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# THE PRESBYTERIAN

TORONTO PUBLISHING CO.

Vol. 1.—No. 26. (New Series).  
Whole No. 325.

Toronto, Friday, April 26th, 1878.

\$2.00 per Annum, in advance.  
Single Copies, Five Cents.

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## NOTES OF THE WEEK.

We are requested to say that Dr. Cochrane is at Atlanta, and will attend to Mr. Wright's communication as soon as he returns.

CORRESPONDENTS are notified that we have more letters and contributions on hand just now than can be published in many weeks. They will, therefore, please take notice and govern themselves accordingly.

THE Guelph "Mercury" has put on a new and becoming dress. The enterprising publishers of this old and widely-circulated journal have our best wishes for their continued success in the future.

A CORRESPONDENT of the Philadelphia "Presbyterian" writes from Rio Janeiro that the whole empire of Brazil is open to the preaching of the gospel, and that the missionary finds a respectful and eager audience in every town, city, and village. The only human obstacle to the evangelization of all Brazil in ten years, he says, is the want of men and means.

A FEW days ago we had a visit from the Rev. J. F. Hillocks, whose visit to this country we noticed some time ago. During his absence from Canada he lectured and preached in various cities in the United States, such as New York, Brooklyn, Boston, Baltimore and Philadelphia, everywhere receiving a cordial welcome from the press and people; and what is very much better, seeing his efforts greatly blessed. Mr. Hillocks is now on his way to Chicago; but he intends addressing meetings at London, Windsor, etc.

DISTANCE lends enchantment to the view. The people who are eager to leave good homes in this and other provinces of Canada for Kansas, confident of bettering their condition, find when they reach the land of their desire that they have made a grievous mistake. A correspondent of one of the daily papers records the return from Kansas of four young Carleton (N.B.) County men. Other recent emigrants from the same county intend to return as soon as they can raise money enough. We hope others will learn from their experience.

BAVARIA has seventy-six Roman Catholic papers and periodicals, which have nearly four million subscribers. Switzerland has fifty, with considerable circulation. Austro-Hungary, with thirty times the population, has but ninety. Belgium has 117 journals and periodicals. In Spain the Roman Catholic press is

extremely limited, and in France the same. In Italy scarcely a fourth of the few Roman Catholic daily papers can support themselves without the aid of rich patrons. The majority have a circulation of but a few hundreds. In many offices there is no one who understands French, and the editorial knowledge of the transalpine world is of the most limited order.

RECENT letters from Indore bring the gratifying intelligence that two high-caste Brahmin gentlemen had embraced Christianity, and were soon to be baptised. Mr. Douglas writes—"They have counted the cost, and are willing to leave wife, children, property and friends to follow Christ." They will have to leave Indore, he says, immediately after the baptism, as their lives would not be safe a day. They are men of high position, the father of one of them being keeper of the royal wardrobe and jewels of his Highness Holkar. Mr. Douglas thinks the event will be a crisis in the history of the mission, and will test the question of religious toleration in Central India. He desires that the Christian people of Canada will not forget to hold up in prayer their little band in the midst of 200,000 bigoted heathens.

WE notice in the Liverpool "Mercury" of a recent date something which nearly concerns one, who is now laboring in our own Church in this province. Any of our readers who have been in Liverpool, will remember the Liverpool Seaman's Orphanage, at present the youngest and largest institution in the city, and one of the largest of the kind in the country. This is the work of Rev. H. T. Miller at present of the congregation of Queensville and neighborhood. For many years Mr. Miller quietly worked for this important institution among the influential merchants of Liverpool, and at last his efforts were crowned with success. He was the first secretary. It must be pleasant for him now away from the old land to be thus publicly recognised, and we heartily congratulate him on the success of so great an undertaking.

IT gives us pleasure to notice in the "Telegraph" of St. John, N.B., an interesting account of a meeting held recently in Calvin Church in that city, to do honor to its pastor, the Rev. Dr. Maclise, and his esteemed partner in life. Dr. Maclise has been most unremitting in laborious efforts to relieve the suffering and aid the deserving, not only during the period of the fire which overtook the city, but also during the trying months of the past winter. He has made the little money that was committed to his care go a long way in helping the industrious poor, by purchasing at as low figures as possible such articles as stoves, sewing machines, etc., and giving them to the needy at prices that would be easily reached by them. This course has preserved the self-respect of those who were rendered destitute, and has enabled Dr. Maclise to do a larger amount of good than could have been accomplished by dividing money indiscriminately amongst the necessitous. In this work he has been greatly encouraged and helped by his better half. Dr. Maclise is also much respected by his large and growing congregation and by the community of St. John in general. His congregation and friends have seized this early opportunity of showing their appreciation of the services of Dr. Maclise and his wife by bestowing upon the one a beautiful silk pulpit gown, and upon the other a valuable silver tea set and tray. We wish them many years to enjoy their well merited

gifts, and to enjoy that which these gifts represent, the good will and affections of the people.

THE first annual meeting of the Brockville Presbyterian Sabbath School Convention was held in the First Presbyterian Church, Brockville, on the 19th March. There was a large attendance of parents and children present. Rev. Robert McKenzie of Dalhousie, presided over the meeting. Addresses of importance and interest were given by the following members of the Brockville Presbytery, and others. J. M. Gill, Esq., superintendent of First Presbyterian Church Sabbath School, spoke forcibly on the necessity and advantages of Sabbath Schools. Mr. Wm. Mitchell, of the Brockville High School, gave a brief address on the relation of the Sabbath School to parents. Robt. Cassels, Esq., of Lyn, gave an address of great practical utility on the abuses of Sabbath Schools to the neglect of family and parental instruction. An essay on the relation of Sabbath Schools to the Kirk Session, was read by the Rev. J. Crombie of Smith's Falls. The paper was full of wisdom and solid truth. Rev. W. McKibbin of Edwardsburgh, then gave an address on some evils that tend to neutralize the work of Sabbath Schools. The different topics were then briefly discussed by Rev. Messrs. Clark, Leishman, Dey, Burns, Dr. Bain of Perth, and Rev. Geo. Burnfield, pastor of the church. The music was suitable and good: supplied by the Sabbath School choir. Mr. Robt. Gill kindly gave his valuable services in helping the choir. The audience highly appreciated the business of the convention, and without doubt a stimulus was given by the convention to greater diligence and zeal in Sabbath School work.

THE Rev. J. B. Fraser, M.D., from Formosa, addressed the Woman's Foreign Missionary Society of Kingston, on Friday evening, April 12th, in Chalmers' Church. The attendance was large. The Very Rev. Principal Grant occupied the chair, and introduced Dr. Fraser in warm words of sympathy and welcome. Dr. Fraser then addressed the audience for more than an hour, describing the island of Formosa and the people who inhabited it, their mode of life, religious rites, etc. He referred more particularly to the condition of the women, showing that although less shut up than the Hindoo women their condition was sad enough, and that the light of the Gospel was not less urgently needed by them than by their Hindoo sisters. He described what was being done among them by means of schools, and also of female medical missions, through which much good was done, not only in healing physical disease, but in ministering to spiritual need. He hoped that before long female missions to the Chinese as well as to the Hindoo women would be organized by the Christian women of Canada. He concluded with a brief reference to the more special work of our own mission at Formosa, and with a warm appeal to those who know the blessings of Christianity themselves to be willing to make sacrifices to send these blessings to others. His interesting address was listened to with much attention, and was fitly followed up in a few concluding words by the chairman, who conveyed to Dr. Fraser the thanks of the Woman's Foreign Missionary Society for his kindness in consenting to come to address them. He visited not only Kingston, at their request, but Gananoque, and Napanee also, in each of which places he had good audiences, and where, doubtless, his visit will bring forth fruit.

## OUR CONTRIBUTORS.

### ON THE MOSAIC AUTHORSHIP OF THE BOOK OF DEUTERONOMY.

The following lecture was read by Professor Gregg at the closing of the session at Knox College on the 10th instant:—

The Book of Deuteronomy professes to contain a record of the words of Moses, spoken by him shortly before his death, and in the presence of the Israelites whom he had led to the borders of Canaan. To this record of the words of Moses, which includes three discourses, a song, and blessing, there is appended in the last chapter of the book a brief account of the death of Moses and of the appointment of Joshua as his successor. Nothing is said in Scripture respecting the authorship of this closing chapter, which may have been written by Samuel or some other writer; but from the book itself, as well as from other portions of Scripture, we are led to believe that the discourses, song, and blessing were not only spoken by Moses, but also committed to writing by him. In regard to other portions of Scripture, as for example the Book of Job and the Epistle to the Hebrews, we have no definite information respecting their writers, and hence different opinions have been entertained respecting their authorship; but so plainly is the Mosaic authorship of Deuteronomy indicated in the book itself, and in other portions of the inspired Scriptures, that for more than two thousand years there seems to have been no real difference of opinion on the subject, among either Jews or Christians. Josephus and Philo, for example, attribute Deuteronomy, as well as the rest of the Pentateuch, to Moses. In the Talmud also, the whole Pentateuch, with the exception of the closing verses of Deuteronomy, is attributed to Moses. In the middle ages there were two Jewish scholars, one of whom doubted the Mosaic authorship of one verse in Genesis, while the other questioned the Mosaic authorship of two verses in Genesis, of two verses in the first and third chapters of Deuteronomy, and also of the closing chapter which records the death of Moses, and which he attributes to Joshua. But with these exceptions both maintained that Moses wrote the books usually ascribed to him. The Mosaic authorship of Deuteronomy, as well as of the rest of the Pentateuch, was held by all the fathers of the Christian Church, so far as we know; although a few Gnostic heretics held different opinions. On the whole it may be safely affirmed, that with such trifling exceptions as have been indicated, no writer, Jewish or Christian, since the time of Ezra, when the Old Testament Canon was completed, till after the Reformation in the sixteenth century, is known to have questioned the Mosaic authorship of the Pentateuch, and particularly of the Book of Deuteronomy. Since the revival of learning, however, and the time of the Reformation, all kinds of ancient writings have been subjected to severe critical tests. The result has been, that several writings, formerly supposed to have been genuine, have been proved to have been forgeries. For example: several letters attributed to Ignatius, one of the Apostolic Fathers, and to Clement and succeeding Bishops of Rome, have been proved to have been either complete forgeries, or grossly interpolated. These seem to have been forged for the purpose of giving countenance to doctrines and practices for which no warrant could be found in the Scriptures, or in the genuine writings of the early Christian Fathers. The Scriptures themselves did not escape the severest criticism, especially on the part of Atheists, infidels, and heretics of various kinds. Thus the famous Pantheist Benedict Spinoza, turning his attention to a critical examination of the Old Testament Scriptures, arrived at the conclusion that all the historical books were written by but one author, probably Ezra, and that Deuteronomy was the first of the books he wrote. He thought also that perhaps the "Books of Moses" received this name because they recorded the life of Moses—a view which was also held by the celebrated English infidel, Thomas Hobbes. The Remonstrant theologian John Le Clerc propounded the theory that the five books ascribed to Moses were written after the captivity of the ten tribes, by that Israelitish priest who was sent from Babylon to teach the new inhabitants of Samaria the manner of the God of the land. To this writer a convincing reply was written by the Calvinist theologian, Harman Witsius; and Le Clerc afterwards not merely retracted his views, but wrote a

defence of the Mosaic authorship of the whole Pentateuch, with the exception of a few verses which he supposed were interpolations of a later age. A new theory respecting the authorship of the Pentateuch was published in 1753 by a French physician named Astruc. From the occurrence or non-occurrence of the names of God—Elohim and Jehovah—in particular portions of Genesis or Exodus, he imagined that there were two previously existing documents which were interwoven by Moses in his narrative. This theory has been adopted, modified, or elaborated by later writers, who have applied it to Deuteronomy and other books, the imagined original writers being known as the "Elohist" and the "Jehovist." According to later theorists, there was an earlier and a later Elohist, as well as a Jehovist, none of whom wrote till long after the death of Moses, whose authorship of the Pentateuch is entirely set aside. Thus DeWette, a distinguished professor of philosophy and theology at Berlin and Basle, endeavored to prove that none of the books of the Pentateuch was written before the time of David, and that the latest written was the book of Deuteronomy, whose composition is assigned to the time of King Josiah. But a still more extraordinary theory respecting the Book of Deuteronomy was propounded by Ewald, another distinguished scholar, and Professor of Exegesis in Gottingen and Tubingen. According to Ewald this book was written by three distinct writers, one of whom lived in the time of Uzziah or Jotham, the second in the second half of the reign of Manasseh, and the third probably in the time of Josiah. The second writer is supposed to have lived in Egypt, and to have belonged to the Kingdom of Judah.

Although the denial of the Mosaic authorship of the Pentateuch seems plainly enough to lead to the rejection of its Divine inspiration and authority; and although, as a matter of fact, virtual infidelity has, in many cases, either prompted or resulted from such a denial; yet the supernatural inspiration and Divine authority of the Pentateuch are professedly maintained by some who question or reject its Mosaic authorship. Thus, for example, it has been held that, although the Book of Deuteronomy was written long after the time of Moses, by some one who put his work into the mouth of Moses, yet, in doing this the real writer was guilty of no pious fraud; that he merely adopted a literary device common to ancient Eastern writers; that in the dramatic use of the name of Moses he was guided by the same prophetic spirit as wrought through Moses himself; and that therefore the laws of Deuteronomy are to be regarded as authoritative developments of the laws supernaturally made known to the Israelites at Sinai. In other words, we are asked to believe that the real writer of Deuteronomy, who may have lived in the time of Josiah, was directed by the Spirit of God to suppress his own name, and to represent his exposition of the moral, civil, and ceremonial law as the work of the great Jewish lawgiver who had died long centuries before it was written.

As the extraordinary views respecting the authorship of Deuteronomy which have been recently promulgated, however harmless they may appear to their authors, appear to me to be exceedingly dangerous, so to the special consideration of this subject I have thought it proper to devote this lecture. I do not intend to consider in detail the various motives or reasons which may have induced some writers to call in question the almost universal belief of Jews and Christians that the Book of Deuteronomy was written by Moses. This I will endeavor to some extent to do. It will be my first and chief endeavor to exhibit some positive proofs, which can be alleged, of the Mosaic authorship of the book. This I think it better to do, because the positive proofs, which are of the most convincing kind, are in danger of being lost sight of, or of not receiving due attention; while a disproportionate measure of attention is being directed to the consideration of mere trifling, groundless, or imaginary difficulties. In conducting the discussion I shall feel myself called on to argue, not so much with avowed atheists and infidels, as with those who profess to believe in the Christian religion and in the truthfulness of the sacred Scriptures. I may further explain that I do not feel called on to prove the Mosaic authorship of the last chapter of Deuteronomy, which records the death of Moses, and which may have been written by some other servant of God. From the nature of the case the evidence of the Mosaic authorship of Deuteronomy is to be found mainly in the Scriptures themselves. Little help can be found by disputants on

either side of the question from extra-Scriptural writings. By a careful examination of the Scriptures the controversy must be decided. For such an examination no very profound scholarship is absolutely required. A diligent, judicious, devout student of a good English translation of the Scriptures is fairly competent to discuss and pronounce a decision on the controversy, and is just as likely to arrive at a right conclusion as are those who make a great parade of scholarship, and who seem to speak with contempt of the opinions of those who pretend not to be profoundly versed in Oriental literature.

I. Turning then to the Scriptures, let us first examine what may be gathered from the Book of Deuteronomy itself respecting its authorship. Here it may be observed, at the outset, that there is at least a likelihood that Moses did actually deliver such discourses as are recorded in this book. He had been the leader of Israel for forty years, and he knew that his life and ministry were soon to close. Was it not likely that, before closing his labors, he would take occasion to explain and inculcate the law he had received at Sinai, and under Divine guidance to adjust it to the new circumstances in which the Israelites were soon to find themselves? And is it not, moreover, likely that, if Moses did deliver such a recapitulation and enforcement of the law as are attributed to him, he would take care to commit them to writing, rather than leave the many minute directions he gave to be handed down from generation to generation by mere oral tradition? The theorists who attribute the authorship of Deuteronomy to a writer of a much later age virtually admit this likelihood, for it cannot be supposed that any writer would have put his thoughts into the mouth of Moses, and have represented him as committing them to writing, unless there was at least some likelihood that the real Moses might have spoken and written as the imaginary Moses is made to speak and write. It is further to be observed that the writer of this book was evidently well acquainted with the history and geography of Egypt; with the history, laws, manners and customs of the Israelites; with the wilderness of Arabia, with the countries and inhabitants of both sides of the Jordan. But no writer can be named who was so likely to possess all this knowledge as Moses, who resided forty years in Egypt, and was skilled in all the learning of the Egyptians; who lived for eighty years in the wilderness, and was the lawgiver of Israel; and who, from personal observation, as well as the information received from his immediate ancestors, might have obtained extensive and accurate knowledge respecting the other countries and peoples referred to in this book. So strongly does this consideration point to Moses as the writer of Deuteronomy that Ewald, who rejects its Mosaic authorship, is constrained to adopt the supposition that one of its authors, at least, must have been a Jew who resided in the land of Egypt. It is still further to be observed that in the Book of Deuteronomy there is no reference except in prophetic form to events which occurred in times later than those of Moses. For example, there is no reference to the disruption of the Hebrew monarchy, no reference to the building of the Temple, no reference to events in the times of Saul or David, or to events of the still earlier times of the Judges. The whole contents of the book harmonize with the supposition that it was written before the times of the Judges and Kings, and particularly that it was written by Moses. Nothing to the contrary has ever been proved, although something of this kind has been attempted.

