Of this man and that man it will be said, he was born here. There will be joy in the presence of the angels of God over those repentant ones who learn within these walls to lip the Redeemer's name. And what cause of rejoicing to think that we are to-day laying the foundation of an institution in which the young and rising generation of centuries, it may be, shall be trained in the grand truths of God's Word and be educated for eternity! What may be the influence of this church upon Home and Foreign Missions and upon the advancement of Christ's kingdom, who can tell? It is known only to God, and it will be revealed to us on that great day when the Lord comes and makes up His jewels. Seeing, then, we are now engaged in a work which, as a human institution, will tell directly upon the interests of this great and growing community, we may surely expect to receive the best wishes and substantial aid of our fellow citizens. But, above all, as we are employed in a work that has in view the glory of God, and the proclamation of the glorious Gospel of Jesus Christ, we may as confidently look for the Divine blessing upon our efforts. With these combined influences, surely we may go forward courageously to our task, believing that in the good providence of God the enterprise we begin this day will eventually be crowned with success. And next to these considerations, it is to me of great interest to think that the Central Presbyterian church is being erected on a site for so many years 'honoured as a college of training for the ministry of the Presbyterian Church. The soil on which we stand this day thus speaks to us of loyalty in a double aspect—not only of loyalty to our Queen and country, but of the greater loyalty we owe to the Lord Jesus Christ, and to that system of truth which has been so faithfully, and with such ability, taught in this very place in the past. Our motto is, *Nec tamen consumebatur*. The truth must prevail. The work of God shall go on.

Mr. Mitchell's address was followed by brief congratulatory speeches by the Revs. Dr. Castle, S. N. Jackson, B. B. Usher, Principal Cavan, D.D., Alexander Topp, D.D., after which the 122nd Psalm was sung, and Dr. Topp pronounced the benediction.

India: Zenana Work.

This department of labor is gradually growing, as the following resume will show: At Allahabad, Miss Seward, M.D., has visited many Zenanas "of high caste Hindus or the better class of Mohammedans." Miss Wilson has visited regularly in thirty-one houses, in which were 55 women and girls; 42 others came to hear the Bible lessons in these homes, while a number would be present at times as listeners. Mrs. Holcomb taught about 40 women in the houses she visited. Mr. Brown and Miss Blunt report 40 houses open in Farrukhabad and 28 in Futehgurh—an increase of 20 zenanas. "The prejudice among the natives here against having wives and daughters taught is gradually and steadily giving way." These ladies, with Mrs. Lucas and Mrs. Tracy, visited and taught in the numerous girl's schools in the city and villages. A large number of families in Mynpurie, and in the contiguous villages, have been visited by Mrs. Johnson, assisted by two Bible women. Miss Belz, of Etawah, besides visiting 95 zenanas, has spoken to women of the great salvation at 14 melas, in the streets and lanes of Etawah 75 times, and 254 times in the villages, within a radius of 45 miles. Zenana work has been constantly carried on at Saharanpur, chiefly in connection with the girl's schools. "This work is limited only by the strength of those engaged in it. There are very few, if any, of the zenanas in the city into which Mrs. Calderwood would not be most cordially welcomed." In Lahore, 86 zenanas and 108 pupils are under the care of Miss Thiede. She says: "A number of our scholars were married during the year and went to their husbands' homes, but took their books with them, and we have had the joy to hear that the husbands were much pleased to find that their wives could read, and that they read with them. One of these was found by her husband kneeling down and pouring out her heart to the Lord Jesus, and she felt afraid when her husband came, but he told her she need not be afraid for he loved the Lord Jesus himself." At Rawal Pindi and other stations, more or less of such labor it expended, and the results will soon begin to be seen.—Annual Report, 1876.

The Scripture gives four names to Christians, taken from the four cardinal points so essential to man's salvation: Saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

"If we live a life of faith on the Son of God, then we shall assuredly live a life of holiness. I do not say we ought to do so, but we shall as a matter of necessary consequence. But in as far as we do not lead a life of faith, in so far we shall live a life of unholiness. It is through faith that God purifies the heart, and there is no other way."—M'Cheyne.

KNOX COLLEGE.

