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Contributors and Correspondents

For the Presbyterian.

TO MEN IN BUSINESS.

You are very busy trading in this world's business.

Let me put the one question of the greatest importance to you,—Are you trading with Heaven? This is a trade of the most profitable and lucrative kind. There are losses and gains in this trade too; but it is remarkable that the very things which appear present losses turn out gains in the end. On the side of loss you may mark down carnal pleasure, carnal company, the gratification of every lust; and to these you may sometimes add the loss of many worldly good things, such as health, wealth, the esteem of the world, etc. Now can you say that you count all these things loss for Christ? On the side of gain you may mark down union to Christ, the favour of God and communion with Him, the inhabitation of the Holy Spirit, pardon of sin, adoption into God's love, peace of conscience, joy in the Holy Ghost, increase of Grace, and perseverance in it until you reach Heaven at last. It is easy to see that the side of gain far exceeds that of loss. But it is of great moment to understand the proper way of trading with heaven here.

- 1st.—You must be made citizens in regeneration.
- 2nd.—You must learn the rules of the Spiritual trade from the Bible.
- 3rd.—You must send new orders, by faith and prayer, to heaven every day.
- 4th.—Your orders must all be made out in Christ's name.
- 5th.—You must offer no payment except the incense of gratitude and praise.
- 6th.—When your returns come, note them down in your day-book.
- 7th.—Show what is sent you to the best advantage in your practice, but don't sell it or give it away for goods of this world.
- 8th.—Make large demands; they cannot be too large or too frequent.
- 9th.—Drive no contraband trade on earth. It is lawful to traffic in the commodities of this world; but beware of giving them that time or attention which belongs to the things of a better.

You think you are, on the whole, gaining in the trade of this world. O, can you say so to your traffic with Heaven? Have you taken any time to balance accounts for eternity? How do matters stand between God and you? You must allow that it will be strange infatuation to study exactness as to your worldly business, and leave all in uncertainty as to your eternal concerns. I have hinted, that from the nature of your employment you are apt to fall into carelessness, formality, and spiritual deadness. Your frequent hurries, your constant intercourse with the world, your increasing acquaintance with persons who may be agreeable enough, but sad hindrances as to religion—above all, the workings of the pride, the vanity, and carnality of the evil heart—will be a daily snare, and ought to be your great burden. Your exercise will go to wreck if you take not some time every morning for reading the word of God and prayer. I doubt not that you keep up the form of religion; but this is a small matter if the heart is not in the work. You are sometimes called to large parties of friends: O, take care of any sinful compliance there which may provoke the Lord to desert you both in the house and shop. It is not easy to go into company and come away with an approving conscience. I desire to exercise a constant jealousy over you and myself too, and to hold you up constantly to Him that is able to keep you from falling. May He always stand at your right hand.

GENERAL PRESBYTERIAN COUNCIL.

[FROM OUR OWN CORRESPONDENT.]

As the papers and speeches of the Council are to be printed your correspondent will confine himself to general remarks. The city is exceeding itself in the hospitality and welcome given to the delegates. Presbyterianism is evidently at a premium in the city of the Castle and Grey Friars. The opening sermon was preached by Prof. Flint in the High Church of St. Giles, the old parish church of which John Knox was pastor and where he was like "to ding the pulpit into blade and jump out o' it." The sermon would suffer by being presented piecemeal. The subject was Christian unity in its comprehensiveness and spirit as distinguished from the religion of humanity and the uniformity of ecclesiasticism. It was a sermon well fitted for an Evangelical Alliance, scarcely Presbyterian enough for any who from that more exclusive point of view would survey the Christian world. Vigorous, well connected and Evangelical

it was well received even where exception might be taken to special statements.

The afternoon of Tuesday was spent in necessary business, appointing presidents and permanent officers. Each meeting is to be presided over by a different member, and our esteemed Principal of Knox College is one of the honored few.

The evening was occupied by a public reception from the citizens of Edinburgh, the Lord Provost presiding. Singularly enough at this great Presbyterian gathering, and for the first time at least in living memory, the Provost is an Englishman and a Methodist, which fact called for some pleasant banterings during the evening. On *dit*. The Lord Provost and lady to whom the delegates were individually presented, appeared in court dress, instead of his official uniform as Chief Magistrate of the city, though representing the city; nor was he accompanied by the sword and mace bearers, the halberdiers and city officer. Moreover the city fathers had not received tickets, and therefore some fluttering in the city dove coats appeared, but nothing more.

The address of welcome was given by Lord Balfour of Burleigh, who drew attention to the fact that the council represented over 20,000 congregations scattered over Europe, America and the Colonies. In the address and reply of Dr. Adams of New York, and Dr. Plumer of South Carolina, there was a pardonable amount of mutual admiration, from which element the reply of the Principal of our Queen's College on behalf of the Canadian brethren was free, the remarks being of pleasant recollection, happy associations and practical realization of unity and work.

For an hour before the time of gathering the streets leading to the Academy of Science and Art in which the gathering was held were lined with carriages and thronged with people. The heavens kindly held the proverbial mist in *retentis*, hence the "dress circle" was not seriously discomfited as in a purely democratic crowd they waited their turn. Inside once gained all was pleasant and gay, and there the council entered into its more serious business, of which a short account in our next.

LETTER FROM INDIA.

MY DEAR MRS. HARRIS.—Your kind letter we duly received and feel quite encouraged by it. You all seem so much pleased with my letters that I feel quite stimulated by your kind speeches about them, and I thank God for telling me what, and how, to write.

Since writing my last letter I have been able to spend a day visiting among Mahomedan families, and I will now give you an account of our visits. Before doing so, I ought to mention that we have two ladies engaged in this work, Miss Fallon and Miss Malloch, both earnest devoted workers. Miss Malloch has only been about a year at work, but Miss Fallon has been two or three years. She speaks Hindustani beautifully. She was born in India, and knew the language as a child. So that when she returned, a young lady, it came back to her, and in this way the learning of it has been much easier. I often say there is compensation to a missionary to have [been] born in this country.

Miss Fallon was my companion on the day I refer to. We set off at two p.m. (after having asked God's guidance). In the first house there was one pupil. She reads her own language nicely, and read with us about the man sick of the palsy whose friends let him through the roof of the house in order to bring him near to Jesus. Miss Fallon explained the passage. During the reading, women old and young gathered round us until there was quite a little crowd. We sang to them in Hindustani, "Jewels" and "Here we suffer grief and pain." Next came a lesson in English; and a girl from an adjoining house came to get her lesson too. In this house Miss Fallon has a Sabbath School, to which eight little girls come. Only think of such a thing! little Mahomedan girls coming to learn about Jesus, the true prophet. It is quite wonderful and so very interesting and encouraging. Please remember this school very specially. We next went to a house, and after having mounted three long stairs entered such a clean tidy room which is used as sitting, sleeping, and I suppose, dining room. I might mention here that we never grumble at having to mount stairs. The air is always purer the higher one ascends; consequently our lungs are always refreshed by the ascent. Perhaps you will smile at this remark; but if you had had an experience of the smells of Bombay you would understand why we crave for anything like pure air.

In this house we find mother and daughter waiting our arrival—books and work ready. First comes the Bible lesson; and before we begin, other two women join us. The chapter is the third of John, from 1st to 18th verse. All take part in asking questions and seem much interested. We sing a hymn, "Come to the Saviour." The mother and her friends now begin work, while the daughter has her lesson from Miss Fallon. I begin a conversation with the mother about her

work, and find that this rich yellow satin she is embroidering is part of her daughter's marriage dress. I ask about her intended son-in-law, and she gets quite eloquent about him. I next say, does your daughter love him? she has seen him? To the first question her answer is only a smile, which may be a smile at my asking such a question, or it may mean yes, my daughter loves him. To my second question she says most emphatically, Oh no, she has never seen him, and will not until they are married. To this I smile and say, well, my prayer is that they may love each other and be helpful in leading each other heavenward; and while I say this I earnestly lay the matter before God.

Sometimes when women tell you about their customs, they stop after having done so, and say, now please tell us about your customs, which we gladly do, and in general the simplicity of Christian customs astonishes them. One needs to be careful not to praise our customs; let them speak for themselves; for native women of all kinds resent being told that our customs are better than theirs; besides these customs have a sacredness in their eyes, and we must speak cautiously if we wish to influence them. In the next house we visited, there were so many dirty naughty little children that we could hardly hear our own voices. While Miss Fallon was speaking to the woman, I tried to get the children drawn into a quiet game, in which I was partially successful. My reward was a nod of approval from the mother, who evidently could appreciate quietness.

Such is a brief account of one afternoon's work, very pleasant indeed, but very responsible work too.

You will be interested to hear that I expect before long to have two ladies to assist me. Our two young missionaries are both to be married next week, and both their intended wives are longing to take up Zenana work. The prospect of all this help makes me feel quite rested.

Vitabal was very well and happy the last time I saw her. She sends many salaams to you all, and thanks for the kind interest you take in her.

The weather is getting hot and we are looking forward to going off to the hills for change both of air and work, for our work is to be found everywhere. With united kindest regards to you and the many kind friends we have in Canada; believe me, yours affectionately,

KITTIE STROTHER.

Our Lady Missionaries in India.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The following testimony respecting the labor and services of our lady missionaries at present in India, will be very gratifying to your readers. It is taken from the Annual Report of the Board of Foreign Missions of the Presbyterian Church in the United States, presented to the General Assembly in May last.

"The Girls' Orphanage at Futteghur, have been under the management of Miss Fairweather and Miss Rogers, ladies from the Presbyterian Church of Canada, who have been supported by their own society. As their Church has recently established a new mission at Indore, Central India, these ladies have been transferred to it. It is fitting in this separation to express our high appreciation of the labors of these excellent ladies whilst connected with our mission, and our wishes for their success in their new field of labor, and also to thank the friends in Canada for the support given to their missionaries in doing an important work at Futteghur. Four of the girls in the orphanage were received into the Church."

At a late meeting of the Executive Committee of the Assembly's Foreign Mission Committee arrangements were made by which Miss Forester and Miss McGregor would go to Indore in the ensuing fall, under the care of Rev. Dr. A. Brodhead, a missionary of the United States Presbyterian Church, who is returning to India after a visit to the States. Arrangements were also made for employing a missionary among the Sioux Indians in the North-West Territory, making, in the meantime, Fort Ellice the centre of operations. The Committee are looking out for another missionary to China. Yours truly,

T. L.

Correction.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In your issue of the 18th inst., you notice the collection of \$180 taken up by our Sabbath School for the sufferers in St. John, as a collection given by the congregation. There was a special collection taken up the same day in the congregation for a different object under direction of the General Assembly; but the collection for St. John was made by the Sabbath School and amounted to the figure mentioned. Our Sabbath School children felt very much gratified at the result of their effort, and I am sure you will be happy to give them the credit of it. Yours very truly,

W. T. McMULLEN, Minister,
Knox Ch., Woodstock, Ont., July 16, 1877.
[It affords us much pleasure to make room for the above correction. The gift of \$180.00 by the young people of the Sabbath School of Knox Church, to the St. John sufferers, was an exceedingly creditable thing, and worthy of general imitation. —Ed. B.A.P.]

The Rev. Professor Calderwood has been presented with an address by the public school teachers of Edinburgh, in recognition of his eminent services to the cause of education while chairman of the School Board of the city.

Presbytery of London.

The quarterly meeting of this Court was held in First Presbyterian Church, London, on 10th July. A call was sustained from Hyde Park congregation to Mr. Alexander Henderson, a probationer of this Church at present on a visit to Scotland. A call from N. E. Nassouri to Mr. Colin Fletcher, promising \$700 with manse, was also sustained and forwarded to Mr. Fletcher. Mr. P. O. Goldie was heard on part of his trial for license. The Presbytery will hear the other discourses and examine him on the last Tuesday of August. Mr. Wells, formerly of New Richmond, N.B., accepted a call from East Williams at a salary of \$700 with manse. The induction was appointed to take place at Richmond Church on 24th July, at 11 a.m., Rev. J. A. Murray to preach, Rev. John Rennie to preside and address the Minister, and Rev. D. F. Sege to address the people. Rev. Mr. McDonald tendered his resignation of the charge of Point Edward on account of failing health. It was agreed to cite parties for their interests.

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held within St. Andrew's Hall, Kingston, on the 10th and 11th days of July. Principal Snodgrass was appointed Moderator for the ensuing year, and in his absence from the country, Mr. Wilson, the retiring Moderator, continued to act. Mr. Turnbull gave notice of motion to have the term of the Moderator's office limited to six months. A request from Mr. Burton for leave of absence was granted. Congregations that did not contribute to the Commissioners' expense fund are to be corresponded with. Mr. Smith, Convener of the Presbytery's Home Mission Committee presented a report in regard to the state of matters in the several mission fields within the bounds. A petition from the Presbyterians of West Huntingdon asking to be placed under the care of the Rev. Mr. Gray was granted. Arrangements were made for the disputation of the Sacrament of the Lord's Supper in all the vacancies and mission stations within the bounds before the first Sabbath in September. Messrs. MacMeachan, Young, and Craig were appointed a committee to examine into the state of matters in Bath and associated stations, with a view to ascertain what plan of supply would be best for that district. The induction of the Rev. Finlay McQuig into the pastoral charge of the congregation of Chalmers' Church, Kingston, was appointed to take place on Thursday, the 26th of July, at half past seven p.m., Professor Mowat to preach and preside, Mr. Coulthart to address the minister, and Mr. Wilson the people. Messrs. Robert Brough and William Brough appeared as commissioners from the congregation of Gananoque, to ask permission to sell a certain glebe land, the proceeds to be applied to congregational purposes. The final disposal of the matter was deferred to an adjourned meeting, to be held in Chalmers' Church, Kingston, on the 26th day of July, at three p.m. Mr. Alexander MacGillivray, student of Queen's College, Kingston, compared, and after examination on all the subjects prescribed, was licensed to preach the Gospel. Rev. A. B. Nicholson, lately a minister of the Presbytery of British Columbia, in connection with the Church of Scotland, was received as a minister, and appointed to labour in Lansdowne, etc., for three months. The Presbytery appointed a Home Mission Committee, with Mr. Smith, of Kingston, as Convener. The list of supplements, etc., was revised. The following minutes were adopted in regard to Mr. Leitch. The Presbytery in parting with their brother, Mr. Leitch, feel it due to him to express their hearty appreciation of his indefatigable and abundant labours within the bounds, of his kindly and fraternal demeanour as a co-presbyter, and his readiness to co-operate in the general work of our wide mission field, and they express their warm wishes and earnest prayers for his comfort and usefulness in his new sphere of duty in the Presbytery of Huron. Mr. Coulthart tendered resignation of the pastoral charge of the congregation of Gananoque. Directions were given to cite the parties concerned to appear for their interests in the matter at the adjourned meeting on the 26th. Sessions were enjoined to produce their records for examination at the next quarterly meeting. The disposal of a claim preferred by the Synod of Toronto and Kingston on behalf of the Manitoba College was deferred to the next meeting. In pursuance of a plan entered on last year, Messrs. MacMeachan and Smith, and Professor Mowat were appointed a committee to visit the congregation of Amherst Island in the matter of increased ministerial support. On the report of a committee appointed to examine him, Mr. William J. Smith was recognized as a student for the ministry, and the course of study recommended in his case sanctioned. A motion introduced by Mr. Wilson, on the subject of Sabbath profanation, was adopted. It is as follows: This Presbytery learn with great regret that the Kingston Street Railway Company have commenced to run their cars on the Lord's day, and that excursions by boat on the Sabbath leave the port of this city, and they would earnestly dissuade all under their care from encouraging in any way these forms of Sabbath profanation, and violations of the civil law of Ontario. Notice of motion was given by Mr. Coulthart to have the present plan as to places of meeting discontinued, so that the meetings may be held in other places than the two to which they are now limited.

THOMAS S. CHAMBERS, Pres. Clerk.

Presbytery of Paris.

The regular quarterly meeting of this Presbytery was held in Dumfries Street Church, Paris, on Tuesday, July 3rd. There was a large attendance of Ministers and elders. The Rev. Thomas Alexander of Mount Pleasant was elected moderator for the ensuing twelve months. A call from the congregation of Princeton and Drumbo to the Rev. James Little of Hamilton, was laid on the table and sustained. The stipend offered is \$1050. The clerk was instructed to forward the same to Mr. Little. Mr. Grant, from the Committee appointed to confer with Mr. Kellock in reference to his application to be received as a student for the ministry, gave in a report which was received. The Presbytery also resolved to recommend Mr. Kellock to the authorities of the college he may desire to attend, and also to send his name to the Home Mission Committee for employment. The Presbytery considered the report of the Committee appointed to meet with St. Andrew's Church, East Oxford. Mr. Hugh Thomson, the pastor, tendered his resignation of said pastoral charge; whereupon it was resolved to cite the congregation to appear for their interests at next meeting of Presbytery. Mr. McMillan, on behalf of the committee appointed to negotiate the sale of the building, formerly used as the Presbyterian Church in Beachville, reported that the trustees of the public schools had determined to erect a new building, instead of purchasing the church as was proposed. Memorials were read from the trustees of the property in East Ward, Brantford, asking leave of Presbytery to sell said property and divide the proceeds between the two congregations in Brantford; and also from Wellington street, Brantford, asking the assistance of the Presbytery in any way they see fit towards the building of a new church on their present site. Leave was granted to sell the property, and in regard to the assistance asked, the members of the Presbytery having expressed themselves fully in the matter, it was left to the minister and representative elder of the congregation to convey the feeling of the court to the congregation. Mr. R. P. Mackay, having delivered his trial pieces to the entire satisfaction of the Presbytery, and having also passed his examination in theology, church history, church government, Hebrew and Greek, and personal religion, was in due form licensed to preach the gospel wherever he may be called. Mr. Grant brought under the notice of Presbytery, the Sabbath desecration at present carried on by the Great Western Railway between London and Port Stanley. The following deliverance was agreed upon: "Having heard that the Great Western Railway have commenced running a Sabbath excursion train between London and Port Stanley, the Presbytery express surprise and regret at such action, deplore the prevalent desecration of the Sabbath by railroad corporations throughout the Province, and appeal to the Christian people to use all legitimate means, through the government and otherwise, for the suppression of this flagrant iniquity."

