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CONTENTS.

	Page
NOTES OF THE WEEK.....	577
Board of French Evangelization.....	578
OUR CONTRIBUTORS—	
Psalm and Hymn Tune Book—Taillon's Anti-Party Processions' Bill Boiled Down—Probationers' Scheme.....	580
Letter from India—Kee-watin.....	581
BOOKS AND MAGAZINES.....	582
SCIENTIFIC AND USEFUL.....	582
PASTOR AND PEOPLE.....	583
EDITORIALS—	
Cases of Discipline—The Lambeth Council—Leslieville Presbyterian Church—Free Church Sustentation—Wrong Views of the Lord's Supper.....	584
Methodism and the Young—Destroying Agricultural Implements.....	585
CHOICE LITERATURE.....	586
BRITISH AND FOREIGN ITEMS.....	587
Sabbath School Convention.....	588
Board of French Evangelization.....	588
MINISTERS AND CHURCHES.....	588
SABBATH SCHOOL TEACHER.....	589
OUR YOUNG FOLKS.....	590
ADVERTISEMENTS.....	591, 592

NOTES OF THE WEEK.

THE new Presbyterian Church at Leslieville will be opened next Sabbath.

THE Royal Geographical Society held its anniversary meeting in the hall of the University of London on the 30th ult., when Lord Dufferin was elected President for the ensuing year.

THE famine in China is said to have caused the death of 5,000,000 people, and it continues with unabated severity. So great is the distress that acts of the most savage cannibalism have become quite common.

MR. STANLEY'S new book, descriptive of his explorations in Africa, is now ready in London, in two large volumes, with about 150 illustrations from photographs and sketches. We are now printing the book for the Canadian publisher, Mr. J. B. Magurn.

ONE of the brightest and best looking papers coming to our desk is the Manitoba "Free Press." It has been enlarged to fifty-six columns; and its typographical appearance is excellent. We wish the publishers continued and ever increasing prosperity.

ATTENTION is directed to the advertisement of Pennington's Stained Glass Works, Hamilton. We can cordially recommend the advertisers to contractors for churches, etc., with the full confidence that they will carry out all their engagements in a satisfactory manner.

THE Roman Catholics have purchased 7,000 acres of land in Mecklenburg County, Va., on which they propose to have an industrial farm for colonizing and educating the freedmen. They mean business in their deep laid schemes for converting the colored people of the South to Romanism.

THE American and English exhibitors at Paris are endeavoring to secure the best possible observance of the Sabbath in the sections allotted to them. Sales and orders are declined on the Lord's day, and the number of attendants is reduced to a minimum. The movement is said to be winning the approbation of continental exhibitors.

SLIGHT rioting has taken place at Marseilles in consequence of the recent attempt of the Ultramon-

tanians to get up a political demonstration by decorating the statue of the former bishop. The mob invaded the offices of the Legitimist newspapers and endeavored to overthrow the statue. The police dispersed the mob and arrested 126.

THE London Temperance Hospital recently celebrated its fifth anniversary with an enthusiastic meeting, addressed by Lord Aberdare, Cardinal Manning, Drs. Kerr, Edmonds, and Lee. The scientific soundness of the treatment of patients of all classes without the use of intoxicating liquor is sufficiently established by this institution. Dr. Kerr in his speech said emphatically that alcohol was the most dangerous remedy physicians used, and should be kept in the chest beside antimony, aconite, and arsenic.

ON the evening of Friday, the 21st ult., a number of the young people connected with the Bristol congregation, and others, met at the manse and presented Rev. Alexander McLaren, the pastor, with a well filled purse, and an address expressive of the esteem, affection, sympathy and gratitude of the donors, their appreciation of Mr. McLaren's labours among them during the last five years, their regret at parting with him, and their good wishes for his own and Mrs. McLaren's future welfare and prosperity. To this address Mr. McLaren made a suitable reply.

THE Pan-Anglican Synod assembled on the 2nd inst., at Lambeth Palace. Ninety bishops were present at the first meeting. Communion was partaken of in Lambeth Palace Chapel. The Archbishop of Canterbury afterwards presided over the Conference. He urged the question of maintaining the faith against infidelity. The principal subject of the thoughts of the delegates was the debate on the best mode of maintaining the union among the various Anglican churches, which followed. The Bishops of Pittsburg and Louisiana, and several English and Colonial bishops spoke.

THE St. Catharines "Journal" contains an amusing letter from a person calling himself J. R. Lavelle, minister, Universalist Church, Grimsby. It is a trenchant attack on the Rev. Dr. Cochrane for the manner in which the Home Mission Report speaks of Universalism in the Niagara District. He says that if the Rev. doctor had "a correct knowledge of Universalism he never would have manifested such a Satanic spirit in thus speaking of a body of Christian believers who, to say the least, are equal in Christian goodness and excellence to those of his own church." He has the effrontery to appeal to the Bible; and well knowing that Dr. Cochrane would take no notice of his letter, he says that if he does not reply to him through the public press "we shall be justified in believing that he is conscious the position of the Universalist is invulnerable."

FROM a sketch of the General Assembly in the Halifax "Presbyterian Witness" we take the following paragraph expressing opinions which we heartily endorse: "Dr. Reid, the very embodiment of good nature, and the custodian of a vast amount of ecclesiastical law, lore and precedent, sat, as clerk, on the Moderator's right. Near him sat Professor Mackeras, the recording clerk, a gentleman who does not speak often, but who when he speaks commands universal attention and respect. He is the "white-

headed boy" of the whole Assembly. All are his friends, and he has no enemy. He is a good church lawyer, and an effective speaker, aglow with common sense and good nature, unflinching in courtesy and patience. It is pleasing to state that his health which was seriously impaired in the winter is so far restored that he is able to discharge his onerous duties with the utmost efficiency."

THE Twelfth is upon us, and we wait with bated breath for the results. An attempt has been made to stop processions by legislative enactments. But legal opinion is against this. It is indeed doubtful if any legislature can put an end to processions. It would seem to strike a blow at the liberties of the people. At the same time, no good citizen would regret the accomplishment of such an object, when we remember the fearful riots which have distinguished the Twelfth in past years. We almost dread the occurrence of the Twelfth this year, as the subject of processions has been discussed in such a public manner and for such a length of time. It amounts to about the same thing as a wholesale invitation to riot. Meanwhile we trust that better counsels will prevail, and that the Twelfth will this year pass without riot or molestation. It is to be hoped that the Orange Societies will follow generally the noble example of those which have determined to observe the Twelfth this year in a peaceful manner by pic-nics and social meetings. It is comforting to know that strong measures are being taken to resist anything like riot.

THE following address was presented to the Rev. Dr. Kemp, by Miss Jennie Forin, on behalf of the pupils, on his leaving the College in Brantford to become Principal of the Ladies' College, Ottawa. The address was accompanied by a handsome silver water-pitcher, salver and goblet: "Rev. and Dear Sir,—We have learned with feelings of deep sorrow that you have tendered your resignation as the Principal of the Brantford Young Ladies' College. We cannot allow the session to close, and the auspicious exercises of this our Commencement Day to pass over, without adding increased joy to the festivities by expressing to you in some faint degree the universal admiration in which you are held by the young ladies of the College. Our intercourse with you has given us unalloyed satisfaction. As the Principal, you have successfully accomplished the duties of your responsible position, and by the simplest methods, and with the rarest facility, you have imparted to us the rich stores of your great learning, and through your patience, tact and ability, we have been thoroughly drilled in those great branches of education which it has been your province to teach, and in so far as we have met your expectation we stand to-day your joy and crown. You have always united with that strength and dignity of a mature Christian character which has been constantly rendered emphatic and inspiring to us in its clear exhibition of the mind of the Lord Jesus Christ, the fairness, urbanity and essential honor that so eminently distinguishes you as a gentleman. Our college life has been quite like home life. This excellency of the institution you have been stimulated to develop through the affection which reigns in your own family, while we have been large sharers in Mrs. Kemp's wealth of affection and maternal tenderness. Please receive our hearts' best wishes, and accept this slight testimonial from your grateful and devoted students."

BOARD OF FRENCH EVANGELIZATION.

The annual collection for French Evangelization was appointed by the Assembly to be taken up in all the congregations and mission stations of the Church, on Sabbath, 21st July. The following are extracts from the Report of the Board as presented to the Assembly. Copies of the Report can be had on application to the Sec.-Treasurer, Rev. R. H. Warden, 210 St. James St., Montreal:

Perhaps no department of the Church's work is encompassed with greater difficulties, and assuredly none requires more thorough supervision than that committed to the Board of French Evangelization. Carried on in the interests of a people who speak a different language and of a temperament widely different from those under the care of the Home Mission Committee, a people as superstitious and at least as firmly wedded to a corrupted form of faith as those ministered to by the Foreign Mission Committee, it needs great prudence as well as great faith on the part of those whom the Church has honoured with its administration.

The Board are painfully sensible how far short they have come in the discharge of their important trust, yet they cannot fail to acknowledge the hand of a merciful God in the marked success which has crowned their efforts during the past year, not only in the providential opening up of many new fields of labour and the gathering in of new converts in those heretofore occupied, but in drawing out in an increasing measure the liberality and sympathy of the congregations and Christian people of our Church in the Dominion and elsewhere on behalf of this most important scheme.

INCREASE OF STAFF.

One gratifying feature of the work has reference to the increased number of missionaries whose services have been placed at the disposal of the Board. The Rev. Messrs. B. Ouriere and R. P. Duclos,—the former a gentleman of marked ability and with special qualifications for the work, and the latter an honoured missionary for many years of the French Canadian Missionary Society, and, more recently, President of the late "Synode des Eglises Evangeliques,"—were received by the General Assembly last June as Ministers of the Church, and have since rendered efficient service in the work. The Rev. Messrs. M. F. Boudreau and R. Hamilton, graduates of the Montreal Presbyterian College last spring, have, during the year, been ordained in French fields. The Revs. L. Dionne and Jos. Vessott, both tried men and with considerable experience of French Evangelistic work, have since last meeting of Assembly connected themselves with the Board, while more recently Messrs. L. Le-Claine, A. Internoscia, and O. Camerle, have been added to the staff of labourers, and an application is at present on the table of the Montreal Presbytery from a French Missionary, a graduate of Knox College, Toronto,—Rev. W. Groulx—who desires to be received as a Minister of the Church with a view to labour in connection with the Board.

EX-PRIESTS.

During the year applications were received from a number of ex-Priests of the Church of Rome, and much time and anxious thought were given to the consideration of these cases. A Committee of the Board met frequently with several of the applicants and carefully examined them as to their doctrinal views and their religious convictions, and recommended the Senate of the Montreal Presbyterian College to permit three of them—Messrs. Camerle, Internoscia, and Tanguay, the last named an ex-Ecclesiastic from Quebec City,—to attend lectures during the College Session. This they did, and at the close of the Session they appeared before the Presbytery of Montreal, by whom they were examined, and to two of their number employment has been given by the Board during the present summer. The standing of these three gentlemen comes before the General Assembly in another connection. One great difficulty the Board felt in regard to them was how to provide a maintenance for them during their period of probation. Taking all the circumstances into consideration, it was resolved to issue a special appeal on their behalf. This the Convener did, and most generously has the appeal thus far been responded to, as the accompanying financial statement of the Treasurer will show. Among other applications from ex-Priests, was one from a gentleman in Messina, Sicily, who, for many years, has been a Protestant Missionary, and

concerning whose Christian character and peculiar adaptation for the work, the highest testimony was borne by well-known Ministers of the Church of Scotland. The Board, owing to the state of the funds and the large sum necessary to bring this gentleman and his family to Canada, were most reluctantly compelled to decline the application. Were some of the wealthy friends of the mission to provide the amount required—about \$1,000—the Board would at once secure his services, believing that in this ex-Priest they would have a valuable acquisition to their Staff of Missionaries.