Such considerations as these I have indicated point so plainly to Moses as the writer of Deuteronomy, that in the absence of any express information on the subject we might be as well assured that Moses wrote the book as that the history of the Gallic war was written by Julius Cæsar. But the Book of Deuteronomy is not an anonymous production whose authorship is a matter of inference or conjecture. It contains distinct statements that the discourses which it contains were really spoken by Moses. Thus we read in the first chapter that "it came to pass in the fortieth year in the eleventh month, that Moses spake unto the children of Israel according to all that the Lord had given him in commandment unto them, after he had slain Sihon the king of the Amosites, which dwelt in Heshbon, and Og, the King of Bashan, which dwelt at Ashtaroth in Edrei; on this side Jordan, in the land of Moab, began Moses to declare this law, saying," etc. Again, we read in the commencement of the fifth chapter that Moses called all Israel and said unto

them, "Hear, O Israel the statutes and commandments which I speak unto you this day." This is followed by a long discourse extending over twenty-two chapters. The third discourse, and also the song and blessing, are prefaced by similar explicit statements that they were spoken by Moses at the close of his life and ministry. It is, however, possible to suppose that the discourses, song, and blessing may have been spoken by Moses, as it is distinctly stated they were, and yet that they were not committed to writing by him. But on this point also we have distinct information. We read in the thirty-first chapter that after he had in his three discourses reiterated and explained the law, "he wrote this law and delivered it unto the priests, the sons of Levi which bare the ark of the covenant of the Lord, and unto all the elders of Israel, and Moses commanded them, saying, at the end of every seven years, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing." In the same chapter it is further stated that "when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord saying—"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Could any language more distinctly teach us that Moses, the great lawgiver of Israel, was at once the speaker and the writer of the discourses attributed to him in the Book of Deuteronomy? And yet, in spite of these plain statements, we are asked to believe that the book was written, long centuries after the death of Moses, by some writer who put his own words into the mouth of Moses, and who was directed to do this by the same prophetic Spirit who wrought in that Moses to whom God spake in the wilderness.

II. Passing from the Book of Deuteronomy itself, let us next advert to the evidence of its Mosaic authorship found in the other books of the Old Testament. There is one part, at all events, of Deuteronomy which was in existence in the time of Joshua. In the twenty-seventh chapter of Deuteronomy we read that Moses, with the elders of Israel, commanded the people; that after passing over Jordan to the promised land, they were to set up great stones, and plaster them with plaster, and "to write upon them all the words of this law." They were commanded also to set up these stones in Mount Ebal, and to build there an altar to the Lord, on which they were to lift no iron tool. In accordance with this command, we read in the eighth chapter of Joshua, "that Joshua built an altar unto the Lord God of Israel in Mount Ebal as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron." Now, as this command is found in no other book attributed to Moses than the Book of Deuteronomy, it is plain that at least that part of the book which contains the command was in existence in the time of Joshua. There is no escaping from this conclusion, except on the supposition that reliance cannot be placed on the truthfulness of what is recorded in the Book of Joshua—a supposition for which there is no warrant. In the Books of Judges and Ruth we have not only several allusions to the writings of Moses generally, but also special allusions to legislation which is found only in Deuteronomy. Thus the terms of Gideon's proclamation, "Whosoever is fearful and afraid let him return from Mount Gilead," accords with and points to the direction found in the twentieth chapter of Deuteronomy; while the custom of plucking off the shoe referred to in the last chapter of Ruth, in connection with the marriage of Boaz to his kinsman's childless widow, points evidently to a law of marriage found only in the twenty-fifth chapter of the Book of Deuteronomy. The seventy-eighth Psalm bears internal evidence of having been written in the time of David, at all events not later than the time of Asa. This Psalm contains the definite statement that God "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and show them to their children." Now this command is found only in the Book of Deuteronomy, where it occurs in the sixth and ninth chapters. In the former chapter it is written, "These words which I command thee this day shall be in thine heart; and

thou shalt teach them diligently unto thy children," etc. The Book of Deuteronomy was thus evidently in existence in the times of the earlier kings, when the seventy-eighth Psalm was written. I may here remark, in passing, that the passages just referred to, taken in connection with other passages of a similar kind, both in the Old and New Testament, seem to make it evident that the book of Deuteronomy, all through the Jewish history, was the popular text book for religious instruction in the law of God. While the Books of Leviticus and Numbers might claim the special study of the priests, the Book of Deuteronomy was better adapted to the religious instruction of the people generally. There is only one other passage in the Old Testament to which I shall now refer. We read in 2 Kings, fourteenth chapter, that Amaziah, who reigned in the ninth century before Christ, while he slew the murderers of his father, slew not the children of the murderers. "According (as it is said) unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin." Now this law is to be found only in the Book of Deuteronomy, where it occurs only in the twenty-fourth chapter. This book, therefore, was in existence more than two centuries before the times of Josiah and Manasseh, when our modern critics suppose that it was written by some one who personated the great lawgiver of Israel. The passages to which I have referred are, I think, quite sufficient to show that the Mosaic authorship of Deuteronomy is not only clearly taught in the book itself, but clearly implied or taught in other portions of the Old Testament Scriptures, the truthfulness of which, therefore, cannot be maintained by those who are willing to surrender their belief in the Mosaic authorship of Deuteronomy.

III. Let me next ask your attention to the testimony on this subject which is found in the New Testament Scriptures. It is important to notice that, as recorded in the Gospels, three quotations which our Lord makes from the Old Testament Scriptures, in his conflict with Satan, are taken from the books attributed to Moses, and that two of them are found only in the Book of Deuteronomy, the Divine authority of which is thus sanctioned by the Great Teacher Himself. But there is a conversation recorded in the twelfth chapter of Mark which should, I think, of itself settle the whole controversy, so far as believers in the truth of Scripture are concerned. We read in that chapter that the Sadducees, who said that there was no resurrection, said to our Lord, "Master, Moses wrote unto us, if a man's brother die and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother." In connection with this law, written, as they said, by Moses, they asked what they considered a puzzling question respecting the resurrection. Now the law they quoted as written by Moses is found only in the Book of Deuteronomy. Did our Lord correct them if they were wrong in supposing that the law was written by Moses? He did indeed correct them for an unwarrantable inference from the law in Deuteronomy; but so far from finding fault with them for alleging that the law was written by that Moses to whom God spake in the wilderness, he identifies the writer with that Moses. "Have ye not read," said He, "in the Book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living. Ye, therefore, do greatly err." He thus virtually taught them that the very Moses whose words, written in Deuteronomy, they quoted as hardly reconcilable with the doctrine of the resurrection was the very same Moses to whom that doctrine was implicitly revealed by God, speaking to him from the burning bush. But this is not all. We are further informed that the Scribe who heard our Lord's conversation with the Sadducees, and who was well pleased with His replies to these sceptics, asked Him, "Which is the first commandment of the law?" and that our Lord replied in these words—"The first of all the commandments is, hear O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now the law, thus quoted by Christ, is found in the Book of Deuteronomy, and nowhere else in the Old Testament Scriptures. To our Lord's answer the Scribe made no objection, but on the contrary, he ap-

proved it, as he did what our Lord had said to the Sadducees, and thus virtually professed to believe that the law in Deuteronomy was of Divine authority, and that it was written by Moses. If he had had doubts on the latter point, he would not have been pleased with our Lord's reply to the Sadducees; if he had had doubts on the former point, he would not have been satisfied with the answer given to himself. The Mosaic authorship of Deuteronomy was plainly held by Scribe and Sadducee, as well as taught by our Lord Himself. How can all this be explained consistently with modern theories? It may indeed be alleged that the Sadducees and Scribes of our Lord's day did not enjoy the advantages of modern critical scholarship, and that they were simply mistaken, as all Jews and Christians were till the time of Spinoza. But what explanation can be given of the teaching of Christ? Let us hear one attempt at explanation. "It should be observed (says Dr Davidson, in a passage quoted, with approbation, by Bishop Colenso) that historical and critical questions could not belong to the sphere of His (Christ's) human culture—a culture stamped with the characteristics of His age and country. The development of Jesus is distinctly recognized in the New Testament, and is not incompatible with His Divine nature (Luke ii. 52). Considering, therefore, the human limitations to which the Son of God was subjected on earth, we are not irreverent in supposing that He shared the common views of the Jews in His day in regard to points ethically or doctrinally unimportant." In other words, Christ, as well as the Scribes and Sadducees and the people generally, even after He entered upon His public ministry, and although the Holy Spirit was given to Him without measure, was mistaken in regard to some points which modern critics understand, but which they consider unimportant. Such are the desperate shifts to which modern critics are driven by the exigencies of their position.

If the accuracy of our Lord's teaching may be questioned, it seems needless to ask those who question it to consider the testimony of His servants. But as I believing professing Christians generally hold in becoming respect, not only the teaching of Christ, but also that of His servants, I shall add some testimonies from the latter. In the third chapter of the Acts of the Apostles we have the record of a sermon delivered by Peter after the Holy Ghost had been poured out on the Disciples. In this sermon Peter says, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him ye shall hear in all things whatsoever he shall say unto you." This promise Peter takes to refer to Christ. He was the prophet like to Moses; but what Moses said that Christ would be like him? Surely not an imaginary Moses, into whose mouth some anonymous writer put his own words, but the real Moses. But where did the real Moses write this about the prophet who was to be like himself? The writing is to be found in the Book of Deuteronomy, and nowhere else in the Old Testament Scriptures. Plainly, therefore, Peter understood this portion of Deuteronomy to have been written by the great Jewish lawgiver. Still more plainly does it appear that Stephen, the first martyr, understood this promise to have been written, not by some anonymous writer in the time of Josiah or Manasseh, but by that Moses that led the Israelites through the wilderness. In his address before the Sanhedrim, which is recorded in the seventh chapter of the Acts of the Apostles, we read that after speaking of Moses as sent by God to deliver the Israelites, and as having wrought wonders and signs in Egypt and the Red Sea, and in the wilderness forty years, Stephen adds, "This is that Moses which said unto the children of Israel—a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." There can be no doubt from this language that Stephen was thoroughly persuaded of the Mosaic authorship of this part of Deuteronomy, and by implication, of the whole discourse from which the quotation is taken. But then our modern theorists are ready with the explanation that both Peter and Stephen were unskilled in biblical criticism; that they had not acquired that profound scholarship which has been developed in these latter days; that as the Master Himself was mistaken in some points, so it need not be wondered at that His servants, even although filled with the Holy Ghost and with wisdom, should fall into error.

I do not deem it necessary to adduce additional testimonies from the New Testament Scriptures. Enough has already been adduced to show that the

Mosaic authorship of the Book of Deuteronomy was taught by our Lord and His inspired servants—that their teaching in this matter was in harmony with the teaching of the Old Testament Scriptures, and particularly with what is said in the Book of Deuteronomy itself. It now remains for us to decide whether we shall adhere to the teaching of Scripture, or accept some one of the many various theories and conjectures of modern critics; for it is plainly impossible to accept the Holy Scripture as an inspired and authoritative rule of faith, and at the same time to reject its plain teaching respecting the authorship of one of its books. For my own part I see no good reason for hesitating to prefer the teaching of Scripture, as I have endeavored to explain it, to any of the modern theories to which I have adverted.

But let me now advert to some of the motives or reasons which have induced some modern scholars to reject the Mosaic authorship of Deuteronomy. One reason, which I think has the greatest weight with infidels and rationalists, is that this book, like the other books attributed to Moses, contains an account of some miraculous occurrences, such as the passage through the Red Sea and the giving of the law at Sinai. That such occurrences took place infidels and rationalists are unwilling to admit; but it would seem unreasonable to deny their reality if they were recorded by that Moses who is said to have been a chief actor in these events, and whose character is unimpeached. Hence a strong prejudice is created against the Mosaic authorship of the record, and any slight difficulty is seized upon and magnified into a strong reason for rejecting its genuineness. On this subject there is a frank admission of DeWette, quoted by Keil, "If it is a settled point with the educated mind that such miracles (as the Pentateuch contains) cannot actually take place, the question arises whether they might have perhaps assumed this appearance to eyewitnesses and persons taking part in the transactions; but this also must be answered in the negative. . . . And consequently we arrive at the result that the narrative is neither contemporaneous nor derived from contemporaneous sources." I need scarcely say how utterly unfair and unreasonable it is to adopt such a course as this, and how consistently unfair and unreasonable it is to magnify trifling difficulties into formidable objections for the purpose of justifying an unwarrantable foregone conclusion. But these difficulties have been held as of great importance, not only by infidels and rationalists, but also, as it seems, by some who, claiming to be evangelical, orthodox Christians, nevertheless reject the Mosaic authorship of Deuteronomy. Let us examine a few of these reasons. For a fuller discussion of them I may refer to an excellent article by Professor Murphy, of Belfast, in the last number of the "British and Foreign Evangelical Review."

It has been alleged that the style of Deuteronomy differs from that of the other books attributed to Moses; and that if he wrote these other books, he could not have written Deuteronomy. Now, granting that there is a difference of style, we reply that the difference is just what might be expected between that of a popular discourse and that of a historical record or of a book of law; just such a difference as we find between the style of Paul's Epistles and that of his address to the elders of Ephesus, or his speech before Felix or Agrippa.

A difficulty has been found in the fact that a law is contained in the seventeenth chapter of Deuteronomy of which it is alleged that both Gideon and Samuel were apparently ignorant. The law in Deuteronomy has reference to the contingency of the Israelites desiring to have a king like the nations round about them. I see nothing inconsistent with Gideon's knowledge of this law, and still less with the fact of its existence, in his saying (Judges viii. 23), "I will not rule over you; neither shall my son rule over you; the Lord shall rule over you. Gideon might be well aware that the desire for a king was not approved by God, although he might consent to give them one, and Gideon might simply be supposed to refuse being a party to a course which savored of rebellion against God. A similar explanation will apply to the displeasure of Samuel, and God's reply to him as recorded in 1 Sam. viii. 6 and 7.

It has been alleged that in Deuteronomy mention is made of places which had not received the names there given them till after the death of Moses. Thus, Moses speaks of Gilgal (in Deut. xix. 30), yet it is only after the Israelites had entered Canaan that this

place received this name. It so happens, however, that there were several places called Gilgal, and the one mentioned in Deuteronomy is not necessarily the same with that which received its name in the time of Joshua. In the thirty-fourth chapter of Deuteronomy mention is made of a place called Dan, but, it is said, this place received its name only in the time of the Judges. It happens, however, in this as in the last case, that there were several places of the same name, and that reference may have been made to some other Dan than the Dan which received its name in the time of the Judges. Besides, it is not claimed by us that the last chapter of Deuteronomy, in which the name Dan occurs, was written by Moses.

It is further alleged that there are in the Book of Deuteronomy references to events which did not occur till long after the time of Moses. We grant that there are references to later events, but, as indicated in an earlier part of the lecture, these are in prophetic form. Thus there are prophetic references to the judgments which befel the ten tribes and the Kingdom of Judah in their dispersion and exile. But this is no proof that Deuteronomy was not written by Moses, unless we deny that he wrote under Divine guidance and inspiration. If this objection has any force, it might be urged against the Book of Deuteronomy having been written before the time of Christ, the head prophet predicted in its eighteenth chapter. Nay, more: as some of its predictions are yet unfulfilled, so, after their fulfilment, the sceptics of a future age may endeavor to prove that the Book of Deuteronomy was not written till after this nineteenth century of the Christian era.

It has been objected still further that if the law against high places contained in the twelfth chapter of Deuteronomy was really written by Moses, it is difficult to understand how the "high places" could have been tolerated even by the more pious kings of Judah. But the objection has really no force, otherwise it might be argued that the document shown as the Magna Charta had had no existence until the reign of Queen Victoria; or that the Constitution of the United States was not committed to writing till after the emancipation of the slaves by President Lincoln.

I shall only notice one other objection—one on which special stress has been laid by modern critics and theorists. It has been alleged that the laws regarding the priests and Levites in Deuteronomy are so different from those laid down in the other books attributed to Moses, that it is inconceivable that both could have been given by him. In the earlier books, for example, it is alleged that the Levites always appear in a subordinate position only as servants of the Temple, and that there is a wide difference between them and the priests, while in the Deuteronomic legislation no such wide distinction exists between the priests and Levites. To this it is a sufficient reply that the distinction is again and again recognized in Deuteronomy, as in the tenth, seventeenth, eighteenth, twenty-sixth and thirtieth chapters. The distinction may not be so marked in Deuteronomy as in the earlier books, but this does not prove that all were not written by Moses, who might have had special reasons for making the distinction more clearly in one book than in another. For example, as the Book of Deuteronomy was obviously intended for more popular uses, it was not so necessary to give prominence to the distinction so much as in the Book of Leviticus, which was intended for the special guidance of the priests.

I have now given what I consider fair specimens of the strongest objections which have been urged against the Mosaic authorship of Deuteronomy, and I trust you will agree with me in thinking that such objections possess not the weight of a feather when placed in the scale against the preponderating weight of evidence on the other side, which, as I have shown, may be found in the book itself, in the remaining books of the Old Testament, and in the teaching of our Lord and His inspired servants, not to speak of the all but unanimous testimony, on the same side, of both Jews and Christians for more than two thousand years.

#### OBITUARY.

Another of the pioneers of the Presbyterian Church in Canada has gone to his rest and reward. The Rev. George Cheyne, M.A., died on the morning of the first day of April.

Mr. Cheyne was born at Logie-auld town in the parish of Auchterlees, Aberdeenshire, Scotland, in July, 1802. He received his elementary education in the

parish of Fyvie, and entered Marischal College in the city of Aberdeen in 1818. On the first of April, 1822, he graduated as M.A. The day of the month and the month of the year on which he graduated was the same on which he died.

