

ST. NICHOLAS FOR JUNE

Opens with a sea-side story, "How the 'Gull' Went Down," by Rebecca Harding Davis, illustrated by two of Miss Scannell's characteristic drawings. There is also an English story, "The Two Carriages," by Mrs. Chantler, sister of Canon Kingsley. "Folded Hands" is a remarkably well-told story of Albert Durer and one of his friends. Clara G. Dolliver has a charming little sketch called "Mrs. Slipperkin's Family," and there is a first-rate boys' story, "The little Reformers," by Rossiter Johnson. "The Heronry Among the Quarled Pines" is a hunting sketch by C. A. Stephens. There is an account of Isaac Newton, who is described as a nice old gentleman who held office and was honest, and an admirable article by Wm. H. Rideing, telling how sunken vessels are raised and their cargoes saved by our coast wreckers. A number of excellent engravings show how the divers work, &c., &c.

Contributors and Correspondents

Late Rev. C. Burns in Canada.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—At this time when the extension of the Redeemer's kingdom is interesting so many at home and abroad, it may not be inappropriate to refer to a season of refreshing which was given to this locality many years ago when the late Rev. William Chambers Burns visited the township of Tuckersmith, at the request of our respected friend, Rev. Daniel Allan, of North East Hope and myself.

In the following extract from a letter written by the late Rev. Dr. Burns, of Toronto, we have words to this effect:

"Mr. Graham has been in Canada sixteen years, and his settlement here is coeval with the rise of the Free Church in the Province. In 1846 the visits of my nephew now in China, were to him and his people very refreshing, and to me on the present occasion it was peculiarly interesting to meet with not a few whose decided religious character and history date from the period of these visits."

These are the impressions which the Dr. had when he was assisting me at a communion season. If memory serve me well, it appears to me that it was in this same flowery month of May when Mr. Burns came. On seeing him and asking him about the state of his health he said, "I am poor and needy," and when I referred to the Lord's hand as able to save, and to his ear as not being heavy to hear, his reply was very characteristic, "that our ears are often too heavy when He speaks to us." He conducted worship in the after part of the day in a small log school house which stood at Carnochan's corner, which was the building we used for worship prior to the erection of the church in Edmondville.

His address was on our blessed Lord's conversation with the woman of Samaria at Jacob's well, and he considered, spiritually speaking, "that people were perishing, not for want of water, but for want of thirst, and that it was terrible to think that, in this country, fresh as it were from the Creator's hand, there were perhaps more cries (alluding to swearing) going up for its condemnation, than prayers for its salvation."

A deep impression was abroad in the community at that period; some were brought under powerful convictions of sin, and it is to be hoped that the day will declare it that fruit was gathered into life eternal. It was easy at that time to find a lively attendance at the prayer meeting, and the things touching the King were frequently the theme for private conversation. It looked to one that year as if for some weeks there had been a continuous Sabbath.

On one Sabbath day of overpowering solemnity the pastor preached from Hebrews 10 and 38. "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him," &c. And as the case of the Samaritan woman, and the exercises connected therewith appeared to have been blessed to one of our number, it was suggested that the congregation unite in singing that hymn bearing on the subject, which your readers may find in the Olney collection, and part of which is as follows:

"Jesus to what dust thou stoolest,
To save thy dear I might flock from hell;
Like a poor traveller, seek him at
Alford and weary at the well."

The woman who for water came;
What great events on small depend,
The glove of His name, she found
The well of life, the sinner's friend."

Oh that as we had something of the former rain, we might now be panting after the latter rain, and which the blessed spirit is so evidently at work only some thirteen miles from our locality, may his influence be poured out on this village and neighborhood as rain on the mown grass, and like showers that water the earth. "Return O Lord how long and let it repent thee concerning thy servants."

There are many outward improvements in this part of the world since 1846, but looking at it in another point of view, have we not reason to say, O that it were with us as in days past.

Men women and children who know in some measure what it is to pray, arise, and call upon God that he may open the windows of heaven more now than ever.

Jesus where'er thy people meet,
Then they behold thy mercy seat;
Where'er they worship thou art found,
And every place is hallowed ground."

Edmondville, May 24th, 1874.

"The Model Presbytery." Is it true that a minister of the Paris Presbytery, who has been settled for twenty years—a man of more than ordinary conscientiousness, and accomplished, is only receiving five hundred dollars a year. (A. N. O'Connell.)

ator Chiniquy at Oxford.