MEN AND MONEY WANTED.

Notwithstanding the additions made during the year to the number of labourers, and the increased contributions of the Church, the Board urgently require for the furtherance and extension of the work, more men and more money. There are at present many doors of entrance open, into which, without delay, missionaries, teachers, and colporteurs, should be sent. The Board have reason to believe that, were the requisite means provided, the men would be forthcoming,—men baptized with the Spirit of Christ, men with earnest zeal combined with knowledge,—for only such can hope for success in this work.

Instead of \$23,500, the revenue of the past year, at least \$40,000 are required to take possession of fields now known to be open and to carry on the work with vigor and efficiency throughout the ensuing year. When it is borne in mind that within our own Dominion, and in some of the most densely peopled districts of the land, there are not only townships and counties, but vast stretches of country extending in some instances upwards of a hundred miles, where the voice of a Protestant missionary is never heard,—when this fact is borne in mind it surely is not necessary to urge the ministers and office-bearers and members of our Church, liberally to support by their contributions and their prayers, that scheme whose object it is to plant the missionary, and to scatter broadcast the Seed of the Kingdom in these priest-ridden districts of the land.

In many of the fields occupied by the missionaries of the Board there is no other Protestant Church for miles around, and, in some instances, the missionary toils on at his discouraging work from month to month separated by scores of miles from any fellow-labourer in the vineyard of his Master, as much isolated from the companionship and sympathy of kindred Christian spirits as many of the missionaries who labour in purely heathen lands. These men claim the sympathy and prayers, as well as the financial support, of the Church whose honoured servants they are.

MONTHLY REPORTS.

The Board are most desirous, as far as possible, to systematize the work, and to obtain the most accurate statistics from the respective fields. Each missionary is required to report monthly on forms provided for the purpose.

In addition to these Monthly Reports an *Annual* one is received from each field, containing a resumé of the year's work.

In the Annual Reports for the year just ended the name of every convert and of every family connected with the Mission, the circumstances of the family, the number of children, etc., etc., is given, so that the Board possess the most minute details connected with every one of the fields occupied.

No one can rise from the perusal of the Monthly and Annual Reports of the Missionaries of the Board for the past year without being impressed with a sense of the vastness and importance of the work, and the very marked success achieved by the blessing of God. From these Reports the following details are chiefly taken:

REPORTS CONCERNING FIELDS.

I.—PRINCE EDWARD ISLAND.

Under the direction of the Prince Edward Island Auxiliary Bible Society, one of the Colporteurs of the Board labored for four months last summer in several of the French Settlements of the Island. The French Catholic population is large, and very thoroughly under the control of the Priests. The Board hope as the number of their laborers increases, to have at least one energetic Colporteur permanently employed among the French speaking people of the Island.

II.—GRAND FALLS, NEW BRUNSWICK.

For the last four years the Rev. M. R. Paradis has labored here with untiring zeal and fidelity. Through

his instrumentality, a neat substantial church edifice, to accommodate 225, has been erected, free of cost, at a cost of \$3,000. Here services are conducted every Lord's Day, both in French and English. When Mr. Paradis entered the field there was not a single member of our Church in the District. During his ministry, seventeen English speaking persons have publicly professed their faith in Christ, and twenty-five French Catholics have severed their connection with the Church of Rome, all of whom, with three exceptions, have continued steadfast in the faith. One of the great drawbacks in connection with the Missionary's labors heretofore has arisen from the ignorance of the people, not more than one in ten being able to read. The new school law, however, promises to effect an improvement in this respect, there now being two public schools in the village of Grand Falls taught by Protestant teachers, and attended, among others, by upwards of twenty of the French children. Though the average attendance at Mr. Paradis' French service on the Lord's Day is small, the Roman Catholics fearing to be present, he yet finds many opportunities among this class to sow the seed of the Kingdom. A part of every day is devoted to visiting from house to house. In a recent report, Mr. Paradis says: "The Roman Catholics I sometimes visit merely as a friend without speaking on religion, in order not to excite their prejudices too much, but most frequently I read passages appropriate to their circumstances, or to the subject brought up in conversation. This generally leads to controversy, and I often spend two or three hours with the family reading and speaking on religious subjects. Twenty-two families are favorably disposed both towards me and my work; thirty-two receive me well, and there are a few others I can visit." The average attendance at the Sabbath School is thirty-five, and at the weekly prayer-meeting, seventeen. The average number of Protestant families visited per month is thirty-two, and of Roman Catholics, eighteen.

Twelve miles distant from Grand Falls, in one direction, is Limestone, and about the same distance in another direction is Van Buren, both of which places are supplied fortnightly by Mr. Paradis, on alternate Sabbaths. At the former there are about fifty families, of whom ten are French Catholics. Six of these ten are well disposed to Mr. Paradis. In the house of one of them he recently spent a whole week, being most warmly received and kindly treated. The attendance at the Sabbath service at Limestone is about fifty, including a number of Catholics, to whom the missionary gives a short address in French at the close of the English service. Thus frequently Mr. Paradis preaches four times, twice in English and twice in French, on the same Sabbath, besides driving the long distance between the stations. Though the people in Mr. Paradis' field generally are poor, they have contributed \$106.24 towards his salary during the past year.

III.—VIOLET BROOK, NEW BRUNSWICK.

This field, twelve miles distant from Grand Falls, is under the supervision of Rev. M. R. Paradis, assisted in the summer half-year by a French Student from the Presbyterian College of Montreal. The parish is thickly settled by Roman Catholics, a few of whom are Irish, but the vast majority French. In the village there are eight Protestant families, the average attendance at the Sabbath service being only fifteen. The work of the Missionary is chiefly that of Colportage. Mr. I. P. Bruneau, who labored in this field the last two summers, reports a favorable change in the disposition of the people to receive the Missionary's visits. An idea of his work may be had from the following extract from his report for September last: *Families visited*, one hundred and forty, of whom seventy-five were Roman Catholics; *Books, etc., distributed*, two Bibles, one New Testament, six portions of the Gospel, and about two hundred Tracts.

Mr. Joseph Allard is the Missionary there this summer. His last report is most hopeful, for while he speaks of great difficulties and discouragements, he expresses himself as strengthened and cheered by the favorable reception he meets from many. He writes: "Out of the last eight families visited, only two insulted me; the others seemed delighted to hear the Gospel read and explained, and one man named —, who had never seen a Protestant Missionary before, urged me to return soon and bring him some good books and tracts. I left him a New Testament. He thanked me for it and promised to read it." Referring to Madame Paradis, Mr. Allard says: "She is worth two

Ministers. In houses to which neither Mr. Paradis nor I can have access, she is welcomed, and is permitted to read and pray, because though some people don't care to insult a man, they have respect for a woman, and she is always well received."

IV.—ST. FRANCIS, NEW BRUNSWICK.

As reported to last Assembly the Board appointed Mr. S. T. Ami to labor in this district with a view to test its capabilities. After spending three months in the field, Mr. Ami returned on account of ill-health. He reports that the people, who are chiefly on the American side of the line, are almost all English speaking, and that those who have French, understand English equally well. The Board did not therefore feel justified in sending another Missionary, and have since learned that an English speaking Protestant Minister is now laboring in the field.

V.—STELLARTON, NOVA SCOTIA.

This field, which is within the bounds of the Presbytery of Pictou, was ministered to by the Rev. E. D. Pelletier, for several years. On the removal of Mr. Pelletier to St. Anne, last fall, the Rev. T. Brouillette was appointed to succeed him. On leaving the field, Mr. Pelletier furnished the Board with a brief resumé of his work. The following is an extract: "When the French people came to this district they were all Roman Catholics; now the large majority are Protestants. When they came, not one had a Bible; now a Bible can be found in almost every house. Some of the families who were with us are now in the County of Ottawa, at Namur (where the Board has a prosperous mission). They are not only good Protestants, but I am confident true Christians. The same may be said of others gone to the Western States and others returned to France. These people will carry the good seed wherever they go. Is there not reason for joy and thankfulness to think that those who were so recently without light can now enjoy it freely?"

The French settlers in this field are all miners, and heretofore have been dependent for support on the coal mines in the district. Owing to the depression of business, most of the mines have been closed, and many of the settlers have had to look elsewhere for work. The population in this way has been considerably diminished. Many are, however, expected to return when business revives. Partly through the efforts of our present Missionary and on petition of fifteen French families, the Local Government has granted, free of charge, two thousand acres of good land, within easy reach of the mines. Mr. Brouillette reports, "Our little flock at present consists of 149 converts, viz: sixty-eight parents, seventy-five children, and six unmarried men. There are eighteen Roman Catholic families, one-half of whom are favorably disposed towards myself and the Gospel."

Two services are held each Sabbath—the morning one in the Albion Company's school-house, the evening one in the Rev. Mr. Bruce's church at Vale Colliery. There is a Sabbath School at Stellarton—"a living school"—taught and superintended by earnest converts, also a Bible class, conducted by a talented convert, who has had a collegiate education, and who desires to consecrate himself to the work of French Evangelization. In Mr. Brouillette's report for the month of November, the following is related. "Two whole families I verily believe have been born to God. They seem to *live* upon the Scriptures, and of them it may truly be said, 'Their delight is in the law of the Lord, and on His law do they meditate day and night.' I called on one of those families last week, early in the evening, and found the father, not black with coal dust as I expected to find him at that hour, but clean, Bible in hand, sitting by the fire dictating verses to his four children, who were writing them down on books for that purpose and committing them to memory. This is their daily practice."

VI.—ANTIGONISH COUNTY, NOVA SCOTIA.

At the solicitation of the Presbytery of Pictou, the Board, last November, sent a colporteur, Mr. Calvin Cruchet—to explore the French settlements in this county. He made his headquarters at Aston, in the vicinity of which are Tracadie, Little Tracadie, Pomquet Forks and Harbor Bouche, districts containing a large French population. The field is a most difficult one—one requiring the services of an experienced colporteur of more than ordinary prudence and patience and Christian zeal. Mr. Cruchet has labored for six months apparently without success. The Rev. T. Brouillette visited the field and spent two weeks with

Mr. Cruchet in January. In referring to his visit he thus writes: "This is a most difficult field. We have met with decided opposition, and the results are anything but cheering. Think of two of us walking yesterday ten miles, calling at twelve houses, and only permitted to hold a conversation in one of them." He sums up the fortnight's work with this remark:—"In *one* house we had the privilege of presenting some truths in a manner acceptable, and, let us hope, profitable to our five or six hearers, and that fact alone is refreshing."

VII.—POINTE-AUX-BOULEAUX AND PORT AU PERSIL, Q.

These stations, which are about twenty-one miles apart, lie on the north shore of the St. Lawrence, between the two well-known summer resorts, Tadoussac and Murray Bay. To a considerable extent this section of country was originally settled by Scotch, the Government giving free grants of land to some Highland regiments of soldiers who had completed their term of service. Had a Protestant missionary accompanied them to their new home, it is difficult to estimate what the result, under God, might have been in that and the wide districts of country surrounding. Their spiritual interests, however, were entirely neglected by the Church of their fathers, and as a consequence they became lukewarm and indifferent, intermarried with French Catholics, had their children baptized and brought up in connection with the Church of Rome, and to-day the saddening spectacle is there witnessed of the descendants of Scotch Presbyterians—men bearing the names of Macneill, Maclean, Macdonald, Mactavish, etc.—not only unable to speak a word of English, but, what is unspeakably more saddening, utterly ignorant of the Protestant faith.