The Presbytery agreed to hold its next regular meeting in Zion Church, Brantford, on Tuesday, the 25th of September, at 2 p.m.

Presbytery of Glengarry.

This Presbytery met in St. John's, Cornwall, on Tuesday the 10th inst. The Rev. James S. Mullen was appointed Moderator for the current year. The call from the congregation of Williamstown to the Rev. Kenneth McDonald, of Indian Lands, was disposed of. A memorial from one section of the united congregation of Williamstown signed by 180 members and adherents, opposing Mr. McDonald's settlement, was presented and read. A motion to the effect that this memorial should be dismissed at this stage as irregular, was carried in opposition to another agreeing to receive it as a paper in connection with the call, and a third that it should be sent back in order that it might come up through the session. The Commissioners from Indian Lands were then heard in opposition to the translation, after which Mr. McDonald intimated his declinature of the call. The question was then put "translate" or "not translate," when a majority voted "not translate." Thereafter a petition having 120 signatures attached was laid on the table and read, asking that the union formed last October should be dissolved. A committee of Presbytery was appointed to visit Williamstown on the 31st inst. to inquire into the present condition of affairs, and report to an adjourned meeting of Presbytery to be held in Martintown on the first Tuesday of August. The Rev. Donald Ross resigned the moderatorship of Williamstown session and Rev. Dr. MacNish was appointed in his room. A vote of thanks was accorded to Mr. Ross for the manner in which he had discharged his duties. A memorial from certain residents of the district of Summerstown was laid on the table, in which the Presbytery was asked to erect them into a separate congregation. After considerable discussion the request was granted unanimously. The Rev. D. H. McLennan, W. Ross, W. Grant, Messrs. R. Wilson and George Munro were appointed the Presbytery's Home Mission Committee for the ensuing year. The Rev. D. H. McLennan to be convener and to have a salary of \$40 per annum. Leave was granted to Mr. William Ross, Moderator of the session of Kenyon, to moderate in a call when required. The Presbytery adjourned to meet in Martintown, on Tuesday, the 7th day of August, at 2 p.m.

MATTHEW HENR says:—"A scandalous maintenance makes a scandalous ministry." Another man who has sex "two or three things," says:—"The poverty of the parsonage will develop itself in the pulpit."

FRENCH EVANGELIZATION.

(Continued from our last)

BELLE RIVER, ONTARIO.

In this field, situated in Essex, the most western County of Ontario, ground was broken towards the close of last summer, Mr. A. F. Rivard being the missionary appointed to commence the work. He spent considerable time in visiting the district, and enquiring as to the spiritual condition of the people. The village lies on the Great Western Railway about fifteen miles east from Windsor, and thirty west from Chatham. It contains a population of about four hundred, the large majority of whom are French Catholics, by which class also the surrounding district is chiefly settled. A gentleman in the village having gratuitously offered three lots for a church property, the English people are anxious to have a place of worship erected as speedily as possible, towards which they have been promised liberal assistance from outsiders. Mr Rivard succeeded in securing the use of an unoccupied house for a temporary place of worship. Partitions having been removed and seats procured, a comfortable meeting place was improvised, in which services were held by him, attended by both French and English, and it is hoped with good results. The Missionary of the present summer, Mr. T. A. Bouchard, speaks of the field as a very promising one, and as a good centre for evangelistic work among the French Catholics of the surrounding district, who are far from bigoted, but willing and anxious to attend his services and receive his visits. He preaches in Belle River every Sabbath, and alternately at two other stations in the immediate vicinity. He has recently organized a Sabbath School, with an attendance of fifteen to begin with. Throughout the County of Essex—where are upwards of 10,000 French speaking people—as well as in the westerly section of the neighboring county of Kent, there are good openings for several French missionaries, provided the men and means were at the disposal of the Board.

ST. ANNE, KANAKKE COUNTY, ILLINOIS.

This field, the former home of the Rev. O. Chiniquy, presents no features calling for special notice in regard to the work of the past year. The Rev. Joseph Paradis has taken charge of the pulpit during most of the year, the entire expense of supply being defrayed by the people. The attendance continues about the same as in the preceding year, viz. an average of two hundred in the morning and one hundred in the evening, the number of communicants being one hundred and fifty. The day school has been carried on with great efficiency under Rev. C. Lafontaine, Mrs. Thomas, and Mr. George Polletier, the three teachers, assisted by several monitors. The teaching is thorough. Besides the ordinary elementary branches, particular attention is given to the moral and religious training of the pupils, the Word of God is daily read, and the Westminster Assembly's Shorter Catechism is regularly taught, both in French and English, in all the classes of the senior department. The average attendance has been nearly one hundred during the year. The Sabbath school has an attendance of one hundred and thirty, including several adults who avail themselves of the opportunity thus presented of adding to their stores of religious knowledge.

The General Assembly last year gave power to the Presbytery of Chatham to transfer this mission to the American Presbyterian Church. A deputation of Presbyterians visited St. Anne in July, to endeavour to effect a union between our own congregation and that connected with the American Church. The litigation with the Roman Catholic Bishop as to the Church property, prevented a formal union taking place, though the congregations are very friendly and have met together on the Lord's Day during a considerable part of the year. There is a prospect of the litigation ceasing before long, when it is hoped the union will be effected, and the whole mission transferred, if deemed desirable, to the American Presbyterian Church.

Since the above was written, the Board learn, by a letter from Rev. C. Lafontaine, that in the last week of May, St. Anne was visited by nine priests, who held special services every day for a whole week, but in vain, so far as our congregation was concerned, not a single Protestant having been moved from his steadfastness.

QUEBEC CITY.

It is gratifying to be able to report that there is now a French congregation in connection with our own church in this stronghold of Romanism. The congregation was formerly connected with the "Synod des Eglises Evangeliques." In the end of last summer the people, along with their minister—Rev. L. Langel—applied to be taken under the care of the Board. The application was granted, and the chairman visited Quebec in October and completed arrangements for the transfer of the mission. The English friends in Quebec have organized a local committee, and guaranteed the salary of the missionary to the extent of \$800 per annum, the balance (\$400) being met by the funds of the Board. A beautiful and commodious church edifice, erected at a cost of upwards of \$8,000, was completed in the early part of the winter, and opened under encouraging circumstances in the month of November. The entire expense of the building has thus far been defrayed by the Quebec friends, there only remaining a debt of about \$1,300 upon it. The site selected is most advantageous, and the opening of the church—the first and only French Protestant Church in the city—marks an epoch in the history of French evangelization in the ancient capital of Quebec. Mr. Langel having received and accepted a call to Switzerland, his place has been supplied by his appointment, temporarily, of the Rev. B. Oriere, a gentleman thoroughly qualified in every respect for so important a field. Mr. Oriere entered upon his duties here in the beginning of May. He reports a membership of thirty. Services are held regularly in the morning and evening of every Lord's Day, the attendance varying from forty to seventy, including a few Roman Catholics at nearly every evoc. The city is almost wholly under the control of the priests, the entire Protestant population numbering in 1871 but 7,000,

whereas there are upwards of 52,000 Roman Catholics. In such a field, the work necessarily is uphill, requiring strong faith on the part of the missionary and his little band of devoted followers. To the eye of sense it would seem utterly futile to labor with any hope of success among a people so fanatic and priest ridden, but there is nothing too hard for the Lord, and with all its discouragements, there are not wanting indications of better days to come in this Popish stronghold. The organization of a Protestant Defence Alliance, or some similar society, for the protection of converts from Romanism, would probably tend to advance the interests of the work, and the establishment of a good primary and high school for French Protestants would prove of decided advantage—a boon which it is hoped will soon be supplied.

OTTAWA CITY.

In this city, the capital of the Dominion, our missionary—Rev. M. Ami—continues to labor with great diligence and fidelity. The congregation have had during the year to face many discouragements, chiefly arising from the depression of business and the consequent scarcity of work, necessitating the removal of several families in search of employment to other parts of the Dominion and to the United States. The English-speaking congregations of the city have generously come to the assistance of the poorest of the converts and relieved their temporal wants. Another great felt want is an suitable place in which to hold the Sabbath services. There being no church edifice, the congregation meet in a hall rented for the purpose, at an expense of \$75 per annum.

From the most interesting annual report of the congregation, which the limits of this report prevent appearing in full, the following extract in regard to the place of meeting is taken:—"The site of the hall, opposite the Convent of Notre Dame, undoubtedly prevents many timid Roman Catholics from coming to hear the gospel. It is difficult to be found, and having no acknowledged place of worship, we cannot expect to attract to our services the Roman Catholic portion of our French fellow-citizens."

The Board express the hope that during the ensuing year, the English-speaking Protestants of Ottawa will set on foot a scheme for the purchase or erection of a suitable place of worship for our French Presbyterian congregation—the only French Protestant congregation in the capital. Notwithstanding the depression of business, and the consequent poverty of the congregation, they have raised among themselves during the year upwards of \$100 for the support of ordinances, besides forwarding a contribution towards the ordinary work of the Board; and, notwithstanding the disadvantages in connection with the place of meeting and opposition of Romanists, "the Church," as the report states, "has numerically increased by the conversion of several Roman Catholics. Twelve persons have publicly abjured Romanism, and our session has received thirteen new members, eleven of whom were by profession of faith." In addition to the services on Sabbath, there is a Sabbath School and Bible Class conducted by Mr. Ami, together with a weekly prayer meeting, and other meetings occasionally on week evenings in the house of one of the elders.

OTTAWA CITY, WEST END.

To assist Mr. Ami in his arduous labors, and with a view to open a preaching station in the western part of the city, the Board has appointed a student missionary—Mr. Joseph Allard—to Ottawa for the summer. Having only entered the field a few weeks ago, it is too soon to speak of his work further than to state that a new preaching place has been opened on the Flats, with a fair attendance to commence with. Since the reception of the annual report of the congregation, a devoted elder of the church has been called to his rest. Mr. Ami has frequently referred in his monthly statements to the devotion of this elder. In communicating the great loss sustained by the congregation in his death, he thus writes:—"It is needless for me to enter into any details of the last moments of our deceased brother. His faith was firm, his hope a living one, and his testimony to the power of the Gospel unshaken. His spiritual progress was astonishing, and his death a perfect triumph."

MONTEAL, CANNING STREET CHURCH.

Owing to the dimensions of the work in this city, and the number of laborers employed in connection therewith, together with the fact that the head quarters of the Board are here, the Church generally is more familiar with the progress made during the year in Montreal, than in any of the other fields occupied by the Board. In the beginning of the year services were confined to the one church—Russell Hall—conducted by Messrs. Ohiniquy and Doudiet. To provide accommodation for the rapidly increasing number of converts from Romanism, the Board secured an eligible site on Canning street, in the west end of the city, on which they erected a large and substantial brick-aced church, capable of accommodating six hundred persons. The church was opened for public worship on the 14th of January, the Rev. Dr. Robb, of Toronto, rendering signal service in connection therewith. The opening services in the morning and afternoon were conducted in English, and the evening service in French; the attendance being large at each of the sittings, especially in the evening, when the church was filled to overflowing. The Rev. O. Chiniquy was placed in charge of the new church, and the Rev. Mr. Doudiet was appointed to that of St. John's Church, (Russell Hall.) Rev. Mr. Oriere assisting him by conducting the morning service. Mr. Chiniquy has occasionally been assisted by the Rev. O. Camerle, an ex-priest of Rome, whose application for reception is before the General Assembly. That the Board acted wisely in erecting the church, has been abundantly evidenced by the remarkable success attendant thereon. Sabbath after Sabbath the numbers worshipping there have been well maintained, the church generally being comfortably filled, especially at the evening services. It is somewhat difficult to estimate the number of converts to Protestantism during the year in connection with Mr. Chiniquy's labors, but it is safe to state that at least 250

families have been brought under the sound of the Gospel. The Ordinance of the Lord's Supper, was administered in the new church in April. Of the converts from Romanism a large number applied for membership. After careful and minute examination of each applicant individually, one hundred and fifteen were received into fellowship with the Church.

The Communion Service was one of deep solemnity, and will long be remembered by those privileged to take part in it. The centre pews were occupied by the communicants, and the side seats by a large and apparently interested congregation, among whom were several Roman Catholics. The venerable appearance of the "old man eloquent,"—himself for many years a priest of Rome—as after clearly explaining the nature of the ordinance and the solemn obligation resting upon those who partook of it, he broke the bread and distributed it and the wine to the people; the sight of the communicants—nearly all of whom a few months previously were in the Church of Rome—as they commemorated the death of a crucified Redeemer, and the subdued aspect and chastened demeanor of the throng of spectators, could not fail to create a lasting impression on nearly all present. It was, indeed, a night to be remembered—a season for which to thank God and take courage.

At the opening of the church a Sabbath school was organized, the attendance at which has averaged about forty-five. Separated from the church proper by means of folding doors are two large class rooms, in one of which a day school is conducted by Mr. L. F. Richard, a missionary of the Board, the number in attendance having during the winter reached as high as forty.

The regular weekly prayer meeting on Thursday evenings has been well sustained, the numbers present ranging from 180 to 300. On one of the stormiest nights of the season the Chairman and Secretary of the Board, in company with a minister of the Church from Ontario, unexpectedly visited the prayer meeting, when upwards of 200 by actual count, were present. This congregation from its commencement has defrayed all internal expenses, such as fuel, light, Sabbath school requisites, etc.

MONTEAL, ST. JOHN'S CHURCH (RUSSELL HALL.)

While the new church has been thus a success, it has not been so at the expense of St. John's Church congregation, for the attendance there has not perceptibly decreased. The Rev. Mr. Doudiet reports the attendance as large all through the winter, the church being "frequently filled to its utmost capacity." As in Canning street so in St. John's Church, the attendance at the weekly prayer meetings is very large; these meetings, Mr. Doudiet reports "scarcely being inferior in numbers to the Sabbath gatherings."

The Lord's Supper was dispensed once in this church during the year, the number communicating being seventy-five. Several applicants for admission were refused, the Session judging it necessary to give the applicants a longer probation. According to the latest revised lists, about 180 families claim connection with the congregation. The people, though generally poor, have raised for current expenses about \$60 for the four months ending 30th of April. They have also during the year given a handsome collection towards the ordinary fund of the Board, besides a liberal sum towards the Canning Street Church, and a small contribution to the House of Refuge.

A Bible class was conducted by Mr. Doudiet during the winter. The Sabbath school has a roll of thirty-two scholars. Concerning spiritual results, Mr. Doudiet reports large numbers as having professed to him to abjure Romanism during the year, and adds that of these he believes God has changed the hearts of about a score. Since the appointment of the Rev. Mr. Oriere to Quebec, Mr. A. B. Orchet assists Mr. Doudiet in St. John's Church, sharing the services and pastoral work with him.

It cannot be denied there are imposters in a work of this nature. Many for the sake of obtaining relief from the Protestant House of Refuge or from private charity, profess to have become converts to Protestantism. But imposters of this class are by no means confined to French Canadians, it being a commonly received axiom that those who most persistently seek relief from a House of Refuge are many of them the very scum of society. The Board have sought during the past winter, as far as possible, to prevent 'imposition in this direction, being extremely desirous to encourage and foster a spirit of independence and self-reliance among the converts. They have employed a staff of paid visitors. Alphabetical lists of all French applicants for aid, with their addresses, have been kept. These have been thoroughly and systematically visited. The Secretary has met weekly with the visitors to compare notes and revise the lists. Mr. Doudiet, the Bible woman, and generally one of the visitors have attended the House of Refuge each day that relief was distributed, and no means have been left untied to prevent imposition. In the offices of the Board there is kept a list of all the French Protestant families in the city, with their addresses, and more especially with the families claiming connection with our own Church. During the present summer, in addition to the ordained Missionaries, there are three French students engaged by the Board, along with a Bible woman and the Matron of the Ladies' French Evangelization Society, by whom all the French Protestant families are being regularly visited and instructed. In the early part of last winter the congregation worshipping in St. John's Church (Russell Hall) were frequently disturbed on Sabbath evenings, and stones thrown through the windows. The Board asked protection from the civic authorities, which was given, and the disturbance soon ceased. Since then there has been no open persecution of the congregation or the Missionaries, yet the converts personally are exposed to persecution, their situations being taken from them, and in the depressed state of business it is generally impossible for them to obtain others. The distress and suffering caused in this way are incredible to all but those who are personally cognizant of the matter. It as-

surely requires considerable faith and courage on the part of a Roman Catholic to bring his city with a family dependent upon him to cast in his lot with those identified with our French Protestant congregations.