He was tutor in the manse of Rhynie four years, and in Hatton Castle, Parish of Turriff, two years.

He was licensed to preach the Gospel by the Presbytery of Turriff in 1829. After receiving license he taught school in Portsoy, Banffshire, fifteen months.

On the sixth of July, 1831, he was ordained by the Presbytery of Strathbogie, and left Scotland for the field of labor to which he was appointed, on the 30th of the same month. After a tedious voyage he reached Quebec on the 5th of September, and immediately proceeded to Amherstburg, and began his duties as minister there on the 12th of November. In that field he had to endure hardship. There was no Presbyterian congregation between his and Ancaster, some 200 miles. His own parish covered an area of 100 miles, and his efforts to overtake by missionary tours such a field were frequent, untiring, and full of peril. Sometimes he would start on horseback on a six weeks' tour alone. Educational privileges in those days were few and not of a very high order. Mr. Cheyne anxious for the welfare of society, added to his ministerial duties the function of teacher, thus adding to his physical and mental labor. The stipend paid was \$100 per annum. Under the strain and pressure of these offices his health failed, and in course of time he gave up teaching. The smallness of his stipend and the failure of his health led him, after twelve years patient and arduous work, to seek a change. In July, 1843, he was translated to Saltfleet and Binbrook.

During his incumbency at Amherstburgh he was united in marriage to Sarah Maria Hughes, an amiable and accomplished lady, who died a few years ago.

In 1844 the Disruption came, and at Kingston Mr. Cheyne cast in his lot with the Free Church party. From that period until he resigned in April, 1874, his labors in the Master's vineyard were unfailing, abundant, and successful.

In July, 1872, he took a breathing time, and revisited his native land. Though well stricken in years he made his visit a most extensive and observant one. It was a treat to listen to the recital of his experiences in the old country.

Besides faithfully attending to his own charge, Mr. Cheyne organized and supplied Eastern Seneca. He also organized and supplied Abingdon, Caistor, till his resignation in 1874. These congregations now form part of the Rev. Mr. Vincent's charge.

During his long and faithful ministry his services were not forgotten by the Church. He was a man whom it delighted to honor. He was appointed Moderator of the Synod held at London in 1856, and preached at Kingston at the ensuing meeting. He was also appointed the first Moderator of the Synod of Hamilton by the first General Assembly of the Canada Presbyterian Church which was held in Knox Church, Toronto, in 1870, and he preached and presided at the first Synod at Hamilton in Knox Church the following spring, and preached and organized that Synod at Hamilton in 1871, on which occasion the Rev. Mr. Smellie of Fergus, was chosen Moderator.

As a man, Mr. Cheyne was reserved and quiet, but firm. In all his dealings, upright. In his home he was kind, pleasant, and sociable. In his feelings, sensitive. Though not of a poetical, but a practical turn of mind, he was a minute observer and strong lover of the beautiful in art and nature. He enjoyed the flowers and fields. He was a man who put conscience into everything, and this it was which gave him character and impressed that character upon others. He was abiding in his friendships, a man to be trusted.

As a minister Mr. Cheyne was devoted, faithful, laborious. His scholarship was extensive and correct. His doctrinal views were Calvinistic and therefore sound. He was an evangelical preacher.

The last sermon he preached was from the words, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." The life theme of his preaching was the cross.

This sermon was preached last fall. A few days after he took ill, and it might be said that he never got over that illness. He rallied sufficiently to attend church, and occasionally visit during the winter, but it was evident he was growing daily weaker, and this became very marked five weeks before he died. I was with him frequently during his last illness, and as he

was conscious to the end I know well his mind. In the most affectionate terms did he express his gratitude to God for all His goodness, and his entire submission to His will. In his Bible are penned these words, "Have been running down, but I cast myself on the merits of Christ and wait His time." Then follow the first two verses of the 51st Paraphrase, one of his favorite spiritual songs. He died in faith, in hope, in peace. In the eventide of life it was light. His race is run, his warfare ended, and the aged soldier has been received into his rest, as angels sung

"Servant of God 'well done,'  
Rest from thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's joy."

He is not dead. Our sainted brother has only gone in a ripe old age, rich in faith to receive the honors of immortality. "Our loss is heaven's gain." He was buried in the Binbrook Church graveyard according to his own request. The Rev. Mr. Walker, his successor, presided at the services. Rev. Mr. Chrystal prayed at the house, and Rev. Mr. Fraser at the grave. Rev. Messrs. Laing and Vincent conducted the devotional exercises in the church, and the Rev. J. G. Murray preached the funeral sermon. The services throughout were earnest and impressive.

Mr. Cheyne sleeps amongst his own loved people, a most fitting place indeed. He is gone "where tears are wiped from every eye." He has reached the home, where "the weary are at rest."

"Thus star by star declines  
Till all are past away,  
As morning high and higher shines  
To pure and perfect day,  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light."

"Blessed are the dead who die in the Lord."

W. P. W.

#### MODERATORSHIP.

MR. EDITOR,—What is the meaning of the sentence in "Presbyter's" letter—"The three large bodies which united to constitute the Presbyterian Church in Canada have each been honoured by having a moderator chosen from its ranks, henceforth let all sectional distinctions disappear." Is he unaware that four large bodies—large enough at any rate to be independent Synods—united to constitute the Presbyterian Church in Canada, and that in all negotiations and committees for union, each of the four had a large representation; and that on the day of union, each had an equally honourable and important place? Or does he propose that because one of the four was the smallest, it ought to be wholly ignored now? Evidently "Presbyter" belongs to that Church in the Maritime Provinces that has been "honoured"; he therefore magnanimously exclaims, "henceforth, etc." I would suggest to him to take a lesson from the more courteous heathen Khan of Tartary, who having himself dined, proclaims that others may now dine.

COURTESY.

#### REPORT OF COMMITTEE ON TEMPERANCE.

SUBMITTED TO THE SYNOD OF HAMILTON AND LONDON, APRIL 11, 1878.

Your Committee in presenting their first report hold that it is matter of congratulation that the statistics of "Inland Revenues" for the Dominion of Canada for the year ending 31st June, 1877, show a considerable decrease in the consumption of spirits and malt liquors. The quantity of spirits consumed is 14½ per cent. less than in the previous year, 21¼ per cent. less than the average of the four preceding years; of malt liquors, 4 per cent. less than in the previous year, and 9 per cent. less than the average of the four preceding years. The causes of this falling off are stated by the Commissioner of Inland Revenues to be: 1. The uncertainty of publicans and dealers as to the direction which legislation might take as to prohibition. 2. Illicit distillation. 3. The diminished purchasing power of all classes of the community. Your Committee think he might have added the success attending the earnest efforts of the Temperance Reformers. Your Committee refer with pleasure to the fact as indicating an extensive awakening of the public mind as to the evils of intemperance that the Dunkin Act has been adopted in sixteen counties of Ontario; and though that measure has since been repealed in two counties, your Committee trace this apparent re-action of public sentiment, not to a less earnest desire in the public mind

for legislation to curtail the traffic in strong drink, but to the manifest imperfections of the Act itself and the want of efficient means for its enforcement. Your Committee look forward with much hope to the Permissive Prohibitory Bill now under consideration by the Dominion Parliament, as a local option Act free from many of the imperfections of the Temperance Act of 1864.

Your Committee have no new measures to suggest in opposing this giant evil. Increased means of wholesome recreation, the religious instruction of the young, personal total abstinence, the vigorous support of legislative enactments to cripple and mitigate the evil, if it cannot be suppressed entirely: above all, earnest prayer, the elevating power of the Cross, a higher type of personal piety, are means which, patiently and perseveringly employed, will diminish this foul blot on our fair land, if not entirely remove it. In concluding this report, your Committee believe that it is the duty of the Church to assume a more aggressive attitude toward intemperance,—that while as men we ought to extend a helping hand to all who are ensnared, or in danger of being ensnared, by this accursed vice, as Christians we should love our neighbour as Christ has loved us, and obey the apostolical injunction to remove every stumbling block from the path of a brother; as patriots we should labour to save our land from a traffic which, whatever may be the personal character of some engaged in it, always detracts from the productive interests of the country, and is inseparably connected with an increase of poverty, crime, disease, death; as Presbyterians we should insist that our Church should take no secondary position in grappling with an evil which eats into the peace and happiness of innumerable Canadian homes, obstructs every good effort to ameliorate the condition of mankind, and pursuing its work of death, even searches for its victims within the holy enclosure of the Church itself.

Submitted in the name of the Committee.

JAMES SIEVERIGHT, *Convener.*

#### MINISTERS AND CHURCHES.

THE Presbyterian Church, Aylmer, has a new organ.

THE Presbyterian congregation of Ballinafad have been successful in obtaining the services of Mr. Wm. McKay as pastor for the summer months.

THE Dresden "Times" of a recent date gives an account of a presentation to Mr. George A. Scott of a complete set of "Chambers' Encyclopædia" by the Presbyterian congregation, as a token of their appreciation of his services to them. Mr. Scott replied in suitable terms.

REV. MR. MUNRO has accepted the call to the New Glasgow Presbyterian Church. His induction will take place on the first Tuesday of May, when Rev. John Anderson will preach, Rev. G. Munro preside and address the minister, and Rev. Lachlan Cameron address the people.

THE induction of the Rev. A. C. Morton into the pastoral charge of the congregation of North Gower, in the Presbytery of Ottawa, took place on Tuesday, the 9th inst. The Rev. James Whyte preached and delivered the charge to the minister, and Rev. C. I. Cameron presided and addressed the congregation. In the evening a most successful social meeting was held.

THE Rev. Mr. Douglas, of Port Perry, has accepted an appointment to Manitoba. The Port Perry "Standard" refers to him in the following terms:—We, with many others in this community, regret to know that the esteemed pastor of the Presbyterian Church here, Rev. J. Douglas, has resigned the pastorate of his Port Perry charge, and that the resignation has been accepted.

THE Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday, 7th May, at two o'clock p.m., for the induction of the Rev. W. A. McKay as pastor of said church and congregation. Moderator, Rev. Thomas Alexander, will preside, Mr. Little preach, Mr. Anderson address the pastor and congregation. The regular meeting of Presbytery will be held in Knox Church, Woodstock, the same day at 1.30 a.m.

THE teachers of the Widder Street Presbyterian Sabbath School, St. Mary's, presented to Mr. John Donald, on the eve of his departure for Manitoba, a handsome dressing-case, as a token of the esteem in which he is

held by his fellow-teachers. The presentation was made by Rev. Mr. McAlpine, and was accompanied by an appropriate address congratulating Mr. Donald on the success of the school under his superintendence.

THE annual meeting of the Presbyterian congregation in Collingwood, was held on Tuesday the 16th April. The attendance was much larger than on any former similar occasion. From the reports read, we find that the attendance on ordinances during the past year has been very full; that seventy-three new members have been added to the congregation, fifty-four coming in on profession of their faith, and nineteen by letter; that twenty one have been removed by death and otherwise, and that the number now on the roll is 178. It appears further that the interest in the prayer meeting and weekly Bible class has greatly increased, the attendance at the prayer meeting being from fifty to eighty, and of the Bible class from thirty to fifty. The Sabbath School shows a better record than any former year. The number on the roll is 275, with an average attendance of 135. The number of books in the library is 250. The two leading classes in the school have removed to other rooms for want of sufficient accommodation. During the year \$93.09 have been collected for ordinary purposes, which has been expended on books, papers, etc., and \$29 has been collected for missions which was appropriated as follows: to Chinese Mission, \$10; to French Evangelization, \$10; and to Muskoka, \$9. The financial report shows that the total income for the year is \$1,155. The claims for stipend and running expenditure have been fully met, and \$176.78 have been paid on the manse debt. The balance remaining to be paid is only \$200. The following appropriations were made to the Church schemes: to Home Missions, \$30; to College, \$10; to Foreign Missions, \$7; to French Evangelization, \$8; and, to Assembly Fund, \$16. After some discussion on church accommodation, it was unanimously agreed that it was necessary for the prosperity of the congregation to proceed at once to the erection of a new church, and the Board was instructed to devise means, if possible, to carry this out. Let the congregation with hearts and hands united go forward in this good work, and the Lord will give them abundant prosperity.—*CON.*

PRESBYTERY OF SAUGEEN.—This Presbytery held an adjourned meeting at Durham on 9th and 10th April. Reasons for the protest and appeal of Mr. Macmillan and others to the Synod of Toronto and Kingston, against the decision of the Presbytery in the case of Mr. John Martin, Mount Forest, was read; the case being that Mr. Martin, who holds the deed of Knox Church, Mount Forest, refuses to deliver up the same to the trustees of said church, and the decision of Presbytery having been not to take further steps in the matter, on the ground that the question in dispute was one altogether about property—a "division of inheritance" between brethren—and therefore beyond their province. Answers to said reasons were given in and adopted. Mr. Greig's resignation of the charge of Normanby congregation being taken into consideration, Mr. Greig stated that his resignation, which he had given in with much reluctance, was owing, not to anything unpleasant between him and his congregation, with whom he was in entire harmony, but to other circumstances which made it a duty on his part. Commissioners from the congregation expressed the great regret they all felt at their pastor's resignation, whose faithful services they had so long enjoyed. The resignation was accepted, the Presbytery also expressing their regret at parting with Mr. Greig; and a committee was appointed to draft a minute expressive of their sentiments on the occasion, to report at next meeting. There was produced a call numerously signed, from Knox Church, Harriston, to Rev. J. Anderson, Tiverton, with promise of stipend of \$800 and manse or rented house. The call was sustained. The Presbytery gave thanks to the Rev. A. D. McDonald, Elora, and Thomas McCrae, Esq., Guelph, the deputation appointed by the Foreign Mission Committee to advocate the cause of Foreign Missions in this Presbytery, for the excellent service that they had done to that important cause. The remits from General Assembly were considered and approved of with a few slight exceptions. After the transaction of a considerable amount of other business—chiefly Home Mission—the Presbytery adjourned, to hold their next ordinary meeting at Mount Forest, Knox Church, on second Tuesday of July at two o'clock.—*WM. PARK, Clerk.*

## BOOKS AND MAGAZINES.

*Harper's Magazine.*

New York: Harper &amp; Brothers.

The May number comes to hand with at least the usual quantity and variety of matter, profusely illustrated. Scientific papers, historical and biographical episodes, sketches of travel, romance, poetry, all in accordance with an elevated literary taste are to be found here in abundance. "Coast Rambles in Essex," "The Italian Poets," "Old Flemish Masters," "Song Birds of the West," "Easter Morning," "My Nephew's Crochets," "Free Muscular Development," "The English Civil Service," are some of the titles.

*The Plan of the House: A Catechism of Church Government and Worship; intended for the use of Sabbath Schools, Bible Classes, etc.*

By Rev. J. Edgar Henry, M.A. Belfast: William Mullan. Toronto: James Campbell &amp; Son.

This work presents, in the convenient form of question and answer, what the author apprehends to be the teaching of Scripture on the subjects of Church Government and Worship. It is not intentionally controversial; at the same time it holds the Presbyterian theory with a firm grasp and manifests considerable power and spirit in vindicating it. The references to Scripture are very full. Every statement is brought "to the law and to the testimony." The notes show a thorough acquaintance with the writings of the Fathers. Such a work as this is much needed in our day and in our country. Never was it more necessary that people should be able to give a reason for their religion and for the particular form of that religion to which they hold, and few will be better able to do so than those who make themselves masters of the contents of this little book.

*The Canada Christian Monthly.*

Toronto: C. Blackett Robinson.

Its low price (one dollar per annum), its thoroughly and exclusively religious, yet unsectarian, character, its fearless and uncompromising attitude in defence of the truth, its clear and scriptural presentations of the gospel, the care exercised on its selections, and the ability and power displayed in its original matter, ought to make this magazine a welcome visitor in every truly Christian household in the Dominion. The editorial in the number for April is "What to do with the Crooked Stick," a fit sequel to the able article on the Liquor Traffic which appeared in the March number, entitled "A Very Crooked Stick;" and under the head of "Christian Life" there is the first instalment of a most interesting sketch of the life of Dr. Duff, also by the editor. The department of "Living Preachers" is occupied by the able sermon preached by Dr. Fulton in reply to Mr. Beecher's "Background of Mystery." The department of "Christian Work" is very full, furnishing religious intelligence from many parts of the world, and the "Christian Miscellany" is well supplied with attractive selections. In his article on the liquor traffic Mr. Cameron shows: (1) that prohibition is urgently demanded on moral considerations; (2) that prohibitory legislation, to be stable, must be based on sound moral sentiment among the people. (3) that in this work of prohibition, we may look, with the blessing of God, for ultimate success; (4) that in our efforts to emancipate our Dominion from the liquor traffic, our main dependence, under God, must be on Christian agencies of the Evangelical Churches. He concludes as follows:

It is well to invoke the strong arm of the law, if thereby we can stay the progress of intemperance (as necessary is it to invoke its help in the townships and cities of our Dominion as indeed in the prairies of the Saskatchewan), but our main dependence must ever be on the still small voice of the Gospel of the Lord Jesus Christ. It is well to use the iron glove of parliaments, pains and penalties, but it is best to rely on the great moral agency, on the silk glove of moral suasion, gospel conversion, and lives spent in the presence of God, in daily view of the Cross of Christ, and under the influence of the Spirit of holiness, righteousness and temperance. It is well to protect the extremities growing cold with the symptoms of threatening dissolution, but it is best to arrest the progress of weakness by infusing energy and vigor into the vital functions. Thus, then, are we thrown back on "the foolishness of preaching" as the great instrumentality by which intemperance and other evils are to be driven from the earth, and by which a reign of righteousness is at length to be set up in this sinful world. "O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice, with strength lift it up, be not afraid, say unto the cities of Judah, BEHOLD YOUR GOD."