OPENING OF THE SESSION.

LECTURE BY REV. PROF. GREGG, M.A.

On Wednesday last, at noon, Knox College was opened for the winter session of 1876-7. There were present on the occasion Rev. Dr. Topp, Moderator of the General Assembly; Principal Caven, Professors Gregg and McLaren, Rev. Messrs. Fletcher, Hamilton; Breckenridge, Streetsville; Lang, Dundas; Anll, Ratho; Murray, Woodville; McPherson, Stratford; Grey, Orillia; McMillan, Mount Forest; Leiper (late from Scotland), and others.

Rev. Dr. Topp opened the proceedings with prayer, after which,

Rev. Prof. Caven, D.D., Principal of the college, made a brief address. In the course of his remarks Principal Caven referred to the past history of the institution. During its existence some 250 students had been trained in it for the work of the ministry, most of whom are still connected with the church. Reference was also made to the prosperous state of the building fund, towards which there had already been subscribed the sum of \$125,000. Principal Caven also referred to the sorrowful fact that since the close of the last session four of the students had been removed by death, viz.:—Messrs. Allison, McDermaid, McKay, and Meldrum. As regards the success of the institution on the score of educational training being accomplished, it may be added that the attendance is large, there being about forty students in the opening theological classes; while for preparatory literary training there are about fifty young men attending at the University and in the College.

At the close of Principal Caven's speech, Professor Gregg delivered the following

OPENING LECTURE:

GENTLEMEN,—I intend in this lecture to give some examples of a particular kind of evidence of the truth of Scripture history. The kind of evidence I propose to exemplify is akin to that employed in "Paley's Horses Pauline." In this work Paley has shown that there are certain coincidences between the letters of Paul and Luke's narrative in the Acts of the Apostles which could not have been the results of forgery, and which cannot be accounted for except on the supposition of the genuineness and authenticity both of the Acts and the Epistles. The force of the argument drawn from these undesigned coincidences is similar to that drawn from circumstantial evidence, which is the strongest kind of evidence. It is a common maxim that a witness may lie, but that circumstances cannot. In like manner the deliberate statements of forged writings may be so cautiously framed as to conceal or pervert the truth. On the other hand, it is a strong guarantee of the truthfulness of writings, in regard to the main facts they record, when coincidences are ascertained in regard to minute particulars and incidental allusions which would scarcely be noticed by one reader in a thousand, and which, therefore, could scarcely be supposed to have been designed to secure the confidence of the reader. The more obviously undesigned the coincidences are in minute particulars, the stronger is the conviction produced of the general truthfulness of the writings in which they are detected. This will be admitted by every one who has carefully and candidly examined the instances of undesigned coincidences given by Paley in his "Horse Pauline," and by other writers, such as Professor Blunt, who has furnished numerous and singularly striking illustrations, both from the Old and New Testament Scriptures. But the method of Paley admits of still more extensive application. There are obviously undesigned coincidences not merely between different parts of Scripture, when compared the one with the other, but also between incidental statements and allusions in the Scripture. On the one hand, and extra-Scriptural testimonies, documentary and monumental, on the other. Professor Blunt has shown this by a comparison of some statements in the Gospels with the writings of Josephus, and the few examples he has given are sufficient to prove with what force and effect the method of Paley may be more generally applied to a comparison of Scripture and extra-Scriptural testimonies. Now, it is my design in this lecture to present some illustrations of this kind of coincidence, and for the sake of definiteness, as well as of brevity, I shall confine myself to illustrations connected with the lives of the later Assyrian and Babylonian kings, as alluded to in Scripture, and referred to in profane history, or pointed to by the monuments of Nineveh and Babylon, which in recent times have been discovered and deciphered by Batta, Layard, Rawlinson, Hincks, Smith, and others.