The Rev. A. M. W. Christopher, Rector of St. Aldate's, Oxford, sends to the London (Eng.) Record the following interesting details of recent movements in the University city:—

How often when we make one effort in the cause of God's Gospel He graciously leads us on to another of which we never before thought! Dr. Wainwright has been delivering in St. Aldate's Rectory Room, which holds 800 people, a very able course of seven lectures against the errors of the Church of Rome, in connexion with "The Protestant Educational Institute," 12, Haymarket. These lectures excited more and more interest as they proceeded; and Dr. Wainwright will always henceforth be able to command (D.V.) a full attendance in Oxford. Dr. Wainwright happened to mention to me that Pastor Chiniquy is in England. I had heard of the great work of God by him, to which the faithful Bishop of Huron, Dr. Hellmuth, after visiting him, and examining into his work, bore the strongest testimony. I requested Dr. Wainwright to convey to him my invitation to Oxford.

The Oxford Town Hall, a large one, was crowded last Friday night to hear a lecture which the late Dr. Guthrie, of Edinburgh, said was "the most interesting narrative" he ever heard. Pastor Chiniquy spoke with freedom, charity, and power, on the following subject: "My own Conversion, and the Conversion of Several Thousands of my Romanist Fellow Countrymen." Pastor Chiniquy is a French Canadian, and did not begin to learn English until he was forty years of age, yet he makes himself perfectly understood; although the eloquence for which he is famed, when he speaks in French, cannot be expected in full force when he uses the English language instead of his own native tongue. In an abridged and simpler form he delivered the same address to a considerable number of undergraduates in my Rectory Room last Saturday night.

Pastor Chiniquy is a Presbyterian clergyman. I took the Town Hall for him that he might preach therein twice on Sunday, at times which would not interfere with the usual morning and evening Church services. He preached to a large congregation in the afternoon with touching impressiveness on the Gift of God, from John iv. He, with persuasive earnestness, pressed upon the people that "The weary traveler at the well of Samaria" was within the reach of all who desire to go to Him by faith in His blood, that He is most ready to give them the "living water" for which He Himself has made them to thirst. In the evening, at half-past eight o'clock, the Town Hall was crowded in every part by, perhaps, a thousand people, who manifested then, as on the previous occasions, the deepest attention and interest. Pastor Chiniquy's subject was "Christ the Captain of our Salvation," Heb. ii. 10. After preaching the "glorious Gospel of the blessed God," he contrasted with this the blasphemous fictions of the Church of Rome, such as Purgatory, Mariolatry, Transubstantiation, the Sacrifice of the Mass. On Monday night Pastor Chiniquy gave, in my Rectory room, the most effective Temperance address I ever heard.

I wish that he could be invited to spend a year in going round the principal towns of England. Under God's blessing he might do much here, as in America, to confute Romish doctrine, and to expose the abominations of Romish practice. His long experience proves that the Confessional has a direct tendency to corrupt both priests and penitents. My conviction is, that the best and only way successfully to oppose the setting up of the Confessional in the Church of England is to show what is the effect of it in the Church of Rome; an effect of it ever denied by Romanizers, but proved to be the fearful fact by some who have had any knowledge of the interior of this unscriptural system.

Pastor Chiniquy should be invited to visit England again.

Concerning the Probationer's Scheme.

NUMBER II.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—It is easier to find fault, than to show how a thing can be better done. To discover evils in the working of a system is possible to an unpractical theorist. Men who have the work to do, must adopt plans fitted to overtake the main ends, with fewest complications. Agreed upon that; still the question is, What are the main ends? It will be agreed, that the main ends of church contrivances and work are, or ought to be, the glory of God and the best edification of the body of Christ. These ends should be kept steadily and supremely in view; and have all other things, all agencies and means bent, arranged and shaped subordinately, subserviently and harmoniously. The ministry is for the church, not the church for the ministry. To keep the building going on with as few stagnating checks as possible; to have the builders at work with as constant effectiveness, and with as little useless and waste labour as possible,—should be a decisive test of any system of work. It is the vacancies, not the changes by translations of ministers, that do harm. In many cases changes do good. The congregation lift, if specially receiving a pastor, in no way superior to him who has removed, is quickened in more ways than one; and the congregation to which the minister is translated, move on better than ever before; and far better than the same minister would likely have been favoured to see in the congregation he left. Again, let a Presbytery receive,—it is probably safe to say,—any one of nine out of any ten of the church's travelling probationers, and send him for the term of three months or more to work a vacancy, and the congregation will enjoy, at least an average measure of the blessing, comfort and prosperity of a congregation with an ordinarily good, faithful and efficient pastor. And yet, under these same good men, and often very able men, subjected to the law of wandering foreigner—like candle-lights in strange pulpits, congregations go back and down sadly. Let us sweep away a probationers' system, which is wrong in principle, which makes