*The Complete Preacher.*

New York: The Religious Newspaper Agency.

We have received the April number of this valuable publication containing five sermons, of which the following are the titles: "Why Christians Believe the Doctrine of Everlasting Punishment," by Henry J. Vandyke, D.D.; "The Judgment Day," by Canon H. P. Liddon; "The Misery of Man," by Adolphe Monod, D.D., translated by J. E. Rankin, D.D.; "Aaron's Death Life's Review: a Plea for Earnest Self Examination," by Theodore Christlieb, D.D., translated by A. C. Wedekind, D.D.; "The False Light—a Reply to Canon Farrar," by Justin D. Fulton, D.D. In Dr. Farrar's sermon on Eternal Punishment, which appeared in the January number of the "Complete Preacher," the following passage occurs: "Now I ask you my brethren, very solemnly, where would be the popular teachings about hell if we calmly and deliberately erased from our English Bible the three words, 'damnation,' 'hell,' and 'everlasting?'" This audacious challenge is successfully met by Dr. Vandyke, late Moderator of the Presbyterian Church in the United States (North), in the sermon which heads the list given above. After shewing that "the doctrine of future and everlasting punishment is in accordance with the suggestions of the human conscience, and with the constitution and course of nature which all Christians call Divine Providence," he proceeds to demonstrate that the doctrine in question is in accordance with the teaching of Scripture and especially with the recorded instructions of our Lord Jesus Christ; that "it does not rest upon any set of words or phrases, nor upon a few isolated texts, but upon the broad declarations, and especially upon the underlying assumptions, of the whole scripture, that "it is taken for granted in those very teachings of Christ in which His doctrine shines as the light and distils as the dew, and brings home unspeakable comforts to the sinful and sorrowing heart;" and that it is "because this doctrine is thus interwoven with the whole gospel that it is so tenaciously held by Christians." The following paragraph will exemplify the preacher's method, and suggest to the reader's mind abundance of similar material to be found almost anywhere through the New Testament, and extensively employed in this sermon, for the argument is emphatically cumulative.

"What will you do, for example, with the Saviour's great commission to his disciples: 'Go into all the world and preach the gospel to every creature; he that believeth shall be saved; he that believeth not shall be damned?' Now, substitute the word 'condemned' for 'damned,' nay, to make the point still clearer, strike out the whole clause in which it stands, and let the only sanction to the great commission be, 'he that believeth shall be saved.' Does that mean he that believeth *not* shall be saved? Does it mean that salvation is a mere imaginary good, which, in the long run, will constitute no essential difference between those who possess and those who possess it not? When the Saviour lays down the specific and unequivocal condition upon which men may be saved, does he reserve to himself the knowledge of other conditions, which, if avowed, would completely nullify what He declares? Did he, indeed, know at the very time He gave this great commission, that ultimately it will make very little difference to men whether they hear and believe the gospel or not? How then can we receive Jesus Christ as an infallible or even as a truthful teacher? For one, I am not willing to believe that the Son of God could thus patter in a double sense. And the same course of observation applies to all His exceeding great and precious promises and invitations. When He says 'Come unto Me, ye weary and heavy laden; take my yoke on you, and learn of Me, and ye shall find rest to your souls,' does He mean that those who do *not* come to Him shall find rest all the same as those who do? When he stands and weeps over Jerusalem and laments that they would not be gathered to Him, and declares that now the day of their merciful visitation is past, that their house is left unto them desolate, and that the things that belong to their peace are hid from their eyes, does he indeed see beyond the few days of bloody conflict in which Jerusalem will be destroyed and her children slaughtered in her streets, a heaven of perpetual joy and felicity into which they will all be gathered home? And does He weep because they are to be taken to heaven just as His own blessed martyrs have been by fire and sword? When He signifies to Peter by what death he shall glorify God, he sheds no tears and utters no lamentations. . . Those tears over apostate Jerusalem are more terrible in their significance than His warnings about the undying worm and the quenchless fire."

The bound volumes of the first year of the "Complete Preacher" are now ready, and the publishers have kindly forwarded copies of them to us. Each volume contains six of the monthly parts. They are substantially and tastefully bound; and, as a collection of unabridged sermons by the most prominent and illustrious preachers in Europe and America, ought to have a place in every well-furnished library.

On Monday last the premium on gold fell to one-eighth per centum. This is the lowest point it has touched since 1860.

## BRITISH AND FOREIGN ITEMS.

THE Emperor of Japan has contributed \$1,000 to the sufferers by the Chinese famine.

INSANITY is greatly on the increase at Glasgow, and the admissions to the asylum average two a day.

It is reported that the British forces in South Africa have been badly defeated by the army of Secocoein, a powerful chief.

AN English surgeon reports that he has three patients under treatment for injuries received at football; one he fears is permanently injured.

THE cultivation of tea is increasing rapidly in Java; the exports have increased from about one million of kilograms in 1868 to over four millions in the first nine months of 1877.

At Brighton, England, a number of laymen have followed the two clergymen who lately went over to Rome. At Oxford, seven members of the University have done likewise.

Two high caste Brahmin gentlemen, in India, one of them in a position of trust about the person of the Maharajah Holkar, have professed Christianity. It is feared that their lives will not be safe from Brahmin fanaticism.

A PRISON MISSION is carried on at Nine Elms House, Vauxhall, London. The object of the mission is to provide employment for women discharged from prison. Then, perhaps, of all times is the hour of special danger, when a dreary sense of homelessness and helplessness often comes upon them, and in a moment they are victims again of temptation. The Home is to be re-built at a cost of £5,000. We find that lodging on "the boarding out" system has been provided. Some 10,000 breakfasts and teas have been given away. One of the most cheering facts from a, ethical-economy point of view is, that the laundry is now self-supporting.

SECESSIONS TO ROME.—The *John Bull* hears that Lord Alexander Gordon Levenox has been received into the Church of Rome.—The *Post* makes the following announcements: At Brighton a considerable batch of laymen have just followed the two clergymen of St. Bartholomew's to the Roman communion. Amongst these is the well-known High Church writer, Mr. Charles Walker, author of "The Ritual Reason Why," "The Sarum Mass in English," and many other popular books. At Oxford seven members of the University have likewise just "gone to Rome." Amongst these are Mr. Oliver Vassal, of Balliol College; Mr. Westerman, of Oriel; and Mr. Johnston, of Keble.—The *Western Times* says that Professor Clifford, of Exeter, has joined the Roman Catholic Church. He was educated at Cambridge, where he took high honours and was second wrangler of his year, and a short time ago became Professor of applied Mathematics and Mechanics in University College, London.

AN American Missionary in Peking writes:—"One of the most appalling catastrophes of modern times lately occurred under my own observation. This was the burning of a yard full of woodsheds, in which were housed a great number of refugees from the famine regions, who are collected here by the 100,000 to obtain a little food furnished by the government. It was on Sunday, Jan. 6th, and the wind was bitterly cold and from the north. The fire broke out about 10 a.m., as I was on my way to the chapel; and I, hearing the alarm, and learning what it was, ran to the spot, to find the sheds already consumed and a multitude of bodies roasting within. The poor victims must have been suffocated almost at once by the smoke and flames arising from the combustion of a foot or so of straw, upon which they slept, and which constituted their only means of keeping warm, aside from their own animal heat. The premises were surrounded by a strong stalk fence, plastered with mud, very difficult to break down. The fire broke out inside; but no one knows how, as no fire is allowed, except that in the little mud range, where the gruel on which the people are fed is cooked. It spread with astonishing rapidity, so that it was with difficulty that any escaped. The number within the inclosure appears to have been about 2800, and it is not certainly known how many were burned. By the time I reached the place most of the people who escaped at all had got out; but there were a good many badly burnt who had no strength to flee and who did not know where to go. I did a little in helping one or two out of the flames; but it was very little that any one could have done, had there been ever so many both able and willing. The sight was the most horrible that could be imagined. A long row of sheds, quite consumed, mats above and straw beneath, and each packed full of hundreds of women and children, all burned to a cinder as they stood or squatted, before they had time to reach even the door, suffocated. There were many very small children, scarcely three months old. The number of badly burned must have been more than 100. It took three days to extricate all the bodies and get them coffined, and in many cases this was quite impossible. Attention has been called by this disaster not only to the great danger of congregating such a multitude of people together, but of placing them where there is such inflammable material. Yet there appears no way of evading either difficulty in China, where famines are a well-established part of the national experience. The accounts from the province of Shanxi are horrible beyond the imagination of those who in distant lands only hear of famine. The stories in the Books of Kings about the famine are realized in that province. Children boiled and eaten and multitudes dying by the wayside. One of our church-members told me yesterday that out of about seventy families in his village, thirty people had starved, although there is a relief-yard within a few miles, where, however, they have far more applications than they have accommodations—some 15,000 it is said. A subscription has been taken up among the foreign residents in Tientsin and in Peking for the relief of Shanxi. The missionaries are making tours—one or two together—with a view to relief; but means are wanting to carry on the work.

**Scientific and Useful.**

**RAT POISON.**—Mix carbonate of barytes' two ounces; with grease, one pound and a half.

**CHAPPED HANDS.**—For chapped hands, drop a teaspoonful of honey in the basin of water used for washing.

**CURE FOR CROUP.**—Croup can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater, and shave off in particles about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will be sure to follow.

**CHICKEN JELLY.**—Boil a pair of chickens until you can pull the meat from the bones; remove all the meat and put the bones to boil half an hour longer; stand this in a cool place and it will become jellied; the next day cut the meat into small pieces, melt the jelly and throw it in; then add two tablepoons of Worcestershire sauce, two of walnut sauce, one tablepoon of salt, a pinch of powdered mace, cloves and allspice; slice ten hard-boiled eggs and two lemons, line a large bowl or form with these slices, then pour in the mixture and let it stand in a cool place (but not to freeze.) The water should just cover the chicken when put to boil. This is a very ornamental dish and keeps for a long while.

**CHILDREN'S HAIR.**—The hair of children should never be plaited, braided, twisted, nor knotted. Nothing should ever be put on it except simply pure water, and even this not until the scalp is cleansed. The hair should be kept short, and should be always combed leisurely and for some considerable time, at least every morning, and neither brush nor comb ought to be allowed to pass against the direction of the hair growth. And if at times any falling off is observed, and it is desirable to arrest it sooner than more cleanliness and improved health would do it, one of the most accessible washes is boiling water poured on tea leaves, which have already been used and allowed to stand twelve hours, then put in a bottle. It should be of moderate strength.

**THE FERTILIZING VALUE OF LIME.**—When lime of any kind is used as a fertilizer, it is always scattered on the plowed ground and harrowed in, or upon the harrowed ground and left upon the surface. Lime thus used should always be in a fine condition, dry slacked to a very fine dry powder. It then sinks rapidly in the soil when exposed to the winter rains, and when the ground is next plowed, some of it that has not been dissolved will be turned up at the bottom of the furrow. It should be applied in the fall, and is generally used when wheat or rye is sown and the field seeded to clover. For old grass fields it is a valuable top dressing, but its most valuable when composted with swamp muck, yard scrapings, old sods, weeds, and such matters. On clay loam soil about fifty bushels per acre is generally used every time the ground is laid down to grass. Fresh burned lime, exposed in the field in small heaps of a few bushels, until it slakes down to a powder, is the most effective. The refuse lime from the kilns is worth only half as much as the best lime, because it is lumpy and cannot be brought into as fine a condition. Gas lime is not worth anything but the cost of hauling, as it must be exposed to the air for several months to get rid of noxious impurities which are hurtful to vegetation.

**USES OF THE LEMON.**—The London "Lancet," remarking on the value of lemon juice, of which many are wholly ignorant, offers several suggestions as to the number of uses to which it may be put: A piece of lemon bound upon a corn may cure it in a few days; it should be renewed night and morning. A free use of lemon juice and sugar will always relieve a cough. Most people feel poorly in the spring, but if they would eat a lemon before breakfast for a week, with or without sugar, as the like, they would often find it better than any medicine. Lemon juice used according to this recipe will sometimes cure consumption: Put a dozen lemons into cold water and slowly bring to a boil; boil slowly till the lemons are soft, but not too soft, then squeeze until all the juice is extracted, and sugar to your taste and drink. Another use of lemons is for a refreshing drink in summer, or in sickness at any time. Prepare as directed above, and add water and sugar. But in order to have this keep well, after boiling the lemons, squeeze them and strain carefully; then to every half-pint of juice add one pound of loaf or crushed sugar, boil and stir a few minutes more until the sugar is dissolved; skim and carefully bottle. You will get more juice from the lemons by boiling them, and the preparation keeps better.

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TORONTO, FRIDAY, APRIL 26, 1878.

## THE BIBLE IN PUBLIC SCHOOLS.

OUR readers will have read with much satisfaction the report we gave in the last issue of this journal of the proceedings of the Synod of Hamilton and London, at its meeting lately held in Knox Church, Stratford. Among other matters, a deputation from the Synod consisting of its late moderator, the Rev. John Laing, M.A., and the Rev. W. Cochrane, D.D., reported an interview they had held with the Minister of Education, and also subsequent correspondence with him in reference to the use of the Bible in public schools. After quoting at length from the school law the Minister of Education advises the Synod, *firstly*, that school boards and trustees can lawfully require their teachers to use the Bible, or portions thereof, as part of the ordinary exercises of the school, giving, however, such explanations only as are needed for a proper understanding of what is read; and, *secondly*, that there is nothing in the regulations or programme respecting the public schools now in force which can prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction and work of the school, when the trustees or school boards require this to be done. The law, on the contrary, permits, and the regulations strongly recommend, the daily practice of such religious exercises. The Synod passed a series of resolutions thanking the Minister of Education for his courteous answer, expressing their great satisfaction with the conclusions at which he had arrived, and indicating other steps to be taken by the other courts of the Church, and by co-operation with other evangelical bodies to secure united action in the direction indicated.

This authoritative declaration of the law and regulations affecting the use of the Holy Scriptures in public schools, is most valuable. The Synod of Hamilton and London deserves the thanks of the Protestant community for the timely and effective work it has done through its able and zealous representatives. No more vital subject can be entertained by any Church court than this; and had this Synod not added to this matter any other of

the important items of business which our report contained, its attention to the vital question of the Bible in public schools would alone be a vindication of the influence of the Synod as a court of the Church. For the Bible in the public school is one of the bulwarks of Protestantism. While it is true that according to the Minister's interpretation of the law, there may be a number of schools from which the Holy Scriptures are banished out of sight, there is a way provided by which the Bible may be retained or introduced in a great many of the public schools. It cannot be excluded in other than a constitutional manner. Neither bishop nor priest, nor even a section of the boards, can of their own authority prevent the Bible from thus being publicly read. The question must be settled according to the genius of the constitution—that is, by majorities, and by that we are willing to abide. Where the Scriptures are not thus used, it is within the power of parents and guardians to agitate the matter. It is for those most interested in this to do their duty at the polls, and to secure by lawful election a class of trustees who will fairly represent their views in the school boards. Remissness on their part may lead, for the time being, to the exclusion of the word of God from the schools. It is therefore impressed upon all such as a pressing responsibility to see that men are returned as trustees who will co-operate with them upon this important question. Nor should it be forgotten that the very earnestness and zeal of such influential bodies as the Synod of Hamilton and London, will lead to alertness and corresponding determination on the part of those who are opposed to the use of the Bible in the public schools.

The Bible in the school performs an invaluable service in the education of the young. In this place, we refer only to the intellectual training which it imparts. If it be of consequence to teach children in the histories of nations, what more important study can there be than the history of the Jewish people? Setting aside for a moment the supernatural origin of the laws and constitution and government of the Theocratic nation, these contain the very essential principles upon which Society can alone be successfully constructed. They have to a large extent moulded the laws, the constitution and government of other nations. And if it be thought necessary to scholarly attainment to be acquainted with the histories of ancient Greece and Rome, or with the rise and growth of the empire of the Cæsars, or with the historical development of Great Britain and America, is it not at least of equal importance to master the very rudiments of all history as they are found in the sacred books? For this reason alone, the Bible ought to have a commanding place in every school. Education will not be complete without it. Beginning with history further down the stream of time is very well in its place. But this is to leave out the origin of all genuine history, and to set aside a valuable factor in the training of the human mind. Proper education, again, seeks to make the young acquainted with the master statesmen and lawgivers and poets and philosophers who have impressed their genius upon the literature of their age and country. Though the most ancient of books, the Bible holds its place as a volume of literary merit. Passages

of wonderful beauty are of frequent occurrence. The speech of Judah to Joseph, when pleading on behalf of Benjamin, is perfect eloquence in its tender simplicity and earnest pathos. What more statesmanlike figure can be studied than that of Moses, the lawgiver and prophet? What more soldierly character can be presented than that of Joshua, the captain of the Israelitish host? For genuine poetry, can anything equal the writings of David? Or where will we obtain a more accurate knowledge of the principles of political economy than in the Proverbs of Solomon? The New Testament abounds with passages of great poetical force and beauty, but it is of much value also in throwing light upon contemporaneous history. Besides, with all that may be said about the translation of the Bible, we question whether teachers could from other books present to their scholars purer examples of English composition, or sentences more tersely expressed, combining the opposite qualities of simplicity and power; so much so, that Lord Macaulay, a master of composition, says that no person can pretend to write well the English language without having King James' version at his finger-ends. The influence of the Bible is felt in the classics of English literature. And for these considerations we maintain that it ought to have a place in every public school. Look alone to Scotland as an evidence of the service it performs in intellectual training. It is read daily in every school. It is largely committed to memory. It is the book most familiar for quotation, and the ideal Scotsman, who has been educated in the parish school, will stand second to none in point of mental calibre.