For the last three or four years the Board has had a missionary in this field during the summer months, his time being equally divided between the two stations. In addition to the Sabbath services the missionary has taught a Mission Day School for three months at Port au Persil and three months at Pointe-aux-Bouleaux. The number of children at the latter place being much greater than at the former, the missionary this summer—Mr. Alf Blouin—will teach the whole six months at Pointe-aux-Bouleaux, dividing his Sabbath work between the two stations. The attendance at the day school is twenty, and the Sabbath attendance from twenty-five to thirty in each place. With one solitary exception (a French missionary at Chicoutimi) Mr. Blouin is the only missionary of any Protestant denomination on the north side of the St. Lawrence River in that wide stretch of country from the Quebec District to the Gulf of St. Lawrence, a distance of several hundred miles.

At Chicoutimi there is a Protestant congregation, composed of French and English-speaking people, organized by the French Canadian Missionary Society. Recently, overtures were made to the Board to receive the mission, but owing to a dispute between certain parties and the congregation as to the Church property, the Board deemed it inexpedient to take any action in the meantime. There is a prospect of the mission coming into our hands before long.

VIII.—QUEBEC CITY.

As stated in last year's report, the Rev. B. Ournere, French Lecturer in the Montreal Presbyterian College, temporarily supplied the French congregation in this city during the whole of last summer. His services were highly appreciated, and deep regret was expressed at the necessity of his leaving the field in September to resume his college duties. The Board, however, were fortunate in being able at this important juncture to secure the services of an experienced missionary in the person of Rev. R. P. Duclos. At considerable personal sacrifice, Mr. Duclos consented to move from St. Hyacinthe to Quebec, where he has labored since October with some measure of success.

Services are held by him regularly every Sabbath morning and evening in the commodious French church erected by the Quebec friends last year. The attendance varies from 40 to 120; the average number present at the morning service being 42, and at the evening one upwards of 60. At the latter several Roman Catholics invariably are present, as many as thirty having on more than one occasion been in attendance. During the winter Mr. Duclos delivered a number of lectures on week evenings, the attendance at which was good and the interest encouraging.

In a recent report he gives the names of all the families connected with the Church. Of these, twenty-four persons (including young and old) were added

during the year just ended. Concerning the temporal circumstances of the congregation, Mr. Duclos says that while none are rich, none but two are in very poor circumstances. He adds: "The work in Quebec is evidently difficult; nevertheless it has grown slowly and steadily, and I believe the future has days of triumph in store for the work of French Evangelization in this city. Those days would be much hastened if Protestant employers would only give the preference to converts, provided they were as capable for the work as other applicants."

The English-speaking friends in Quebec have during the year implemented their engagement with the Board by contributing \$600 towards the salary of the missionary, for which thanks are due and are hereby cordially expressed.

IX.—ST. PAUL DE CHESTER, QUEBEC.

One of the student missionaries of the Board occupied this field last summer. Owing partly to the poverty of the soil and partly to persecution, several of the few French Protestants here have left and taken up land for themselves and their families in the neighboring township of Wotton, where the Board have opened a new station this summer to be worked in connection with Chester.

X.—WOTTON, QUE.

As stated above this is a new Mission field, hereafter to be worked in connection with St. Paul de Chester, from which it is distant about ten or twelve miles. A few French Protestant families have very recently settled here. The missionary of the Board, Mr. A. L. Guertin, has opened a School in one of their houses with somewhat hopeful prospects, and is encouraged to believe that some of the Roman Catholic families will attend it as well as his Sabbath services. One of the French converts offers gratuitously a site on which to erect mission premises. The Board will, however, await the result of the summer's work before taking action in the way of erecting a church.

XI.—DANVILLE, QUE.

In September last the Rev. M. F. Boudreau, one of the French-speaking graduates of the Montreal Presbyterian College, was ordained and inducted to the pastorate of the congregation here. He preaches in English every Sabbath morning in Danville, in Kingsy Falls in the afternoon, and conducts a French service in Danville in the evening. His French Bible-class is well attended, and has been a means of strengthening the faith of some of the converts, and of conveying instruction to the Roman Catholics who occasionally attend. Mr. Boudreau takes a general supervision of the French missions at Wotton and Chester, and occasionally visits other districts in the neighborhood in the interests of French Evangelization. His reports during the year give interesting details of his work, and afford evidence that his instructions in public and also in private conversations with enquirers are already beginning to bear fruit, several Roman Catholics during the year having severed their connection with the Church of Rome and professed their faith in Christ.

One of the student missionaries of the Board is at present engaged, under the auspices of the Quebec Bible Society, in colporting among the French along the line of the Grand Trunk Railway between Danville and Point Levis. He reports encouraging success in his work.

(To be continued.)

THE SABBATH A FRIEND.

1. To *Educator*.—Compare countries with and without the Sabbath. Its ministrations powerfully quicken and invigorate the human intellect, while a vast amount of knowledge is communicated.

2. To *Government*.—Where are the honored Sabbath and despotism co-existent? It shows the nature of human rights—adapts laws to actual wants and circumstances of men—creates a conscience that sustains laws and qualifies men to make, as well as obey, laws.

3. To *Health*.—By promoting cleanliness—by furnishing needful rest for body and mind—by promoting cheerfulness and elasticity of spirits through its power to produce a peaceful conscience—by its subduing influence over the hateful passions of men.

Therefore the Sabbath is the friend of the nation, the family, every man's friend, and never fails to repay true and devoted friendship for it with the most precious blessings for time and eternity.

OUR CONTRIBUTORS.

PSALM AND HYMN TUNE BOOK.

MR. EDITOR,-- Now that Hymnology has been fairly discussed in the General Assembly, and a committee appointed to compile from the many hymn-books now in use those best fitted to give expression to the varied emotions felt in the heart and experienced by every child of God, most likely a variety of metres will be selected, requiring tunes of peculiar construction. I would therefore humbly suggest the appointing of a Musical Committee, to make the necessary adaptation. My suggestion may seem premature, but as this is a very important matter, the intervening time may be wisely spent in calling forth the views of those members of our Church who take an interest in our congregational psalmody. In discussing this important part of our service, let us take as our motto the language of the Psalmist, "Let the people praise Thee, O God, let all the people praise Thee." Besides agreeing to the above motto, we will also all agree in having our tunes harmonized in four parts, to suit the natural constitution of the human voice. If then we are to sing in harmony what kind of harmonies shall we use? Those which suit the organ with its full, rich chords? or those which gratify the melodical flow of the human voice? By adhering to our motto we will certainly choose the latter. The Established Church of Scotland erred, I think, in choosing the former. Mr. Monck, an organist, was appointed to select, adapt, and harmonize tunes for their Psalm and Hymn Book. With what success? I am sure many will agree with me when I say that nearly one-half of the tunes will never become Congregational. The harmonies are full and rich, but many of the basses are beyond the ordinary compass of voice; the singer can only growl, not sing them. There is also a want of melodical cadence in the parts. The melodical flow of the harmony parts should be simple, and natural in their design, and about as easily committed to memory as the treble part. Unless one can get a familiar with the harmony part suited to his or her voice, as those who sing treble, I fear the spiritual enjoyment of the part of singers will be greatly lessened. We should, therefore, prefer "thin" chords for the sake of a melodical cadence of voices, or the singers must writh amidst crabbed intervals, throwing summersaults over harmonical precipices, and probably ending in harmonical suicide. We should guard also, against having the tunes written in too high keys, for the higher we keep the AIR, and the lower we keep the BASS, the larger the number of people are we keeping from joining in the praises of the sanctuary. Many of the minor tunes in the "Established Church Psalmody" will never become congregational in Canada. I have never heard good congregational singing where a variety of tune-books are used. The moment a leader of psalmody indulges himself, or gratifies the whims of fastidious members of the congregation, by introducing some "exquisite and beautiful" tune not in the people's tune-book, the people will begin to find their tune-books of no use, and will neglect to bring them. Of course if we use one book exclusively throughout our churches, every one will have to make great sacrifices of favourite tunes, for the public good. The hymn and tune-book should also be used in the Sunday School, so that the children could take part in the public service. No wonder our congregational singing is every year becoming worse and worse, thus necessitating the cry for organs to help us, when we bear in mind our children are taught hymns and tunes at the Sunday School, that are never used in congregational service. The rising generation at length come to fill the places in the sanctuary their parents occupied, but with entirely different ideas and tastes regarding church music. Their sympathies are not in accord with their seniors. The *Old Airs* possess no heart-stirring associations for them. Solos, duets, trios, so that the fine voices may be heard and admired, is what the rising generation wants. Display is the musical besetting sin of the day. In conclusion I would suggest.

- 1st. That the Assembly appoint a musical committee as soon as the Hymns are selected.
- 2nd. That all the most improved, modern methods, in the getting up of the book, such as classifying the Psalms and Hymns, according to their emotional character, passages which are to be sung *softly* printed in *italics*, those which are to be sung *loudly* printed in small CAP-

TALS. 3rd. Music forming upper part of book, words under, bound together, cut in centre, so that the leader can turn up any tune required. 4th. If musical short score be determined upon by the Committee, in order to group the parts closer for the organist, I would suggest that Hamilton's patent Union Notation be adopted, for the following reasons: The Union Notation unites the Sol-fa with the common notation by printing the initial letter D. for Doh, R. for Ray, etc., in the head of the note. In an open headed note semibreve, minum, etc., a black letter; in crochett, quaver, etc., a white letter. Those acquainted with music will at once perceive the usefulness of that notation in short score, and its advantages over all other notations for vocalizing. The tenor part, when written in the bass staff has hitherto presented a difficulty to many singers, but with the aid of the Union letters it becomes comparatively easy. Should a competent musical committee be appointed, I see nothing to prevent our Canada Presbyterian Church Hymnal being a model hymn-book, wedded to thoroughly congregational hymns; resulting in each congregation taking an awakened interest in this important service, and all striving to serve God with their best gifts of praise. Such is the prayer of yours truly,

Peterborough, July 2nd, 1878.

TAILLON'S ANTI-PARTY PROCESSIONS BILL BOILED DOWN.

Monsieur Taillon, one of the members for Montreal, has brought into the local House a Bill for the suppression of party processions. The following is, in reality, the substance of it:

Whereas the badges of the Orangemen and Young Britons are offensive to Roman Catholics, because they regard them as tokens of rejoicing on account of a victory won by Protestants over Roman Catholics, fully two hundred years ago, be it enacted by our Most Holy Father, the Pope, etc., etc., etc.

(1). That the said Orangemen and Young Britons shall not be allowed to walk in public procession.

(2). Nothing in this Act shall apply to Roman Catholics. Though the public procession of the Host be, according to the Council of Trent, in honour of a victory gained by Popery over Protestantism, and also in direct violation of the Treaty of Capitulation, and, therefore, illegal, they shall have full liberty to keep it up if they choose to do so. They shall have full liberty to make so much noise by said procession that Protestants shall be disturbed in their so-called worship, yea, forced to close their so-called churches for the time being. They shall have full liberty to stop by said procession Protestants going to church. They shall have full liberty to curse, jeer at, or beat any Protestant who shall not take off his hat, or fall on his knees before what Roman Catholics themselves cannot prove to be anything more than a flour-and-water lozenge. They shall have full liberty to put into back yards or ditches, any horses and carriages on the route of the procession the owner to bear any loss thereby caused.

(3). This Act to be hurried through, so as to come into force before the twelfth day of July next, in order to prevent said Orangemen and Young Britons from marching in public procession on that day. T. F.

Melis, Que.

PROBATIONERS' SCHEME.

MR. EDITOR,-- Both Probationers and the Church are indebted to you for allowing discussions in your paper on the Probationers' Scheme. Had it not been for these the General Assembly would not have given it the consideration they did. No one will deny that it has its faults, but, on the other hand, too much irrational and unjust language has been used in speaking against it. One member who spoke rather warmly on the subject, belongs to a congregation that requested the Presbytery to allow them to supply their pulpit--which means to shut out the preachers--yet has twice called a probationer. Another congregation that made the same request has also called a probationer. So much this is, after all, in favor of the scheme.