THE LADIES' FRENCH EVANGELIZATION SOCIETY.

This important auxiliary of the Board has been in active operation during the year. The Society leased a house in a central part of the city for a Mission House, and engaged the services of a lady as Matron. In the Mission House a mothers' meeting was held each Monday, conducted by the Matron, with an average attendance of twenty.

On Wednesday afternoon a Bible reading was held, conducted by a Bible woman, under the supervision of Mrs. Prof. Campbell, the numbers of French Canadian women attending during the winter ranging from seventy to one hundred.

On Saturday afternoon a young girls' class for sewing and religious instruction was conducted by Mrs. A. B. Stewart and the Matron; the number availing themselves of this opportunity of receiving good was about twenty.

The Matron's time is chiefly spent in visiting, especially where there is sickness or distress, and in distributing relief chiefly in the way of clothing to those of the converts who are destitute.

The monthly meetings of the Society have been well sustained, several of the most active ladies of the various congregations of our church in Montreal taking part therein.

The total expenditure for the year was \$517.57, and the receipts, \$390.

As the Society purpose publishing a report of their work in the fall of the year, together with a full financial statement, it is only necessary here to commend their work to the sympathy and liberality of all our people, and to solicit on their behalf donations of clothing, bedding and contributions in money—the former of which should be forwarded early in October, addressed Miss Gordon, Kildonan, 1059 Sherbrooke street, Montreal.

JOINT ENGLISH AND FRENCH WORK.

One very important feature in regard to the French evangelization work of the church, is in connection with its bearing on Home Mission work, especially in the Province of Quebec. The fact is apparent that, apart from the city of Montreal and one or two other points, the English population is yearly decreasing, and there are at present a large number of districts with a sparse English speaking Protestant population—whose places are gradually being taken by French Romanists—where, if Gospel ordinances are to be maintained at all, it must be by means of missionaries able to minister to the wants of the English-speaking section, and at the same time to make inroads on the French community. In such districts it is to the interest of the English speaking Protestants to have a missionary who can preach in both languages, so as to ensure their having ordinances maintained among them at all, while at the same time it is in the interests of French evangelization to have the co-operation and moral support of the English-speaking community in making inroads on the masses of French Romanists by whom they are surrounded—without which co-operation and support it would in many instances be hazardous to undertake mission work at all. In some of these districts the number of English-speaking Protestants is so rapidly diminishing, owing to emigration and other causes, that if a foothold is to be maintained, active, energetic steps must be taken to plant missionaries qualified to conduct services in both languages. The future of our Church in the Province of Quebec depends, under God, not so much upon our Home Mission Committee, in granting appointments to sustain ministers in weak and struggling English-speaking congregations, as upon cordial co-operation and united action on the part of our Home Mission Committee and our Board of French evangelization in giving the gospel by means of missionaries able to speak in both languages to the English and French communities.

FRENCH POPULATION OF THE DOMINION.

An erroneous idea exists in the minds of most of our people as to the field for French Evangelistic effort. Many suppose that it is confined exclusively or nearly so to the Province of Quebec. A glance at the census returns of 1871 shows that in the province of Ontario there are upwards of 75,000 French-speaking people. While these are scattered all through the Province—there being some in every one of the ninety electoral districts—there are grouped together from one to two thousand in each of no less than sixteen different townships, and upwards of two hundred in each of sixty-eight other townships. In the Provinces of New Brunswick there are 45,000, and in that of Nova Scotia, 39,000 French-speaking people. If to these are added the large numbers in the Province of Manitoba, as well as those in Newfoundland and Prince Edward Island, it will be seen that French Evangelistic effort needs by no means be confined to the Province of Quebec. Indeed there is scarcely any limit to this department of the Church's work in the Dominion. The task committed to the Board of French Evangelization is assuredly a herculean one, and one that will tax to the uttermost the energies of the Church for many a long year to come. Self-interest, the political, social, moral and religious liberties of our children, and the future destiny of our Dominion, all demand that vigilant and unremitting effort be put forth for the evangelization of the 1,250,000 of our French-speaking fellow-citizens, the vast mass of whom are at present ignorant of the way of salvation through a crucified Redeemer.

FINANCE.

From the full financial statements accompanying this report, it will be observed that the receipts for the past year from all sources for the ordinary fund amounted to \$80,578.79. Of this amount \$1,977.55 was received by Rev. Dr. McGregor in Halifax, and \$28,601.24 by Rev. R. H. Warden in Montreal. For building purposes there was received by Mr. Warden, \$4,104.89, making the total receipts for the year for all purposes, \$84,685.48, in addition to the balance

on hand at the beginning of the year. The total payments amounted to \$37,187.47, leaving a balance on hand in Montreal of \$1,284.00, and in Halifax of \$463.58. The Board observe with great satisfaction the large amount contributed by the Sabbath Schools of the Church, and bespeak the continued interest of superintendents and teachers. Included in the receipts is the sum received from the estate of the late Mr. Wm. Hall, of Peterboro, amounting to nearly \$10,000, which was expended in part payment of the debt on St. John's Church (Russell Hall). To the executors and heirs of the late Mr. Hall the warmest thanks of the Board and of the Church are due. The thanks of the Church are also due to Mr. James Oroll for the gratuitous use of his office to the Secretary during the greater part of the year; to the Rev. W. B. Clark, of Quebec, the Rev. J. J. Casey, of Elgin, Que., and E. Bellare, Esq., of Huntingdon, Que., for several sums forwarded to the Board, being the proceeds of lectures delivered by these gentlemen in various places; to Messrs John Sterling and David Morris, of Montreal, who came to the help of the Board in an emergency, and obtained accommodation from the Bank for a sum sufficient to tide over the difficulty; and to the BRITISH AMERICAN PRESBYTERIAN for the frequent use of its columns to advocate the claims of the Board. To the Church of Scotland and the Free Church of Scotland for a grant each of £200 sterling, and to the Presbyterian Church of Ireland for a grant of £100, the Board is under a deep debt of gratitude; and especially to the Rev. R. Campbell, M.A., of St. Gabriel Church, Montreal, who generously consented to visit Britain for a period of five months in the interests of the work, and whose mission has thus far been crowned with success; and to his session and congregation, who cheerfully acquiesced in the appointment of the Board, and gave Mr. Campbell the necessary leave of absence. In summing up this report, it is impossible to review the work of the past year without being constrained to say, "What has God wrought?"

The continued prosperity of the work in the fields formerly occupied by the Church; the large addition of ten other fields which during the year have been placed under the care of the Board, including such important centres as Danville, Joliette, St. Hyacinthe, Quebec City, and the new congregation in Montreal; the raising up by God of missionaries admirably adapted for these fields; the remarkable increase in the contributions to the funds of the Board in a year of unexampled commercial depression; and, above all, the large increase to the number of converts, and the general prosperity and advancement of the work of French evangelization in connection with the Board, all call for the deepest and most heartfelt gratitude to the Great Head of the Church. "This is the Lord's doings, and it is wonderful in our eyes."

To maintain in efficiency this most important department of the Church's work, the Board earnestly solicit the prayers and sympathy and increasing liberality of all the friends of the Mission, and above all, the continuance of the divine blessing and favor, without which all else is vain.

All of which is respectfully submitted, D. H. MACVICAR, LL.D., Chairman. R. H. WARDEN, Secretary-Treasurer. 210 St. James St., Montreal, June 1, 1877.

Random Readings.

Woe to those who are engaged in the commission of unlawful deeds, for they cannot trust their nearest accomplices.

My heaven upon earth is communion with God; and therefore nothing else would be my heaven in heaven.—Rev. T. Adams.

"How long is it since your conversion?" said one to another. The reply was, "Nearly six years." "Do you think you will hold out?" "I don't hold; it's a strong arm that holds me."

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

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

The old couplet says:

"When God erects a house of prayer
The devil builds a chapel there."

But to suit the fashion in which many conspicuous churches manage their affairs, it should now be said or sung:

"When God erects a house of prayer
The devil puts a mortgage there."

You know, going into heaven will be like ships going into harbor. There will be some tugged in almost by miracle, "saved so as by fire;" others will be going in just with a sheet or two of canvass—they will "scarcely be saved!" but there will be some who will go in with all their canvass up, and unto these "an abundant entrance shall be ministered into the kingdom of their God and Saviour."—Rev. O. H. Spurgeon.

We will not see much that is attractive and helpful by simply looking inward. Standing at the mouth of a cave and gazing towards its depths, we see but little and cannot see far. It is when we turn the other way, and in the landscape lying before, all brilliant in the sunshine, that we find that which is worth our study. Let us look away from ourselves to Jesus, and studying his person and work, we will be gladdened with visions that will bring us eternal joy.

WHENEVER there is a revived condition of soul there will be a renewed devotion to Christian effort. When the sluggish believer is stirred up by the grace which reanimates his spirit, he will address himself to some practical work by which he will express his gratitude for the blessings sent him, and his wish to honor his gracious Master. "Lord, what wilt thou have me to do?" is the language alike of the newly converted man and the re-awakened Christian.

Our Young Folks.

The Dying Child.

Oh, clasp me in your arms, mother: Once more oh let me rest Thy weary, aching head upon Thy pure and loving breast. Oh, gently hold my feeble form Close to thy throbbing heart, And on my brow imprint one kiss, Sweet mother, ere we part.

The Planet Jupiter.

Jupiter was at his brightest on the night of June 19, when he was exactly opposite the sun, and came to the south at midnight. Jupiter is the fifth of the great planets in order of distance from the sun, our earth being the third. Mercury is the first, travelling nearest to the sun. Venus, which I described a few months ago, is the second, and travels inside the earth's path. Next outside the earth's path is that of Mars. Outside his track there come the paths of a number of very small planets travelling in a ring around the sun. More than 170 of these have already been discovered; but all these together (besides hundreds more of the family not yet discovered) do not weigh so much as the tenth of our earth. Outside this family of many congregated planets, all together scarcely enough to make a single respectable planet, comes Jupiter, outweighing not only all these—not only these with our earth, Mars, Venus and Mercury thrown in—but all the other planets taken together, no less than two and a half times.

measures, not the real body of the planet, which can no more be seen than a peach-stone inside the perfect fruit. A curious thing happened on June 20, 1828, which can easily be explained if the atmosphere of Jupiter is deep and kept in constant turmoil through the intense heat of the planet within, but cannot possibly be explained if Jupiter is supposed to be in the same state as our earth. Admiral Smyth was observing one of Jupiter's moons. It was about to cross the planet's face, travelling toward the left. He saw it make its entry on the disc, and went to record the time in his note-book. Observe that at this moment the planet's outline was entirely outside that of the satellite, which in fact could no longer be seen. Running a few minutes after to the telescope, Smyth saw the satellite outside again, or to all seeming just as it had been before the entry. The same strange thing was seen by Mr. Maclear at Biggleswade, with a rather smaller telescope, and by Dr. Pearson at South Kilworth, with a much larger one. Now, a moon cannot possibly stop in its course around its planet; still less, if less could be, could a moon retreat and anon advance. Nor could the whole frame of Jupiter shift. Out of all question, the outline of Jupiter changed, and not by a little, but by two or three thousand miles. There would be nothing beyond belief in this if the atmosphere is thousands of miles deep, and the outermost cloud-layers eight or ten thousand miles above the true surface. For a cloud-layer might easily be dissolved into the invisible form by the warm breath of some current of Jovian air. But that the surface of a planet like our earth should change in level even by ten miles, is utterly incredible, far more that there should be an alternate swelling and shrinking through two or three thousand miles. Such a disturbance of the crust would turn all that part of Jupiter into vapor, so intense would be the heat produced by the movement. The spectroscopes, the instrument mentioned in my paper on Venus, shows that the deep atmosphere of Jupiter contains enormous quantities of the vapor of water. It seems to me not improbable that all the water of the planet, its future seas and oceans, now hang suspended in the form of cloud and vapor in the planet's atmosphere. Jupiter, in fact, may fairly be regarded as a young though gigantic planet—not young in years, but young in development—a baby planet, the fullness of whose growth will not be attained for hundreds of millions of years, when our earth perhaps will have been for ages a decrepit or even a dead world.—R. A. Proctor, in St. Nicholas for June.

The True Cause of Doubting.

It is not the greatness of sin, nor continuance in sin, nor backsliding into sin, that is the true cause of thy staggering, (whatever thou pretendest) but solely thy unbelief, that "root of bitterness which springs up and troubles thee." It is not the distance of the earth from the sun, nor the sun's withdrawing itself, that makes a dark and gloomy day, but the interposition of clouds and vaporous exhalations. Neither is the soul beyond the reach of promise, nor doth God withdraw Himself, but the vapors of thy carnal, unbelieving heart do cloud thee. It is said of one place, "Christ did not many mighty works there." Why so?—for want of power in Him? Not at all, but merely want of faith in them.—It was "because of their unbelief."—John Owen, 1649.

An Evening Meditation.

Another day is about to close. What have I accomplished of good? Every day that passes leaves the remaining number less. If I new the exact number of my days—knew just the distance that separates me from the grave, I would perhaps live differently from what I do, and not more earnestly. God has wisely concealed the number of the days that shall measure my life here; but he teaches me that I should be ever ready to leave this world. He teaches me that no time should be lost; that I should act as the "duty of every day requireth." Then shall I be always ready for my great change. Still more I am exhorted to watch. I can not watch as exhorted to do, and at the same time live in a state of idleness or indifference as relates to the performance of daily duty. How very sad should death take me by surprise? Rather let me spend each day as though it was my last; and then, when the Master calls, without fear, and gladly, shall I answer Him, as I realize that the period of my watching and waiting is over, and that henceforth I shall be forever with the Lord.—Kentucky Presbyterian.

Perfect Through Suffering.

Dr. Arnold, of Rugby, gives, in one of his letters, an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture for all that time. "And yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the spirit of power and love out of a sound mind. Intense love, almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child—but of herself—save as regarding her improving in all goodness—wholly thoughtless; enjoying every thing lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fullness of the promise; and preserved through the very Valley of the Shadow of Death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ's Spirit's glorious work. May God grant that I might come but within one hundred degrees of her place in glory."

WHAT CAN I NOT BEAR WITH THE HELP OF GOD? WHAT CAN I DO OR SUFFER WITHOUT IT?

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXX.

THE YOKE BROKEN. Acts xv 23-28. COMMIT TO MEMORY, vs. 28-31. PARALLEL PASSAGES.—Gal. vi. 12, 13; 1 Cor. x. 20-28. SCRIPTURE READINGS.—With v. 22, compare Acts i. 23; with v. 23, read Acts xiii. 46-48; with v. 24, read Gal. v. 12; with v. 25, compare Acts xiii. 2; with v. 26, read Acts xiii. 50; with v. 27, read (for Judas) Acts i. 23; (for Silas), 2 Cor. i. 19; with v. 28, read John xvi. 18; with v. 29, read Rom. xiv. 19; with v. 30, compare Acts vi. 2; with v. 31, read Matt. v. 9. THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Barsabas, or Judas, Silas. ALSO THE FOLLOWING PLACES: Antioch, Syria, Cilicia. GOLDEN TEXT.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. v. 1. CENTRAL TRUTH.—The Gospel gives liberty. INTRODUCTORY.—The Church on earth is never perfect as in heaven. Even in the apostles' days, sincere believers erred in their teachings. Some persons, names withheld (verse 1), urged the Gentile believers in Antioch, while Paul and Barnabas were laboring there, to be circumcised, if they would be true disciples; that is, in fact, to become Jews in order to being Christians. This is the beginning of the trouble called "Judaizing," so often referred to, as in Paul's letter to the Galatians. Circumcision stood for the whole law. See in proof verse 24, as the cross for the gospel (1 Cor. i. 18). Hence "after the manner of Moses" (verse 1). This would be a yoke indeed on the Gentiles. Paul and Barnabas resisted it. So there was much dispute (verse 2), for which they were not to be blamed. This subverted their work, made confusion, and if agreed to, would have changed the basis of the Church. To get a decision on the point, "they," i. e., the parties concerned, agreed that the two first missionaries, and some "others of them," should consult the apostles and elders of the mother Church. The delegates were respectfully sent off (verse 3); gave information on the way as they had opportunity; reached Jerusalem; were received by the Church, and made their report (verse 4) of their work, and no doubt their present errand. There and then their plan was challenged by former Pharisees, now believers, yet wedded to the law, and sympathizers with the disturbers (verse 5). This brought up the point to be discussed at once. The delegates said, "We are receiving them into the Church without regard to Moses' law." "But," said "some," not all of this class, "that is all wrong. Gentiles should be circumcised." A meeting of "apostles and elders" was held for the discussion (verse 7) of the point, the leading arguments in which, from Peter and James, are given (verses 7-11). Peter is thought by some to have been head, because he spoke first. Others, who deny this claim, think James was local head, because he spoke last. There is equally little force in these opposed views. James' "sentence," (verse 19), just means as in the Rheimish version, "I judge," or in Wickliffe's, "I deem." The decision was not by any one, but by (verse 22) "the apostles and elders with the whole Church." There is a return delegation decided on, "chosen men" of their "own company" from the mother Church, to Antioch, where the trouble was, along with the original missionaries. They would inspire confidence and strengthen their hands. They were "chief men," fitted to carry weight. A Barsabas is mentioned in Acts i. 23, and Silas is the Silvanus (another form) of 1 Thes. i. 1. From the Greek word "I pleased," we get "dogma," which means decision. The resolutions they carried are given, as expressed in writing from the "apostles, and elders, and brethren." The second "and" is wanting in good manuscripts, but in most versions and "fathers," it is retained. Tischendorf is in favor of it. Lange says, "It is more probable that the omission may have been caused from an objection to the co-operation of the Church with the apostles." The letter owns the "brotherhood" of the Gentile believers. As to the kindly form "send greeting" (see Acts xxiii. 26), James, who may have drawn out this "finding," uses it (James i. 1). The letter details the occasion, as we have seen it—notice the "trouble" as "subverting," confounding, or perhaps "carrying away." Conceive the effect on a simple Gentile believer—"Were you circumcised?" "No." "Then you are not safe." The letter says, "We gave no commission to these teachers." "Such" is put in without warrant. For anything that appears, the disturbers had no commission at all. Paul and Barnabas are strongly endorsed (verses 25, 26) as faithful, reliable, and courageous brethren, who "had hazarded," &c., (see Acts xv. 19). It is declared that "having become of one mind," they had sent some of themselves, not by Paul and Barnabas, to bear and explain their opinion. The Greek is more exact than the English. The letter names their delegates (verse 27) "sent"—word from which we get "apostles." They were *viva voce*, as we say orally, to set forth the contents of the letter, and by implication, the soundness of Paul's course. The actual decision is in verse 28. "It seemed good," as in verses 22, 25, i. e., it was the decision of the Holy Ghost, whom they had invoked, and by whose direction they claim to speak. The case of Cornelius and others may be alluded to (Acts x. 44-46). "Our decision is to lay no such burden as Moses laid on you, nor, indeed, any other burden than the following things, 'necessary,' i. e., required by present circumstances, but implying nothing as to altered circumstances." "Not," says Lange, "a moral necessity," for the word would be "too flat and weak, indeed, wholly unsuitable, if all the prohibitions were indispensably required." Hence, in verse 29, the letter does not say, "If ye do these things ye shall be saved," but ye "shall do well," or do right, or do good to others, or to yourselves. It is not a question of being saved,