It may of course be said that the Bible read at home will accomplish these invaluable results. Yes, the reading of the Scriptures at every fireside will without doubt do much in the direction we have indicated. But its chief value in the family is its moral and religious influence upon the hearts of the young. There are very many families, however, in which the Bible is a closed book. In very many it is only cursorily read. How seldom will you find even a devout student of Scripture reading from the Bible with equal zest, passages which for poetic fire and beauty are equal if not superior to those he culls from classical writers with unbounded admiration. Even the Sabbath School is chiefly valuable for the moral and religious influence it exerts upon the young. It does not pretend to study the book as a classic, or as a volume of literary power and valuable history, though we confess much is being done in this way by the more advanced classes. There is something in the regularity and professed object of a public school, that is wanting even in family reading of the Scriptures or in the weekly study of the Sunday School, or even in private perusal. And though we have purposely kept this point out of view in this article, there is something grand and of high authority in the word of God being honored in the public school as the book of books. If it have a moral and religious influence when read in the family or in the Church, will it have less of this when used properly in the public school? The Minister of Education admirably concludes his communication to the Synod of Hamilton and London with these pregnant words, "It is open to parents gener-

ally to cordially unite with trustees, school boards and teachers, in promoting such religious exercises in the schools, and thus to improve the character of our youth, and to form a community distinguished not only for intelligence, but for its fair-dealing and law-abiding and moral qualities."

### JOHN WYCLIFFE.

THE five hundredth anniversary of the rescue, in 1378, by the citizens of London, of John Wycliffe from his persecutors, after his second trial at Lambeth Palace, has been recently celebrated in England by various services and meetings, with the object of vindicating his place in history and his character as the great English archetype of Christian patriotism. Evangelical Churchmen and Non-conformists have combined to do honour to this foremost scholar, patriot, and divine, to whose self-sacrificing devotion and unparalleled labours which he continued for thirty years almost single-handed against the most formidable opposition, England owes under God its liberties and its greatness. He has been rightly called "the morning star of the Reformation." He was, says the Bishop of Meath, "a Reformer before the Reformers, a Protestant before the Protestants, an Old Catholic before the Old Catholics, a translator before those to whom that title was usually given, a writer and a collector of tracts before the Tract Society had 'a local habitation and a name,' a man of great intellectual power, of statesman-like wisdom, of great and varied learning, of dauntless courage, of true piety, and above all, a self-sacrificing, earnest follower of the Great Master."

Yet it is but lately that his real merits have been recognized, and the foul aspersions cast upon his life and teachings by the enemies of the Truth cleared away and triumphantly disproved. Although, as might be expected, the organs of sacerdotalism cannot refrain from sneers and insinuations at the honour shown the great Reformer. These, however, serve to show the spirit of the system which they upheld and to prove the necessity for those very demonstrations which they dislike. For as the Rev. Dr. Vaughan, the Master of the Temple, in his recent commemorative sermon, said, "Wycliffe struggled for the very same truths for which we are struggling now." As is more and more evident every day, the work of Wycliffe has to be done over again. It is befitting then to set before ourselves his example, that we may seek to emulate his loyalty to the truth and his fearless steadfastness.

When the Evangelical Doctor, as he was called, went forth from Oxford, whose great light he had become, his spirit was stirred within him when he saw the idolatry of his countrymen. Like Tyndale, he "perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before them in their mother tongue." Hampered as he was by inefficient instruments, without the Scriptures in their original languages, and without the labour-saving power of the press, he with incredible labour proceeded to give to the English people for the first time the whole Bible in their own tongue—a priceless boon. His pungent tracts went everywhere with

their brave, truthful words. He was a bold and popular preacher, fearlessly denouncing the tyranny and corruption of the Church.

He laid the axe to the root of sacerdotalism, the dogma of a mediating human priesthood between the sinner and the Saviour. The keystone of vital Christianity is the immediate and direct relation of the individual soul to God.

The priest must have a sacrifice. With sacerdotalism is inevitably connected the figment of the so-called Real Presence, in Wycliffe's day held in its grossest and crudest form of Transubstantiation.

But Wycliffe declared that the elements were not to be considered "as Christ or as any part of Him;" but "as an effectual sign of Him."

Appealing to the Scriptures and to the ancient creeds which assert the eternity and immortality of the Saviour's existence, he solemnly demands, "may the thing made turn again and make Him who made it?"

Is it said that in this enlightened age we are in no danger of relapsing into so gross an error? Alas, we fear that this confidence is misplaced, when such a practice, as that lately reported in the London "Guardian," and the report of which is asserted by the editor to be accurate and trustworthy, could exist. It is there stated that the custom now prevails among these Anglican sisterhoods, concerning which a committee of Convocation recently made a not unfavourable report, of reserving and carrying about with them a "consecrated host" in a small silver box.

Another error springing from the same root of bitterness—for sacerdotalism is the source and spring of all these pernicious doctrines—is that of Auricular Confession, which finds to-day its open advocates in our Reformed Church. Against it, Wycliffe earnestly protested on the ground that the Gospel itself was a sufficient guide to every Christian soul. And the same errors to-day can only be met by the assertion of the same truths. The Gospel of Jesus simply preached, heartily believed, is the only barrier against superstition and priestcraft.

All honour to those heroes of old who impelled by strong convictions and in the power of a living faith achieved for us the glorious heritage of truth and freedom in which our lot is cast. It is well that we should frequently recall the costliness of the price by which it has been secured to us, the sorrow and shame and death by which our fathers purchased it. For them let us give God thanks, and let us ask Him to bestow upon us the same spirit of self-sacrifice and of loyal devotion to the truth.—*Evangelical Churchman.*

### THE LATE REV. ANDREW DRYBURGH, CANADA.

In the obituary of Thursday occurs the name of Rev. Andrew Dryburgh, minister of Hawkesville and Elmira, Ontario, Canada, on the 6th inst., from scarlet fever. He was a native of Pathhead, Kirkcaldy, the only child of his parents. His father, David Dryburgh, kept a school for many years, and afterwards was postmaster of Pathhead. Young Andrew, after attending school in Kirkcaldy, went up to the University of St. Andrews in 1846, and had a distinguished career as a student. At the close of his first session, he stood first on the honorary list of students of merit both in Latin and Greek, besides getting a first-class for translations of the *Spectator*, English translations of Livy, and exercises in Latin prosody. His second

session was no less distinguished, standing again first in Latin and Greek, with equal honours as a translator—his rival, who obtained the second ranking, being John Duncan, now Rev. Dr. Duncan, Seconie. In the logic class, under Professor Spalding, he was second on the list, Dr. Duncan having surpassed him in essay writing, and second in mathematics, Dr. Duncan being again his superior rival. During 1848-9, he was once more first in Latin, Dr. Duncan being second and third in moral philosophy, under Professor Ferrier—Dr. Duncan being first and third in mathematics, while Dryburgh was second. His fourth session was passed in Edinburgh University under Professor James D. Forbes. Strongly attached to the Free Church, he entered the New College under Principal Cunningham and the noble band of professors then associated with him, and prosecuted his studies for licence as a probationer. At various times, before and after being licensed, he was employed in teaching in Merchiston under Mr. Gibson, in Leith High School, in Arbroath High School, Dundee, and other localities. With his brilliant antecedents as a student it might have been anticipated that he would take a foremost place as a preacher. But his style of delivery—a rapid and unmusical monotone, so singular in one with a good ear for music—a style that had grown with his growth and strengthened with his strength—prevented his success in the pulpit. For some time he was stationed at Port William, on the Solway, and had preaching work hither and thither in wearisome rotation. Along with his unsuccess, and doubtless as a factor tending to its production, came ill-health, depriving him of the nerve to give emphasis to his preaching. Yet, withal, Mr. Dryburgh, with his vigour of mind and splendid scholarship, and desire to serve Christ in the ministry of the Gospel, ought to have had a settled charge at home at least twenty years ago. For some time we had lost sight of him, and only two nights ago made inquiry at one of his old pupils regarding him. And now he has been carried off, after finding a sphere and a work in the great Dominion, by the disease of childhood, from which his tender-hearted mother so carefully screened him. We drop a tear of sorrow over his departure, as over one of the truest, most honest and devout Christian men we have ever claimed as friends.—*Edinburgh Daily Review, 30th March, 1878.*

### KNOX COLLEGE ORDINARY FUND DEBT.

COLLECTED BY REV. J. G. ROUB, D.D.

*Cobourg.*—John Pratt, \$15; Peter McCallum, \$10; R. Mulholland, \$10; E. A. McNachton, \$5; Rev. J. Ballantine, \$5; Jno. Sutherland, \$4; J. Henderson, \$5; J. Urquhart, \$5; Jeffrey & Co., \$4.

*Kingston.*—Jno. Carruthers, \$100; A. Gunn, \$25; M. McWatt & Co., \$15; W. Robinson, \$10; G. Harper, \$10; R. M. Rose, \$5; A. McAlister, \$5; Jno. Flanagan \$3.

*Millbrook and Centreville.*—James Kerr, \$4; Jas. Ferguson, \$2; A. Friend, \$1; Robert Waddell, \$20.

*Belleville.*—John Form, \$50; J. Ponton, \$10; A. Friend, \$5; G. Dickson, \$5; J. H. Ponton, \$5; Thos. Ritchie, \$20; R. Thompson, \$5; Jas. Hogg, \$5; J. P. Thompson, \$4.

*Peterborough.*—A. Friend, \$2; John Hall, \$4; J. T. Denniston, \$10; W. W. Johnson, \$1; Mrs. C. Dunlop, \$4; W. Patterson & Son, \$4; Mrs. Scott, \$10; Rev. E. F. Torrance, \$10; Richard Hall, \$10; Robt. Hall, \$5; A. Friend, \$1; Wm. Davidson, \$5; Robert Innes, \$4; George Taylor, \$4; Andrew Jackson, \$5; Peter Connal, \$5; W. J. Thompson, \$1.50; Wm. Cameron, \$2; K. A. Browne, \$2; Jno. Erskine, \$4; Jno. Douglas, \$5; James McMillan, \$3; J. B. McMillan, \$2; Robt. Johnston, \$3; A. Friend, \$1.

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## CHOICE LITERATURE.

MORE THAN CONQUEROR.

BY THE AUTHOR OF "ONE LIFE ONLY," ETC.

## CHAPTER XI.

Rex Erlesleigh came into his brother's room to inquire how he was, for a few minutes, before starting on horseback with Mr. Vivian, and Anthony welcomed him the more gladly that it was literally the first time he had seen him alone since the commencement of his illness. He had noticed with some surprise that Mr. Vivian appeared resolved never to leave Rex alone with him, but as he did not suppose there could be any special motive for it, he simply concluded that his friend was afraid Rex might be more talkative and excitable than was suitable for a sick-room, and thought nothing of it.

"Why, old fellow, you look much better this morning!" exclaimed Rex, as he greeted his brother warmly; "you have fairly turned the corner now, have you not?"

"Yes, I feel much stronger, I am thankful to say, Rex. I wish you could stay an hour with me; I have never had the chance to ask you how the world has gone with you since I have been shut out of it."

"Most charmingly well, I can assure you," said Rex, with a bright smile; "and there is a great deal I want to tell you, Anthony, now you are well enough to hear it. I wish indeed I could stay at home this morning. I do not at all want to take this long ride alone with Mr. Vivian. I suppose we shall be away some hours."

"You can talk to me at least till he is ready to start," said Anthony, "I have a great deal to ask you too."

But before Rex could take a seat, as he was about to do, Vivian came hurriedly into the room, and called to him, "The horses are just ready; pray come at once, Rex; the sooner we go the sooner we shall return, and I do not want to leave Anthony too long alone. I have brought you some books to amuse you," he added to Anthony; "I think you are well enough to read a little now."

"Not very much I am afraid; it makes my eyes ache; but I can try."

"I am sorry to leave you, old fellow," said Rex, lingering, as Vivian went out, "but you see I cannot help it."

"No, of course; but tell me one thing I have always wanted to ask you, Rex. Have you remained here all the time I have been ill?"

"Yes, indeed I have," replied Rex, half laughing. "Of course I was anxious about you, and I should have been miserable away from you, so I was glad enough to stay when Mr. Vivian gave me leave, and then I found it a very attractive residence, I can tell you."

"Rex, are you coming?" sounded from Mr. Vivian's voice at the bottom of the stairs, with a touch of annoyance in the tone.

And the young man darted away, leaving his brother vaguely uneasy, he could not tell why. He heard the tramp of the horses' hoofs under the window, as Vivian and Rex rode away, and then all was still and silent around him, save for the warbling of birds and humming of insects in the warm air, as the glowing sunshine of a brilliant summer day poured into his room through his open windows.

Anthony was alone, as he no longer required the nurse's constant attention, and had not, of course, any particular desire for her company, but he was not at all disposed to read the books Mr. Vivian had brought for his amusement. He tossed them away, and moved restlessly on his sofa, hardly able to bear the thought that Innocentia and he were alone in the house, and yet he was as much separated from her as if he had been miles away. He had asked Rex to leave the door open as he went out, as if that would be at least so much less of a barrier between himself and her, and he listened eagerly in the hope that perhaps the far-off sound of her voice singing as she went about might reach his longing ears. The only room on the same floor with his own was Mr. Vivian's study, where Innocentia did not often go unless her father was at home, so that he had very little hope of her coming nearer to him than her own apartments, till he suddenly found that fortune favored him. As he lay there straining his ears to catch every faintest sound, he heard the light footfall that was as music to his heart pass along the passage to the door of the study, then the sound of the handle turning, and a cessation of the steps, so that it was plain Innocentia had entered her father's room.

Anthony lay quiet for a little while, his heart beating almost to suffocation, and then he could stand it no longer. To be so near her and yet parted was more than he could endure. He knew that she would never dream of coming to his room and defying her father's prohibition, but Vivian had always told him to wait till he could leave his own apartments, and then he should see her. The only difficulty then was in the fact that he had not yet attempted to walk, but surely his feet, however feeble, would bear him to Innocentia, and giving himself no farther time for thought, Anthony rose slowly from his couch and stood upright. He felt very faint for a moment, and had to steady himself by holding both hands on the back of a chair, then he found that by pushing the chair before him so as to support him he could walk, and in this fashion he crossed the room. Once out in the passage his progress there was more easy, because he could support himself by the wall on either side, and with a few labored steps he reached the door of Vivian's study, which stood open. Then his heart leaped up with joy, for his eyes rested once more on her who was his very light of life, as he had often told her father.

Innocentia sat at the table, busily engaged in writing; her sweet serious face bent down over her work, half veiled by the long hair falling round her in a sunny cloud. The slight sound which Anthony's entrance made aroused her. She looked up, opened wide her bright blue eyes with delighted surprise, threw aside her pen, and started to her feet.

"Oh Anthony!" she exclaimed, running towards him, and putting her hands into his, "how happy I am to see you again! I have been wishing so much to come to you, but

father: said I could not see you till you left your room, and here you are, able to do so at last."

"Yes, darling," said Anthony, faintly, overcome in no small degree by the sight of her for whom his heart had been so longing; "but I am afraid I cannot stand yet; I must sit down."

"Oh yes, come and lie down here; let me help you." And with her little hands she held him by the arm, and supported him to a couch where he gladly sank down, unable to speak for a few minutes after his exertion.

Innocentia bathed his forehead with *am de Cologne*, and made him drink a glass of wine and eat some grapes, which she flew to bring from the hothouse for him, and when all her care had quite revived him, so that she saw he could enjoy a conversation with her, she took a low seat, and sat down by his side, with her beautiful eyes raised tenderly to his face.

"Now I am going to tell you so much I have wanted you to know for a long time, dear Anthony."

"I hope you are going to tell me you have missed me, darling Nina, all this weary long time of our separation," he said, fondly.

"Oh, yes, indeed I did; though not so much, of course, as if Rex had not been here. I should have been very unhappy and frightened at your illness, only after the first dreadful shock of your accident father told me I must not be distressed, because you would be sure to get well. So then, when I knew I should have my friend again after a little while, I let myself be so very happy, happier than I ever was in all my life before."

"And what made you so very happy, Nina, while I was hid away from you ill and unconscious?" said Anthony, somewhat sadly.

"I could not help it," she answered, softly. "I had Rex, my Rex," she added, in a low tone.

"What?" said Anthony, raising himself, and looking keenly at her while his color came and went; "do you like Rex so very much then?"

"I love him!" she answered; and then, raising her candid eyes to heaven—"I love my Rex better than any one else in the world; even my father, dear as he is, cannot be to me what Rex is, and ever will be, my one and only love!"

She spoke out the feelings of her inmost heart with the simplicity and frankness of perfect innocence, and Anthony knew that she had spoken a truth which gave a sudden and final death-blow to all his hopes of happiness on earth. He sank back, pale and trembling; and Nina, little dreaming the cause of his change of countenance, was full of solicitude at once.

"Oh, dear Anthony, you are feeling ill again I am sure; let me ring for Nurse, she will know how to help you."

"No, Innocentia," he said, gasping for breath; "do not ring for any one; I shall be better presently. I want very much to know how it is with you and Rex; you will help me best if you will go on telling me all that has passed between you."

Innocentia, always docile, waited till she saw the color return to his lips, and then answered—"I will do as you wish, dear Anthony; and, indeed, I have been longing to tell you all about my engagement to Rex, for it has become the very life of my life, and I know that you will take an interest in whatever makes me happy, you who were my first friend."

"Ah yes, Innocentia, and I thought to be your best and dearest. Did you not bid me stay with you always?" said Anthony, with a bitter cry of distress, which pained the young girl intensely, though she did not in the least understand the reason of it.