The conduct of Probationers who refuse to preach in a congregation after it has called was also condemned. If this be fact, can any of your readers blame those who decline to preach in a congregation after it has called, if it excludes them from its pulpit before calling? It is unreasonable to deny to another the

liberty which one claims for himself. After a congregation has called it is no longer a vacancy, and, consequently, is no longer for Probationers.

More can be said for the scheme *per se* than against it. Circumstances now require a change in its working, not its abolition. Its suspension would soon be followed by its re-adoption. Probationers, in some cases, would learn how difficult it would be to get vacancies. Some vacancies, on the other hand, would find it very difficult to get supply for their pulpits. If the grace of long-suffering leads some congregations to endure one or two who may be sent to them, the virtue of obedience to the powers that be, and not their own choice, leads Probationers to not a few of the pulpits they occupy. One congregation that tried its hand at self-supply, had to entreat the convener of the Mission Committee to resume sending men who were on the list. They found the task to be more difficult than was supposed; and in the end they called a Probationer.

It would never do to give full supply to every vacancy from the list: yet there is no pulpit that ought to be shut against us. For some city pulpits care would be required in the selection of those sent to them. But a sense of the ludicrous is aroused when one sees a congregation which offers six, seven, or eight hundred dollars, striking an attitude and saying, "We won't have men from the list, we will supply our own pulpit."

The Free Church of Scotland plan was lauded. It is only two years old. Let it complete the perfect number before it be set up as a pattern for us. There are some, in Canada even, who can tell sorrowful tales about the treatment of Probationers in that Church.

The plan adopted by us is the same as that followed out by the Secession Churches in the Old Country. In the U. P. Church, it seems, there are two divisions in their list. Those on the first get as full supply as possible, the others get it occasionally. When a Probationer has been three or four years on the first division his name is transferred to the second. All complaints, made by Probationers or congregations, are submitted to a special Committee. Such grievances as they can redress are so at once; those they cannot be remitted to the Synod. Let some plan of this kind be matured and adopted in Canada, and there will be fewer complaints about Probationers and vacancies. The preachers in this Church are paid in accordance with a graduated scale. The minimum will now be about \$8, the maximum \$16, and board. In the Free Church they show faces on Saturday night, backs on Monday morning, and after paying travelling expenses, what they get may keep a mouse from starvation.

The Probationers, as a whole, have been misrepresented as idlers. More than one on the present list does as much per centage of pastoral work in visiting, especially the sick, attending Sunday School, and conducting weekly prayer-meetings as almost any minister. Seeing that they are only about a fortnight in a place, and strangers, it is not to be expected that they can visit every family. Nor have the elders time or inclination to go round the congregation with any or every Probationer. If it is a delicate matter for them to take a Probationer through congregations, is it not more so for him to go unasked? Besides, those who sign a call are, in ninety-nine cases out of a hundred, influenced by a minister's pulpit performances rather than his pastoral work.

If the Assembly were more scrupulous about its reception of ministers from other denominations, and Presbyteries more careful about the names they send to the Central Committee, there would be fewer complaints. The discipline of the Church must be very lax when a Presbytery sustains a call to a man that has not been received by the Church and ordains him; or puts on the list the name of a man whom the Assembly declines to admit, or sends out among the vacancies in its bounds one whose request for admittance it declined to grant.

If the Church would discover and apply a remedy for that unrest which is so prevalent within it, and use means to protect both congregations and ministers against a few unreasonable, heartless, or wicked Diotrepheses, who leave no means untried to turn their minister out of his charge, there would be fewer resignations, fewer translations, and fewer old men on the list.

A temporary expedient will not remedy the evil. A committee would require to be appointed to receive and take evidence, the same as a Royal Commission, which is appointed to examine civil abuses, and sug-

gest methods for their removal. Give it the power of summoning witnesses, taking evidence, and presenting their report to a future Assembly. A committee that sits an hour, at the most, during the meetings of the Assembly, is utterly unable to devise a plan for redressing grievances that have been accumulating for years.

N. T.

LETTER FROM INDIA.

MY DEAR MISS MACKINTOSH,—Your last very kind letter came duly to hand and was read with great pleasure and interest. The foreign mail is eagerly looked for each week, and the little messengers bring much joy to our hearts.

Since I last wrote you the mission has had its trials, but the cloud has at length been lifted and we have had cause to rejoice even in the midst of adversity, as you will see before the close of my letter. Early in March, the children, one after the other, were seized with small-pox, myself likewise, but all are well now. The little folks recovered very quickly. I have not been quite so fortunate, and therefore was obliged to seek change of air through the hot season. My chief difficulty was extreme weariness, but I find myself improving in this respect since coming to Kandala, which is a lovely little hill station at the foot of one of the Ghauts, but several thousand feet above the plains. Now for the bright side of the picture, which I shall give you before attempting to describe our surroundings in Kandala.

You recollect, perhaps, that in one of my letters I told you I would sometime give you an account of Sookamundur and his friend Naragan Lingham, who have both been baptized after enduring much persecution on account of their desire to become Christians. They are Brahmans of the highest caste, and not only this, but their families are intimately connected with the Maharajah Holkar's household, Sookamundur's father being one of the chief officers of state. They are both young men, Sookamundur being only twenty-three, and Naragan about nineteen, well educated in Hindi and Marathi, the former speaking English quite fluently. Would that you could have their photograph, as you would be much interested in their personal appearance, and it would also give you an idea what Marathi gentlemen look like, their style of dress, etc. They went to the artist's for the purpose of getting photos to present to the Mission, but were obliged to fly. Naragan has perhaps the keenest physiognomy, but Sookamundur possesses a quiet, thoughtful face, with a peculiarly sweet happy smile. He has for years been reading and conversing with missionaries, but at length he desired to come out openly and confess Christ before men—as he quaintly expressed it, "From the bottom of my heart I wish to become a Christian." When asked about his wife's opinions he shook his head sadly; "She will not listen," he said. All his relations were bitterly opposed to his becoming a Christian, and his father quarreled with him continually because he would not go to the heathen temple and do "poodja." When their decision—so they said would become known, the "caste" would instantly resort to the most extreme measures—take their lives, if need be—and in fact it was a terribly critical period both for them and ourselves. Once Sookamundur asked for a form of prayer which he could use, and when it was explained that prayer was simply our desires made known to God, he would repeat aloud, with the most trusting simplicity, the extemporé petitions after the speaker. His bearing throughout has been one of manly independence, as well as God-given strength. Sookamundur was in the employment of Holkar's son-in-law, and to sum up, has now lost all that might make this life desirable—friends, position, everything. After a few weeks' probation, the day was set for their baptism, and for receiving into the Church the first-fruits unto God of our Canadian mission in Indore. They were earnest, nay, pressing, in their desire for baptism, and though for some reasons a longer delay might have been thought best, the command of the Master must not be disregarded, as they had fully counted the cost, and given ample tokens of sincerity. Naragan Sheshadrai came up by invitation to be present at the baptism, and he took a much more serious view of matters than even we did. It was, indeed, an anxious time; but God in His providence designed otherwise than as we had intended, and it was well that we had the advice of one so experienced as the Bethel preacher. He felt certain that the news would fly like an electric

flash, and the rabble in the city, set on by their superiors, would be roused to deeds of violence such as he scarcely dared think of, not on our own account, but for the sake of Sookamundur and Naragan. When the time appointed arrived, to our wonder and disappointment the young men did not put in an appearance. What could it mean? A chill came over us as we thought that possibly all had become known, notwithstanding the caution used, and if so what were they suffering? We could hear of no disturbance in the city, but there was an interval of painful suspense. Had the furnace of affliction been heated seven times, and had they forgotten that the Lord was their helper? We could not find out what had happened, as we dared not make enquiries, so we tried to wait patiently. Soon came the answer to our prayers, in a letter from Sookamundur, informing Mr. Douglas that they had been imprisoned, but succeeded in getting away, and had fled somewhere, and they awaited Mr. Douglas' coming to baptize them, as "they were of the same mind still." With a glad heart he went, and in the presence of two hundred native Christians they cast off the last remnants of heathenism, and were received into communion with God's people. They are now in Bombay, where they wished to obtain situations and succeeded, and live independently. You cannot possibly imagine what a dreadful ordeal they have undergone. When Sookamundur last spoke of his wife it was no evidence of weakness that he seemed very much affected. His eyes filled with tears, and he expressed his hope that they would yet "let her and his child come to him." He wished after a time to return to Indore and join the mission. Is not that cheering? He says "all India will yet become Christian," and he wishes to work among his heathen kinsmen. I know you will join with me in saying, "God bless Sookamundur and Naragan Lingham!"

There is great scarcity of water at Indore on account of less rain than usual falling last year. The "Muddees" are dry, and many of the wells likewise. The consequence is that there is much sickness, with small-pox and cholera. There has been a great deal of the latter at Mhow, but the ladies and Mr. Campbell are well so far as I have heard. It is more particularly confined to the natives. The mortality in the northwest is fearful, especially among children.

Two of the soldiers in Indore were seized with cholera and died within a few hours. We overtook the funeral procession going along in the moonlight, and an indescribable awe came over us, as we thought of that lonely grave, and perhaps the mother, in distant England, waiting for tidings from "her lad." We remembered that to us too the King has given the command that we must be waiting,

"And ready eye to be,
To gang at any moment
To our ain countrie."

One of these soldiers regularly attended our services. There is great need of mission work amongst these men. A few lines have just come from Mr. Douglas at Indore, and he feels greatly encouraged by the attendance at the Sabbath services being much larger than usual.

There is a class in this country who are held in great contempt both by Europeans and Hindoos. These are the Eurasians or East Indians. They are the children of intermarriage between Hindu and "Lahibloy" white people, and are equally despised by both. They begin to attend the service in the school room in quite large numbers, and this is a marked improvement. With regard to your question about any assistance being given us by the Europeans, I can only say that although we have some noble Christian workers, who stand shoulder to shoulder with us in the battle for truth, yet the same cannot be said of all. The difficulties that lie in our way are placed there by nominal Christians, not by natives.

We—that is, Miss Fairweather and myself—are to remain at Kandala for a month or six weeks, until the "monsoon breaks," that is, until the rains begin. I hope by that time to be quite strong and able to resume my Zenana work.

Veno is a dear Christian girl and "takes" well with the native women. She and Yamoona are both very attractive to their own people because they are educated both in English and Marathi, and of course this is very unusual with native girls. They can also knit and sew and do fancy work, the last often being an introduction to the Zenanas. Yours truly,
Kandala, May 1st, 1878.
M. MACGREGOR.

KEEWATIN.

The following is an extract from a letter received from Rev A H Cameron, lately of Heckston, who has been appointed to Section 15, C.P.R., by the Home Mission Committee. The letter was not written for publication, but as this portion of it may be interesting to our readers we take the liberty of placing it before them:

I am now in charge of the mission on Section 15 of the Canada Pacific Railway. Many of the men, of all denominations, along the line, are pleased to have my services, and from all classes—contractors, engineers, bosses and "laboring men"—I have received marked kindness. A quieter or more intelligent lot of men it would be impossible to find on any public work. They are not to be compared to the roughs Joe Howe brought out from the Old Country to work on the Halifax and Windsor Road, for while on that road, as I know well, it was a strange thing to have peace for a week. Here there is no sign of quarreling. One reason for the good state of matters on this road is the absence of all intoxicating drinks. Judging of the country, Keewatin, from Section 15, I would not advise farmers to come this way expecting to get farming lots. It is the roughest part of Canada. I was ever in, and I can not imagine how any place could be rougher. Many men are saving money, getting \$2 a day, and paying \$4.50 a week for board, and a few are investing their savings in land in Manitoba. The provisions along the line are good and not at all what the American papers attempt to make men believe. Why is it that the Government have arranged to supply the engineers with their mail by paying men to pack it from Winnipeg, and will not do the same for the contractors and poor working men?