but of thriving. It is not "ye shall do morally right," but "ye shall do wisely." So we say "it is well" of many things made binding by Christian wisdom or love, not express command. The four things are of unequal importance. Their friends might make idol feasts, invite them to eat of the offerings, filling them their nature (see 1 Cor. x. 27-29). They must "abstain," "eat not." These are the "pollutions of idols" of verse 20. The meat was not in itself evil, but eating it would hurt the conscience of others, by seeming to sanction the idol. So, in another way, for sacrificial reasons, blood was forbidden to the Jews as food (Lev. iii. 17). "Bloodshed" is not meant. It would shock Jewish believers, and hinder intercourse in the meantime to use it; so for peace's sake it was not to be used. See James' reason for this concession in verse 21. The Greek Church makes this restraint perpetual. (On this principle, if smoking offends those whose love or whose good we seek, we would forego smoking.) The things strangled, and therefore with the blood in them, come under the same principle as the "blood." The fourth is fornication. It may mean that the Gentiles having less clear notions as to the marriage tie than the Jews, they should do nothing in this regard to offend, scandalize the Jewish believers. It is a great difficulty to missionaries to bring heathen converts into right family relations, when, e. g., several heathen marriages have taken place before a man's conversion. Or it may allude to impure practices connected with heathen rites, to which they should give no countenance. "Fare ye well," may ye be strong, is a prayerful good wish, like our "good-bye" ("God be with you," or "good journey," (bye, way), "to you,") or the French *adieu*. So they were sent off (verses 30, 31); reached Antioch; called the multitude, the whole Church (see verses 12 and 22) together; the messengers delivered their letter; the Church read it (so the Greek runs), and rejoiced over the consolation, or the exhortation, which removed misgivings, settled the point and gave back peace. We may learn from all this: (1) The Church in her various parts is one. (2) Zeal that is mistaken may make great trouble, even for good men. (3) Moses' law ceased to bind Jews when Jesus rose. Gentiles were not put under it. (4) Many things to which we have a right, we do well to forego for the sake of the brethren. (5) Beginnings of evil are to be resisted. (6) Church troubles are to be dealt with carefully, and with prayer for the Holy Ghost. (7) It is only after long years we see the importance of many decisions. What a help when the "yoke" was taken off the Gentiles. SUGGESTIVE TOPIC. The sense of the trouble—the occasion of it—how much it meant—the means adopted—the delegates—their journey—how received—their report—by whom impugned—two of the speakers—the decision—how communicated—the effect—the grounds of the decision—the lessons we may learn as to churches, principles, and the right way to meet "troubles." Bible Christians. Mr. Moody, in speaking of the sin of professed Christians following so many of the practices of the world, said:—"Some young people say, 'I don't want to be better than my father, and he goes to the theatre.' Here is the power of influence. Children do so and so because father and mother do so. And so young converts are led away to theatres, cards, dances, and the like, because older church members, or professors, practise or advocate these." Mr. Moody says:—"Suppose that professors go to the prayer-meeting on Wednesday evening, theatre on Thursday night, and to a dance on Friday night, where they walk to the tune of 'Almost Persuaded'—can you expect any thing but spiritual death from such a course of conduct?" What we want is Bible Christians, and Christian example in the intercourse of the Church with the world, or there is no use in urging sinners to come to Christ, for through these examples of ungodly professors they drift back again to the world, worse than before. Christ said, "He that would be my disciple let him deny himself, and take up his cross daily, and follow me." A Hindoo Punishment for Lying. If any person is proved to be a liar he receives the punishment of the law, which requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him, he is led out to a post in a public place, is fastened to that, and one of the officers of the government appointed for that purpose sews up his lips with a needle and thread. Then he is allowed to go. And every one who sees his closed lips, and the blood flowing from them, can say to himself, "There goes a liar!" What a disgrace that sewed-up mouth would be to a man! And when people look at him, how he would want to turn aside his head and cover his face so that they should not see the mark of shame that was upon him! Suppose all the people in this city who are in the habit of lying were to be punished this way to night, and were obliged to go out to-morrow, I wonder how many sewed up mouths we should find in walking through the city! We do not always know who are liars, but God knows. And it is remarkable that there are two passages in the Bible which show us that God will deal with liars in a way similar to this. I do not mean that it will be by actually sewing up their mouths, but really by closing them somehow or other. David tells us that "the mouths of them that speak lies shall be stopped." (Ps. lxxii. 11.) Solomon tells us that "a lying tongue is but for a moment," (Prov. xii. 19.) And in another place David says that "lying lips shall be put to silence," (Ps. xxxi. 18.) We are not told how God will do this, but we may be very sure it will be in some way that will fasten shame and disgrace on those who have not prayed earnestly as David did, "Deliver my soul, O Lord, from lying lips.—Sunday School World.

British and Foreign Notes.

WHITE ink on dark paper is one of the recent novelties of the stationer. The thermometer has been known to fall fifty-seven degrees in an hour in Denver, Col. SEVERAL young ladies have located land in Umatilla Co., Oregon, and are having it improved. A LARGE forny has been established in New Jersey to supply the growing demands for ferns. "SPECTACULATORS" is the new name applied to people who attend illustrated scientific lectures. THE International Y. M. C. A. conventions are hereafter to be held biennially instead of annually. It is said by the London Times that new blocks of buildings meet the eye everywhere in Jerusalem. PRES. ORTON says that the English is more economical for telegraphic purposes by forty per cent. than any other language. THE survivors of the battle of Waterloo, which was fought sixty-two years ago, are now reduced to forty-five officers. IN the revision of the Methodist hymn-book nearly 400 of the old hymns have been dropped, and modern pieces put in their room. WE are glad to know that the Nebraska grasshoppers have finished their depredations, and that they were quite moderate this season. RUSSIA has since the opening of the war issued \$120,000,000 paper currency; and Turkey which has been putting it out for six months, now authorizes an additional issue of \$49,000,000. LEUIS JACOBS, Jr., a Canadian Frenchman living at Vienna, Mich. lately celebrated his golden wedding, on which occasion his father, aged 100, was present, participating actively in the festivities. THE London Christian World announces that mosquitoes have appeared in that city, and that "a number of people have been bitten by the objectionable insects." "Objectionable" is good. PERE HYACINTHE has returned to Geneva and resumed his services, much to the satisfaction of his congregation, who feared that his successes at Paris would tempt him to remain in that city. THE next General Assembly of the American Presbyterian Church is to be held in Pittsburgh, and it is intended that the Assembly shall not burden the hospitality of that city, but shall pay its own way. THE Journal de St. Petersburg says that the most northerly telegraph office in the world has just been set up. It is at a Norwegian fishing station named Gjeavor, a little above the seventy-first parallel of north latitude. A NEW HAVEN, CONN., correspondent says there are two thousand unoccupied buildings in that city, one-half being stores. He thinks the population of the city is three or four thousand less than it was three or four years ago. A DAUGHTER of the great Dr. Chalmers dwells in a low-roofed building on a street in Edinburgh, crowded with dwellings of the poor and intemperate, to whose welfare she devotes her life. Her influence over her neighbors is said to be marvellous. ON the outermost rock of the mountains overlooking the straits of Magellan swings by an iron chain a barrel. Every passing ship opens it to place letters in or take them out, and undertakes to forward all the letters in it that it is possible for it to transmit. THE Welsh Calvinistic Methodists have just held their General Assembly in London. They report an increase of 5,700 members during the year, and have 112,000 names of communicants on their roll. Their collections have also increased to £167,205. THE only exception to the general enthusiasm with which Gen. Grant was received in Great Britain was that of the Irish priests, who denounced him bitterly as the greatest enemy of the Catholic faith and of Catholic education, and forbid any recognition of him by their people. THE Irish Presbyterian Church has a mission in India, which during the last three years has numbered about four hundred conversions, or as many as during the thirty previous years. Its field embraces six principal and six branch stations, at which ten ordained European missionaries are laboring. There are more than 1,700 scholars in the mission schools. ACCORDING to the Boston Pilot, the Pope has received jubilee gifts as follows: From France \$220,000; the United States, \$160,000; Ireland, \$180,000; Italy, \$120,000; Spain, \$100,000; England, \$100,000; Austria, \$75,000; South America, \$75,000; Germany, \$70,000; Belgium, \$53,000; Portugal, \$42,000; Australia, \$75,000; Canada, \$80,000; Holland, \$32,000; Scotland, \$30,000; Switzerland, \$80,000. Total, \$1,842,000. THE salary of the Archbishop of Canterbury, England, is \$75,000 annually, and of the Archbishop of York, \$50,000. There are twenty-six Bishops in the Church of England whose salaries aggregate \$640,000, or an average of \$24,238 each. The sources in part from which funds are raised for the support of the Established Church are from 242,180 acres of land, and from very valuable grounds in the city of London. The revenues amount to \$1,785,000 yearly. ANOTHER of the cardinals who took part in the election of Pope Pius IX. has passed away. Filippo de Angelis, Archbishop of Fermo, was born at Ascoli in 1792, and was created a Cardinal July 8, 1869, at the age of forty-seven. His death is announced to us, therefore, on the thirty-eighth anniversary, to a day, of his investiture with the Roman purple. His death reduces to six the number of cardinals still living who voted at the election of Pope Pius IX. "GREAT men," says Themistocles, "are like the oaks, under the branches of which men are happy in finding a refuge in the time of storm and rain. But when they have to spend a sunny day under them they take pleasure in cutting the bark and breaking the branches."

British American Presbyterian

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

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

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

OUR GENERAL AGENTS.

MR. W. B. BELL, General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

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

British American Presbyterian

FRIDAY, JULY 20, 1877.

A TELEGRAM has been received from Melbourne announcing the arrival of the Rev. Dr. Somerville. The reverend gentleman, it will be remembered, went out under the auspices of the Glasgow United Evangelistic Association, and his many friends in this country will be delighted to hear of his safe arrival in the colony of Victoria.

MR. JOHN SHAW, Head Master of the High School, Omamee, was presented by the school, after the closing exercises of the half-year, Wednesday last, as a mark of respect and appreciation of his interest and efforts in their welfare, with an excellent field-glass and case, ordered at Montreal for this occasion. Mr. Shaw has been Head Master of the school for the past fourteen years and has proved himself a most successful and accomplished teacher, and has well merited the handsome compliment paid him by his pupils.

HOME TRAINING OF THE YOUNG.

In no part of the Christian world has the Sabbath School system attained greater perfection than in Canada and the United States. Almost every congregation has its Sabbath School and in many districts where no organized congregation exists, the children are gathered into the Day School room, or private dwelling, for an hour on the Lord's Day and instructed in Bible knowledge. While this is true, we fear that the home religious training of the young is neglected in many of the families of the land. In too many instances does the Sabbath School take the place of this, or at any rate, parents—many of them professedly Christian parents—rest contented with sending their children to the Sabbath School, delegating to the teachers there the task of giving them all the religious instruction they receive. This is very much to be deplored. Excellent as the Sabbath School institution is, and taught, as many of the young there are, by earnest, living Christian men and women, yet all this can and ought never to take the place of home religious culture.

Whether because of the prominence given to Sabbath Schools or from other causes, it cannot be disputed that the good old custom with which many of our readers were familiar in the mother land, of parents getting together in quiet of the Sabbath evening for Christian instruction does not extensively prevail in Canada, and yet we cannot doubt that the custom can be traced the familiarity of the young in those lands with Gospel truth. It is not so much, we believe, the preaching of the pulpit as the instruction conveyed by the lips of God-fearing parents at the home hearth that has made Scotland what to-day she is; and we feel assured that it would tell on the future of our young country were the practice to which we refer adopted generally in the homes of our people.

Let the whole household, children, servants and all, be gathered together at some regular, stated hour, each Lord's Day; let the Bible be read—a verse or more—by each in turn, and questions asked and answered, now some Old Testament history and now a portion of the Gospel narrative; let the Shorter Catechism—than which no better epitome of Bible truth can be got—be freely used; let the hymn be sung and a verse or two of the Metrical Psalms recited by each in turn, and then let all be followed by an earnest prayer for family blessing, for the new heart and the right spirit, for the presence and help of the gracious, loving Saviour to each. And who can doubt that the influence of such a service would tell on the whole family, making them more one, drawing them closer to each other and to a common Saviour. The Sabbath School was designed originally, chiefly, for the children of irreligious parents. Where, as in our own country, it is attended by the children of all classes alike, it is intended to be an auxiliary to—and should never be allowed by parents to take the place of—Home Training.

HYMNOLOGY.

The question of Hymnology was brought up and discussed at the Assembly held in Halifax. Not much progress was made. Still something was done in the direction of publishing a Hymn Book for the Church. The matter cannot rest where it now stands. There are of course a good many in the Church, like our friend Dr. Robb, who have conscientious scruples about using for praise any words outside of the Psalms of David. There are others, like Dr. Reid, who see no difficulty in securing uniformity in this regard, if all the congregations would confine themselves to the psalms. There are others like Mr. McTavish, of Woodstock, who can pick holes in all the hymns, and pronounce them unfit for Church purposes. Still while we must show all due respect for the opinions of such eminent ministers, and for the views entertained by many of our people which they represent, the question is no longer a debateable one as to the use of Hymns by our congregations.

They have been allowed in the past in all the Churches which now happily constitute the Presbyterian Church in Canada. In most of the congregations the paraphrases and Hymns as appended to the Scotch edition of the Psalms, are employed in worship. In addition to this, the congregations formerly known as belonging to the United Presbyterian Church, have been accustomed to sing the Hymns published by their Synod in Scotland. Other congregations of a more mixed character have been singing the Hymns as collected by other churches. The Church of Scotland in Canada introduced the Hymns, and that is to-day employed in consequence by many of our churches. The right to use such hymns could not now be affected by overture to the General Assembly. The Assembly itself would never do anything to interfere with the rights of the people, secured by the terms of the union. The one question now is, shall there be one Hymn Book for the Presbyterian Church in Canada, and published by authority of the Assembly.

The argument of Dr. Robb and those who follow him, is that the Assembly cannot ask them to legislate on a matter that they deem outside of legislation. That is, holding the use of Hymns to be unscriptural, they cannot take part in any action of the Assembly that would legislate upon a question of this kind. According to this, with the liberty to use Hymns, that is already the vested right of congregations, every church can just sing what it pleases. The Hymns may be scriptural or not; they may even be heterodox; they may be all that Mr. McTavish claims they are, and yet there is to be no test or standard adopted in regard to them. The Presbyteries have no right to interfere. The congregations may sing anything, only don't ask Dr. Robb to be a consenting party. Surely there is something wrong in this argument. It is, we should judge, an untenable position. But this is not the way other churches, equally sound and wise with our own have done. When the United Presbyterian collection was first adopted by the Synod, there were many dissentients. There were those who were displeased. But the Synod felt they could no longer wisely resist the demand for Hymns, nor refuse to legislate upon the matter. They acted wisely in selecting suitable Hymns, and publishing them for their members and adherents. The history of the Hymnal in use in the Church of Scotland shows the same thing. It was long before such Hymns would be allowed. But when it was evident that the call for them could no longer be resisted, the Assembly wisely set itself the task of preparing a suitable book, and thus the Hymnal sprung into life—certainly one of the most tasteful and orthodox collections we have. But Hymns are used freely in the Canada Church. We are without law, and without precedent. Our people are free to use any Hymns they may prefer. The Church it is claimed cannot at this late date involve the consciences of any of her members by sanctioning even a book of Hymns. If it be so, it is a most anomalous position for our Church to be in—for a Church justly proud of her orthodoxy, to let the subject of Hymns, which has perhaps more to do with orthodoxy than preaching, go by default. We are sure that Dr. Robb is wrong, and that he will soon be put right by the Church legislating on this all important matter.