"I did—I did! and, indeed, I hope you will. It is one of the many joys which Rex's love has brought me that now you will stay with me, not as my friend alone, but as my brother."

"It is all settled then?" asked Anthony, faintly.

"What—that Rex and I are to be married? Oh yes—that is certain. How wretched I should be if it were not!—for they say that it is only marriage which could make us belong to each other for ever, and be always together, and if I were to be parted from Rex now I should die; I could not live; he says it would be the same with himself, and I believe it, for he loves me as deeply as I love him."

"How long has this been arranged?" said Anthony, passing his hand over his burning, tearless eyes, as if he would fain have tried to persuade himself that he was asleep and dreaming.

"For more than a month; but Rex and I loved each other from the first moment we met—that happy evening which we spent together the day you both came, while you and father were talking of your affairs in here, was quite enough to show, to me at least, that there never could be any one so dear and beautiful as Rex in all the world, and he says he felt the same for me even then, and more and more every hour since."

The thought of that evening to which Innocentia alluded, when Anthony believed she had been given to him for ever, wrung from him words he did not wish to have uttered in his generous unselfishness, but they burst from his lips in spite of himself. "Oh, Innocentia, did you not know that I loved you too? Yes, loved you with all my heart and soul, long before Rex ever saw you!"

In her guilelessness she did not understand him, and answered calmly, "Yes, dear Anthony, I knew you loved me, as I hope you do still; and I am so glad of it, because you are Rex's brother—now you are mine also."

"But you," he said, with a last despairing effort; "you have often told me you loved me very much."

"And I have never changed, dear," she said, very simply. "I love my father and you as I always did; but of course when I came to know my Rex I learned that there can be but one to whom is given the deep, changeless heart's love which is bound up with the very life, and to which all other affections must give way, if ever they come in conflict with each other; but I am happy that there is no struggle in my case. I have my father still, and you as my friend; but Rex is my all—my one and only love."

(To be continued.)

## PASTOR AND PEOPLE.

## MY REFUGE.

Let me in the valley keep  
Where the Master leads his sheep,  
Where the stillest waters flow,  
Where the heart's-ease loves to grow;  
In the pastures of his choice,  
Following his tender voice,  
Never questioning His will,  
Ever drawing closer still.  
When the hills with tempest rock,  
When the wolf is in the flock,  
I so near him shall have pressed,  
He will catch me to his breast.  
Let me in his garden walk,  
Where the ring-doves softly talk,  
Where he notes his sparrows small,  
If they fly, or if they fall;  
Where the lilies, low and sweet,  
Fain would kiss his sacred feet;  
Where the little violet  
Spinneth not with toil or fret;  
Where the smiling of his face  
Is the sunshine of the place;  
Far from clamour, strife, and pride,  
Let me here with Him abide.

## "FIRST PURE, THEN PEACEABLE."

"To keep the Gospel truth in the Church is even of greater importance than to keep peace."

I suppose no man knew better the value of peace or unity than the Apostle Paul. He was the Apostle who wrote to the Corinthians about charity. He was the Apostle who said, "Be of one mind one toward another," "Be at peace among yourselves," "Mind the same things," "The servant of God must not strive," "There is one body and there is one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." He was the Apostle who said, "I became all things to all men, that by all means I may save some." Yet see how he acted at Antioch: "I withstood Peter to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision." He withstands Peter to the face. He publicly rebukes him. He runs the risk of all consequences that might follow or of everything that might be said by the enemies of the Church at Antioch. See above all how he writes it down for a perpetual memorial, *that it never might be forgotten*,—that wherever the Gospel is preached throughout the world, the public rebuke of an erring Apostle might be known and read of all men.

Now, why did he do this? Because he dreaded false doctrine,—because he knew that a little leaven leaveneth the whole lump,—because he would teach us that we ought to contend for the truth zealously, and fear the loss of truth more than the loss of peace. St. Paul's example is one we should do well to remember in the present day. Many people will put up with anything in religion, if they may only have a quiet life. They have a morbid dread of what they call "controversy." They are filled with a morbid fear of what they style, in a vague way, "party spirit," though they never define clearly what party spirit is. They are possessed with a morbid desire to keep the peace, and make all things smooth and pleasant, even though it be at the expense of truth. So long as they have outward order, they seem content to give up everything else. I believe they would have thought with Ahab, that Elijah was a troubler of Israel; and would have helped the princes of Judah, when they put Jeremiah in prison to stop his mouth. I have no doubt that many of these men of whom I speak, would have thought Paul at Antioch was a very imprudent man, and that he went too far.

I believe this is all wrong. We have no right to expect anything but the pure Gospel of Christ, unmixed and unadulterated,—the same Gospel that was taught by the Apostles,—to do good to the souls of men. I believe that to maintain this pure truth in the Church, men should be ready to make any sacrifice; to hazard peace, to risk dissension, and run the chance of division. *They should no more tolerate false doctrine than they would tolerate sin.* They should withstand any adding to or taking away from the simple message of the Gospel of Christ. For the truth's sake our Lord Jesus Christ denounced the Pharisees, though they sat in Moses' seat, and were the appointed and authorized teachers of men. "Woe unto you, Scribes and Pharisees, hypocrites," he says eight times in the twenty-third chapter of Matthew. And who shall dare to breathe a suspicion that our Lord was wrong?

For the truth's sake, Paul withstood and blamed Peter, though a brother. Where was the use of unity when pure doctrine was gone? And who shall dare to say he was wrong?

For the truth's sake, Athanasius stood out against the world to maintain the pure doctrine about the divinity of Christ, and waged a controversy with the great majority of the professing Church. And who shall dare to say he was wrong?

For the truth's sake, Luther broke the unity of the Church in which he was born, denounced the Pope and all his ways, and laid the foundation of a new teaching. And who shall dare to say that Luther was wrong?

For the truth's sake, Cranmer, Ridley and Latimer, the English Reformers, counselled Henry VIII., and Edward VI. to separate from Rome, and to risk the consequences of division. And who shall dare to say they were wrong?

For the truth's sake, Whitfield and Wesley, 100 years ago, denounced the same barren moral preaching of the clergy of their day, and went out into the highways and by-ways to save souls, knowing well that they would be cast

out from the Church's communion. And who shall dare to say that they were wrong?

Yes! peace without truth is a false peace, it is the very peace of the devil. Unity without the Gospel is a worthless unity; it is the very unity of hell. Remember the words of our Saviour, "Think not that I am come to send peace upon earth. I came not to send peace but a sword." Remember the praise He gives to one of the churches in the Revelation: "Thou canst not bear them who are evil. Thou hast tried them which say they are Apostles and are not; and hast found them liars." Remember the blame he cast upon another: "Thou sufferest that woman Jezebel to teach." Never be guilty of sacrificing any portion of truth upon the altar of peace. Be like the Jews, who, if they found any manuscript copy of the Old Testament incorrect in a single letter, burned the whole copy, rather than run the risk of losing one jot or tittle of the word of God. Be content with nothing short of the whole Gospel of Christ.

Divisions and separations are most objectionable in religion. They weaken the cause of true Christianity. They give occasion to the enemies of all godliness to blaspheme. But before we blame people for them, we must be careful that we lay the blame where it is deserved. False doctrine and heresy are even worse than schism. If people separate themselves from teaching which is positively false and unscriptural they ought to be praised rather than reproved. In such cases separation is a virtue and not a sin. It is easy to make sneering remarks about "itching ears" and "love of excitement;" but it is not so easy to convince a plain reader of the Bible that it is his duty to hear false doctrine every Sunday, when by a little exertion he can hear truth. The old saying must never be forgotten, "He is the schismatic who causes the schism."

Unity, quiet and order, among professing Christians are mighty blessings. They give strength, beauty and efficiency to the cause of Christ. But even gold may be bought too dear. Unity which is obtained at the sacrifice of truth is worth nothing. It is not the unity which pleases God. The Church of Rome boasts loudly of a unity which does not deserve the name. It is unity which is obtained by taking away the Bible from the people; by gagging private judgment; by encouraging ignorance; by forbidding men to think for themselves. Like the exterminating warriors of old, the Church of Rome makes a solitude and calls it peace. There is quiet and stillness enough in the grave, but it is not the quiet of health, but of death. It was the false prophets who cried "peace" when there was no peace.

Controversy in religion is a hateful thing. It is hard enough to fight the devil, the world, and the flesh, without private difference in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed, and permitted, without protest or molestation. It was controversy that won the battle of Protestant Reformation. If the views that some men hold were correct, it is plain we never ought to have had any Reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin, and bowing down to images and relics to this very day! Away with such trifling! There are times when controversy is not only a duty but a benefit. Give us the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness, and poisons us in silence, and you are never safe. The other frightens and alarms for a little season. But it is soon over and it clears the air. It is a plain scriptural duty to "contend earnestly for the faith once delivered to the saints."

I am quite aware that the things I have said are exceedingly distasteful to many minds. I believe that many are content with teaching which is not the whole truth, and fancy it will be "all the same" in the end. I am sorry for them. I am convinced that nothing but the whole truth is likely, as a general rule, to do good to souls. I am satisfied that those who wilfully put up with anything short of the whole truth, will find at last that their souls have received much damage. These things there are which men ought never to trifle with, a little poison, a little false doctrine, and a little sin.

#### DANIEL A MAN OF PRAYER.

"Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all cares of office he maintained his wonted custom of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. And though disappointed rivals were ready to find an impeachment on the slightest flaw, so wise, and prompt, and impartial was his procedure, that they at last concluded, "We shall find no occasion against this Daniel except we find it against him concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer to say that it was taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity, and forethought, and power of arrangement, which God gave in direct answer to his prayer, he had an infinite advantage over those men who, refusing to acknowledge God in their callings, vex themselves in vain, and who, when the fret, and worry, and sweltering of their jaded day is done, find that they have accomplished less, and that little far more painfully, than their brethren who took time to pray. The man must be hazier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon—a place of luxury and revelry—and from his position in society he was peculiarly exposed to the idolatrous and voluptuous tempta-

tions around him. It was difficult, and ere long it was dangerous, to maintain his singularity. But so far as there was any seduction in the mirth of that jovial city, prayer kept him separate; and so far as there was any danger in withholding countenance from its idol-orgies, prayer made him bold. Though the clash of the cymbal and the shouts of the dancers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the king's decree and the lion's den, he did not close the lattice, nor try to conceal his faith and his worship; and secure alike from spiritual detriment and personal danger, the Lord hid His praying servant in the hollow of His hand."

#### THE POOR MAN'S SABBATH.

"It is the poor man's Sabbath which is the source of his week-day virtues. The rich may have other sources, but take away the Sabbath from the poor, and you inflict a general desecration of character upon them. Taste, and honour, and a native love of truth, may be sufficient guarantees for the performance of duties to the breaking of which there is no temptation. But they are not enough for the wear and exposure of ordinary life. They make a feeble defence against such temptations as assail and agitate the men who, on the rack of their energies, are struggling for subsistence. With them the relative obligations hold more strongly upon the religious; and if the tie of religion, therefore, be cut asunder, the whole of their morality will forthwith go into unhingement. *Whatever virtue there is on the humbler levels of society, it holds direct of the Sabbath and of the sanctuary; and when these cease to be venerable the poor cease to be virtuous.* You take away all their worth when you take away the fear of God from before their eyes: and why should we wonder at the result of a very general depravation among them, if before their eyes there should be held forth, on the part of their earthly superiors, an utter fearlessness of God? The humbler, it ought not to be expected will follow the higher classes on the ground of social virtue; for they have other and severer difficulties to combat, and other temptations, over which the victory would be greatly more arduous. But the humbler will follow the higher on the ground of irreligion, only they will do it in their own style, and, perhaps, with the more daring and lawless spirit of those who riot in the excesses of a newly-felt liberty."—Dr. Chalmers.

#### A CHRISTIAN HOUSEHOLD.

In his own house everything was fitted to make you feel that the service of God was a cheerful service, while he sought that every arrangement of the family should bear upon eternity. His morning hours were set apart for the nourishment of his own soul; not, however, with a view of laying up a stock of grace for the rest of the day,—for manna will corrupt if laid by,—but rather with the view of "giving the eye the habit of looking upward all day, and drawing down gleams from the reconciled countenance." He was sparing in the hours devoted to sleep, and resolutely secured time for devotion before breakfast, although often wearied and exhausted when he laid himself to rest. "A soldier of the cross," was his remark, "must endure hardness." Often he sang a psalm of praise, as soon as he arose, to stir up his soul. Three chapters of the word was his usual morning portion. This he thought little enough, for he delighted exceedingly in the Scriptures: they were better to him than thousands of gold or silver. In expressing his value for the Word, he said, "One gem from that ocean is worth all the pebbles of earthly streams."

His chief season of relaxation seemed to be breakfast-time. He would come down with a happy countenance and a full soul; and after the sweet season of family prayer, forthwith commence forming plans for the day. When he was well, nothing seemed to afford him such true delight as to have his hands full of work. Indeed, it was often remarked, that in him you found—what you rarely meet with—a man of high poetic imagination and deep devotion, who, nevertheless, was engaged unceasingly in the busiest and most laborious activities of his office.

His friends could observe how much his soul was engrossed during his times of study and devotion. If interrupted on such occasions, though he never seemed ruffled, yet there was a kind of gravity and silence that implied—"I wish to be alone." But he further aimed at enjoying God all the day. And referring on one occasion to those blank hours which so often are a believer's burden,—hours during which the soul is dry and barren,—he observed, "They are proofs of how little we are filled with the presence of God, how little we are *bian-hlike* in our faith."—*M'Cheyne*.

"In the present day the greatest difficulty is occasioned by some who seize every opportunity of impugning what has generally been received as orthodox or evangelical, though we cannot place them in the same class with sceptics or rationalists. If we look, however, into the history of these teachers, into the formation of their minds, we shall generally see good reason for withholding from them our confidence, as trustworthy theologians. It will be found that many of them never received in their youth aught which deserved the name of religious education. They have the defects as well as the merits of the *self-taught*. These defects are the more glaring if they have entered upon their theological studies in *manhood* as an arena for philosophical investigation and intellectual discipline. The mischief, too, is further increased when any, by a self-sufficient reliance on their natural powers, or an ardent thirst for universal study, have refused to submit their minds to the yoke of patient wearisome diligence in the beaten walks of literature and science. The new lights of our age have affected to strike out a fresh path for themselves in secular learning as well as in divinity. Each of these causes taken singly may well abate our confidence in any who are, or who have been subject to their unfavourable influence. If these three causes should haply be combined in the early life of the same individuals, can we wonder that their feet should stumble on the dark mountains, great as may be their industry or talent, their amiability or piety?"

## WORDS OF THE WISE.

SCIENCE is the result of inquiry, Theology is the result of faith. In the one the spirit of doubt, in the other the spirit of belief. In science, the originality is the parent of discovery and is therefore a merit; in theology it is the parent of heresy, and is, therefore a crime. Every system of religion the world has yet seen recognizes faith as an indispensable duty; but to every system of science it is a hindrance, instead of a duty, inasmuch as it discourages those inquisitive and innovating habits on which all intellectual progress depends.—*Duckle*.

RELIGION OF THE WORLD.—The tendency of the world's religion just now is, to reject the blood, and glory in a gospel which needs no sacrifice, no "Lamb slain." Thus they go "in the way of Cain" (Jude 11). Cain refused the blood, and came to God without it. He would not own himself a sinner condemned to die, and needing the death of another to save him. This was man's open rejection of God's own way of life. Foremost in this rejection of what is profanely called by some scoffers, "the religion of the shambles," we see the first murderer; and he who would not dabble his altar with the blood of a lamb pollutes the earth with his brother's blood.

DEAN STANLEY imagines a case: What if a courageous, clear-sighted Pope should arise and plainly tell the Church and the world the whole truth about himself and his office,— "the truth which all the outside world knows and which many of the best spirits within his own communion fully believe,—that he, his predecessors, and his successors were, and are, and will be, fallible, personally and officially; and may err—and probably will err, as they have erred again and again—in faith and morals. By so doing he would incur insult, obloquy, perhaps death; but . . . he would have risen above his station, his order, and his office; he would have relieved the Roman Church from an inextricable entanglement, and restored it to life and freedom."

"HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST."—Rom. viii. 17.—What are all the vain empty titles of honour to the glorious and substantial privileges with which believers are dignified, and raised above all other men by Jesus Christ? He is the Son of God, and they are the sons of God also! He is the "Heir of all things," and they are joint-heirs with Christ! He reigns in glory, and they shall reign with Him! He sits upon the throne, and they shall sit with Him on His throne. Oh that believers did but understand their own happiness and privileges by Christ, they would never droop and sink under every small trouble as they do.—*John Flavel, 1699*.

WHEN the preacher is in the pulpit, let him argue and speculate as little as possible. If he wishes to argue, the press is open to him; if he has treasures of learning let him publish them. The people who come to him want sympathy help, direction, comfort, and practical advice. Special occasions will, of course, admit of special treatment; but speaking of the general and continuous ministry of the Word, let us eschew semi-philosophising and blind speculations, and keep ourselves to the holy and useful work of expounding such portions of Holy Scripture as appeal immediately to the agony of our remorse and the necessities of our daily life.—*Parker*.

"A PLAIN, full proclamation of an unadulterated Gospel was never more needed than it is now. Under all the culture of the age, under all its intellectual antagonism to Christianity, under all its scientific scepticism and philosophic positivism, there lie the needs, the want, and weariness of souls, that cannot be met or satisfied without God. There is a sense of sin in all hearts, a pressure of care, a burden or sorrow, a dumb, vague longing after a portion not to be found here, which proves that man needs the Gospel now as much as in any former time. Therefore let us proclaim Christ in his love, and power, and infinite compassion. Let us be less occupied with proving the Gospel, and more busy in preaching it. Let us not change the attitude of earnest evangelists for that of eager controversialists. Let us be more anxious to preach the truth than to assail error."