A. H. CAMERON

Darlington Bay, June 16, 1878.

PRESBYTERY OF HAMILTON.—This court met on the 2nd inst. in Central Church, Hamilton, when a call from Welland and Crowland was sustained, and accepted by Mr. James McLwan. The induction was appointed for the 13th day of August (Tuesday), at 2 p.m., in the church at Welland; Mr. Hancock to preside, Mr. McMechan to preach, Mr. Gordon to address the pastor, and Mr. J. Fraser the people. The call from Kilbride was set aside; also a call from Beamsville was sustained and ordered to be sent to Mr. D. C. McIntyre.—J. LAING, Clerk.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on Tuesday, 2nd inst., in Erskine Church, Ingersoll, the Rev R. N. Grant, Moderator, *pro tem*. The Clerk, Dr. Cochrane, intimated his resignation of office, which he had held for the past fourteen years. He stated that other duties imposed upon him by the General Assembly, in connection with the Home Mission Work, and the charge of his large congregation, made it desirable that he be relieved at once, and another appointed. After deliberation, in course of which the Presbytery expressed their deep regret that Dr. Cochrane should see cause to press his resignation, he was asked to allow it to lie on the table until next regular meeting. Minutes of the Assembly were read granting the Presbytery leave to receive Rev. Robert Scringler as a minister of the Church, and to take Mr. William Rothwell on trial for licence. Messrs. Alexander and Anderson, with Dr. Cochrane, were appointed a committee to prescribe Mr. Rothwell's discourses. Mr. McEwen gave in the report of the committee on Sabbath schools, which was received and ordered to be printed in the PRESBYTERIAN, that members might be better prepared to consider its details at next meeting. The final arrangements for Presbyterial visitations of the congregations within the bounds of the Presbytery were deferred until next regular meeting. Leave was granted to Mr. McLeod, of Paris, to preach and moderate in a call for a minister in Glenmorns, should said congregation be prepared before next meeting of Presbytery. Messrs. W. T. Root and Peter Stuart, elders, were appointed to visit the mission stations at East Oxford, Beachville and Sweabour, in reference to arrears in monies due certain preachers. The Presbytery adjourned thereafter to meet within Zion Church, Brantford, on Tuesday, the 17th day of September next, at 2 o'clock.

THERE is at the core of all men something which the whole world of science and art is inadequate to fill. And this part of man is no mere adjunct of his nature, but his most permanent, highest self. What this inmost personality craves is sympathy with something like itself, yet high above it—a will consubstantial with our better will, yet transcending, supporting it.—*Shairp*.

BOOKS AND MAGAZINES.

Communism not the Best Remedy.

New York: Religious Newspaper Agency.

This pamphlet contains a sermon on "Social Inequalities and Social Wrongs," by J. H. Rylance, D.D.; another on "How a Poor Man may become very rich and a Rich Man very Poor," by Theodor Christlieb, D.D.; and a third on "Vanities and Verities," by Rev. Charles H. Spurgeon.

Vick's Illustrated Monthly.

Rochester, N.Y.: James Vick.

Besides the articles on the cultivation of flowers and plants, accompanied as usual by a profusion of beautiful illustrations, the July number of "Vick's Monthly" contains a chapter on "Botany for Little Folks," which will be found very interesting and useful to that important class of the community.

In Memoriam—William Cullen Bryant.

New York: Religious Newspaper Agency.

This pamphlet contains the Funeral Oration of William Cullen Bryant, the American poet. It was delivered in All-Soul's Church, New York, on the 14th ult. by Henry W. Bellows, D.D. The subject of it was admired and appreciated outside of his own country, perhaps more than any other poet which that country has produced; and we do not doubt that many in Canada would like to read this tribute to his memory. Nor is the oration without intrinsic value. Dr. Bellows has proved himself an able literary critic and an accurate discriminator of character.

Hobart's New Testament Wall Map of Palestine.

St. Louis, Mo.: E. F. Hobart & Co.

The size of this map is forty-six inches by thirty. It is printed on cloth and handsomely coloured. Specially designed to illustrate the International Sabbath School Lessons for the second half of this year, it will be found very useful in the school and in the family. It shows all the places in Palestine mentioned in the New Testament, and gives the correct pronunciation of their names. The alphabetical reference list is very convenient; and the ascertaining of distances is much facilitated by the new system of concentric circles. This map is highly commended by many prominent Sabbath School workers in the United States.

The New Life not the Higher Life; or the Believer's Progress Personal and Progressive.

By the Rev. A. W. Pitzer, D.D., Pastor of the Central Presbyterian Church, Washington, D.C. Philadelphia: Presbyterian Board of Publication. Rev. Andrew Kennedy, Agent, London, Ont.

As an antidote to some of the most dangerous errors of the present day this little book is just in time. But although dealing with error, it does not read like a controversial work. It is a simple statement of the truth on the points in question, on a scriptural basis, and in accordance with Christian experience, carrying with it its own proof and the refutation of opposing falsehood. As an exposition of some of the most important truths of Christianity it is calculated to be of great value even to those who have never heard of the errors which it combats.

The Westminster Question Book. International Series for 1878. A Manual for Teachers and Older Scholars.

By the Rev. Willard M. Rice, D.D. Philadelphia: Presbyterian Board of Publication.

Sabbath school teachers and others who have not hitherto used the Westminster Question Book are still in time to avail themselves of its valuable aid for the third and fourth quarters of the present year. It is specially adapted to the older and more intelligent classes. It contains the lessons for the entire year, with helps for study, maps, illustrations, lesson plans, catechism, selections for home readings, index of proper names, index of leading events, etc., in a compact form; and it incorporates the Westminster Catechism with the Scripture lessons by constant reference to it as well as by the selection of a question for every Sabbath. It can be procured from Rev. Andrew Kennedy, London, Ontario, who is the agent in Canada for the Presbyterian Board of Publication at Philadelphia.

The Princeton Review.

New York: 37 Park Row.

The July number of the "Princeton Review" has

come to hand containing: "Exploration as Verifying Revelation," by Prof. Porter, Assembly's College, Belfast; "God's Indiscriminate Proposals of Mercy," by President R. L. Dabney, Hampden-Sydney Theological Seminary; "Classics and Colleges," by Prof. B. L. Gildersleeve, Johns Hopkins University; "The Materialist Revival," by Prof. Lionel S. Beale, King's College, London; "The Son of Man," by Prof. J. J. Van Oosterzee, University of Utrecht; "Recent Changes in Jurisprudence and Apologetics," by Francis Wharton, LL.D., Cambridge; "Methods of Home Evangelization," by Prof. W. G. Blaikie, Free Church College, Edinburgh; "Kant and His Fortunes in England," by Prof. J. P. Mahaffy, Trinity College, Dublin; "Christianity under the Roman Empire," by Prof. Adolf Harnack, University of Leipzig; "The Prophets and Prophecy," by Prof. W. H. Green, Princeton Theological Seminary.

Manual of Forms for Baptism, Admission to Communion, Administration of the Lord's Supper, Marriage, and Funerals. Confirmed to the Doctrine and Discipline of the Presbyterian Church.

By Archibald Alexander Hodge, D.D. Philadelphia: Presbyterian Board of Publication. Rev. Andrew Kennedy, Agent, London, Ont.

The able and learned author of this manual, while declaring himself in perfect sympathy with the matured judgment which has discarded written formularies of public worship as inexpedient, foreign to the genius of Scottish and American Presbyterianism, and inimical to the freedom and spirituality of the Church, still thinks that verbal preparation is necessary for the edifying performance of certain special services, and that any approximation to a uniformity of method in these particulars which can be secured without the sacrifice of freedom and adaptability, will be generally welcomed. Certainly if forms are to be used at all we do not know what could be less objectionable than the simple and scriptural forms contained in this book.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

We have received the July number—Vol I. No. 1—of this new magazine, formed by the incorporation of the old "Canadian Monthly" and "Belford's Monthly." From a hasty examination we would say that it is superior to either of the old publications, and feel somewhat inclined to venture the assertion that it is qualified to supply the place of both. The best features of both the old periodicals have been preserved, and some of the more objectionable characteristics have disappeared, or at least do not crop out in the present number. The contents are: "The Haunted Hotel," by Wilkie Collins; "Love's Burial," by H. L. Spencer; "The Yellow Tiber," by Grace Green; "To Helen," by R. Marvin Seaton; "The Early English Stage," by J. L. Stewart; "A Last Night at Rideau Hall," by M. J. Griffin; "The Monks of Thelema," by Walter Besant and James Rice; A Sonnet, by H. L. Spencer; "The Bar of Ontario Eighty Years Ago," by D. B. Read, Q.C.; "Butler's Hudibras," by L. C. Allison, M.B.; "Mr Mills' Land Bill for the North-West Territories," by G. S. Holmsted; another Sonnet by H. L. Spencer; "Yackerbenderkellie," by Alfred Harvey; "Our Forest Trees," by Mrs. Trail; Round the Table; Current Events; Current Literature.

DANCING.

In his late charge to his Convention, Bishop Wittle, of the Protestant Episcopal Diocese of Virginia, uses the following strong language in speaking of the evils of "round dancing," as it is sometimes termed—

"While Paul said to the church in Ephesus that it was a shame even to speak of those things which were done by some in secret, I should feel ashamed even to speak as the truth would require of this thing which is done openly before all. I will only say that I trust no man or woman will be presented for confirmation who means to continue to participate in this abomination."

This is plain speaking, and is reiterated by the pure and the good everywhere who speak or write on this subject. How, then, can professing Christian men and women engage in such dancing, and how can parents that value the well-being of their sons and daughters for time and eternity allow them to attend the dancing-school and the parties or assemblies where such things are taught or engaged in? "Be not deceived; evil communications corrupt good manners."—*Presbyterian Journal.*

SCIENTIFIC AND USEFUL.

CISTERN water that has become hard from long standing can be softened by adding a little borax.

SPRINKLE hay with water in which chloride of lime has been mixed, and place on floor, and it will take away the smell of fresh paint.

AN excellent antidote for burns is a wet woolen cloth, covered with bicarbonate of soda. Care should be taken to apply this externally.

OIL of sweet almonds, eight ounces; white wax, three ounces; rhodium, fifty drops; mix all with white sugar candy and you have an excellent lip salve.

FURNITURE PASTE.—Three ounces of common bee's wax, one ounce of white wax, one ounce of curd soap, one pint of turpentine, one pint of boiled water.

BREAD MAKING.—We use a two-cent cake of yeast dissolved in three pints of lukewarm water. This makes three loaves of bread and one pan of rolls. Our bread is excellent.

TO CLEAN ALPACA.—Take tea leaves and boil them with considerable water, then wash the alpaca in the tea water, rubbing it through your hands; squeeze out tight and iron with a hot iron.

TO REMOVE A BEE STING.—Pull out the sting at once with the fingers or a needle. Press a key tightly over the stung part; this forces the poison out; wipe the place, suck it, and then apply the blue bag.

CURE FOR SLEEPLESSNESS.—Eat an onion or two previous to retiring at night. Also a specific for all diseases of the kidney and bladder, if indulged in freely for some time, where other remedies have failed.

CHERRY can be kept for a week or longer, by first rolling it up in brown paper, then pin it up in a towel and keep as cool as possible. Before preparing it for the table place it in a pan of cold water and let it remain for an hour. It will make it crisp and cold.

COLD fomentations are useful in sprains, but not until the active inflammation has subsided, and it is required to give tone and strength to the part. The best way of applying them is to put a thick bandage upon the part and keep pouring cold water over it.

MOCK TURTLE SOUP.—One pint black beans soaked over night in four quarts water, two onions, one large carrot grated, half-pound pork; boil all day; when ready for dinner strain through a colander to tureen; add one wineglassful port wine, or use, according to fancy, one hard-boiled egg, one lemon sliced.