We do wish if possible to see one Hymn Book in use by all the congregations who wish to have Hymns. Were there one Hymnal for the Church, it would doubtless become a source of vast profit to the schemes. But away from this secondary advantage, it would save much trouble to ministers and members who find when they go to another church a Hymn Book with which they are not familiar. Such a Hymnal would soon be used in most of our Sabbath schools, and the Hymns once committed to memory by the young, would soon become the property of all. While again we are not sticklers for a uniformity that is absolute and ironcast, we believe in as close an approach to uniformity in praise as possible. The singing of the same

psalms and Hymns would without doubt do much to unify our Churches—to make them one before the country and the world. But above all we would have a guarantee against the use of Hymns which are objectionable from the standpoint of our Church either as to their expressions or the views of truth which they contain.

In our view, it will therefore be wise for the Presbyteries to take up this subject, and prepare the way for accomplishing the end in view by overtures to the General Assembly. We trust that before many years have passed, the Assembly shall have sanctioned a Hymnal for common use.

SABBATH SCHOOL CONTRIBUTIONS FOR THE SCHEMES.

A most pleasing feature of several of the reports presented to the late Assembly had reference to the amounts contributed by Sabbath Schools for missionary purposes. Towards the Union Memorial fund, 60 schools contributed \$896; directly towards the Home Mission fund 41 sent \$1,209; while for French Evangelization 94 schools contributed a total of \$1469.

Not only was a much greater amount obtained from this source than in former years, but a much larger number of schools contributed. This is a most encouraging feature, showing as it does that the attention of the young is being directed to missionary work, and that they are early being trained to give for the advancement of Christ's Kingdom.

While there is encouragement thus far, there is still greater room for improvement. We believe that we are correct in saying that there are at least 1,400 Sabbath Schools connected with the Church of whom not more than 200 or at most 250 contribute, as schools, for the missions of the Church. This is much to be regretted, for various reasons. Apart altogether from the advantage to the children, how great would be the gain to the missionary cause were every one of our Sabbath Schools to help the work. In several of our congregations, in addition to the regular Congregational Missionary Association, there is a Juvenile Missionary Society connected with the Sabbath School, by means of which large sums are annually raised and paid over to the schemes of the Church. We see no reason why every Sabbath School should not have such a Society, and, especially do we know of no reason why every Sabbath School should not contribute annually to the missionary cause. As illustrative of what might be done in this way we find that last year in the city of Toronto alone, (including Yorkville) the children connected with another branch of the Church, raised for the missions of that Church nearly \$1700, a larger sum than the Sabbath Schools of our whole Church are reported as having contributed to our Home Mission fund last year. We are glad to know that the result of the effort made by the Board of French Evangelization last year to reach our Sabbath Schools was so far successful, and we earnestly commend to Superintendents and Teachers the following appeal recently issued by the same Board, with the hope that they will without delay, endeavor to have their several schools liberally respond thereto:—

TO SABBATH SCHOOL SUPERINTENDENTS AND TEACHERS.

DEAR BRETHREN.—The General Assembly has appointed Sabbath the 22nd July as the day on which the Annual Collection on behalf of French Evangelization shall be made in all the congregations of the Church. We are desirous of enlisting the sympathies of the young in this important scheme, and respectfully solicit a contribution from your school on behalf of our work. We append herewith a copy of the Annual Report of the Board. Will you kindly bring the substance of it before the schools and classes over which you preside, and endeavor to obtain a special collection on the day named, or as appropriation from the Missionary contributions of the school towards the funds of the Board. Owing to the remarkable growth of the work during the year, and the largely increased number of missionaries, teachers, and colporteurs employed, we require largely increased contributions to carry on the work. Last year, as will be seen from the Report, we received contributions from ninety-four Sabbath Schools, amounting in all to \$1469.00. We are anxious to enlist the co-operation of our Sabbath Schools, as to secure contributions from every one of them. We have Sabbath Schools in all our French Mission Fields, and mission day schools in many of them. To meet the expenditure in connection with this department from the Sabbath Schools of the Church, we solicit your hearty co-operation.

A number of devoted young men—the sons of converts—are at present offering themselves to study for the ministry. The chief hindrance in the way of accepting their offer of service is the lack of money to carry them through their college course. To overcome this hindrance, the Board are anxious to procure special contributions to be given by competition as scholarships in sums ranging from \$25 to \$60. Will not your school aid in this most commendable work, and undertake to supply funds sufficient to provide wholly or in part for a scholarship, and thus aid some deserving young Frenchman in his studies for the ministry? Upon the result of this appeal, within the next few weeks, will depend under God, the future life work of some of these young men.

We again very earnestly invite your co-operation and that of your school, and

solicit a response to this appeal PRIOR TO THE END OF AUGUST.

Subscription Lists, Collecting Cards for children, and small French Evangelization Missionary Boxes, as also extra copies of the Annual Report, will be cheerfully furnished on application to the Rev. R. H. Warden, 210 St. James Street Montreal, to whose address all contributions should be forwarded. Yours faithfully,

D. H. MAQUOIR, Chairman.
ROBT. H. WARDEN, Sec. Treas. of the Board.

Ministers and Churches.

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

THE Rev. J. McNab, of Beaverton, has declined the call to Manitoba.

REV. JOSEPH ELLIOTT, minister of Nazareth street Presbyterian Church, Montreal, has resigned.

THE Rev. D. J. Macdonnell, B.D., after an absence of several weeks, will occupy the pulpit of St. Andrew's next Sabbath.

AN overture from the Presbyterian Congregation of Brooke, regarding the running of the Sabbath trains was read at the late meeting of the Presbytery at London.

MR. MURON, Presbyterian missionary, has commenced his labours in the Parry Sound District, supplying Beggaboro', Doe Lake, Spence, and Maganetawan stations.

ON Monday evening of last week the Rev. Prof. Bryce, M.A., of Winnipeg, Man., delivered an able and instructive address in the Presbyterian Church, Beaverton, on Manitoba.

A STRAWBERRY FESTIVAL was held in the Presbyterian Church of Allenford on Friday last, in aid of procuring a library. The round sum of \$86.80 was realized on the occasion.

THE corner stone of the new Presbyterian Church, Ventnor, was laid by the Rev. S. Mylne, of Smith's Falls, on Thursday, July 5th. The attendance was large, and the ceremony was greatly enjoyed by all present.

SINCE the induction of the Rev. D. Stewart into Arthur the Sabbath School attendance is steadily on the increase. They have purchased a village lot, and let a contract for the building of a stone manse, to be completed in October.

OWING to some informality in getting up the document, the Presbytery of London refused to sanction the call recently made by the congregation of Napier to Mr. D. McDonald, late of Westminster. The salary promised Mr. McDonald was \$600 and manse.

AT the last meeting of the Montreal Presbytery, Rev. G. T. Colwell, Congregational minister, Danville, applied for admission to the Presbyterian Church. A committee was appointed to confer with the applicant and to report at next quarterly meeting.

ON Tuesday evening, the Rev. Donald Fraser, M.A., was visited at his residence, by a number of the Temperance people of Port Elgin, and others, and presented with six volumes of "The Speaker's Commentary" on the Old Testament, as a slight token of the esteem in which he was held by them. Mrs. Fraser was also presented with a beautiful Album by the Ladies. The presentation was accompanied by a cordial address.

AT St. Andrew's, Que., special services were held in connection with the re-opening of the Presbyterian Church, (Rev. D. Patterson, M.A., pastor,) on the 8th inst., when sermons were preached by the Revs. J. D. Paterson, of St. John's, Newfoundland, and J. Striminger, M.A., of Montreal, and a special collection made in aid of the Building Fund, which happily is nearly clear of debt. The repairs have cost over \$2,400, and the church, with its new front and tower, (of stone like the rest of the building) is now a credit to the congregation, and an ornament to the village.

DURING the absence of the pastor at the Assembly, the congregation of Lakofield had the Church completely renovated, pulpit and pew, in the most approved modern style. It now presents the most finished appearance of any church in the village. The young men of the congregation manifested a commendable spirit, worthy of imitation, in having the old pulpit removed, and a new one at the price of seventy-five dollars, from the factory of R. Hay & Co., Toronto, placed in its stead. We congratulate the pastor on having a congregation, who, with a willing heart, and hand, are ready to second any effort he may put forth to add to the comfort of the people, and make the church what it ought to be, a home for every class. More than one half of the money required to make the necessary changes is on hand.—Cox.

A most successful Social Meeting was held in the Presbyterian Church of New Glasgow, Que., on the 27th ult. The church was simply but tastefully decorated with mottoes, evergreens and flowers. At seven o'clock the tea was served by the young ladies of the congregation and reflected credit on their care, attention and kindness. The musical and literary part of the entertain-

ment began at eight. The programme consisted of addresses by the Rev. Mr. Soullly, Minister of the Church of England, Messrs. J. Mitchell, A. B. Crutcher and Mr. H. Scott, B.A., of the Presbyterian College, Montreal; choruses by the choir, quartettes, and a solo and reading by Mr. C. E. Amaron, B.A., under whose care the congregation is now placed. The meeting was a happy and useful one—strengthening social ties and uniting Christian hearts.—Cox.

THE Anniversary services in connection with the Presbyterian Church, Dresden, were conducted by the Rev. John Thompson, M.A., Sarnia, on Sabbath 1st July. The reverend gentlemen preached three eloquent and earnest sermons to large and attentive audiences. On the following Tuesday evening, July 8th, a social was held in the church, the chair being occupied by the Rev. Peter McDermaid, of Moore, who presided in his usual happy style. Mr. Thompson was introduced and delivered his popular lecture "Life and its lessons." The audience was not large, but from the close attention observed throughout the entire lecture, it was evident that they knew how to appreciate an intellectual treat such as a lecture by Mr. Thompson is sure to be. The excellent music by the choir of the church added greatly to the enjoyment of the evening.

THE corner stone of the new Knox Church, Harriston, was laid on the 29th of June at three p.m. The collection received on the ground was about \$100. The building is of brick, having a basement for Sabbath School, a tower on the corner, and spire. The inside of the Church to be furnished in a plain and substantial manner, seats to be constructed in a partially circular style, which doubtless will add to the comfort and elegance of the Church. The membership has increased during the past year 187, total membership being now 218. The pastor of the congregation, Rev. J. M. McIntyre, is now away for a few weeks' holidays. The revival wave that rolled across this congregation, in common with many others, occasioned much hard labor to the minister, and this rest from it will doubtless prove a great blessing to pastor and people. "Revive Thy work, oh, Lord," let Zion's friends ever pray.—Cox.

IN noticing the approaching removal of Rev. F. McCuaig from Clinton to Kingston, the *New Era* pays the following just tribute to the reverend gentleman: "Mr. McCuaig has been very successful as a minister of the gospel in Clinton. On every sacramental occasion a goodly number have been added to the roll in church membership, and the fact that his stipend here is forty-three per cent. higher than that of his predecessor, shows that the congregation has also increased in material wealth as well as in numbers. Irrespective of his position as a clergyman, the loss of Mr. McCuaig will be very much felt in the town. As chairman of the High School Board, he proved exceedingly useful, and it will be difficult to find one who will take as great an interest in education. The Mechanics' Institute also owes much of its present stability and popularity to his energy and business tact. He leaves a large number of warm friends in Clinton, not merely in his own congregation, among whom he stands deservedly high, but also among the residents of the town in general. We merely echo the feelings of all, when we say that we wish the reverend gentleman all success in the new sphere of labor to which in the Providence of God he has been so harmoniously called."

REV. JOSEPH ALEXANDER of Union and Norval was lately presented with a purse containing over \$103, as a token of esteem from the Norval branch of his charge. The address, which accompanied this present, signed by Messrs. Samuel Curry, Robert Reid, and John Hunter, elders, expressed the thankfulness of the members and adherents for the long continuance of the relation between Mr. Alexander and themselves as pastor and people; their appreciation of his most earnest and untiring zeal in the cause of Christ; and their admiration of the unflinching energy with which he had stood at his post of duty in all circumstances. Mr. Alexander, in his reply, addressing Messrs. Curry, Reid, and Hunter as his "brethren in the eldership" said that throughout his course, as pastor of the congregation for a quarter of a century, he had been but endeavouring after that faithfulness required of him as "a steward of the mysteries of God," and in his teaching, but sincerely seeking to "manifest the truth;" yet he had in so doing, not only commended himself to their consciences but secured their affection—an evidence of the power of the truth in them and of the presence of the Holy Spirit with them. In view of the fact that the allotted time of his ministerial labor was now shortened by twenty-five years, it would be his earnest and prayerful effort that the zeal which they had been pleased to notice with approval, but the feebleness of which he deplored, should be quickened and manifested more consistently and abundantly. Seeing that "the night cometh in which no man can work," and that of those who were

members of the congregation at the beginning of his ministry, all had "fallen asleep" but *three*, it became him and the present membership to solemnly pledge themselves to be, henceforth more than ever, fellow-workers with God in the moral and spiritual culture of the portion of the Master's vineyard allotted to them, till its "wilderness and solitary places should be glad," and its "deserts rejoice and blossom as the rose."

On Wednesday, the 11th inst. Rev. J. C. Smith, lately of St. Paul's Church, Hamilton, was inducted into the pastorate of St. Andrew's Church, Guelph. Rev. Mr. Masson of Galt preached; Rev. Mr. Wardrop conducted the inductio service and addressed the newly inducted minister; and Rev. J. K. Smith addressed the congregation. At the close of the services, Rev. Mr. Smith, accompanied by Rev. Mr. McDonald, waited at the Church door and received a warm welcome from his new congregation. In the evening there was a pleasant social, at which the ministers and members of other churches in town had an opportunity of welcoming Mr. Smith and congratulating him and St. Andrew's congregation on the new relationship formed between them. A number of ladies had provided an excellent tea in the school room for the members of the church and those guests invited. The tables were most tastefully laid out, and the profusion of beautiful flowers that adorned them drew forth expressions of admiration from all. Some choice flowers were also placed on the platform in front of the pulpit. The ladies who had the work in charge did their part exceedingly well, and they deserve all credit. The choir was worthily filled by Mr. Charles Davidson, and addresses were delivered by Rev. J. K. Smith, Rev. Mr. Masson, Rev. Robert Torrance; Rev. Canon Dixon, Rector of St. George's Church; Rev. W. Mitchell, St. John, N.B.; Rev. W. S. Ball, Rev. Mr. Ryckman, and Mr. Johnston, President of the Agricultural College. In the course of the evening a pleasant incident occurred in the presentation of a purse of \$80 to Rev. Mr. Wardrop, by the congregation, as a slight recognition of his great kindness to them in the hour of their sorrow and bereavement at the time of the illness and death of their late pastor, Rev. Dr. Hogg, and since. The last speaker was the Rev. Mr. Smith, the newly inducted pastor, who in coming among them as a stranger, felt fortified by the good and too kindly words uttered by all his brethren in regard to himself. He was delighted with the friendly expression of feeling received on all hands since he came to Guelph, and this was a matter of great encouragement to him in entering on his work among them. He had been deeply impressed by the kindness and sympathy manifested by his brethren in the Presbytery. It was something to belong to a body that numbered fifty-five millions—the largest Protestant denomination in the world. He loved his own church, but when he said this he could assure them that he prized very highly the expressions of brotherliness from his brethren belonging to other bodies, for were they not one in spirit—one in the unity of the body of Christ? He was delighted to see so many of his brethren on the same platform, and hoped that they would always act as one in every good cause. He referred in terms of the highest praise to the beautiful music they had enjoyed that night from the choir, and to the beautiful flowers which graced their social. These blossom and fade, but the work in which they were engaged lasted to all eternity. This was a solemn night for him, and he trusted that strength would be given him for his work, and that in the lapse of years many would be found followers of the Lamb, and that it would be said of them that those servants of the Lord would be found watching when He cometh for them. The proceedings throughout were of a character which indicates a feeling on the part of the congregation which must be very encouraging to Mr. Smith in entering upon his new field of labor.

Book Reviews.

RAND'S NEW YORK CITY BUSINESS DIRECTORY FOR 1877.

The second volume of this valuable and indispensable work has just been issued by the Publishers, Messrs. Walter Hough & Co., of 3 Park Place, New York. No pains or expense has been spared in the production of the present volume, to make it complete and reliable. It is pronounced by the New York City press to be the most complete, attractive, useful and cheapest Business Directory of that city ever issued. In typographical appearance and binding, certainly it is a fine specimen of book-making. It contains over one hundred pages more matter than the last year's volume, which has added largely to the cost of the production of the work, and compelled the Publishers to issue hereafter only the full cloth bound edition at One Dollar per copy, upon the receipt of which sum they will forward the work to any address in the United States or Canada, by mail, postage prepaid.