Sargon.—The first example I shall give is connected with the name of Sargon, King of Assyria. This name occurs only once in the Scriptures. The place in which it occurs is Is. xx. 1, where it is said, "In the year that Tartan came unto Ashdod, when Sargon the King of Assyria sent him, and fought against Ashdod and took it." Here you will notice that the name of Sargon is introduced in a merely incidental way—in a mere parenthesis which is not necessary to the continuity of the narrative, but inserted simply to give greater precision to the date of a prophecy of Isaiah. Now, until lately, the mention of Sargon in this place was a source of great difficulty. No monarch was otherwise known of this name. It was therefore supposed by some that Sargon was another name for Salmannassar, while others supposed that it was another name for Sennacherib, or Esarhaddon. Light, however, has been shed on this difficulty by the ancient Assyrian monuments recently discovered and deciphered. Among these we have the annals of a monarch bearing this very name of Sargon. The annals have been preserved in a two-fold form—in a cylinder, and on the wall of the great hall of Khorabad. And it is remarkable that Sargon was the first king whose monuments were discovered through the researches of M. Batta and his assistants in 1845. It appears from the annals that Sargon was one of the most powerful kings and successful warriors of Assyria; that he

came to the throne the same year in which Merodach-baladan became King of Babylon, i.e., according to the Canon of Ptolemy, 721 B.C.; that he warred in the first year of his reign against Samaria, and carried away captive 27,280 persons; that he warred also against the King of Edom, against the King of Hamath, against the Armenians and Albanians, and also against the King of Egypt. But what I wish you particularly to notice is that in the annals of Sargon it is related that he took Ashdod. This might mean that he either took it personally or by some of his generals. Now it cannot be supposed that the allusion to Sargon by Isaiah was intended to tally with the inscription in Khorabad. Neither can the inscription be supposed to have been designed to tally with the allusion in Isaiah. Most obviously the coincidence is undesigned. There is thus furnished, not merely a solution of what was long felt as a serious difficulty, but at the same time a strong confirmation of the general historical accuracy of Isaiah's narrative. If he is found to be so accurate in a mere incidental allusion, it is not likely that he would be inaccurate in respect to the main facts which it is his main purpose to record.

Sennacherib.—The next example I shall give of undesigned coincidences between Scriptural and extra-Scriptural testimonies is connected with the accounts which have come to us of Sennacherib, the son and successor of Sargon, and who became King of Assyria in 704 B.C. There are many particulars regarding Sennacherib, recorded in the Scriptures, which are confirmed by extra-Scriptural testimony, and particularly by the inscriptions found in the palace at Kouyunjik. Here we have the annals of Sennacherib himself, in which he records his victories and successes. Particular mention is made of his treatment of Hezekiah, "whom (said he) I shut up in Jerusalem, his capital city, like a bird in a cage" . . . and on whom "there fell the fear of the power of my arms, and he sent out to me 80 talents of gold, and 800 talents of silver." The difference between the number of talents of silver here mentioned and that given in Scripture—800—may be accounted for by the supposition that Sennacherib added to the money sent the value of other gifts or exactions, or by the supposition, which an examination of weights and measures warrants, that the 800 Jewish were equivalent to 800 Assyrian talents of silver. The writings of Herodotus also, and the traditions of the Armenians, confirm—notwithstanding discrepancies—the accounts of the overthrow of Sennacherib's army in the neighborhood of Egypt (not before Jerusalem as is generally supposed), and his assassination by his sons, neither of which events, as might be expected, is noticed in the Assyrian records. Monarchs do not record their own defeats—and the death of no Assyrian king is recorded on the monuments. But passing by these and other great events—the particular fact to which I call your attention, as an example of undesigned coincidence, is connected with the manner in which the siege of Lachish by Sennacherib is referred to in the Scriptures—and in the ancient monuments. It appears from 2nd Kings, xviii chapter, that after receiving the gold and silver which Hezekiah had sent to pacify him, Sennacherib sent his Generals Rabasas and Rabekkah with a detachment of troops to take Jerusalem, while he himself, with the main body of the army, besieged the city of Lachish. No mention is made of his taking Lachish. On the contrary, it seems from 2nd Kings, xix. 8, that he was obliged to raise the siege, and he went from it to Libnah. It is not, indeed, distinctly stated that he failed to take Lachish, but this seems the legitimate inference from the brief notice in the passage just referred to. Now let us turn to the Assyrian records. In these we find no account of the capture of Lachish, which we might expect if the city had been captured, and especially as we know from other incidental notices that it was an important and strongly fortified city. The name of Lachish does not even occur in the annals of Sennacherib. There is, however, at present in the British Museum a bas-relief found at Kouyunjik representing the siege of the city with this inscription, "Sennacherib, the mighty King, King of the country of Assyria, sitting on the throne of judgement before the city of Lachish. I give permission for its slaughter." Here the fact of the siege is indicated, but still there is no indication of the capture of the city. In fact, the representation and inscription exactly tally with the Scriptural narrative. In neither is there a distinct indication of the capture of Lachish, while from both alike this seems to be the legitimate inference, and the coincidence is most obviously undesigned. It may here be added as confirmatory of the inference adverted to that we find from Jer. xxxiv. 7, that Lachish was one of the defended cities which remained of the cities of Judah in the time of Jeremiah.