STEWED WATER-CRESSSES.—Place the cresses in strong salt and water to free from insects; pick over, drain, and put into a stew-pan with a very little water, butter, pepper and salt; the cresses will cook tender in a short time. They may be served with vinegar, or add a few table-spoonsful of cream, and pour over buttered toast.

To make vermicelli soup, take as much good stock as you require for your tureen; strain and set it on the fire, and when it boils put in the vermicelli. Let it simmer for half-an-hour by a slow fire, that the vermicelli may not break. The soup ought not to be very thick. Half-a-pound of vermicelli is sufficient for eight or ten persons.

CORNING BEEF.—For one hundred pounds of beef take seven pounds of salt, two pounds sugar, two ounces saltpetre, two ounces pepper, two ounces soda; dissolve in two-and-a-half gallons water, boil, skim, and let cool; when a scum rises after a few weeks scald the brine over, and by so doing and keeping meat entirely covered with brine, it will keep a year and more.

THE exercise which will give permanent strength, which will build up healthy bodies for girls and ultimately for women, is the exercise of the swimming bath, which brings into play all the muscles of the body; that of the gymnastic class, where, in suitable dress, and under the direction of competent instructors, exercises fitted for the strength of girls are set for them to do; and that of the playground, where games give both amusement and exercise.

MILLIONS find in the cold bath protection against those external influences which are the cause of so much disease. No tonic, not even quinine or iron, equals water. The skin suffers by seclusion from air and light. The heat, moisture and darkness, resulting from dress, produce in the skin a pale and delicate condition. In this climate this morbid condition can be removed successfully by cold bathing. The skin is the organ which we present to the external world. Whatever invigorates it, whatever tends to make it tough and resistant, protects us from a multitude of mischievous influences.

TO BOIL RICE AS A VEGETABLE.—Wash several times in cold water, otherwise in cooking the rice grains will stick together. Let water boil very fast, say two quarts for a quarter pound of rice, and throw in the latter, still keeping the water rapidly boiling; let it continue to do so for a little more than a quarter of an hour, or till a grain will rub away between the finger and thumb; then throw the rice into a colander to let the water drain thoroughly away; then put it back into the saucepan, throw in a teacup of cold water, keep it covered for a few minutes; then turn it out, and every grain will separate, one from the other.

HOW TO JUDGE SILKS.—There are two ways to judge silks. Note the closeness and evenness of the rib in it, and hold it to the light to judge the better of this. That shows the texture. Then crush it in the hand and release it suddenly. Note if it springs out quickly; that is the verve, and leaves no crease behind. The quality of the silk is denoted by the verve. The Italian silk is the softest in the world, and often wanting in stiffness of appearance. The Chinese silk is the poorest, and deficient in verve. And again, there is a great deal of silk manufactured adulterated with a material called jute, which is interwoven in the fibre of the silk. This manufacture will be found, as mentioned above, very deficient in verve. It is a silk which, if wetted, stiffens almost like paper.

PASTOR AND PEOPLE.

THE PROTECTIVE VALUE OF CREEDS.

It has become fashionable to regard creeds as the symbols of theological tyranny. The man who has subscribed to a positive confession of faith is pitied as the victim of a more or less irksome churchly oppression. He is commiserated; he is consoled with; he is pointed forward to a time when he shall regain his surrendered freedom, and be loosed from the iron chains of dogmatic formulas, in the millennium of creedless and churchless Christianity. Young men are warned that in giving their assent to this or that ecclesiastical symbol they are forfeiting their intellectual liberty, endangering the symmetry of their development, shackling their literary and philosophical activity.

We do not propose to discuss the justice of this assumption here. It must be admitted that the adoption of a theological system involves the resignation of a certain sort of liberty. The same thing is true in philosophy and the sciences. A materialist has resigned his liberty of believing in the existence of the soul. A Darwinian is tied to the theory of evolution. Every positive belief shuts out the possibility of accepting that which contradicts it. Every *credo*, like every *cogito*, is a self-limitation, a restriction, a surrender of absolute freedom. But freedom without restriction is license: indeed, it cannot be said to exist in a universe of law. The only man who is free to think and believe what he pleases is the idiot; and even he possesses that freedom only in appearance.

But there is another side to the subject. Creeds have a protective value. A true creed is not the mere expression of the individual opinion of this or that party, or community of men. It is the best embodiment which could be given, under the circumstances and in the age in which it originated, to a certain system of doctrine. This system is voluntarily adopted, in the first instance, by a religious community, and subsequently accepted by all those who choose to connect themselves with it. The church so constituted is no longer a mere crowd of changing individuals, but an organic body, with a principle of unity which insures its permanent existence, while the atoms which compose it, come and go, appear and vanish, increase and decrease, with the passing years. The creed is the defence of every individual, and of the whole body against the sudden fluctuations of human opinion, the destructive influence of hostile circumstances, the absolutism of an uncertain ecclesiastical majority.

Imagine a church without a creed. Her only belief is the religious feeling, beautiful, free, vital, which ebbs and flows like the blood of life through the whole body. She will not formulate it: she will not bind it in the iron fetters of written words. She will be confessionless, Catechism-free, simply and purely a church of Christ. Very good: but two powers she must yet retain, if she is to have a real existence; namely, the essential powers of every organized body, admission and expulsion. How is a man to be admitted to this church of Christ? By the will, and according to the judgment of a fluctuating majority, which may draw the line of eligibility here to-day, and there to-morrow. Or perhaps by a select body of ecclesiastical rulers, whose personal opinions are endowed with absolute authority. How is a useless or injurious member to be expelled from this church of Christ? Again, by the will of the majority, or the appointed powers, bound to no fixed principles, but left free to be swayed, this way or that way, by personal prejudices, external influences, fallible judgments. They say unto this man, Come, and he cometh, and to another, Go, and he goeth. That is ecclesiastical absolutism.

But the moment you introduce a creed you have a safeguard, a check, a protection. No longer the arbitrary decree, the chargeable opinion of a certain number of men, but a clear system of doctrine is supreme. Every man who chooses to adopt that system as his own is protected in believing it, teaching it, and carrying it out to its legitimate conclusions. If he cannot conscientiously and from conviction accept the system at the outset, he must forego the privilege of membership in that particular church. But once having arrived at the conclusion that the system is true, once having given his assent to its principles, and adopted it as his own, he is secure in his liberty to follow it with unbroken zeal, and to proclaim it with perfect freedom, as long as he finds himself in harmony with

it. No change in the composition or opinion of the church can deprive him of that liberty. If it should come to pass, in the next few months, that the majority of Presbyterian ministers should "drift away" from the doctrine of the sacrificial atonement of Christ, the minority could still proclaim from their pulpits the sin-bearing death of the Lamb of God.

Two consequences follow.

First. The sure and only appeal of a minister accused of heresy is to the creed. Right or wrong, he must be judged by it; he must be condemned or vindicated according to his position towards that system which he professes to accept; his relation to the church must be determined by his actual harmony or discord with her embodied faith. An honest, candid, submissive appeal to the Standards is always to be respected. Judgment must be pronounced upon it in the temper of perfect sincerity and faithfulness.

Second. Accusations of "unsafe tendency" and "dangerous views" are altogether out of place in a church with a creed. Every member of such a church has a right to protest against vague and dark impeachments of his orthodoxy; and the honor of the church is bound to respect and support this protest. Once admit that a man may be silenced, or suspended, or expelled for so misty and intangible a thing as a tendency, and you have destroyed the protective value of the creed, and carried us back under the sway of churchly despotism. It is very much to be regretted that in the trial of Professor Smith, in the Free Church of Scotland, this error has been made. The charge of teaching that which is not in harmony with the system of the Westminster Confession has been supplemented by an accusation of "dangerous tendency." That is not to the point. It can neither be proved nor disproved. It is a slippery, unfair accusation. The real question, and the only question, is, Has he ceased to hold and teach the doctrine of the Confession of Faith? By that he must stand or fall.

In every church the creed is the expression, the guarantee, the bulwark, of religious freedom.—*Philadelphia Presbyterian*.

GREAT THINGS HANG ON LITTLE HINGES.

A few years ago a little boy had a present from his grandmamma of a little text-book. It was bound in red leather and had his name written on it. One day, when he went to visit the lions at Lynn Mart, his little book fell out of his pocket. He was a very little boy, and much troubled at the loss of the book, for his name was written on it by his grandmother herself.

The matter was almost forgotten, when a year afterward the clergyman of a parish, about eight miles from Lynn, gave the following history of the lost book.

He said he had been sent for to see the wife of a man living on a wild common on the outskirts of his parish, a notoriously bad character. The message was brought to him by the medical man who attended her, and who, after describing her as being most strangely altered, added, "You will find the lion become a lamb;" and so it proved. She who had been wild and rough, whose language had been violent and her conduct untamed, lay on a bed of exceeding suffering, patient and resigned.

On arriving at the house the clergyman heard the following story from the woman herself, explaining the cause of the marvellous change: Her child had picked up the text-book and carried it home as a lawful spoil. Curiosity—or, rather, some feeling put into her heart by Him without whose leave a sparrow falleth not to the ground—had induced her to read it. The Word had been blessed to her, and the understanding opened to receive the gospel of truth. Sin in her sight had become hateful; blasphemy was no longer heard from her lips. She drew from under her pillow her "precious book," as she called it, which had taken away the fear of death.

She died soon afterward, filled with joy and hope in believing, having in those portions of Scripture found a Saviour to bear her burden of guilt, and present her, clad in His own spotless righteousness, before the throne of God. God's providence had brought to her that little book to lead her to Christ.

THE IRONY OF LIFE.

But after all, the irony of life is best known when we consider time with reference to eternity. It must seem almost inconceivable to celestial beings, if they have any consciousness of what takes place on earth,

that we, the little insects of an hour, who profess to believe in immortality and a future state, should live as if our existence on earth were our all in all. The disproportion between the interests at stake is so infinite, that comparison is impossible. And yet practically the great majority of Christian men do live as if this world were everything, and throw themselves with as much eagerness into the trifles of the present as if they were to last forever. What a tremendous irony there is in the parable of our Saviour:

The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?

This is the sum of the whole matter. If we live in the full consciousness that we are but shadows here, and pursue only shadows upon earth—that we are but children who await a glorious inheritance, and that nothing is of any real value which does not fit and prepare us for our future destiny there will be no irony in our lives as regards our aims and our employments, for we shall subordinate everything to the thought of the hereafter. We shall know how to proportion our interest, and avoid all extravagance, either of sorrow or of joy, thankfully making use of the blessings which the favor of the Almighty may bestow upon us, but always in our life-voyage keeping steadily in view the haven for which we are bound.—*Blackwood's Magazine*.

WHY I GIVE.

1st. I give, because it does me good to do so. I am conscious of the worldliness of my nature. But giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being. And this I know is in the direction of a higher tone of this earthly life.

2nd. I give, because giving is the very genius and spirit of the world. The sun gives. The cloud gives. The air gives. The flower gives. The day gives. The night gives. All nature, indeed, is a ministry, ever serving, ever giving, and shall I withhold?

3rd. I give, because I am always receiving. God is giving to me every hour of every day in a thousand different ways and forms, and surely it is a small matter indeed that I should give back a little again to Him.

4th. I give, because in so doing I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him. Liberality for Christ is a grace sadly lacking in the religious community. If, by my example, I can help to enlarge it, I am bound to do so. Therefore I give.

5th. I give, because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendour of its reward.

6th. I give, because it is the injunction of the Bible. God enjoins it. Christ taught it. The Apostles commended it. Let two sentences suffice—"It is more blessed to give than to receive;" "The Lord loveth a cheerful giver."