St. Paul's Church, Hamilton.
FAREWELL SERMON.

A very large congregation assembled on the evening of the 8th inst. in this church, to listen to the farewell discourse of the pastor, the Rev. James C. Smith, M.A. The preacher chose as his subject, "The duty which the servant owes to his absent Lord," based upon the words of our Saviour to be found in Luke chapter xii., and 35th, 36th, and 37th verses, "Work, watch, and wait." These three were made to comprehend the whole duty of man. The design of working, in its moral and spiritual uses; the necessity for vigilance and the discipline of waiting for the return of the Master who, on leaving the world, charged His disciples "Occupy till I come," were successively enforced and illustrated. The main idea running through the whole discourse was evidently to emphasize Christ's return as being the grand inspiration of the Gospel ministry, and the final goal to which all our aspirations, hopes and prayers should tend.

Towards the close of the sermon the rev. gentleman spoke as follows, with immediate reference to his early removal to another sphere of labour:—

The theme I have this evening chosen may, it is hoped, prove, with the blessing of God, a suitable and suggestive one with which to close my public ministry among you. Four years ago, in obedience to the leadings of Providence, and as the unanimous choice of your little band, I came among you, a stranger in fear and trembling, and yet not without hope. God has since then been graciously pleased to vouchsafe to us numerous tokens of His favour. On my accession to the charge, the communion roll numbered forty-two names. Of families there was about an equal number. The eldership was represented by three. To-day there is a membership of nearly 800. Of families there are now under my pastoral oversight 175. The Sabbath school embraces on its roll considerably over two hundred names. The Kirk Session has increased to eight members. In the working out of His own plans God hath also made those who were worshipping in a rented temple the proprietors of a neat, commodious, and fully equipped sanctuary, and of an official residence for their minister. Through the agency of organization and system, whose efficiency has been due in no small degree to a band of willing workers who gathered round me, and whom I shall always remember with gratitude, the congregation of St. Paul's Church has wrought out for itself an honorable place in the list of contributors to the mission funds of the Presbyterian Church in Canada. In referring to these marks of material prosperity, my object is to show how God has graciously smiled upon us, even in the face of felt unfaithfulness, feeble faith and halting zeal. As for spiritual increase, as for souls instrumentally saved, I am content to leave this entirely with Him from whom alone such increase comes. I am satisfied to wait until the disclosures of eternity shall be made, believing, however, most firmly in this: "He that soweth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing the sheaves with him," and venturing all on the assurance that no work done for Christ shall ever die. Regarding the path which has been providentially opened up before me, that it is my duty to leave you and to work for the good Master elsewhere, I do not for a moment doubt. Not that my residence among you has been uncomfortable by any means. On the contrary it is one of the greatest pleasures of my life that I can rest in the conviction that I bear with me to my new home your warm attachment and grateful esteem. Sustained by this conviction, I shall ever most heartily rejoice in and pray for your future and highest good. I shall never cease to be deeply interested in all that concerns you. The fact of my having admitted into the Communion of the visible Church by the ordinance of baptism over eighty of your infant children; the fact that I have known something of the spiritual history of many among you; the fact that I have ministered to the sick and sorrowing; that I have often stood the frail healer of human woe in the dying chamber; the fact that I have followed to the grave the remains of over one hundred, old and young, who once formed part of our earthly household, and have served in my office over their ashes, now sleeping in the tomb—these things will not suffer me to cease regarding my ministry in this city as a most interesting period of my life. Dear friends, there is, I know, at the present time danger threatening the well-being, and it may be, the very existence of this congregation. There is a tendency to dismemberment, a temptation to scatter; there may be at this crisis in your history a disposition with some to relax effort and to lessen zeal; there may be an unconscious verging towards disloyalty to your past heritage, towards a practical ignoring of the solemn duties you owe to the Church of your fathers, to your children, and yourselves. Under these circumstances your security lies in the counsels of the Most High. My parting advice to you, then, is to make Him your counsellor and unfailing stay. Keep together, and in faith resist steadfastly all those influences which might lead to dissolution. Maintain unbroken the family tie, and embrace the earliest opportunity of welcoming among you, for your present and future interests, into the pastoral relation, a man of God's own choosing. Let the choice be His, for the standard of human selection may grievously mislead you. Men, brethren, fathers and little children, in laying down my commission at the feet of Him, from whom I received it, I leave you all with kindly feelings. I do not abjure my interest in you, nor do I resign any claim to your sympathies, your affections and your prayers. If spared in the kind Providence of God, may I not indulge the comfortable hope of meeting you individually from time to time and, peradventure, of addressing you as a congregation again in the words of everlasting life. May God shelter you beneath the shadow of His wings and bring you at last into the land of light, purity, and peace.

The Presbyterian missionaries in Japan have organized a new church of fourteen members at Shinagawa.

Galt Collegiate Institute.

The closing exercises of the Galt Collegiate Institute took place on Friday, 6th July, when, after an instructive lecture on education by Dr. Hodgins, Deputy Minister of Education, the Honour List was read out by the Head Master, who afterwards presented each recipient of a prize to the Deputy Minister, who addressed a few words of encouragement to each on presenting. After the pupils were addressed by the Chairman, the Rev. J. K. Smith, M.A., the Head Master announced the length of the vacation.

PRIZE AND HONOUR LIST.

- SIXTH FORM.
- General Proficiency—1. McIntyre Evan, Dufferin Silver Medal. 2. Smith, Jas. C., Dufferin Bronze Medal. 3. Woods, E., Prizo.
- Classics—1. Smith, J. O., Prizo. 2. Lundy, F. 3. McIntyre, E.
- Modern Languages—1. Quirk, T. and Springer, A., Prizo, aeq. 2. McIntyre, E. 3. Kelleher, P.
- Mathematics—1. Kelleher, P. 2. McIntyre, E. 3. Smith, J. O.
- History—1. Springer, A. 2. McKenzie, T., and McIntyre, E., aeq.
- Good Conduct and Close Attention to Study—Miller, R.
- English—1. McKenzie, T.
- Hon. Mention—McKendrick, J., Wright, H.
- FIFTH FORM.
- General Proficiency—1. Blake, W. H., Prizo. 2. Miles, A., Prizo. 3. Oslor, H.
- Classics—1. Blake, W. H., and Oslor, H., aeq. Prizo. 2. Campbell, A. 3. Miles, A. 4. Thomas, F. W.
- Modern Languages—1. Miles, A. 2. Oslor, H., and George, Wm., aeq. 3. Blake, Wm. H. 4. Kapelle, G. 5. Phin, R. H.
- History and Geography—1. Kapelle, G., Prizo. 2. McLaughlin, P., Prizo. 3. McAlister, G. 4. Phin, R.
- Natural Science—1. Blake, W. H., Prizo. 2. George, W., Prizo. 3. Phin, R.
- Mathematics—1. Kapelle, G., Prizo. 2. Blake, W. H., Prizo. 3. Miles, A. 4. Phin, R., and Sempie, F.
- History and Writing—Farnival, T. G. Hon. Mention—Gairdner, T., Somerville, R., McFarlane, R., Baker, T., Meredith, L., Gray, H., Drake, F., Hanbridge, W.
- Special Mention Proficiency in all Subjects—McLeod, G.
- FOURTH FORM.
- General Proficiency—1. Boulton, A., Prizo. 2. McNabb, A., Prizo. 3. Wright, J. 4. Bethune, W.
- Classics—1. Boulton, A., Prizo. 2. McNabb, A. 3. Wright, J. 4. Brough, W. 5. Bethune, W.
- English Grammar—1. Wright, E., Prizo. 2. Boulton, A. 3. Wright, J.
- English—Tarrington, E., Prizo. 2. Bethune, W. 3. Wright, J.
- History and Geography—1. Tarrington, E., Prizo. 2. Galt, O., and Wright, J. 3. Laidlaw, G.
- French—1. Boulton, A., Prizo. 2. McNabb, A. 3. Laidlaw, G.
- Mathematics—1. Tarrington, E., Prizo. 2. Clifford, M. 3. Brough, W. 4. Boulton, A.
- Writing—1. Caldwell, A. 2. Rawson, G. 3. Tarrington, E.
- Hon. Mention—Reid, G., Kirkpatrick, J., Laidlaw, Geo. (Mod. Langs. and History).
- THIRD FORM.
- General Proficiency—1. Tupper, W., Prizo. 2. Colman, A., Prizo. 3. McCulloch, R.
- Classics—1. Colman, A., and Tupper, W., aeq. Prizo. 2. McCulloch, R. 3. Lefroy, A.
- English and Geography—1. Tupper, W., Prizo. 2. Sears, J. W., and Goodall, W.
- English Grammar—1. Burke, R., Prizo. 2. Colman, A., Prizo. 3. Lefroy, A. 4. Morris, D.
- French—1. Tupper, W., Prizo. 2. McCulloch, R., Prizo. 3. Sears, J. W.
- History—1. Colman, A., and Tupper, W., aeq. Prizo. 2. Goodhall, W., Prizo. 3. Haggart, D., and Copland, H., aeq.
- Mathematics—1. Burke, R., Prizo. 2. Colman, A., Prizo. 3. Neilson, E.
- Writing—1. Morris, W., Prizo. 2. Goodhall, W.
- Hon. Mention—1. Goodall, W. 2. Forbes, G. 3. Neilson, E., Morris, D., Jarvis, E.
- SECOND FORM.
- General Proficiency—1. Dunham, R. W., Prizo. 2. Boulton, H., Prizo.
- Latin—1. Lefroy, W. 2. Boulton, H., Prizo. 3. Morris, J., Morris, M., Morris, R., and Swallowbridge, S., aeq. 4. Moss, F.
- English and Geography—1. McDonald, J., Prizo. 2. George, J., Boulton, H., and Crooks, A.
- English Grammar—1. Wonham, W. R., Prizo. 2. Boulton, H. 3. Dwight, L. 4. Snettinger, A.
- Arithmetic—1. Baldwin, D., Prizo. 2. Wonham, W. R., Prizo. 3. George, J. 4. McDonald, J., and Boulton, H., aeq.
- Writing—1. Sutherland, W., Prizo. 2. Allan, S. 3. Morris, M.
- Hon. Mention—1. Moss, F. 2. Haggart, R. 3. Snettinger, A., Esson J., and Burrit W.
- FIRST FORM (B).
- General Proficiency—1. Wells, J., Prizo. 2. Wardlaw, H. J. 3. Hetherington, Jno.
- Latin Grammar—1. Heward, E. 2. Oleghorn, E. 3. Hetherington, Jno.
- English—1. Eddie, E., Prizo. 2. Carling, Jno.
- English Grammar—1. Wells, J., Prizo. 2. Heward, E., Eddie, E.
- Geography—1. Wells, J., 2. Hetherington, Jno., and Montgomerie, L.
- Arithmetic—1. Wardlaw, H. J., Prizo. 2. Wells, J.
- Writing—1. Heward, E. 2. Oleghorn, E.
- Hon. Mention—Vickers, V., Noyes, H., Eddie E.
- FIRST FORM (A).
- General Proficiency—1. Thompson, W. 2. Burrit, A.
- Arithmetic—1. Nicholson, J. 2. Scott, J.
- Reading—1. Thompson, W. 2. Barlio, W. Wm. Tassie, M.A., L.L.D., Head Master. Galt, July 18, 1877.

Guelph Presbytery.

The Presbytery met on Wednesday afternoon in St. Andrew's Church. Rev. Thos. McPherson, late of Knox Church, Stratford, and Rev. Robt. Leask, of St. Helen's congregation, being present, were invited to sit with the Presbytery. The Clerk was authorized to write to Mr. Millard and offer him a salary of \$650 per year as German missionary to Preston, New Hamburg, and neighbourhood, and to state that all they felt themselves able to promise, although they recognized the desirableness of reaching \$700, the amount mentioned by him. The Presbytery agreed to grant the petition of Calvin's Church, Kitcheny, and to recognize the election and ordination of elders at Moorfield, and their organization into a distinct session. Rev. Mr. Torrance, as Convener of the Committee appointed to prepare a minute of the retirement of Dr. Barrie, submitted the report of the Committee, when it was agreed that it be received and adopted, and engrossed in the records of the Presbytery as the minute on the case, and that a copy of it be sent to Dr. Barrie. (A copy of the report of the committee will be found below.) A committee appointed to make enquiry regarding certain church property in Paslinch, asked leave, in consequence of certain difficulties in the way, to ask legal advice, and authority to procure a copy of the original trust deeds. The Finance Committee presented their report for the past year, showing the state of the funds up to date, and giving the names of the congregations that were in arrears to the ordinary Presbytery Fund. The clerk submitted a statement of the proportion that would have to be contributed by each congregation towards the defrayment of the travelling expenses of representative elders to the General Assembly. The Presbytery then proceeded to the service connected with the induction of the Rev. J. C. Smith, of St. Paul's Church, Hamilton, into the pastoral charge of St. Andrew's Church, Guelph. The Edict was called for and returned, certified as being duly served upon the congregation on the two preceding Sabbaths. Proclamation was then made to the people assembled that if any of them had any objections to offer to the life and doctrine of Rev. J. C. Smith, they should appear at once before the Presbytery and substantiate the same. After waiting for some time, and no objection appearing the Rev. Wm. Masson, of Galt, proceeded to the pulpit and preached.

MINUTE ON REV. DR. BARRIE'S RESIGNATION.

The following is the copy of a minute prepared in regard to Rev. Dr. Barrie's resignation:—At Guelph, and within St. Andrew's Church, the 11th day of July, one thousand eight hundred and seventy-seven, the Guelph Presbytery met, according to adjournment, and was duly constituted. Seclerunt: Mr. Thomas Wardrop, Moderator *pro tem*. *Inter alia*, The Presbytery called for the report of the Committee appointed to prepare a suitable minute on the resignation of Dr. Barrie, and the same was given in, and read by Mr. Torrance, Convener, and is as follows:—In accepting the resignation of Dr. Barrie, and losing him from his pastoral charge, the Presbytery would put upon record their deep sense of the goodness of God in sparing him to labour so long, so energetically, and so successfully in the Church. Entering upon his duties as pastor of the congregation with which he has been connected for so many years, when the neighbourhood was in the infancy of its settlement; when the people were in comparatively humble circumstances, and few in number; when large tracts of country around which are now cleared, and cultivated and occupied, were an unbroken wilderness; and when the means of grace in public ordinances were far from regularly enjoyed through the scarcity of ministers of the Word, Dr. Barrie gave himself with untiring zeal to the work of his Master; was abundant in his travels and labours; and sought to minister, not only to the people whom the Head of the Church had placed more immediately under his charge, but to carry the Gospel into the regions beyond, as opportunity and call presented themselves, and to preach it in the older settlements in which the voice of the living teacher was only sometimes heard. He has had constantly at heart the best interests of those composing his own congregation, both young and old; and has been ever ready by his wise counsel, as well as religious admonition. In seasons of affliction he has spoken a word in season to those who were weary; in times of sorrow he has been a sympathizing friend and skillful comforter, able, through the grace that was given to him, to open and apply the word of promise, and to direct the thoughts to the rest that remains for the people of God, where they shall sorrow no more. Of more than ordinary gifts and attainments, he was a careful student of the Word of the Kingdom; he has laboured to furnish himself well for the ministry in which he has been engaged, and out of the rich stores of his knowledge, has brought forth to his people and others, to whom he had been called occasionally to preach, things new and old, for their instruction in righteousness, and their edifying in faith and love. By his sincerity and faithfulness both in the pulpit and his pastoral visitations, and in his more private intercourse, he has studied to show himself approved of God, a workman not needing to be ashamed, rightly dividing the word of truth; and to keep himself free from the blood of all men. Fond of children he has always been welcomed by them, and they were pleased with his attentions to them. In the Sabbath school he has been a painstaking teacher. As a preacher he has endeavoured to instruct his people in the doctrines of grace, and to urge their believing reception upon them, while he was skillful to turn them to practical account. He has been earnest and courageous in insisting upon all the duties of gospel holiness, and impressing the obligation of being ready for every good work. In his attendance upon the Church courts he has been conscientiously faithful, even when long distances had to be travelled to fulfil his duty in this respect. In matters coming up for decision he has been a wise counsellor, and he has been ready

with the infirmities of age, somewhat prematurely induced by the abundance of his labours, to engage in work to which he was appointed. God has now brought him to a good old age, and it is the prayer of the Presbytery that he may yet be long spared to society and the Church; that he may have opportunities of usefulness still, in his retirement from public duty; that he may often be seen in the meetings of Court, in which his counsel will be prized in the future, as it has been in the past; and that he may have fulfilled to him, in all their power and richness, "the promises of the Father of mercies, and the God of all love and comfort to aged sabb." On motion, it was unanimously agreed that the report be received, and adopted as the minute of this Presbytery, and that the clerk be instructed to send a copy of it to Dr. Barrie. ROBERT TORRANCE, *Pres. Clerk*.

Presbytery of Lindsay.