prolonged vacancies a spiritual stagnation and pestilence. Were I further to describe the system as a degradation to the ministry I would say only what not a few of the finest spirits in the ministry feel, including those who had a principal hand in framing the system. They, the latter, would not submit to the application of the system to themselves. I respect them not the less for that. But I appeal to them, as I feel for the excellent ministers of Christ who are subjected to it, and for the church of Christ which suffers by it.

So much are Presbyteries who look well after their work, impressed with the sad evils of the system, that some of them sought in April last, and obtained, instead of the full number of probationers required, students to send to vacant congregations. They can keep a student a few months continuously at a place; long enough to get over being a passing stranger; long enough for the people to feel that they are listening to the preaching of one who has, at least, begun to know them, and feel an interest in their souls, and in the good of their particular congregation. Those students would be egregiously mistaken if they inferred that they are esteemed above any and all probationers, for whom they are the chosen substitutes. It is the system which does egregiously wrong to Christ's ministers and Christ's church. Let the probationers be appointed and allocated for six months to the Presbyteries. In the cases of Presbyteries having only one vacant congregation, let liberty be allowed to exchange their probationers at the end of three months, if so desired. Let liberty be allowed to Presbyteries getting a vacancy filled within the six months term, to transfer an unrequired probationer to a Presbytery in which an additional vacancy may occur. The objection, that a congregation not doing well under a certain probationer will be left too long to him, is more than counterbalanced by the considerations: (1.) The gain on the whole to the Church will be so great that the loss referred to will sink into comparative insignificance. (2.) Such cases will not be numerous. (3.) Two or three such cases in a year would require to be very bad, in order to equal in misfortune not a few cases' all the time under the present system. (4.) I have known—probably others have known—of congregations greatly gathered and invigorated by the working of a preacher for four months, whom most congregations would weary listening to as a mere stranger probationer.

After a probationer shall have been not less than three months at a place, the consequence will usually be either a very happy settlement or the avoidance of an unfortunate one. There will not be so many cases of a pastoral tie not long formed, until sometimes the minister, sometimes the people, sometimes both, begin to regret deeply that they had not known one another better before consenting to occupy a position evidently unhappy, unsuitable and undesirable. The plan which I advocate has neither the odium of novelty nor the credit of ingenuity attaching to it. Not a few ministers and not a few congregations in the church can testify to the happy fruits of its occasional, irregular or once more regular application.

JAMES THOM.

Port Perry, 20th May, 1874.

Assembly Reports.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I beg through your columns to call the attention of the approaching "Assembly" to the absolute necessity of securing a fuller and more accurate account of the proceedings of our "Supreme Court" than we have as yet in Canada been able to enjoy.

Very much of the intelligent interest which we desire to see taken in our church and in her work is not evidenced, because our people have but a very vague idea of the subjects which occupy the Assembly, and of the arguments, *pro* and *con*, which influence its ultimate decision.

I desire no ecclesiastical "Hansard," no authorised publication of weary platitudes, which well-meaning brethren mistake for cogent reasonings, of that we always can secure abundance; but I would respectfully suggest that the Assembly delegate to one or more of its members the special duty of supervising the *daily* publication of a well digested report, giving the substance of discussions, and in some special cases, a fuller report of selected speeches. Under the direction of this "Committee" the services of at least two experienced reporters should be secured, and a fly sheet should be published daily, or arrangements made with the local press for a daily issue of a Journal during the sitting of the Assembly.

A few hundred dollars spent in securing such a report would be money well laid out and would be returned tenfold to the Church's treasury. I would burden the Assembly Fund with a small appropriation for this occasion. As there is not now time to make other arrangements, but I feel assured that there are many throughout the Church who would hail such a publication, and be ready to contribute towards its cost. We don't want a bulky pamphlet for to read, but a few issues of a live journal, occupied with the work of our Church, and enriched with the best thoughts of our ablest fathers and brethren. Need I say how important it is to secure, if possible, the services of reporters who have some knowledge of our ecclesiastical phraseology and routine. The marvellous accounts of previous assemblies, furnished by the press even of our cities furnish conclusive proof. Commending the subject to the wisdom of the brethren, I subscribe myself,

—A COUNTRY ELDER.