Finally, I shall give systematically, because it is rational so to give; because it will help to secure a more intelligent estimate of the claims for which I give; and because were systematic giving the practice of the Church, its financial operations would be vastly more easily conducted.

FORBEARANCE is a domestic jewel, not to be worn for state or show, but for daily and unostentatious ornament.

THE best thing to be done to lighten municipal life of its plethora, its venous blood at the heart, is to form emigrant aid societies, to help the surplus away to the prairie, to the hillsides, and valleys, and make room for healthier life, for cooler, clearer blood. This will set the whole body aglow.—*Presbyterian*.

THE world abounds in ruins resulting from neglect; and perdition is reached as certainly by neglect as by any other means. A neglected child grows up for ruin; the neglected business fails; the neglectful engineer wrecks his train; the neglectful sailor strands his vessel; the negligent general is certain to be overthrown, and "how shall we escape if we neglect so great salvation?"—*Methodist Recorder*.

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TORONTO, FRIDAY, JULY 12, 1878.

CASES OF DISCIPLINE.

THREE remarkable cases of discipline occupied the attention of the recent General Assembly of the Northern Presbyterian Church. In that of the Rev. Mr. McCune it is not quite clear that the Assembly has accomplished much. He has been allowed to retire from the Presbyterian Church to join with the Congregationalists, after being tried by his presbytery on a number of counts affecting questions of baptism and Church membership. It is rather remarkable that this gentleman repudiates nearly every point of accusation, and so far as we can judge shows effectively that he is very thoroughly Presbyterian on every point of the libel. His is evidently the case of a man who has been carried away by an over zeal for the cause, and has been led to do injudicious things rather than egregiously wrong the Church by heretical teaching or wayward practice. The second case is that of Rev. Mr. Miller, a son of the late Rev. Dr. Miller, of Princeton. He has taught that a man dies at death in the sense of being annihilated, and that he will at length be raised up to take his part with the redeemed in heaven. This position of course involves the annihilation of the wicked, who will not according to this view be subjected to eternal punishment. A more serious matter in this gentleman's belief is the maintenance of the view that Christ shared the sins of men and offered an atonement that covered his own real, not imputed guilt. The Rev. Mr. Miller will have to betake himself to a community in which he can freely ventilate such views. These are in antagonism with the teaching of the Confession of Faith and cannot be tolerated in the Presbyterian Church. The case of the Rev. Mr. Lee touches the question of the admission of women to the sacred office of the ministry. This clergyman allows women to occupy his pulpit during divine service. He has fought the battle of the woman question through Presbytery, Synod and General Assembly, and finds himself now condemned by an overwhelming majority. At the same time the Assembly has specially commended woman's work in the cause of missions, and carefully defines the position of woman in the Church. The decisions of the General Assembly in all three cases are such as to commend them to the common sense of the Church of Christ at large.

THE LAMBETH COUNCIL.

THE Pan-Anglican Council has at length been convened. It has long been on the tapis. It was summoned upwards of a year ago by the present incumbent of the Archbishopric of Canterbury. The prelates have now assembled, some eighty in number. They form a goodly presence. Bishops from America, Africa, Asia, Europe, and from the islands of the seas were doing valiant service in the cathedrals and churches of England last Sabbath. It is interesting to observe that this Council has been called together to consider questions touching the moral and spiritual condition of the Church and the world, rather than those of Church and State and internal organization. Such a Council is evidently much required in these days of sacerdotal pretensions and of heretical teaching. It is a healthy sign of the times to see proud prelates met to consider the spiritual condition of the Church, and we cannot but look for valuable results in consequence. It is a mark of the age in which we live to find these great ecclesiastical councils drawing their members from all quarters of the globe. The great Ecumenical Council of the Church of Rome has its counterpart in the Pan-Presbyterian and in the Pan-Anglican Councils. There is no doubt that such Councils will do good in this line, if in no other—of enabling Christianity to be more self-asserting than ever it was in the past. Perhaps these denominational Councils will be found to subserve the important end of preparing for a Council on a grander scale that shall be fairly representative of all the evangelical churches. Some will say we have this already in the Evangelical Alliance. But the Alliance is as yet sectional in its character. The day may, however, come when it will fairly represent all the churches which now send scattered delegates to its meetings. The movements of the Christian Church are at all events assuming a deeper significance.

LESLIEVILLE PRESBYTERIAN CHURCH.

NEXT Sabbath will witness the opening of this new church. This is the second congregation which has been inaugurated under the auspices of the Toronto Church Extension Association. Leslieville is an important and growing field, and but for the work of the Church Extension Association, it would not now be possessed by the Presbyterian Church in Canada. This is an argument in favor of Presbyterians in this community contributing liberally to the funds of this Association. It shows what timely combination can accomplish. While congratulating the Church upon the important acquisition of the district of Leslieville, we are sorry that comparatively few have responded to the call of this Association to become members by the annual payment of one dollar subscription. With the opening of this new church, we cannot but anticipate that a new impulse will be given to the work of Church extension. There are other important fields in the vicinity to be occupied, but it depends upon whether a sufficient number are willing to become regular contributors on the easy terms of one dollar per annum to the enterprise which the Church Extension Association has so much at heart.

FREE CHURCH SUSTENTATION.

IT is very instructive to learn that the Sustentation Fund of the Free Church of Scotland reaches an aggregate of about fifty thousand dollars in excess of the preceding year. This will enable that Church to declare a larger dividend than the average. This is all the more remarkable when we consider that Scotland in common with other countries has been suffering from commercial depression. It shows also the power of the people's pence. The increase to the Sustentation Fund has not led to any diminution of the contributions of congregations to the benevolent and missionary work of the Church. The Free Church has answered one important end of illustrating what a Christian community can accomplish on the voluntary principle and without State endowments. The fact that, notwithstanding the wonderful increase which has taken place in the contributions of the Church of Scotland to similar purposes, this Church is behind the Free Church, is evidence that the State Church has nothing to fear from disestablishment, or even disendowment. When we remember the theological controversies which are going on within the pale of the Free Church, it is interesting to know that the vital energies of the Church are not being impaired.

WRONG VIEWS OF THE LORD'S SUPPER.

WE have received a communication with the above heading, finding fault with the practice of some of our ministers in the administration of this ordinance; but we have decided not to publish it in full, as our doing so would in all probability only lead to an unprofitable discussion. Subjects of this nature can be treated to much better purpose in the pulpit or at the private conference in the minister's study than in the columns of a newspaper. Then, why mention the matter at all? Our answer to that question is that we think such complaints ought to be made known in order that they may receive due consideration in the proper quarter; and that our aim in this article is to state our correspondent's grievances, indicating as briefly as possible what we think of them. He says there is too much preaching on sacramental occasions. Now we cannot say that this complaint is altogether groundless. In many cases in country congregations two services a day on an average are held for five consecutive days. If this is too much for the hearers is it not also too much for the preachers? Perhaps it would be found beneficial to all concerned to reduce the number of these preaching services or turn some of them into prayer meetings.

Another complaint is that the services, especially on the Communion Sabbath, are too long. This complaint we endorse without the least hesitation; and, in order that it may lose none of its force, we give it in the graphic form in which it came to our hand: "I would draw attention to the great length of the sacramental services in many of our churches. Instead of the sermon being shorter as it ought to be it is usually longer. The time usually varies from three hours and a half to five hours. The hearers are compactly seated on benches, or in pews apparently made for the express purpose of making the occupant

uncomfortable. Many are weak and sickly, and the church is hot and close. Yet amidst all this uneasiness and intense longing for a breath of fresh air the good man insists on continuing his discourse, until, fairly done out, he at last sets his captives free greatly both to their physical and spiritual enjoyment. It is really a mystery to most persons how ministers fail to see the utter uselessness of prolonging the services after the congregation has become listless."

But the grievance which seems to trouble our correspondent more than any other is "fencing the table." This process he characterizes as "useless," "uninteresting," "wearisome," "illogical," "unscriptural," "a relic of a by-gone age," tending to the propagation of false views and in this way keeping the young from church work and church fellowship," and "begetting and fostering on the part of members a sense of hypocrisy." Now, we have no special liking for the term "fencing the table." It is not very elegant, neither is it properly descriptive of the work to which it is applied. Very few ministers use the expression. In the course of twenty years we have heard it but once or twice from the pulpit. But it is not the mere name that our friend finds fault with; it is the thing that the name represents. It is the appeal to the conscience of members as to their worthiness that he objects to; and he seems to think it a great pity that the ranks of the Presbyterian Church should be kept thin by any unnecessary distinctions between the clean and the unclean. Now, though very few ministers in our day *speak of* fencing the table we think they all *do it*, each in his own way and at his own time. It may be on the Communion Sabbath; it may be shortly before it, or it may be at some other time. Still we are confident that the work is done to a greater or less extent by all. Does not every faithful minister of the gospel try to get his hearers to understand what it is to be a Christian? And what is this but instructing them as to what is meant by making a profession of religion? And is not that fencing the Lord's table? There is a wrong view which brings people to the table who ought not to be there, as well as a wrong view which keeps back those who ought to be there. Happy are they who are free from both of these. Is it not the duty of ministers to instruct their people so that all these false views may be removed? Surely that would not be a model minister who would allow all and sundry to come forward and make a false profession or a true one, just as it might happen, without a word of warning. Passing an examination before the session does not make a candidate *worthy*, neither is worthiness secured by the fact of previous membership. And is it not right that people should be informed of this and given to understand that their worthiness is still a matter between God and their consciences? Our correspondent finds fault with ministers for placing people's fitness for heaven and their worthiness to sit at the Lord's table on the same basis. We think he has misunderstood them. It is not *fitness* for heaven, but the *title to* heaven, that rests on the same basis as worthiness to sit at the Lord's table. It is the believer in Christ that is qualified to sit at His table; and the believer has had his sins forgiven through the

merits of the Atonement and has become a partaker of Christ's righteousness through union to Him by faith. It is in this that he finds both his worthiness to sit at the Lord's table and his title to heaven. It is quite true that the worthy partaker is, as our correspondent says, "penitent," "seeking for more grace," and "trying to keep the commandments," but he does not find his worthiness in any of these things. It is the preaching of the gospel in all its freeness and fulness that will remove "wrong views of the Lord's Supper."

METHODISM AND THE YOUNG.

Whereas the discipline, page 17, makes special provision for the spiritual oversight of the young, and directs that they shall be gathered into classes under suitable leaders. This quarterly meeting of Dorchester street Church, Montreal, requests the General Conference: (I.) To exclude from the children's fund tax all young persons under fifteen years of age. (II.) That a separate column shall be prepared in the membership schedule in which this class of members shall be entered. (III.) That the following clause shall be added to section B, page 18, "of the relations of baptized children to the Church":—"Clause 7. When years of intelligence have been reached—say ten or twelve—let young people 'suitably cultured and spiritually desirous' be formally recognized by the Church as members." (IV.) That the form as now contained in the discipline be simplified and adapted to the capacity of the candidates.

That this Quarterly Meeting requests the General Conference to enact that special prominence shall be given at each District Meeting to the enquiry, "Have the provisions of the discipline on pages 17 and 18 been faithfully carried out during the year?"