"BEHOLD THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD."—The deep spiritual knowledge exhibited by John the Baptist in this verse, ought not to be overlooked. Such a sentence as the one before us never fell from the lips of any other disciple of Christ before the day of Pentecost. Others could say that our Lord was the Christ, the Son of God, the Messiah, the Son of David, the King of Israel, the Son of the Blessed, who was to come into the world. But none seem to have seen so clearly as John that Christ was the sacrifice for sin, the Lamb that was to be slain. Well would it be for the Church of Christ in the nineteenth century, if all its ministers possessed as much knowledge of Christ's atonement as is here shown by John the Baptist! John saw the vicarious sacrifice of Christ, before He died on the cross. Many so-called Christians cannot see Christ's vicarious sacrifice even at this day!

"OBSERVE the motto on the battle-shield of the apostle Paul, 'I determined not to know anything among you, save Jesus Christ and him crucified.' It is not simply Jesus Christ, though given by an angel and full of meaning, that was a great name. Nor is it Christ come, nor Christ coming, nor even Christ crowned; but Christ dying on a cross, 'Christ and him crucified.' Life to sinners through a Saviour's death, salvation by substitution, redemption through blood—that blood the ransom, and Jesus the Redeemer—was the substance of all Paul's sermons, the theme of his praise, the deepest rooted and most nourished hope of his heart. He lived and died in that faith; and though that tongue of power and eloquence be now silent in the grave, he proclaims to listening angels in heaven what he preached to men on earth. He proclaims it, not in sermons, but in songs; for in that serene and better world, where no storms disturb the Church, nor controversies rage, nor clouds obscure the light, they sing, salvation by the blood of Christ."—*Dr. Guthrie*.

**INDUCTION.**—The Presbytery of Owen Sound met on the 20th March at Annan, for the induction of the Rev. William Forrest, late of East Tilbury, to be pastor of the united congregations of Annan and Leith. The Rev. R. Dewar, late pastor, was appointed to preside. Mr. A. McKenzie, Kilsyth, preached an excellent sermon from Romans xv. 3. Mr. Somerville, Owen Sound, related the steps taken in connection with the call extended to Mr. Forrest. After the questions of the formula were put by Mr. Dewar to Mr. Forrest and answered satisfactorily, the right hand of fellowship was given to the newly inducted minister, then Mr. McDiarmid addressed the minister in suitable terms bearing upon his own personal and pastoral duties. Mr. Stevenson addressed the congregation relative to their duties towards their pastor. Mr. Dewar accompanied Mr. Forrest to the door to afford an opportunity to the public as they were retiring to give a hearty shake-hands to their pastor. The congregation adjourned to the Drill Shed where there was a sumptuous repast provided for the members of Presbytery and congregation to give a cordial welcome to Mr. Forrest. Mr. Dewar occupied the chair, and addressed a large and interesting meeting, taking for his subject "Ministerial Culture." Mr. J. Telford conducted the singing with efficiency. Mr. McDiarmid, in his address, recommended most cordially the pastor, being acquainted with him intimately for twenty-seven years, and assured them of the many excellent qualities which he possessed as a Christian man, preacher, and pastor. Messrs. Stevenson, Wilson, and Somerville, each of them gave excellent addresses appropriate to the occasion. Mr. Forrest was called on last, and gave a most excellent address setting forth the solemn responsibility connected with the sacred office of the ministry, and requesting their earnest prayers that his labors might be blessed among them. Before the meeting was brought to a close, it was decided that a similar social gathering with the youth of the congregation be held the following evening. Accordingly, a large and intensely interesting meeting met, presided over by Mr. Dewar. Mr. Forrest addressed the young people, taking for his subject "Habit," urging them to avoid and to beware of contracting bad habits, and the necessity of forming correct and good habits, which was ably handled. Messrs. Armstrong and Harkness, senior elders of both sections of the congregation, now happily united, by the remarks made indicated a most hearty welcome to their pastor, to which there was a hearty response by the whole congregation. Mr. M. Sutherland made a few chosen remarks which added greatly to the enjoyment of the people. Mr. McDiarmid closed with a short speech in which he referred in complimentary terms to both Mrs. Dewar, the wife of the retired pastor, and Mrs. Forrest, wife of the pastor-elect, ladies who deserved to be held in high respect by the congregation. It was the general feeling that both the induction services and the socials of the old and young people were regarded as the most agreeable of the kind that the Lake shore people ever enjoyed. Long may their minister be spared to them, and long may the people enjoy his ministrations; and may the fruit of all be unto holiness, and the end everlasting life.—COM.

**PRESBYTERY OF CHATHAM.**—The Presbytery of Chatham met on the 19th March. The Rev. John Gray, Windsor, was appointed Moderator for the next twelve months. A numerously signed petition was presented by the congregation of Wallaceburgh, praying that Mr. W. P. H. Fishburn might be appointed to supply their pulpit for the next six months. The prayer of the petition was granted. The people of Leamington asked and received leave to borrow money to aid them to pay for the erection of their church. The Rev. William Forrest declined the Call to Dover and Oliver section. Rev. J. R. Battsby reported that elders and deacons had been elected and ordained, in Knox Church, Chatham Township, and that the ordinance of the Lord's Supper had been dispensed there. It was agreed to petition the General Assembly for leave to superintend the studies of Mr. J. Cairns, Catechist, with a view to license him. An application from the Rev. Mr. Breeze, Congregationalist minister, Wisconsin, U. S., to be received into the church, was declined. The following were appointed to represent the Presbytery at the General Assembly. Revs. Messrs. Waddell, McColl (by rotation), Battsby and King (by Ballot); and Messrs. Bartlett, Coltart, Webster, and McVicar. Mr. Walker

was appointed Moderator of the Session of Dover and Oliver section, in the room of Mr. Currie, who resigned. The Presbytery declared itself favourable to retaining the names of retired ministers on Presbytery Rolls. Liberty was given to Mr. Cairns to open a preaching station on the Townline of Chatham and Camden.—W. WALKER, *Presbytery Clerk*.

**PRESBYTERY OF STRATFORD.**—This Court met in Knox Church, Stratford, on the 9th inst. Seventeen ministers and ten elders, together with a large number of corresponding members, were present. A petition from persons in and about St. Mary's, supported by Messrs. M. Laughton and Alex. Smith, was read. It was agreed to cite them and the congregation of St. Mary's to appear for their interests at next ordinary meeting, to take place at St. Mary's on the 7th prox. at 10.30 a.m. The committee appointed to visit North Mornington and Milverton reported that these congregations preferred in the meantime to remain united. Presbytery agreed to record their regret at this action and let the matter drop at present. The evangelistic work committee presented a report which was received and adopted. Circulars are to be issued inviting co-operation, and offering aid when desired. The Committee consists of Messrs. Boyd, Hamilton, Mitchell, James Thorn, and Mr. P. M. McLeod, Convener. The report of the Sabbath School Committee was also received and adopted. Circulars are to be issued with a view to getting information and preparing the way for the visitation of the Schools by suitable persons presbyterially appointed. Mr. Mitchell represented that he had been appointed by Knox College Board to endeavour to secure the prosecution of the canvass for the indebtedness of the ordinary fund of the College, and a Committee was appointed for this end. On motion of Mr. Hall, it was agreed to record the opinion of Presbytery that the time had fully come for taking steps to bring the expenditure within the income, and with a view to this end to recommend to the Board to propose some plan of retrenchment, by the abolition of lectureships, or in any other way that may seem to them fit. Mr. Cameron withdrew his protest against Presbytery's decision against his services at New Hamburg, and Mr. McLeod gave notice that at next ordinary meeting he would move the re-consideration of the matters of his services at both New Hamburg and Shakspeare. It was agreed to nominate Dr. Cochrane Moderator of next General Assembly. An interesting report on the state of religion was read by Mr. Boyd, and it was agreed to hold a conference on the state of religion at next July meeting, making the report a basis of discussion. Mr. Gordon of Harrington obtained leave of absence from his charge for five or six months, on account of his health. It was stated that by a mistake a minister and an elder too many had been appointed Commissioners to General Assembly. Mr. Scott desired to withdraw from his appointment, and was permitted to do so; and it was agreed to ascertain before next meeting whether all the elders appointed desired to attend Assembly, and thereafter take necessary action. The Assembly's remit on the questions for office-bearers was agreed to with the following addition:—Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, the government of the civil magistrate; and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church? Presbytery adjourned to meet for ordinary business in Widder-street Church, St. Mary's, at half-past ten o'clock a.m., on the 7th May next.

**PRESBYTERY OF BRUCE.**—This Court met in Knox Church, Paisley, on the 26th ult. Mr. Cameron, Moderator. The committee appointed to wait on the congregation of Pine River against Mr. Graham's retirement, reported that the congregation owing to the fewness of its members and the fact that it is receiving aid from the Home Mission Fund, would not promise a retiring allowance to Mr. Graham, but it would not offer any objection to his resignation being accepted (owing to his age and the feeble state of his health). On motion of Mr. Anderson the report was received, the committee thanked, and Mr. Graham's application for retirement from the active duties of the ministry recommended to the General Assembly. The Rev. A. Dawson being present was asked to sit and correspond. There was read a letter from Rev. H. McKay, missionary on Manitoulin, asking that two other mission-

aries be sent to labor in that field, and expressing a wish that Mr. Builder be one of them inasmuch as his labors were very much appreciated in that section of the island where he labored last summer. The Presbytery instructed the clerk to correspond with the convener of the Home Mission Committee, and to state that they are desirous to employ Mr. Builder to labor in Manitoulin, providing the Home Mission Committee will make provision for the payment of his salary. The report of the committee on the State of Religion was read and received, and Dr. Bell and the Moderator were appointed to prepare a digest of it for the Synod. In accordance with the requirements of the General Assembly the members of Court were interrogated as to whether their congregations had contributed to the Home Mission Fund, and all present answered in the affirmative. The Remits of General Assembly were considered. The remit against the proposed regulations of the Ministers' Widows' and Orphans' Fund was adopted with the following amendment: (section 4) "That this arrangement so far as it bears upon those ministers of the Church now at present connected with the fund be limited to two years, after which the rates should be raised." The remit against a mission agent was considered, when it was decided that we do not approve of the appointment of a mission agent in the meantime. The Presbytery agreed to recommend that there be but one fund for the colleges. It was resolved to recommend that the names of aged and retired ministers be not retained on the roll, but that the names of ordained missionaries should be placed on the roll. The questions and formula were approved of as they stand. The matter of appointing missionary associations in the several congregations of the bounds was considered, when on motion of Dr. Bell, seconded by Mr. Jno. Anderson, it was resolved; "That in order to promote a systematic manner of contributing to the support of the missionary and benevolent work of the Church, and in accordance with the injunctions of the General Assembly, the Presbytery enjoin all Sessions within their bounds to take such steps as in the circumstances of each congregation may be effectual by employing existing organizations of the Sessions, Deacons' Courts, Board of Managers, Ladies' Associations or otherwise, or by the formation of Congregational Missionary Associations to call forth the liberality of the people. And further, the Presbytery recommend all ministers to instruct their congregations on the duty of systematically devoting a just portion of their income to the Lord, and carefully distributing such portion among the several departments of work in proportion to the relative requirements of each." It was agreed to send the foregoing resolution, accompanied by a short letter from the Moderator, down to all the congregations of the Presbytery. The remit on Ecclesiastical Procedure was considered and amendments noted. Owing to the absence of Mr. Tolmie and representatives from the congregation of Southampton and West Arran, the matter of his resignation was postponed until the next ordinary meeting. The next meeting of Presbytery was appointed to be held in St. Paul's Church, Walkerton, on the last Tuesday of June next, at two o'clock, p.m.—A. G. FORBES, *Pres. Clerk*.

**RESPECTING** the Sabbath School Normal class recently conducted at Newmarket by Mr. Crozier of this city, the Aurora "Banner" says: "It was a splendid success, although not so many were present as was expected. The thoroughness of the drill, the patience of the leader, and the enthusiasm he infused into the class caused the facts, statements, and figures of those splendid lessons to be impressed on the memory of each member of the class to a degree that surpassed the most sanguine hopes of any. The height of appreciation of the abilities of Mr. Crozier in the work could not be told, and as this is his first attempt, the extent of his usefulness in this direction is unlimited. The lessons are such as must elevate the mind, and the Bible sections, particularly, should be known by all."

**TWO CHROMOS FREE.**—A pair of beautiful 6x8 Chromos, worthy to adorn any home. A Three Months' Subscription to LEISURE HOURS, a handsome 16-page literary paper, filled with the choicest stories, sketches, poetry, etc., sent free to all sending Fifteen Cents (Stamps taken) by post age. The Publishers, J. L. Ratten & Co., 162 William St., N.Y., Guarantee every one Double Value of money sent. News Dealers sell LEISURE HOURS, price seven cents.

## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

## LESSON XVIII.

May 5. } THE CAPTIVITY OF JUDAH. { Jer. lii.  
1878. } 1-11.

GOLDEN TEXT:—"Jerusalem hath grievously sinned; therefore she is removed," Lam. i. 8.

## HOME STUDIES.

- M. Jer. xxxvii. 1-21. . . . . Jeremiah's prophecy.  
T. Jer. xxxviii. 1-28. . . . . Jeremiah in the dungeon.  
W. Jer. xxxix. 1-28. . . . . Jerusalem taken.  
Th. Jer. lii. 1-11. . . . . The captivity of Judah.  
F. 2 Chron. xxxvi. 11-16. Jerusalem destroyed.  
S. Lam. i. 1-16. . . . . The prophet's lament.  
S. Ps. lxxiv. 1-12. . . . . The carved work broken down.

## HELPS TO STUDY.

## I. THE KING'S FOLLY: Verses 1-3.

Zedekiah the twentieth and last king of Judah and the youngest son of Josiah and Hamutal the daughter of Jeremiah (2 Kings xxiii. 31) was twenty-one years old when he began to reign, and reigned eleven years. His real name was Mattaniah, which was changed to Zedekiah by Nebuchadnezzar. (Note 1.) He was a man of weak will and infirm purpose, who, at the head of affairs in a great crisis, had not strength of character to enable him to do what he knew to be right.

It was Nebuchadnezzar who set up Zedekiah as king and took of him a solemn oath of allegiance. But he left him little more than the shadow of a throne. All the treasures of the temple and palace, and all the chief inhabitants, the warriors and the artisans, were sent to Babylon. (Note 2.) He did evil . . . according to all that Jehoiakim had done. Jehoiakim, originally called Eliakim, was the second son of Josiah, and eighteenth king of Judah. Under him the idol-worship which Jehoahaz had tolerated once more grew and spread with great rapidity. All the abominations which had existed under Manasseh re-appeared. He was the tool of the heathen party; he not only did not listen to the prophets, he hated and persecuted them. He caused the prophet Urijah, who had fled from him to Egypt, to be brought back from thence, and to be put to death. Jeremiah barely escaped death. 2 Kings xxiv. 3, 4, also shows that he shed much innocent blood. It appears from Ezek. viii. 7-18, and 2 Chron. xxxvi. 14, that towards the close of Zedekiah's reign idolatrous rites were carried on even within the precincts of the temple.

The Lord therefore in His anger, permitted events in Jerusalem and Judah so to take their course that the folly of the king brought punishment.

The king should have remained loyal to Nebuchadnezzar, by whom he had been placed on the throne and to whom he had taken an oath of allegiance. His present subjection was the chastisement for his sins, and he should have been penitent and waited in humble submission for deliverance to come from God. In vain did the prophet Jeremiah utter his solemn warnings. These were all set aside. A new king had ascended the throne of Egypt. And the weak minded Zedekiah against his better judgment was influenced by the popular Egyptian party to revolt from the Babylonians, as his brothers had done, and seek the alliance of Egypt. The narrative illustrates the perversity of sin. Thus Asa, when he should have trusted Jehovah only, hired the king of Assyria with the gold of the temple. (1 Kings xv. 16.) So Zedekiah when required to submit to the king of Babylon, insanely resists, without courage or capacity or resources. Perversity of all forms is always imbecile.

## II. THE KING'S FATE: Verses 4-11.

The king's folly is speedily punished. His conduct exasperated the king of Babylon. A short time before this the provinces of Tyre and Sidon had revolted, and Nebuchadnezzar had dispatched an army to reduce them, but Tyre was so well fortified he found nothing but time and starvation could reduce them. He sent therefore his armies against Jerusalem. Perhaps he thought the sight of such an army would be sufficient, but the city closed its gates and would not surrender. The Egyptian king started to aid his allies, and Nebuchadnezzar raised the siege, and went to meet him. The sight of that mighty army was sufficient, the Egyptians fled. The siege was renewed.

The famine was sore. A terrible year passed over the sin-smitten city. The bread had long since vanished, and the horrors of that terrible famine have been pictured in the Lamentations of Jeremiah. The faces of men grew black, their skin became shrunken and parched; rich and noble women searched the dunghills for offal; children perished, and were devoured by their parents; water was sold at a price, and a third part of the inhabitants died. At last the people were so demoralized that the city walls could no longer be defended.