An adjourned meeting of this Presbytery took place at Beaverton on the 10th inst. The chief object of the meeting was the disposal of a call from High Bluff and Portage Creek, to the Presbytery of Manitoba, to the Rev. J. McNabb, of Beaverton. Prof. Bryce of Winnipeg, appeared in support of the call. Rev. E. H. Bauld and Mr. D. Cameron represented the Beaverton congregation. The reasons for translation as set forth by Prof. Bryce were urgent and well presented; yet the arguments of the congregation as expressed by Messrs. Bauld and Cameron were of a still weightier kind in the estimation of the Presbytery and of Mr. McNabb himself, and the call was accordingly declined. The decision of Mr. McNabb was a cause of great joy to the devoted congregations of which he is pastor. They appeared en masse before the Presbytery to show their warm attachment to him and to do all in their power to retain his services; and if they could not speak in words the feelings of their hearts, with hands and feet they gave vent to rapturous applause on hearing their beloved pastor declare his intention to remain among them notwithstanding tempting offers from the north-west. Every member of the Presbytery rejoices in the result, though sympathizing with the disappointed congregations of High Bluff and Portage Creek. It was arranged that the sacrament of the Lord's Supper should be dispensed at Carden and Uphill by Rev. J. McNabb, at Cobocokand and Head Lake by Rev. D. McDonald, and at Sunderland and Vroomston by Rev. A. Mackay. Rev. A. Carris was instructed to moderate in a call at Wick when expedient. A committee, consisting of Messrs. Campbell and Mackay, was appointed to assign trial subjects to Mr. J. J. Henry with a view to licensure. The next regular meeting will be held (D.V.) at Lindsay on the last Tuesday of August at 4 p.m.

The United Presbyterian says:—"It is told of the late Fletcher Harper that when a book was being considered for publication, he would first say, 'Will it do good?' and then ask, 'Will it pay?' As an illustration of Christian conscience, that is almost without a parallel; and in the publishing department, especially, the 'will it pay' usually goes before the 'will it do good,' for which reason we have the country flooded with the rivers of trash and poison that are so disastrously inundating our religious life. The average man thinks about the pay first, and then lets the moral results take care of themselves. Of one thing we may be sure, if Mr. Harper's method was followed out, the work of securing useful books for Sabbath school libraries would not be the disheartening one it is at present."

A Scotch contemporary tells the following story, upon which it makes some just comments. It appears that the Rev. Dr. E. Drummond Hutton, the incumbent of St. Silas' (Episcopal), West End Park, Glasgow, has been absent from his flock for some time, and is residing at Kettlestone Rectory, Fakenham, Norfolk, where he has been "at death's door." He has published the fact that before he has recovered his wonted strength, he has been made extremely miserable by the reception of the following verses of Scripture, sent, he believes, by some "mean coward in his own congregation":—"Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." "The labourer is worthy of his hire. Go not from house to house." "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." In his published letter he denounced the communication as "a cowardly and despicable trick"—"the work of 'an anonymous bully'—the offspring of a 'Satanic suggestion.' The application of the first and third verses, he says, cannot of course be mistaken; "the mean coward who has done this" undoubtedly means to hint that the incumbent of St. Silas' is criminally neglectful of his people and is not worthy of his hire; and Dr. Hutton interprets the third verse as referring "to the fact that I was asked if I would accept the deanery of Toronto, Canada, if offered, and had at one time some idea of making further inquiry, but decided not to take any steps in that direction." In publishing his grievances to the world, Dr. Hutton thinks that in making the exposure, he has rendered the public a good service, as he hopes his hot denunciation of the contemptibility of anonymous persecution may help to abate the nuisance. Dr. Hutton's letter we fear will only bring him more "persecution." Dr. Hutton is wrong in supposing that he must be of all men the most miserable, because an anonymous and unfriendly critic has mutilated his Bible in order to send him three verses of Scripture. He would have shown himself a stronger man if he had suffered in silence, and sought consolation in the assured conviction that the insinuations of pastoral neglectfulness were as groundless as they were unkind and inconsiderate.

Choice Literature.

Harry's Wish.

BY THE HON. MRS. GREENE.

CHAPTER II.

It was a bitterly cold morning, a red foggy sun, and the ground covered with many inches of snow, when at length Harry, having yawned and stretched himself many scores of times, opened his eyes and thought to himself that it was perhaps time to get up. The sleet was drifting against the unshuttered windows, the room was grey and gloomy inside also, but in the yard beneath the cocks were crowing lustily, proclaiming aloud in no faltering tones, that though the day was dull, it was time to be up and stirring. Harry had given a promise to his elder brother Jack that when he had to return to school the rabbits in the hutch in the harness-room should not be forgotten, but have their food given to them every morning early before breakfast, and now Jack was gone and Harry had to fulfil his promise, so without waiting for nurse's usual summons, or the advent of Lizzie, the nursemaid with the bath and hot water, he determined to get up and dress himself, and with another yawn, which nearly stretched his mouth from ear to ear, he thrust his hand under the far corner of his pillow for the grey worsted stockings, where he had placed them the night before, intending to make his feet hot and toasty before putting them on the uncarpeted floor.

But how was this? some one must have changed the stockings he wore yesterday, and put another pair full of holes under his pillow, for the moment he thrust his foot into one of them, out came both his toe and heel through the sole, and the ribbed top came off with such a jerk in his hands that it threw him right back upon his pillow.

"Somebody has been playing a trick upon me, and a very silly trick too," muttered Harry, half angrily, as he sat up in his bed again and tried whether the second stocking was in the same sad condition as its fellow; but matters were even worse with it, for in his efforts to draw it up his leg, the whole foot came right off at the ankle, and remained suspended on Harry's toes, while the leg part flew suddenly into as many holes, as if it had been cut in pieces purposely with a pair of scissors.

"Who on earth can have played such a silly trick?" cried Harry again, as he indignantly kicked the foot of the stocking over the edge of the bed, "especially when I have only to walk across the room to the press to get out another pair. It's one comfort, whoever did it won't hear the end of it from nurse for some time—that they won't!" and Harry, regardless of the cold, clambered out of his bed upon the floor, and crossed the room towards the old oak press which held the children's linen.

"But I say," shivered Harry, as he gazed around him in some bewilderment, "Lizzie has not even lit the fire yet, I never saw the grate look so black and empty; and what can have become of the cradle?" and Harry, stooping down over the spot where the cradle had stood when he last saw it, raised up a heavy piece of unbeset, painted wood, the shape or form of which he could not at first make out, but which, after long inspection, looked to him like a roughly-carved horse's head. A few hairs still stuck to the crest of the mane, and the painted eyeballs, though worn-eaten and dull, had a sad, meaningless stare in them, very unlike the fiery orbs of his own beloved rocking-horse, whose absence from the nursery he had so bitterly bemoaned.

"Phew!" sneered Harry, replacing the heavy piece of wood on the ground as gently as he might, lest he should wake the baby, "phew! I suppose Lizzie has dragged this ugly old head out of the lumber-pit in the yard to make firewood of; I am sure I wish she had it on the fire this moment, I do; it's so wretchedly cold and raw, and so cheerless and dull an old nursery I never was in, without as much as a piece of carpet to stand on!" and, walking delicately on his heels, Harry turned again towards the oak press in search of his hose.

This press was usually locked, and had a very cranky key, that required much patient turning and twisting before the lock would yield to its pressure, but this morning the door of the press stood open—indeed, it seemed to have got some kind of wrench, for it hung forward and downward, as if depending from a single hinge, and Harry moved it gently enough aside, fearing from its position it might fall upon his feet.

"Gracious me! what on earth has nurse been doing?—why the press is nearly empty!" cried Harry, standing upon his tip-toes so as to see up to the higher shelves. "Why, what has become of my new knickerbocker suit, and all my other things? they could not be rolled up in this filthy bundle?" and Harry thrust his hand into the corner of the middle shelf, where there seemed to be a heap of some mondy clothes; but quickly as he pushed in his hand, he drew it quicker forth, for out rushed, first, a huge fat mouse with a long horny tail, and immediately afterwards such a host of woodlice and earwigs as made Harry spring several paces back from the press, and shake his little night-dress frantically, to free himself from the host of unpleasant living creatures that had suddenly fallen upon it.

"Nurse! nurse!" cried poor Harry in great dismay and distress, "what has happened to the press? some one has taken all our nice clothes out, and put in a lot of dirty rubbish! Nurse, you must awake and get up, for robbers or people must have been here in the night and stolen everything! Nurse, nurse! do you hear? I'm calling you."

But there was no responsive sound from the bed; nurse must have been in a very sound sleep, for she never stirred, or even turned round at poor Harry's terrified appeal, and only for a faint whining sound, like the waking yawn of his new-born sister, Harry would have thought that nurse must be already up.

"Nurse," he pleaded still more piteously, as the cold struck up through his bones, and his teeth chattered in his head, "do let me get into your bed for a while, I am half frozen with cold, and I can't find any clothes to put on; do let me just creep in

at the foot, and I'll promise not to disturb the baby."

So Harry, shivering and shuddering, sat upon his heels and gazed earnestly into the darkness, trying to make out the exact position of nurse and baby in the bed, so that he might clamber safely into a warmer nook; but by-and-by, as he could see things a little better, it seemed to him that he must be mistaken as to nurse's being asleep, for he was certain he saw her eyes wide open and staring at him in a horrible glaring kind of way, which made his blood, cold as it was already, run like ice through his veins.

"What's the matter, nurse?" he asked, timidly; "why are you staring at me in that way? I asked leave to get into your bed, and you did not say no; but the eyes only glared more fiercely than before, and nurse said never a word.

"Nurse—nurse! why don't you answer me? You are frightening me on purpose; it's very unkind of you. I can't stay here if you don't say something!" and at last, with a cry born both of fear and anger, Harry tore back the curtain of the bed with one sudden wrench and behold—oh! horrible sight—neither his nurse nor his sister asleep upon their pillows, but in their place a large tabby cat, gazing steadily at him with seared eyeballs, from a heap of dirty feathers, and surrounded by a mowing circle of tabby kittens.

Poor—poor Harry, what a little object he looked, gathered up at the foot of the bed, trembling from head to foot, and still holding in his grasp the faded curtain of the bed, which had come off the pole in his hands.

For a moment or so Harry seemed uncertain what to do, surprise, fear, utter bewilderment, kept him rooted to the spot, while a host of vague questions rushed through his mind. What had happened? where was he? was he in his own nursery at all? had he wandered in his sleep into some strange house, or could robbers have come in the night and stolen every one and everything away? for even the chairs and tables in the room, he now remarked were absent from their usual places.

It would be well for him to find out whether he was in his own home or not; one glance out of the window would be sufficient to recognise the garden, with its pretty circular flower-bed and close-clipped yew hedges; and giving one frightened glance at the cat, whose eyes seemed to follow all his movements, Harry crawled back over the footboard and approached the window.

Yes, it was his own house—there could be no doubt about it; there were the mountains opposite, so familiar to his eye; they looked a little strange, to be sure, wrapped up in their white sheet of snow, but still he could not mistake them, nor the familiar windmill on the top of the peak, and the great pine wood in the cleft of the hill, where Jack had often gone off in search of squirrels and rare nests; and here Harry's eyes travelled downwards to the garden which lay beneath the nursery windows, in the corner of which his brother had also built a summer-house during his last holidays, and covered it with cones and bright pebbles from the brook which ran at the foot of the place.

But where was the summer-house now? Harry could not see it, though he strained his eyes across the snow till they ached; it seemed to him as if the branches of the lilac-trees must have grown over so much taller, for they hid it quite from his view; either that, or those who had robbed the house had robbed the garden also, for even the very garden-seats of rustic wood were missing from their shady corners, and everything had a strange uncared-for look which the unusual amount of snow could not account for. But just at this moment, as Harry was about to turn back disappointed from his survey, something stirred below in the garden, some living thing rushed suddenly from under the holly bushes and darted beneath the thickest part of the yew hedge, sputtering up the snow as it hurried past; and making a dark track across it.

Harry wondered what it could have been, for it was smaller than their dog Tray, and many times larger than a bird; he remained therefore at the window watching earnestly to see if it would move again, but though now and then a spray of the yew-tree stirred, and a clump of snow fell from its branches to the ground, for some time there was no further sign of life within its precincts.

At last, with another rush and a scurry, out came the wild creature again, and this time, as its goal was much farther off, Harry had ample time to see it; and not only did he see it, but gave a loud scream, for what was it after all but Jack's handsome lop-eared rabbit, which had been committed to his charge, and which must have escaped from its hutch, and there it was now, rushing blindly, madly down the river-walk.

Just as madly and blindly did Harry rush out upon the landing and down the two flights of steps which led to the hall. He had no further clothing than his night-dress, and no boots or stockings on his feet, but what did all this matter, in comparison with the fact that the black-and-white rabbit, for which Jack had given his whole year's savings, had escaped from its house and was loose in the garden?

Harry took the last three steps of the stair at a flying leap in his haste to reach the garden; but, as the old proverb says, "more haste, worse speed," instead of coming down safely on his feet, Harry seemed to land, first of all, on something warm, large, and hairy, which, emitting a cry, rolled over on its side and sent him sprawling on his face and hands into the vestibule.

CHAPTER III.

What could it have been? surely that stupid old Tray had not remained lying on the rug when he heard some one running down the stairs? No, old Tray was far too careful of his limbs to have quietly run such a risk; and as Harry rubbed the palms of his blue hands and his poor bruised knees, he could not resist turning back to see what had been the cause of his fall, and there in the inner hall, at the foot of the stairs, still seemingly annoyed at what had occurred, lay an old goat, with long beard and solemn eyes, licking with an earnest solid-

tude the side of its body on which Harry had so unceremoniously descended.

So many extraordinary things had occurred this morning, that this almost astounding sight did not produce as great an effect on his mind as it might otherwise have done, so having for a moment tried to unravel the why and the wherefore in his puzzled brain, Harry gave it up and hurried down the narrow vestibule passage to the hall door, sagor above all to rescue old Lop-ears from an untimely end, and save his reputation in the eyes of Jack.

Judging by the noise of nibbling, scratching, scrambling, and skirmishing about in the passage, the mice seemed to be holding an early parliament, but all fled at the sound of the boy's eager footsteps, and no further impediment presented itself till Harry actually stood outside, knee-deep in the cold snow which lay heaped up in the vestibule.

Here, indeed, he did pause, poor child, and looked around him in dismay and utter bewilderment. He did not even seem to feel the cold, or to be sensible of the scantiness of his attire; his whole mind had evidently become absorbed in the endeavor to take in the extraordinary position of everything around him, and to arrive at some conclusion as to how it had all happened.

First, right across his path lay one of the great stone pillars which supported the portico; another, though not actually fallen, leaned in a helpless way against its neighbour; and the portico itself in many places seemed crumbled and fallen away. Nor was this the only token of ruin or disaster; the staunch oak-tree, between whose branches hung the children's swing, and at whose base was built the circular seat, so secluded and sociable, lay also on its side, a fallen giant, with the snow piled high on its gnarled roots; and the very wall which bounded the pleasure ground itself seemed nothing now but an irregular heap of stones, with great gaps leading out upon the highway.

"There must have been an earthquake in the night; some awful thing must have happened while I was asleep!" cried Harry, trembling from head to foot as he gazed around him. "Perhaps every one but myself has been killed;" and this terrible thought occurred to his mind, his lip quivered and the cry burst from his lips, "Papa—mamma, where are you? what has become of you? what has happened?" but only a kind of hollow echo seemed to rush up through the empty house which answered him mournfully, "Where are you—where are you?"

Harry darted back into the house, down the dark vestibule to the foot of the stairs, eager to ascertain if they had really responded to his cry; but the goat had now taken possession of the lowest step and would not allow him to pass by, and though he shouted and screamed to his father and mother, and all who ought to have heard and answered him, there was not a sound to be heard, but the scurrying lither and thither of mice and other wild but timid animals.

Harry again took refuge in the open air, and more frightened and confused at every step, made his way towards the yard leading to the garden. Here there was not the same dismal loneliness, but still greater seemed the confusion and disorder. In the centre of the yard, under cover of the horse mill roof, there were at least a dozen cows lying down lazily chewing the cud, and gazing calmly out through their large, thoughtful eyes; scores of cocks and hens were pecking and scraping in the snow, or crowing hoarsely in defiance of each other, and as to Jack's lop-eared rabbits, there were not scores, but hundreds of them bobbing in and out of old sheds and out-houses, or pursuing each other in wild skirmishes across the yard.

This strange sight, and the thought of Jack's delight and pride at being the possessor of so many rabbits, gave a momentary check to poor Harry's stupified terror. He tried to choose some of them, and catch them; but they were wary and swift of limb, and after several fruitless efforts he was obliged to give up and rest himself, sitting down on the old stone trough by the pump, for his knees trembled, his feet ached with the cold, and the sleet, which was still falling in long, slanting lines from the heavy clouds above, seemed to cut him through and through.

How long he sat there, leaning his poor tired head against the iron handle, he could not tell; the cold had so numbed him, he did not care to move, and the thought of returning to the empty, desolate house, was more dreadful to him than anything else. There was some companionship at least in the cows and the fowls, and the lop-eared rabbits, but what would it be when night came on again, and the red sun behind the snow clouds gave no more light? and Harry, suddenly thinking of this, covered his face with his hands, and though he was a hero, a soldier, a brave boy, to whom tears were a real pain, and a more real disgrace, he burst out into such loud and piteous sobs, that even the cows stopped chewing the cud to listen, and the hens, who had been pecking at his little blue toes in the snow, fled from him in fear and surprise.