[The above was crowded out of last issue. The suggestion, however, may be powerful still. Ed.]

Atheism gets on very well till it stops. It used to say the world is governed by law. But there it was replied, "law implies a Lawgiver." Now it solves the problem by evolution. Canon Kingsley replies, "evolution implies an Evolver." Reason always goes to a God, let its technicalities be what they may.

Presbytery of Ottawa.

An adjourned meeting of this Presbytery was held at Ramsay, on Monday, the first of June. The principal business before the meeting was the consideration of the resignation of Mr. Steele, which had been handed in at the meeting held during the Session of Synod, on the ground of ill-health. After hearing commissioners from the congregation at Ramsay, and finding that Mr. Steele still pressed that his resignation be accepted, the Presbytery agreed to accept of said resignation, and dissolve the pastoral tie on and after the 10th day of June. The pulpit to be declared vacant on Sabbath the 14th June. The Presbytery further agreed to record the following minute, expressive of their feelings with regard to Mr. Steele's removal from the bounds:—

That we do now record our sympathy with Mr. Steele in his present circumstances, and that we express our high esteem for him as a faithful minister of the Gospel, and a wise and prudent member of Presbytery; and that in taking leave of him we affectionately commend him to the grace of God and the confidence of the Church, and will ever pray that God's blessing may rest on him and his, and that he may be the honoured instrument of bringing many souls to Christ.—J. CARSWELL, Clerk.

The Presbytery of Montreal met on the 28th of May, and inducted the Rev. J. B. Muir, M.A., of Galt, to the pastoral charge of St. Andrew's Church, Huntingdon. The Rev. Mr. Mason preached and presided the Rev. Mr. Morrison addressed the new minister, and the Rev. Mr. Ross the people. The congregation was well represented on the occasion. At the close of the services Mr. Muir received a cordial welcome from his new flock.—Huntingdon May 28th, 1874.—Com.

Mr. Spurgeon on the Established Church.

At an evening meeting of the Triennial Conference, held in London, in connection with the Liberation Society, on the 6th May, the Rev. C. H. Spurgeon, who was loudly cheered, said, after some preliminary observations, that he wished to enlighten them a little, for they seemed to be in the dark about the connection between the Bible and beer. (Laughter.) Benighted beings, didn't they know that the Bible taught the right and propriety of every one paying his tithe to the Episcopal clergyman, and were they not aware that every man must go to the public-house to pay it? (Laughter.) Did they doubt it? Why, in the parish of Croydon his brother got his summons regularly ordering him to go to a certain public-house and pay his contribution towards the support of a minister of Christ. (Shame.) Indeed, every sober man in the place, Good Templar or otherwise, had to go there and contribute to a successor of the Apostles. (Laughter.) Here, then, the connection between Boniface and the Bishop was established at once. He did not wish to speak of the goodness of Dissent or the badness of the Church, for he believed that in many parishes the clergymen were doing an immense amount of good, and that people would be worse off if they were to leave. Still he thought that the Church ought to support its own ministers, who were the y know, so much more divine—(laughter)—so much more educated—(renewed laughter)—than the ministers of Dissent. Unhesitatingly he said that the endowment of any one Church by way of favouritism above the rest, was wrong. Now the Baptist Church was undoubtedly the true and apostolic Church—(laughter)—but, supposing he were to say that they had a right to the tithe from the lands, he could imagine that hisses would arise equal to the hissing of the infernal lake, and that every man would propose to hang him. (Laughter.) Supposing, however, he were to say, "Alb, but the Baptist Church is the best; don't you know it has all the dukes, the earls, the marquises—laughter—and the landed proprietors at its back, and you ought to let her have the tithes from the land," would not the answer be, "Well, if she is so wealthy, surely she will not be so mean as to demand a contribution from the State." Applause. The system that now existed was so atrocious, that if it were proposed for the first time in any assembly of honest men, the proposition would be met with unanimous denunciation. (Applause.) There was no man living outside of a lunatic asylum—(laughter)—not even the greatest believer in Conservative principles—who would not condemn such a project as being absurd in the extreme. They did not wish to take from the Church that which had been given her on the voluntary principle, but only that which she had derived from the enactments of the State. Now, he would tell them a story. (Laughter.) The other day he had a conversation with an interesting gentleman who wore long garments—(laughter)—and he said (mimicking his affected tone of voice), "I don't know your opinion, sir, upon the labourer's question." (Laughter.) And to this he (Mr. Spurgeon) replied, "Well, I am always for raising everybody's salary all round." (Loud laughter.) "I am sure," continued the gentleman, "from what I have observed in my parish, that if those persons had more money to spend they would simply go to the beerhouse. They have quite as much now as they ought to have, and if they had any more it would simply go in drink." (Laughter.) Now, he (Mr. Spurgeon) was about to answer, when a second gentleman, who was either a Radical (laughter) or a Liberatorist, observed, "Sir, never say that again, wherever you may be. I take it for granted that you (the clergy) have been the teachers of the agricultural population of England for the last hundred years—you have rooted out, as far as you could, every Primitive Methodist, and everybody else with whom you could not agree—you have had the soup kitchens all at your disposal—you have had