Then the city was broken up; the Babylonians made a breach in the wall, and the king and his soldiers tried to effect their escape. The breach was made in the wall of Manasseh, but the middle wall separating the cities still formed a protection. The king fled through his garden, which was between the Hinnom and Kidron valleys, and proceeded down the Tyropoeon valley to the way toward Arabah, which led eastward over Olivet to Bethany and Jericho. Here he was caught in a snare by the besieging forces, and all were taken. To Riblah, (Note 3) on the great highway between Palestine and Euphrates, by way of Damascus, the royal family were brought before Nebuchadnezzar. There seems to be some excuse for punishing Zedekiah severely, but it was wanton cruelty to slay his own sons before his eyes. Perhaps after that sight he regretted little that his own eyes should be put out, and that, loaded with chains, he should be taken to Babylon.

There he was put in prison, where he remained till the day of his death, forced, according to Jewish tradition, to work, like other slaves, at a mill.

Nebuchadnezzar seems to have hesitated for a little while what to do with the city which had given him so much trouble; but he soon came to a decision. About a month after the capture of the city, the captain of the guard arrived to carry out his orders. The entire city, with all its dwellings, and with its splendid temple, was set on fire and reduced to ashes, and its walls were broken down, and its defences destroyed. A large number of the people were carried captive to Babylon at this time; and five years later, on the occasion of some disturbance, there was another deportation of people from the surrounding country. Gedaliah was appointed by Nebuchadnezzar to govern the few people that were left in the country; but, on his being assassinated, the Jews became so fearful of experiencing Nebuchadnezzar's displeasure, that they voluntarily migrated to Egypt for protection, against the remonstrances of Jeremiah, whom they forced to accompany them, and whom they soon afterward stoned to death. Wicked men are often God's instruments in punishing other wicked men.

God punishes sin by suffering it to work out its own legitimate fruits.

God is long suffering; but there are limits to his patience, and no escape from His judgments.

Even in judgment there is mercy. In the case of Israel the two great moral results sought by means of this destruction of city and temple, and of the seventy years' captivity, were, (1) to cure the nation of idolatry; (2) to break down this false reliance on the mere externals of their religious system. The whole book of Ezekiel should be read with these points in mind. Every chapter, almost every verse, shines in the light of these truths, and bears to their illustration.

## EXPLANATORY NOTES.

1. Zedekiah's history is contained in the short sketch of the events of his reign given in 2 Kings xxiv. 17 to xxv. 7. Jer. xxxix. 1-7. 2 Chron. xxxvi. 10; and also in Jer. chs. xxi. xxiv.-xxix. xxxii.-xxxiv. and xxxvii. xxxviii.; and Ezek. xvii. 1-21.

2. This was the third time that Jerusalem was taken by Nebuchadnezzar; the first capture having taken place in the fourth year of the reign of Jehoiakim, and the second of that of Nebuchadnezzar, 606 B.C.; the second in the fourth month of the reign of Jehoiachin, and the eighth year of that of Nebuchadnezzar, 599 B.C.; and the third, in the eleventh year of the reign of Zedekiah, and the nineteenth of that of Nebuchadnezzar, 588 B.C.

3. Riblah "still retains its name. It is situated on the Orontes in the Coele-Syrian valley, near the point where the valley opens into a wide and fertile plain. It is conveniently placed for communicating with upper Mesopotamia by way of Aleppo, with Babylon by way of Palmyra, with Egypt and Phœnicia by the route round the southern skirts of Lebanon, and with Judæa by way of the Coele-Syrian valley. Pharaoh-necho seems to have been the first to perceive its importance; afterwards Nebuchadnezzar made it his headquarters."

## FREEMASONRY.

It is not often that the mysteries of Freemasonry are such as to attract public attention. There was a time during the middle ages when the members of the Order claimed for it an antiquity amounting to the marvellous. By some it was alleged to have been introduced into Egypt by MIZRAIM, grandson of the patriarch NOAH; by others its origin was traced to the building of SOLOMON'S temple; while the secrecy of its proceedings suggested a Pagan connection with the Eleusinian mysteries; and HALES asserted that these were borrowed from the Jewish Feast of Tabernacles. It is, however, certain that in rather more modern times, Freemasonry was introduced into England towards the end of the seventh century, and that the Grand Lodge of York dated its origin from the year 926. The members of the fraternity are believed to have contributed materially to the creation of the beautiful minsters and cathedrals which adorn the history of the middle ages. In the twelfth century these Masons appeared in Kilwinning, in Scotland; and although it was not till 1725 that the first French lodge was formed, they are reported as having existed in the sixteenth century. The Grand Lodge of Ireland dates from 1730, and in 1731 another was formed for Holland at the Hague; in 1735 the German Lodge was established, whilst in 1736 the Grand Lodge of Scotland took a new start after the last Baron of Rosslyn, having no sons, surrendered the hereditary office of Grand Master, which he and his ancestors had held by grant from King James the Second of Scotland, as associated with the beautiful chapel of Rosslyn, which is still an object of attraction to English tourists.

Some of the mediæval Popes seem to have even encouraged Freemasonry for the sake of their æsthetic architecture. But in 1738, when its various lodges were spreading over Europe, Pope Clement XII. issued a Papal Bull of Excommunication against all Freemasons. More recently Freemasonry has been denounced by various Popes along with Bible societies, as if their secret organization was perilous to the Church as well as the State. These Papal bulls have not at all tended to damage Freemasonry in this country, and it has been always regarded as politically a very innocent and even charitable institution, and, at all events, not more objectionable than other clubs as alike holding out temptation to convivial intemperance. The well-known Freemasons' Tavern in Great Queen-street, Lincoln's-inn-fields, was erected in 1876, and about the same time the charity for female children was instituted in connection with it. In the hall of this great and famous tavern, which was rebuilt a few years ago, the Bible and Missionary Societies for many years held their Meetings, until they migrated to the more commodious but not more comfortable edifices erected in the Strand and Piccadilly.

It is but a few years since the Marquis of Ripon had to resign the Grand Mastership of England on his perversion to Rome, and his vacant seat was accepted by H.R.H. the Prince of Wales. We believe that the change then effected was the last occasion on which the doings of Freemasons attracted more than a passing notice. But a recent Atheisti-

cal movement on the part of the Grand Orient of France has stirred the leaders of the English Grand Lodge and given rise to a counter-protest against holding any communion with Freemasons who eliminate from their ritual "the name of the Great Architect of the Universe." In this counter-movement the Earl of Carnarvon, acting as Pro-Grand Master, has taken the lead, and in another column there appears a report of the Committee appointed at the last Grand Lodge "to inquire into the circumstances relative to the elimination of the name of the Great Architect of the Universe from its ritual by the Grand Orient of France." Lord Carnarvon, as Pro-Grand Master, in the absence of the Prince of Wales, before introducing the Report, requested the Grand Secretary to read the old and new regulations of the Grand Orient of France. The Grand Secretary read the old regulations, which declared that the "principles of the Order are the existence of God, the immortality of the soul, and human solidarity," and it excluded no person on account of his belief. In the altered regulations the words regarding the existence of God and the immortality of the soul were eliminated, and there were substituted the words "absolute freedom of conscience."

The Pro-Grand Master then said the Committee, having regard to the circumstances of the case, proposed four resolutions, one stating that the Grand Lodge viewed with profound regret the steps taken by the Grand Orient of France in thus removing from the regulations its foundation upon the existence of God and the belief in the immortality of the soul. This removal was declared to be opposed to all the history and traditions of Freemasonry from the earliest times to the present date. This Resolution was received with unanimous cheers. The second Resolution was that the English Grand Lodge, while most anxious, in the most fraternal spirit, to greet brethren from foreign lodges initiated in lodges where the true and genuine principles were adopted, could not admit those initiated in lodges which denied or ignored the belief in the existence of God. It would therefore be necessary to state, that no brother from a lodge could be admitted unless his certificate showed that he had been initiated in a lodge where the landmark of the Order was observed, or was vouched for as one so initiated, and also that he admitted his belief in the Great Architect of the Universe to be an essential landmark of the Order. The fourth Resolution was to give effect to the other three by transmitting them to all lodges working under the Grand Lodge of England, to the sister Grand Lodges of Scotland and Ireland, and to all Grand Lodges in connection with this Grand Lodge.

The Earl of Carnarvon then formally moved the adoption of these Resolutions, which sever the English Grand Lodge from the Grand Orient of France, so long as it professes Atheism. He did so with expressions of deep regret, but considered that a rejection of the acknowledgment of the Great Creator of the Universe, struck at the root of the Order of Freemasons. The motion was seconded by the Earl of Sherborne, and unanimously adopted in one of the largest gatherings of the Grand Lodge ever held.

We think that this lay demonstration against the rising tide of infidelity in this country, coming as it does from such an unlooked-for quarter, ought to encourage our Bishops and other dignitaries of the Church to assert somewhat more boldly the Truth of God's Word written, and not allow the crude assertions of "modern criticism" to be accepted as a sufficient call to surrender one by one the citadels of the faith once delivered to the saints, and so overturn, if it were possible, "the Rock of Ages." The Archbishop of Canterbury has in his published letter condemned "the exaggerated candour exhibited in admitting the force of the reasoning of sceptical writers;" and his Grace has not hesitated to declare that "ordinary readers may naturally be startled and unsettled by the apparent readiness" with which the statements of sceptical writers are accepted "as proved" in the *Argument from Prophecy*. But this is not the only specimen of the mischievous tendencies of the series of tracts entitled "Scepticism and Faith," as the Rev. Charles Bullock has fully demonstrated in his able letter to the *Record*. And we, therefore, do not wonder that the question is often asked, whether something more is not required from the twenty-seven Bishops, under whose presidency these books and tracts appear?

Is not the example of the lay Grand Master of the Freemasons of England in defence of the faith, one which might be advantageously followed by the Archbishops and Bishops of the Church of England? Do not the solemn obligations of their high and holy office impose on them the duty of publicly defending from insult and attack the integrity of "Moses and the Prophets," with the rest of "God's Word written?" If the "exaggerated candour" of books written under their nominal patronage, be, according to the Most Reverend Primate's admission, calculated to "startle and unsettle" ordinary readers, are not the people entitled to look for explanation and defence to those who are recognised as their "Right Reverend Fathers in God"?—*The Record*.

## MEETINGS OF PRESBYTERY.

- BARRIE.—At Barrie, on Tuesday, 30th April, at 11 a.m.  
LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.  
GUELPH.—In Chalmers' Church, Guelph, on Tuesday, 14th May, at 10 a.m.  
GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.  
OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.  
TORONTO.—First Monday and Tuesday of May, at 11 a.m.  
KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.  
QUEBEC.—In Morrin College, Quebec, on Tuesday, 16th July, at 10 a.m.  
PETERBORO'.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.  
LINDSAY.—At Lindsay, on Tuesday, 30th April, at 3.30 p.m.  
SAUGEEN.—Next ordinary meeting at Mount Forest, on second-Tuesday of July, at two o'clock.

## OUR YOUNG FOLKS.

### MAMMA'S STORY.

"I'll never forgive you, Freddy Bristow, now see if I do." Mrs. Bristow looked up at the sound of the unkind words, and saw the angry flash in her daughter's eye.

"Why, Hattie, what is the matter? I am perfectly surprised to hear you speak in that way to your brother."

"Well, then, he ought to be more careful, and not drop mucilage on a picture just after I get it nicely pasted into my scrap-book."

"I didn't mean to, mamma; I only lifted the brush and the mucilage dropped off the end, and I don't think Hattie ought to speak so to me, at any rate."

Freddy, who was a little boy, looked as though he would like to indulge in a good cry, but he tried to keep back the tears and succeeded in doing so. Mrs. Bristow laid down her book and called the children to her side. "Would you like to know what I have been reading about?" she asked.

"Yes, ma'am," both replied, evidently relieved from the fear of reproof.

"Well, I have been reading the history of a great and wise prince, who reigned in Mexico long before Columbus discovered America. The capital of his kingdom was called Tezucuo, and it stood on the eastern shore of the great Mexican lake which you have studied about in your geography. This prince had a very strange name, that I suppose it will be difficult for you to remember. Indeed, I scarcely know how to pronounce it myself, but I will attempt to do so. The name is—Nezahualcoyatl." Freddy and Hattie both laughed at the long, funny name, and Freddy said he wondered whether that was what the prince was called when he was a little boy. "I think not," answered his mother, "for the word means 'hungry fox,' and was intended to describe the wiliness of the prince's character, as well as to refer to the troubles which he had to bear before he reached the throne. When he was fifteen years old, the kingdom was invaded by a neighboring tribe, who cruelly murdered the king, his father, while Nezahualcoyatl stood looking on, hidden by the branches of a tree.

"He fled as quickly as possible from the city, which had been captured by his enemies, but he was afterwards taken prisoner by them and thrown in a dungeon. He escaped from that through the aid of a friendly servant, who took the place of the royal captive and gave up his own life for his master's. For a while after that the prince was permitted to live in the palace; but a few years later a new and cruel king ascended the throne of the victorious tribe, and made it his business to persecute the unfortunate prince. More than once he sent soldiers to take the life of the young man, who each time contrived to get away from his pursuers.

"At length a price was set upon his head; whoever took him, dead or alive, was promised the hand of a noble lady, and the possession of extensive lands. Then the prince was compelled to wander a fugitive through the country in which his father had ruled. He used to hide away in caves and thickets, from which he would steal out at night in order to procure a little food. Once he met some

friendly soldiers who hid him in a drum while his pursuers passed by. At another time a peasant girl concealed him under a heap of plants which she had been cutting for their seeds. But though many of his subjects proved faithful to him, and some of them refused to betray him for a reward, even when they might have done so with ease, there were powerful nobles who attached themselves to the cause of his enemies. At length, however, a great battle was fought, in which Nezahualcoyatl and his friends were victors, and he finally became king. The first thing he did, after ascending the throne, was to proclaim pardon to those subjects who had rebelled against him, and the very nobles who had acted against him were given places of trust and honor."

"He knew how to forgive, didn't he, mamma?" asked Freddy, at the same time darting a bright glance at his sister, who hung down her head in reply.

"Yes, indeed he did," answered Mrs. Bristow, "and in this he showed a spirit worthy of the great ruler that he proved himself to be. He made good laws for his subjects and promoted their welfare to the best of his ability. He was an able writer, and some of his writings, which are still preserved, contain many wise reflections. He objected to the worship of idols, which at that time prevailed in the country, and built a temple which he dedicated to 'the unknown God,—the cause of causes.' He was, you see, a heathen, yet he displayed a truly generous temper, and one worthy of a Christian king, when he adopted it as his maxim that 'a monarch might punish, but revenge was unworthy of him!' Can either of you think of any other prince that you have heard of who freely forgave his enemies?"

"I suppose you mean Jesus," answered Hattie, in a softened tone; and she firmly resolved that she never again would say that she would not forgive Freddy when he teased her.

### NO UNDOING.

A LITTLE girl sat trying to pick out a seam that she had sewn together wrong. Her chubby fingers picked at the thread that would break, leaving the end hidden somewhere among the stitches that she had labored so wearily to make short and close; and though the thread came out, yet the needle holes remained, showing just how the seam had been sewed; and with tears in her eyes, she cried, "O, mamma, I cannot undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and, because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by and by to undo.

Is there any of you old enough to read this, who never laid your head on your pillow at night with a weary ache all through you, as you could not shut out the unkind words you have spoken to father, mother, brother, or sister? Older boys and girls have felt keener heart-aches for graver faults. You all know something of this desire to undo, and sorrow that you cannot.

It is a very sad picture; and now where is the bright side? Right here, little boys and girls, big boys and girls. Let us try to do a thing the first time so we will never wish to undo it. We don't care to undo the words of kindness we spoke to our classmates when they failed in spelling, or cried when they could not remember how many seven times eight were; nor would we take back the apple we gave a poor beggar-boy, nor unsaw the wood we sawed for mamma this morning, though our arms have ached all day, for it was a nice kind of ache that we enjoyed.

No; we never wish to undo a thing that is done right. Then how much better it is, and how much trouble we save ourselves, if we do a thing right at first! Sometimes we don't know what is right; but we can always ask. If the little girl had asked her mother about the seam she was sewing, and had done it as she was told, she would have saved the trouble of picking it out. We can ask our friends; and, above all, we can ask our heavenly Father. He never leads us wrong; and any thing we do under His guidance we shall never wish to undo.

### A FAMOUS STATESMAN'S EARLY TRAINING.

WHEN Sir Robert Peel was a little boy, his father used to set him on a table and teach him to make short speeches; and, while still every young, he accustomed him to repeat as much of the Sabbath's sermon as he could recollect. At first, it is said, the boy found some difficulty, and did not make great progress; but he steadily persevered, and soon attention and perseverance were rewarded, and he was able to repeat the sermon almost word for word. It was in this way that he began to cultivate those powers of memory which he displayed so brilliantly when, in after life, he became one of the most distinguished statesmen of his country.—*Little Folks' Magazine.*

### LEANING ON JESUS.

A LITTLE girl lay near her death. She had been brought low by a sad and painful disease. Not long before her step had been as light and her heart as joyous and gay as any of her companions, but now her body was racked with pain, the icy hand of death had touched her, and she was about to go into eternity.

"Does my little one feel sad at the thought of death?" asked her papa, as he watched the look of pain on her face.

"No, dear papa," said she, smiling, "my hand is all the while in the hand of Jesus, and he will not let it go."

"Are you afraid, dear child!" asked the minister at another time.

"No, I cannot fear while Jesus supports me," she replied quickly.

"But are you not weary with bearing pain?" She said, "I am leaning on Jesus, and don't mind the pain."

And so this one of Christ's lambs went to the fold above leaning on the Good Shepherd who "gathers the lambs in his arms."

We, too, must die. Shall we be found leaning on Jesus so that we shall not mind pain or death?

I AM ONE WHO WAS CURED OF CONSUMPTION

LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873.

Messrs. Craddock & Co.: GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCOT, MO., Nov. 18, 1877. Messrs. Craddock & Co.:

GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

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GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours,

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