Esarhaddon.—Sennacherib was succeeded on the throne of Assyria by his fourth son Esarhaddon, and in connection with his name I shall give the next example of undesigned coincidences between sacred history and extra-Scriptural testimonies. The name of Esarhaddon seldom occurs in Scripture—only in three places; 2 Kings, xix. 37; Is. xxxvii. 33; and Ezra, iv. 2. In the first two places it is simply stated that he reigned instead of his father Sennacherib. In the other place he is referred to as the King of Assur, by whom the inhabitants of Samaria had been settled there. Other passages, however, undoubtedly refer to him. Thus, we read in 2 Chron. xxxiii. 11, that in consequence of the great wickedness of Manasseh and his people, "The Lord brought upon them the captains of the host of the King of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." That this King of Assyria was Esarhaddon may be inferred from the fact that Sennacherib, the father of Esarhaddon, was contemporary with Hezekiah, the father of Manasseh; it is likely that the two sons would reign at the same time, the one as King of Assyria and the other as King of Judah. This inference is confirmed by an inscription found in one of the palaces he erected, in which he mentions the names of 23 kings who furnished materials. Among them is the name

"Minael (Manasseh), King of Judah." It was then Esarhaddon, King of Assyria, who bound Manasseh in fetters, and brought him to Babylon. But the point to which I call your special attention is that it was to Babylon, the capital of Assyria, and not to Nineveh, that Esarhaddon, the King of Assyria, conducted the captive Manasseh. As Nineveh was the capital of Assyria, it would seem more natural that Esarhaddon should bring him to Nineveh rather than to Babylon. It has, however, been found that, while Babylon was usually governed by viceroys under the Assyrian monarchs, Esarhaddon built a palace for himself and reigned personally in Babylon. Bricks and a tablet have been found in Babylon bearing inscriptions which prove that Esarhaddon erected a palace and reigned there; and his name in a Greek form (Asaridinus) is given by Ptolemy in the list of Babylonian kings. It appears, moreover, that Esarhaddon was the only Assyrian king who reigned at Babylon. This not only explains why Manasseh should be brought to Babylon, but, by the obviously undesigned manner in which the coincidence occurs, furnishes very strong confirmation of the minute accuracy of the Bible records. Had the name of Esarhaddon been given in the Book of Chronicles as the king who carried Manasseh to Babylon, the coincidence would have been remarkable, but yet not so obviously undesigned. But as it is, we only find by inference that Esarhaddon was the Assyrian king referred to in the Scripture narrative. This makes the coincidence more evidently undesigned, and gives greater force to the argument in favour of the historical accuracy of the Book of Chronicles.