the poor souls under your thumbs, though you may have treated them kindly, but if those poor creatures are such sorfs that 2s. will transfer them into drunkards, why, what have you been paid your salaries for." (Loud laughter.) Now, he (Mr. Spurgeon) could impeach the Church at the bar of public opinion, and would challenge it to dispute the fact that the rural population had not been trusted with more income than that which had merely kept them alive. He believed that the separation of Church from the State would do the former infinite good instead of harm. His Evangelical brethren were the dog that ought to guard John Bull's yard. Now, the Mutualist fox was running away with the goose, and was just going over the wall with it. The dog lunged to get at the fox and to give him a shaking, but a chain was about his neck. (Laughter.) Loose him, loose him, before everything that was precious in their Protestantism was swept away. They must feel that the collar was a little hard, but then it shone so nicely. (Laughter.) Their master's name upon it they could not see, or else they would never have allowed Romanism to come back in the manner it had. (Applause.)

And Austria, too! She has followed the example of Germany and Italy, and broken with the Papacy. The famous Concordat, from which Austria hoped so much in the days when the Pope was in power, has proven a halter about her neck, and she has resolutely thrown it off. So Bismarck has Francis Joseph to help him fight the battle of the State against ecclesiastical tyranny. But this only tends to get the parties into rank for the conflict yet to be waged over central Europe. Gog and Magog are in the not distant future.

Grace is a glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.

One third of the Catholic bishops in Germany are imprisoned for violation of the ecclesiastical laws, and two others are likely to follow, when there will be but half the whole number at liberty. The forfeiture of their sees is a not improbable event.

In a recent address in Exeter Hall, M. le Pasteur Fisch said, that in France, one great objection felt to a restoration of the Monarchy consisted in the fact that there would be, besides the King, a Queen liable to be swayed by the influence brought to bear upon her by 80 bishops, 50,000 priests, and a million bigoted women.

Official Announcements.

BROCKVILLE.—Brockville Presbytery will meet at Pres. Ott. on the third Tuesday of June, at 2.30 p.m.

MONTREAL.—At Montreal, in Presbytery on June 8th, on the 8th day of July next.

PARIS.—Paris Presbytery meets in Knox Church Woodstock, on the second Tuesday of July at one o'clock p.m.

QUÉBEC.—Next ordinary meeting is appointed to be held in Chalmers' Church, Québec, on the 2nd Tuesday of July, at 9 o'clock a.m.

LONDON.—At London, by adjournment, in 1st Presbytery Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Berlin, on 2nd Tuesday in July, at 7.30 p.m.

HONOLULU.—At Honolulu, on the 1st Tuesday of July at 11 a.m.

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.

BRUCH.—At Kincardine, the last Tuesday of June, at 12 p.m.

DURHAM.—At Durham, on last Tuesday of July at 11 a.m.

SIMCOE.—At Barrie, on Tuesday 7th of July, at 1 a.m.

OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admaston, on the 1st Tuesday of August, at 6 p.m.

HAMILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain Mr. Coe, in Central Church, Hamilton, on the 7th of May, at 7.30 p.m. The meeting to induct Mr. McGuire into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11.30 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporaries Board and Sustentation Fund—James Croil, Montreal.
Ministers' Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Croil, Montreal.
Juvénile Mission—Miss Macfar, Kingston; Ont.
Mauldoba Mission—George H. Wilson, Toronto.
Scholarship and Bursary Fund—Prof. Ferguson Kingston.

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