All the long morning not one soul had entered the yard, usually alive with workmen, and resounding with cheery farm sounds of the mill, or the whetting of the scythe, or the tinkle of the milk-cans. Not a human footstep had been heard in the lane close beside him, or the whistle of a passer-by; it was as if the whole place had been suddenly forsaken in the night, and some one had fallen upon it. Supposing he were to wander a little way down the road, and see if all were changed in the outer world, as well as in his own home and his own house? he could not feel more lonely and miserable than he did now, go where he would, and he might meet with some one who would have pity on him and give him shelter in his helpless, lonely condition.

So at length, the sun being now on the decline, and the darkness coming on with giant strides, Harry rose from beside the pump and walked straight out through the gap in the hedge into the lane beyond. This lane led to the main road on the one side, and right up the mountain on the other, and for some seconds he hesitated which way he would go, but at length something determined him to choose the more secluded of the two roads, and without further delay he turned, tired as he was, and broasted the furzy hill.

It was a puff of blue smoke curling up from a distant cabin roof on the mountain-side that had attracted poor Harry's attention, and made hope stir suddenly in his breast; had not he often read in books before now of lost children, poor wandering babes being called back to life and energy by the sight of just a wreath of pale smoke emerging from a hut where lived some good old dame, or tender-hearted ruffian? Was it not so with Willy the Woodman and his dog Cesar? and did not Hop-o'-my-Thumb, when he had given up all for lost, spy just such a friendly beacon, and find rest and cheer for the night? and as each fresh tale of fairy lore rose up comfortingly before his mind, he quickened his pace, and passed on through the still drifting snow and increasing darkness to the cottage on the moor. Not one living soul did he meet on all this long and tollsome walk; all the cabins by the roadside were deserted, and most of them in ruins; not a creature wished him God speed, or held out a welcoming hand; it was like walking through a dead world, without life or sound, save when an owl screeched at him from the ivy; or a startled rook flapped about overhead in the snow-laden branches.

At last—yes, at last—after, oh! such a weary climb—Harry came in full view of the cabin. No light burned as yet within its window, but still up from the chimney issued a ghostly cloud of smoke. Harry now having reached the longed-for goal, almost feared to advance further. What if out of the darkness were to spring some creature more terrible than the darkness itself—some evil gnome or black enchanter? But this was not the experience of little bewildered Willy, nor the fate that awaited the other heroes or heroines of his favorite books, and gathering up all the courage left within his little perished frame, Harry pushed open the gate that separated the cabin from the road, and going up the narrow path, knocked timidly at the door.

At first there was no answer, nor till the knock was repeated many times did he hear any one move within; but at last there was a stir, a kind of groan, and a trembling voice cried querulously, "Eh! what's that?—what's that a knockin' itself against the door? I cannot rise to see. Some poor wild thing driven, no doubt, by the cold to seek shelter within; but I cannot rise to see. Be off with you, what'er you are, and do not come troublin' me more."

But Harry could not turn back now; if he did not find the rest and shelter he had so long toiled for, he felt he must lie down and die. The sleet was coming down more pitilessly than ever, and a piercing wind had sprung up upon the moors; no, there was no turning back, he must go and seek the fate within, let it be what it might. Once again, therefore, Harry knocked, and pushing against the door with all his force, it slowly yielded to his pressure, the rusty hinges creaked, the panels groaned at the unusual strain put upon them, but still the opening grew wider and wider, till at length he stood inside the portal, trying with dazed eyes and beating heart to fathom the darkness within.

That there was some living inhabitant of the cabin he could not doubt, he had heard the voice, and he could even distinguish already something in shape and form like a human figure crouching on a bench by the side of a waning fire; but whether it was some homely countryman, ready and willing to give him help when he should hear his sad tale, or some evil being lying in wait for his destruction, he could not by any means discern.

Whatever it was, let it be man or woman, witch or enchanter, the opening of the door did not seem to make any impression upon it, for there was no movement of surprise, or raising of the angry, querulous voice he had heard when outside. All the energies of the strange being seemed centred about the fire, for as Harry still looked earnestly in its direction, he could see two long shrivelled arms, stretched out over the embers, and the head bent low down almost to the knees, as if to draw in with its breath the dull heat omitted by the dying fire.

"It must be the Old Man of the Mountain, of whom I was reading yesterday in my fairy tale book," murmured Harry to himself with a shudder, as a sudden leap of flame in the grate revealed still more clearly the outlines of the figure before him. And a strange figure it was, with shoulders twisted and distorted, a long grey beard hanging almost to its very feet as it leaned forward, and matted locks of white hair, which nearly hid from sight a face wrinkled and yellow like a withered apple.

"The Old Man of the Mountain, the Old Man of the Mountain, it can be no other! Had not I better make my escape before he looks up and discovers me, and perhaps leaps upon my back and strangles me?" muttered Harry, anxiously, and he gazed from the figure to the open door, where the sleet was still beating in remorselessly, and from the door to the aged figure in front of him.

Yes, it was better to make his escape if he could, even in the face of the cold and the wind, the snow and the darkness, and the utter loneliness without; with the warning of Sinbad the Sailor before his eyes, it were folly to remain within the reach of such a heartless man as this, death itself might be even more to be desired than to be chained to such a being for life.

At this moment, while Harry hesitated whether to go or stay, the figure moved, it raised its head, withdrew its hands from their outstretched position over the fire, and looked Harry full in the face.

Harry would have made his escape now if he could, but he could not, his numbed feet and legs seemed to have lost all power of movement, and he stood opposite the old man, as if frozen to the spot, gazing into the fire in an agony of fright.

(To be continued)

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.

Scientific and Useful.

TO CLEAN BRUSHES.

Hair brushes, or any other brushes which become oily, dirty or greasy, may be cleaned in a few minutes by washing in moderately warm water, into which a few drops of spirits of ammonia have been dropped; after washing, shake out the water, and leave the brush in the sun to dry. The ammonia is not only very cleansing, but the bristles will not be softened as when washed in soap and water.

PIMPLES.

It requires self-denial to get rid of pimples, for persons troubled with them will persist in eating fat meat and other articles of food calculated to produce them. The use of gravies or pastry, or anything very rich or greasy, must be avoided. Outdoor exercise must be taken, and a late supper never indulged in. Sulphur to purify the blood may be taken three times a week—a thimbleful in a glass of milk before breakfast. It takes some time for the sulphur to do this work.

TO KILL BUGS ON PLANTS.

To destroy bugs on squash and cucumber vines, dissolve a teaspoonful of salt-petre in a pintful of water; put one pint of this around each hill, shaping the earth so that it will not spread much, and the thing is done. Use more salt-petre if you can afford it—it is good for vegetables but death to animal life. The bugs burrow in the earth at night and fail to rise in the morning. No danger of killing any vegetable with it—a concentrated solution applied to beans makes them grow wonderfully.

GRAHAM BREAD.

Mix a little more than two quarts of Graham flour with a little less than one quart of wheat flour. A small cup of home-made yeast, or half a cake of compressed yeast dissolved in a teaspoonful of slightly warm water; add salt and one cup of sugar; mix up with lukewarm water as stiff as can be stirred well with a spoon. Let it rise over night; bake in the morning in a cooler oven than for wheat bread. It needs from one hour to an hour and a half to bake. It does not require any kneading.

PESTS OF THE FARM.

The common black-bird is generally condemned a pest, but many are inclined to think them beneficial. Many of them have lived on our place for years. After close observation, I am forced to the conclusion that they do vastly more good than harm. They destroy many grubs, worms, and other insects. They follow the plow industriously, and pick up all grubs and worms exposed by the plow and cultivator. They daily, early and late, examine the fields and gardens for their favorite food, and they seldom, if ever, eat any fruit. The only injury they have done us is to pick the ripening corn and grain; and even in this way they have done very little harm. On the whole, we hail them as co-workers rather than pests.—Rural World.

TO REMEDY OFFENSIVE PERSPIRATION.

We know otherwise argeable people to be so affected with this disorder as to render them almost obnoxious to their friends and a mortification to themselves. For the benefit of such suffering ones we give a couple of simple remedies which we know to be efficacious. Dissolve one ounce chlorate potassa in one pint of soft water. Take one teaspoonful of this mixture night and morning. After taking inwardly a few days, put a tablespoonful of it in a wash-bowl of water, and sponge the person with it; continue this treatment a few weeks and all unpleasant odor will be gone. A few drops of hartshorn in hot water is also very effectual in removing the sour smell of perspiration. Gentlemen who walk a good deal are often troubled with perspiring feet. If they will bathe their feet every night with cold water and salt, rubbing them well with a coarse towel, and occasionally with the hot water and hartshorn, all unpleasant odor will soon disappear.

A HINT TO BUTTER-MAKERS.

It has been found that the quicker milk is cooled after milking, and while yet quite warm, the faster the cream will rise, and for the reason that, water being a better conductor of heat than oil, and expanding faster and more in proportion to the amount of calorific received, and shrinking in the same proportion, it thus follows that the lower we cool to a certain point and the more dense we have the water, the butter-globules remain nearly the same density as at first, the sooner they will rise to the surface. For instance, we will take any amount of milk as soon as milked, and after cooling it immediately down to 35°, turn it into glass vessels eighteen or twenty inches deep, and we will see by the results that the cream will all rise in from three to four hours; and further, the quality of cream thrown up will be more than can be obtained by any other method which I have tried. And, again, butter made from milk that is thoroughly cooled immediately after milking, is of far superior flavor to butter made in the ordinary way.

EFFECTIVE SCARECROWS.

Take two small, cheap mirrors, fasten them back to back, attach a cord to one angle and hang them to a pole. When the glass swings the sun's rays are reflected all over the field, even if it be a large one, and even the oldest and bravest of crows will depart precipitately should one of its lightning flashes fall on him. The second plan, although a terror to the crow, is especially well suited to the fields subject to the inroads of small birds, and even chickens. It involves the artificial hawk made from a large potato and long goose and turkey feathers. The maker can exercise his imitative skill in sticking the feathers into the potato so that they resemble the spread wings and tail of the hawk. It is astonishing what a ferocious-looking bird of prey can be constructed from the above simple material. It only remains to hang the object from a tall bent pole, and the wind will do the rest. The bird will make swoops and dashes in the most threatening manner. Even the most inquisitive of venerable hens have been known to hurry rapidly from its dangerous vicinity, while to small birds it carries unminged dismay.—Scientific American.

Growth in Giving.

Is thy cross of comfort falling?
Rise and share it with another.
And though all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy hand will still renew,
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving
All its wealth is living grain.
Scatter, field with gold the plan,
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Art thou stricken in life's battle?
Many wounded round thee moan;
Layish on their wounds thy balms,
And that balm shall heal thine own.

Is the heart's well left empty?
None but God its vial can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined, its strength sinks low.
It can only live in loving,
And by serving love will grow.

all Roman Catholics are devout churchgoers. No Protestant community has a larger portion of neglectors and despisers of ordinances than a similarly situated Roman Catholic community.

So also services on a plane other than that in which men think and feel, fail to secure respectful and continuous attention. A man may talk and pray in English, and yet his strain, being sentimental, imaginative, transcendental, metaphysical, or controversial over issues about which I care nothing, I may be as far off from him, and he as remote from me, as if he used another tongue.

Of this circumstance all churches and all ministers are bound to take note. "Five words with the understanding," and to it, will be better than five hundred without it. Disguise your meaning in music, and musical persons may be there for the music. Disguise it in poetical fancies, metaphysical riddles, or symbolical decorations, and the lovers of such may be there for the indulgence of their tastes. But these are outside, and beyond the aims for which churches are maintained and ministers ordained—namely, for winning souls, for the perfecting of saints, and edifying the body of Christ. Attendance secured in this way is hardly attendance, in a true sense, at church.

Now we turn to the causes of absence from divine service, found with the absentees themselves.

1. Indolence is one. Some are not obliged to work for their living. They can do what they will. They do not take trouble to "go to church." It is too early, or too late, or too tiresome, or in some way demands more effort than they will make. True, they make far more effort in other directions; but there they have a motive. The dinner, the race course, the billiard-room, and the like, offer what seems to them a motive. The church does not appear to offer anything worth a little inconvenience. Others have to work; but they have not to go to church. It is not a necessity, like work. So they stay away. You would be amazed if you knew how many, in all cities and towns, and probably in villages and rural neighborhoods too, in the proportion of their inhabitants, stay away from church because of some slight trouble it would occasion.

These neglecters who "will not come" into the church—and it is fair to presume—to Christ, are not readers of this page, so it is of no use to dwell on the folly, and the sin against their own souls. But for the sake of those who are training the young themselves, it may be well to dwell on a second cause, which yet in a measure includes the first.

2. Bad habits in this matter keep many away. They were not brought up to it. Their parents did not attend, or train them to attend. They grew up without any bent of the mind toward God's house. Their life took its set without including this element. They learnt to use Sunday in other ways; in visiting or being visited; in entertainments; in amusements; in self-indulgence; in idleness. If you could put under examination on any given Sunday the habits of places of amusement; the visitors to places of infamy—not always "dens"—often handsome houses; if you could cross-examine fallen women, and the sharers of their sins, you would be amazed to find how many of them never kept a Sabbath, never learnt to attend divine service. And yet should we be amazed to find how regularly laws of human nature work? Rather let us be thankful for the operation of that divine rule, "Train up a child in the way he should go, and when he is old he will not depart from it."

3. In close connection with this cause of neglect we may place ignorance of the truth taught, and the benefits gained by church-going. Many shrewdly suspect that we set so much of this service over against faults and failings. Many attribute it to fear, to superstition, to mere habit—to any thing but the motive enjoined in the Word. They sometimes describe church-going men as of a deeply religious nature; as if it were the accident of "nature" that made themselves different. They know not God, nor Christ, nor the way of life, nor the awful issues of the life beyond. "Israel doth not know, my people doth not consider."

4. But there is another class with whom this neglect is a matter of deliberate calculation, in one or other of several ways. For example, some apprehend that it will cost them something to be church-goers, and they do not mean to incur the expense. They avoid any such attendance at one place as would render them "liable." They "go around." They have a "free" gospel in all senses. To the third term of Mr. Wesley's formula, repentance, faith, and a penny a week, they demur. They are irregular on a principle.

Some again do not wish to commit themselves till they see how they will be affected, socially and otherwise, by their church-relations. The writer recollects the novel and absurd look of Thackeray's German Princesses, not taught, he alleges, any religion till it was decided whether they were to marry Roman Catholics or Protestants. It does not look so extravagant after a larger acquaintance with life. Many persons lack a single eye in their decisions, and it takes them a long time to see the path of duty.

And, finally, many are sensible of the incongruity between the life they mean to lead and church-going. Sometimes they feel that they could not do both. They are sensible how it would look to others; or they know how it would disturb and irritate themselves; and they deliberately mean to persevere in their life-plan of perhaps sordid and doubtful money-making, perhaps of gay and doubtful money-spending.

It seems to follow, then, that pity is not the exclusive feeling with which neglectors of God's house are to be regarded; at least not the pity we feel for a misfortune. They are at fault. They weigh, in many instances, God's claims against their own; or the claims of the soul against sense; or time against eternity; and they decidedly and seriously decide—against God, the soul, and eternity. God calls and they refuse.

It seems to follow, also, that where ignorance is in the way we should remove it, if we can; where indifference we should try to break it up; where indolence, we should seek to rouse the sloth-

ful; and where men delude themselves, we should expose "the refuges of lies." And, finally, churches and ministers should evidently study their plans and methods, so as to present the least possible difficulty to men, and that they be left without excuse on the church's side.—*John Hall, D.D.*

Cook's Boston Lectures.

Mr. Joseph Cook is still proving to the Bostonians that Theodore Parker was not the great man they took him to be, while he is touching the rest of the world that the supposed prosperity of New England scepticism is all a mistake. The subjoined passage from a late lecture is an eloquent statement of his belief in these directions:—

"What is our impetuous scepticism doing here? Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into a second edition. I do not know of a single indebt book over a hundred years old that has not been put on the upper neglected shelf by scholars. Boston must compare her achievements with those of cities outside of America, and take her chances under the buffetings of time. Where is there in Boston anything in the shape of scepticism that will bear the microscope? For one, I solemnly aver that I do not know where, and I have nothing else to do but search. Theodore Parker is the best sceptic you ever had; but to me he is honey-combed through and through with disloyalty to the very nature of things—his supreme authority. It was asserted not long ago, in an obscure sceptical newspaper here, that Parker's works ought to be forced into a second edition by his friends. It was admitted there was no demand for a second edition, but it was thought that if now there was an effort made strategically, one might be put upon the market. You have no better books than these, and there has been no marked demand in Boston for these, and the attentive portion of the world knows the facts. Why am I proclaiming this? Because, outside of Boston, it is often carelessly supposed that the facts are the reverse, and that this city is represented only by a few people, who, deficient in religious activity, and forgetting the law of the survival of the fittest, are distinguished far more by audacity than by scholarship, and are members of a long line in history of which Gallo stood head."

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The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. I friends, help us in this particular.

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