Nebuchadnezzar.—I now pass from the Kings of Assyria to those of Babylonia, which secured its independence of Assyria in 625 B.C., and which maintained its position as a mighty empire for the period of 88 years, until the fall of Babylon in the year 539 B.C. Nebuchadnezzar is the first of the Babylonian kings of this period whose name is mentioned in the sacred records. Here, especially in the Book of Daniel, it occupies a prominent place; as it does also in the records of Babylon, of which he was king in 48 years, almost the half of the whole period of the duration of the great Babylonian Empire. The Scriptural accounts of Nebuchadnezzar are confirmed in several particulars by extra-Scriptural testimonies. But I confine myself to one instance of undesigned coincidence. This instance is found in connection with the accounts of the duration of this monarch's reign. According to the Canon of Ptolemy, Nebuchadnezzar came to the throne in 604, and died in 561 B.C., and thus reigned 43 years. This accords with the statement of Berossus (quoted by Josephus, Ap. I. 20), who says that "he departed this life when he had reigned 43 years, whereupon his son Evilmerodach received the kingdom." Mention is made also of the 42nd year of his reign in a clay tablet found among the Babylonian monuments. This shows the long duration of his reign, and accords with the statements of Berossus and Ptolemy that he reigned 43 years. Now, we have in the Scriptures no direct or explicit statement of the length of Nebuchadnezzar's reign, yet various particulars are mentioned, which, when compared, lead to a conclusion which precisely corresponds with the extra-Scriptural statements just referred to. We read in 2 Kings xxiv. 1 and 12, that Nebuchadnezzar, King of Babylon, came against Jerusalem; that Jehoiakin, his mother, servants, princes, and officers went out against the King of Babylon, and that the King of Babylon took him in the eighth year of his reign. Seven full years would thus have elapsed since Nebuchadnezzar came to the throne. We read also in 2 Kings, 25 and 27, that it was in the 37th year of Jehoiakin's captivity that Evilmerodach began to reign. Jehoiakin would then have been a captive 36 full years. These added to the seven full years of Nebuchadnezzar's reign which had expired before Jehoiakin's captivity, make up the exact period of 43 years of Berossus and Ptolemy. It is here to be noted that we do not find from the Scriptures that Evilmerodach was the successor of Nebuchadnezzar. This we learn from extra-Scriptural sources. The precise coincidence, therefore, is not only very remarkable, but most obviously undesigned.

Belshazzar.—The only other example of undesigned coincidence I shall at present give is connected with the name of Belshazzar. Several things are recorded of Belshazzar in the Book of Daniel. Thus, we have a particular account of a great feast which he made, of the mysterious writing on the wall of his palace, of the promise that the interpreter of it should be made third ruler of the kingdom, of Daniel's interpretation, and of the death of Belshazzar and the overthrow of Babylon. It would appear, so far as the Bible record informs us, that Belshazzar was the last King of Babylon. It appears, however, from Herodotus, and from Berossus, as quoted by Josephus (Ap. I. 20) that the last King of Babylon was Nabonadius or Nabonadius, that he was defeated in the open field by Cyrus, that he fled to Borsippa, that while he was there Babylon was taken by Cyrus, that Cyrus afterwards besieged Borsippa, that Nabonadius surrendered, and was treated kindly by Cyrus, who gave him Carmatia to live in, and that Nabonadius died there. This account seems to be irreconcilable with the Scripture narrative, and therefore it long caused great difficulty. The difficulty, however, has at last been solved. In the cylinders of Nabonadius found at Mesgehir an inscription has been discovered, from which it appears that Belshazzar, the son of Nabonadius, was associated with his father in the sovereignty of Babylon, and with the title of King. It would seem that Belshazzar (with the Queen's mother) was entrusted with the defence of Babylon. The statements of Berossus, Herodotus, and Daniel, are thus at once reconciled, and thus another confirmation is afforded of the truthfulness of Bible history. But the special point to which I call your attention, as an example of undesigned coincidence, is the promise made by Belshazzar that he would make the interpreter of his dream the third ruler in his kingdom. He evidently wished to bestow upon him the highest honours, as did Pharaoh upon the interpreter of his

dreams. But why does not Belshazzar promise to make the interpreter of the writing upon the wall the second ruler as Pharaoh made Joseph the second ruler as his kingdom? The answer is that Nabonadius, the father of Belshazzar, was still alive. Belshazzar could not make Daniel higher than the third ruler. He could not make him higher than himself or his father. How exactly does the narrative in Daniel thus correspond in this particular with the facts which have only recently been brought to light by the discovery and decipherment of ancient monuments. How obviously undesigned also. There is not the slightest ground for suspecting that Daniel intended to give a truth-like character to his narrative by making it coincide with facts which have only monumental evidences. I have thus given some illustrations of undesigned coincidences between Scriptural and extra-Scriptural testimonies in connection with the records which remain of the later Assyrian and Babylonian kings. Other remarkable coincidences might be found by an examination and comparison of the Scripture records of these monarchs, the writings of the ancient historians, and of the recently discovered and deciphered inscriptions of the Assyrian and Babylonian monuments. Still more numerous and more remarkable coincidences may be found from a comparison of other parts of the Old Testament records with the ancient historians, with ancient traditions, with the monuments of Egypt, of Moab, of Palestine, as well as of Nineveh and Babylon. The great attention recently given to the antiquities of Egypt, the labours recently devoted to the exploration of Palestine, the recent discovery and decipherment of the Moabite stone, in addition to the recent discoveries of Batta, Layard, Rawlinson, Smith, and others in the regions watered by the Euphrates and the Tigris, have furnished remarkable coincidences which serve to confirm the Scripture records respecting the Deluge and dispersion, respecting the Exodus from Egypt, respecting the exploits of Moses, of Joshua, and the Judges, and respecting the earlier as well as the later period of the Hebrew Monarchy. Similar remarks may be made respecting the New Testament records. These are verified, not merely by an examination of the internal marks of truthfulness found in them, but also by undesigned coincidences between their statement and extra-Scriptural testimonies. This is true even in regard to incidental statements which long caused great difficulties—such statements, for example, as those regarding the taxing in the time of Cyrenius the Governor of Syria, and the title of Seignius Paulus, the deputy or proconsul, whose conversion is recorded in the Acts. It is quite true that discrepancies have been discovered as well as coincidences between Scriptural and extra-Scriptural testimonies. Others, it must be admitted, seem incapable of being reconciled. How are we to deal with these irreconcilable testimonies? Are we to reject both the Scriptural and the extra-Scriptural? Or, if a choice is to be made between the two, which are we to prefer? There need be little hesitation in deciding what course we should adopt. The Scriptures carry on their face the strongest evidences of their truthfulness, and on this account are entitled to our highest confidence. When compared with extra-Scriptural testimonies it is easily seen that they are more reliable. Thus, for example, if we revert to the period of Assyrian and Babylonian history, from which examples have been given of undesigned coincidence, it is remarkable that in the Assyrian inscriptions there is no notice of the defeat of Sennacherib's army or of his assassination by his two sons, and that in the Babylonian records there is no distinct notice of the madness of Nebuchadnezzar, and that, as a general rule, the disasters and humiliations of Assyria and Babylon are concealed or disguised. It is otherwise with the sacred Scriptures. In these the crimes and follies of the kings and people of the Jews are narrated without disguise or concealment. The humiliating terms imposed on Hezekiah, and to which he submitted, the idolatries of Manasseh, the reckless policy of Jehoiakin, the wretched fate of Zedekiah, the sins of the people, as well as of the princes which provoked God to give them up into the hands of their enemies—all these are so frankly and candidly recorded as to contrast very strikingly with the reticence or evasions of the Assyrian and Babylonian annals. For this as well as for other reasons, we need not hesitate to prefer the Hebrew records in cases where they differ from extra-Scriptural testimonies. On the whole we have reason to feel thankful that the more thoroughly the Scriptures have been examined, and the more thoroughly they have been tested by historical investigation, and archeological research, the more satisfactorily have their claims been established to our confidence in their accuracy as records of facts. The only reason why infidels can, with apparent consistency, pretend to question their truthfulness, is that they contain records of miracles which, according to their general theory, have never been wrought. I do not now stop to remark upon the unreasonableness of this theory. If there be a God, as we cannot help believing there is, it is surely competent for Him to alter or reverse the course of nature, and there are cases in which it may be reasonably supposed that he might interfere. In the moral condition of man there is surely something abnormal—something wrong. Why should not God miraculously interfere to rectify the fell disorder? The Bible tells us that He has miraculously interfered to save us. In respect to every ordinary event which the Bible relates there is the best reason for relying upon its truthfulness. Why should we doubt its truthfulness when it records the miracles wrought in Egypt and the wilderness, or which accompanied and accredited the Incarnation and Resurrection of our Lord and Saviour Jesus Christ?

In the darkest hour through which a human soul can pass, whatever else is doubtful, this, at least, is certain: If there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.—F. W. Robertson.

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Births, Marriages and Deaths.

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