IT is with feelings of great thankfulness and hope that we clip the above resolution of the Montreal Conference. In this direction we look for the abatement of the evil so much dwelt upon in the report presented at last Assembly in reference to the large number of our young people who do not make a profession of attachment to the Saviour. The fact must be admitted that our practice is far behind our theory. Baptized children of professing Christians *are* members of the Church, and they should be "*recognized*" and treated as such. Our Methodist brethren do well in this matter, and they will reap the happy fruits. It is a mistake into which good, earnest souls are very apt to fall, to look upon all children as *unconverted* and outside of Christ's Church, until they are old enough to reflect upon their own condition, discern the work of God within them, and give credible evidence of their conversion. Thus they confound conversion with a consciousness of an interest in Christ, and make the new life begin with the hour of *conscious* acceptance of the Saviour, or surrender of the heart to Him. It is, however, matter of experience as well as of revelation, that in the kingdom of God there are little children. Nay more, we have every reason to believe that the children of Christian parents, properly trained in the nurture and admonition of the Lord, are at a very early period "*led by the Spirit of God,*" and are his children. What is needed in their case is not special services for conversion, but the steady appliance of ordinary means in the use of which these children of God may grow up in a conscious experience of His "*love constraining*" them to a holy life. We want, what the Bible gives us, an every day religion which reaches to "*whatsoever ye do, whether ye eat or drink,*" etc., not a religion based on a mere *feeling* that we have been converted at a particular time and in a particular manner by *special* instrumentalities. It is no imaginary evil consequence of these latter views that they lead our young

people to say, "I am not a Christian, therefore not obliged to live a holy life; and I am waiting and hoping to be converted some day, when a revival breaks out in our town."

DESTROYING AGRICULTURAL IMPLEMENTS.

IN our day we are familiar with all sorts of burglarious attempts. But the newest thing out in this line is the wholesale destruction of agricultural implements in some of the Western States. This is surely Socialism run mad. It is the most short-sighted and most demoniacal conduct possible. It is done at the instigation of men whose refusal to labour on fair terms has originated the ingenuity, skill and enterprise displayed in the wonderful variety of such implements. Had labour not demanded too much, we are certain that the invention of such implements would not have taken place. But the despotism of labour has led to invention and discovery, and now labour seeks to do a work of miserable destruction in order to accomplish its own selfish ends. We trust that these enemies of civilization will meet with their desert. They may succeed in damaging individual farmers, but they may as well try to stem the Niagara as stay the triumphant advance of scientific invention.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 2nd current, and transacted the following items of business. Rev. Dr. Robb was appointed Moderator for the next twelve months, and took the chair accordingly. Agreeably to leave given by the General Assembly, Rev. Dr. J. Collins was received as a minister, and Rev. S. R. Warrender as a probationer, of the Church. The Assembly having granted leave to the Presbytery to take Mr. David Fotheringham on public probationary trials for license, Rev. E. D. McLaren and the Clerk were appointed a committee to assign him subjects for trial discourses. Revs. J. Carmichael of King, A. Gilray and W. Frizzell were appointed a committee to assign subjects for discourses or essays to such theological students as are resident within the bounds; said discourses or essays to be given before the re-opening of Knox College. Messrs. John Wilkie, M.A.; Joseph McCoy, M.A.; Francis R. Beattie, M.A.; and John Johnstone, all of them theological students who had finished their course of study, were taken on public trials for license; and after being carefully examined on the usual subjects, and also having given the various discourses required of them to the satisfaction of the Presbytery, they were suitably addressed by the Moderator, and duly licensed to preach the gospel. Attention was called to the fact that since last meeting the Senate of Hanover College, in the State of Indiana, had conferred the degree of Doctor of Divinity on Rev. Professor Gregg; and it was agreed to record the gratification of the Presbytery with the step thus taken. A paper was read from the congregation of Sutton, setting forth the number of its families and communicants, guaranteeing a stipend of \$500 together with a manse and five acres of glebe, and asking the Presbytery to apply on their behalf to the Assembly's Home Mission Committee for a supplement of \$200 in the meantime, that so they may proceed to the calling of a minister as soon as possible. After some consideration, it was agreed to apply on their behalf for a supplement of \$150. It was stated on behalf of Mr. A. F. Ballantyne, M.A., theological student, that he wishes a transfer to the new Presbytery of Lanark and Renfrew, and the Clerk was instructed to transfer him accordingly. Considerable time was given to certain matters brought up from the congregations of Boston Church, Esquesing, and Knox Church, Milton. A finding was adopted thereanent, and a committee was appointed consisting of the Moderator (Convener), Rev. Dr. Topp, Rev. J. Alexander, Rev. D. Mitchell, Mr. T. W. Taylor and Mr. Hugh McKay, to enquire into the condition of these congregations, and especially as to the grounds of their financial shortcomings. Other items of business were brought up and disposed of, but they do not call for public notice. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of September, at 11 a.m.—R. MONTEATH, Pres. Clerk.

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER III.—JOEL DYER'S DAUGHTER.

The summer passed, and Tom's vacation likewise. His elastic step and ringing voice told that he came back to his work with a clear liver and a clear brain. But I was not prepared for the lively way with which he threw himself into my den one Monday evening, crying:

"Hooray, Doctor! Help me exult."

"Because you have gone stark mad?"

"Nonsense!" ejaculated Tom, plunging his fist into the sofa-cushion as if he were pounding an adversary.

"What then? Explain, or I'll have you in a strait-jacket."

"Hold on, old Crusty!"—and Tom swung himself around, dropping his feet on the floor and his hands in his pockets, and looking me in the face, said soberly: "I verily believe I am getting the best of mine enemy."

"An unfair advantage, no doubt."

"How sympathetic! It makes me feel like turning my heart inside out for your inspection."

"Don't do that, Tom; don't. Leave me a little faith in human nature."

"What's the matter with you, old fellow? Has one of your best families called in a brother physician?"

"Tell me all about your enemy, Tom."

"Perhaps I ought not to call him an enemy, since, strictly speaking, he may not be mine enemy at all."

"Worse and worse. You would have me exult because you are getting the best of your friend?"

"Neither can I call him exactly a friend, this heathen of mine. It is singular what an antagonism, a vindictiveness that man arouses in me, as if he had done me or mine a mortal injury. Of course I know that he has done nothing of that sort. On the contrary, he has ever treated me, personally, with the utmost consideration. And perhaps I ought to be grateful for his constant attendance on the Sabbath, and the liberal price he pays for his pew. And there are times when I feel that he is one of the sheep committed to my care, and desire that he should hear the great Master's voice, and follow in his steps. It argues ill for my Christianity, that I should harbour any but the kindest feelings towards any one, and especially towards a man who has done me no harm. While I was away this summer, I took myself in hand for this, and came home resolved to feel that he is in a sense my brother, whom I am under bonds to consider, love and spend myself for, with cheerfulness. And, strange to say, the very first Sabbath after my return, I detected a change in the man's face, as if he were a little less sure that he was entirely right, and I entirely wrong. Probably you will say that it is all in my imagination, or in something I had for my supper the night before. But I know there is a change in the man, and no slight change either. It was more than ever perceptible yesterday. He looked worn and troubled, and his eyes fell every time they met mine—a thing that never happened before; and the latter part of the service he was ill at ease, and could not look me in the face."

"How modest we are. The man was sick or tired; or, perhaps, you were not as interesting as usual." Of course Tom knew nothing of my professional relations with Mr. Dyer.

"Be that as it may, I know he is no longer invincible, and has got through riding me like a nightmare. Hence, I exult. Such is poor human nature."

For several weeks I heard no more of Tom's Heathen or my unique patient.

It had been a cold, rainy November day. Toward night the cold increased. The rain froze as it fell, coating walks, trees and fences with ice; and by dark it changed to a fierce, driving sleet that neither man nor beast could face with any degree of equanimity.

"There, Jack," said I, as we drove up to the office door, "Put up the mare. She shall not go out again to-night for love or money." And getting out of my envelopes, I gave myself over to sister Mary, to be comforted by her ministrations, for I had been surprised by that New England nuisance, an influenza.

An hour later, thoroughly warmed and refreshed, and as comfortable as such a cold will permit any one to be, I fell asleep in my chair, only to be aroused by Jack, with, "Doctor, there's a woman in the office, and she will see you."

I groaned as I lifted my sore head, and wished that I had been born anything but a Doctor.

"Who is it, Jack?"

"No one I ever saw before. And how she got here in this storm is a conundrum."

"Somebody's baby has a colic, and its mother don't know enough to give it a little hot water," I muttered, hoisting myself to my unwilling feet.

"You won't go out to-night?" questioned Mary, as I turned to go down to the office.

"Not for all Hartford."

My vexation cooled a little, and I heard the wind shaking the blinds and the sleet dashing furiously against the windows, and remembered that for the love of somebody, a woman had faced this bitter storm; and it fell quite to zero as, entering the office, I saw standing by the stove a slight figure enveloped in a dripping water-proof cloak.

"Good evening, Madam."

"Good evening, Doctor," and she came towards me, pushing, with a dainty ungloved hand, the wet water-proof hood from her head. It was a young, healthy face, and a well poised head. No bad blood, no weak spine there. She searched my face with large, serious eyes, as a tremendous blast spent itself against the house, and I remarked:

"A rough night, Madam."

"Yes," she answered, in a low, earnest voice, "or I should not be here. My father is in great distress, and needs immediate attention. I have done all that I can do for him, and come for you, fearing you would not come if I sent for you."

"Who is your father?"

"Mr. Dyer, a patient of yours."

This, then, was the daughter to be benefited or otherwise, by his money; the Vassar student Tom supposed a heathen by inheritance.

"What is the matter with your father to-night?"

"He is having frightful paroxysms of pain. They have increased in frequency and intensity for several days, till today they are almost incessant, and opiates are powerless. He told me that you studied the case for him, and that there is no help, but I am sure there must be a temporary relief."

"Chloroform."

"Yes, but I have never seen it administered. If you will come over and give it this time, I may not be obliged to trouble you again."

She saw me hesitate, listening to the storm without, and feeling the aches and pains in my own person, and without moving her beseeching eyes from mine, she added, almost in a whisper, "In the name of Him who suffered for us all, come."

It was a prayer that I could not withstand, and perhaps she knew it; for without waiting for an answer she replaced her hood and hurried out into the storm.

"That woman must be crazy to go out on such a night as this," remarked Jack, struggling to close the door that blew open after her exit.

"I don't know which is the crazier," said I, putting on my arctics with one hand while I held my aching head with the other.

"But Uncle Doctor, you are not going out in this storm, and sick, too?" cried Jack in dismay.

"Bring my heavy overcoat and fur cap, and tell your mother not to wait for me."

"Hadm't you better have one of the horses?"

"No."

But I repented before I was half way to Column Avenue, for the sleet drove spitefully in my face, blinding me effectually; and the wind taking advantage of my breadth of beam and the slippery walk, forced me into a sitting posture more than once. How that slender girl had come and gone over the route before me, passed my comprehension. Tired, breathless, and feeling as if I had within me the whole army of martyrs from Stephen downwards, I clambered up the icy steps.

Instantly the door swung open, and I stood in a sumptuous hall, bewildered by the abrupt transition from the storm and darkness without, to the light and warmth within.

A servant was helping off my wrappings, when a voice at my elbow said:

"You are good to come out to-night," and turning I saw a daintily dressed young girl, looking like serenity itself, waiting for me to speak.

"Was it you who came to the office?"

"Yes; only don't tell papa. It might trouble him."

"How upon earth did you get there and back again?"

"I flew both ways," she answered, with a smile that lit up her face like sunshine.

"I believe you, and I wish I had the same means of locomotion. Now I will see your father."

We went up the staircase together, and as we reached the upper landing I heard stifled moans from an adjoining room, and following her, stood at her father's bedside.

"Father, father!" she called, bending over him; "the Doctor is here and he will relieve you." He slowly turned his head till his eyes met mine. They were fierce with fever and deeply sunken, and his pinched nose and drawn lips, told of unutterable suffering. He stretched out a thin, hot hand, saying pluckily:

"Doctor, you see I am down, but if I could get a little rest I would soon be up again."

"Yes," said I, after a moment's examination, and I will see that you get a little rest. You are not afraid of chloroform?"

"Not in the least," and making an effort he continued: "Doctor, this is my daughter Agnes," looking fondly and proudly at the girl still bending over him. "She came home as soon as she learned that I was sick, and allows no one else to nurse me. If you want anything she will get it for you."

She looked at me with a smile and a nod, and stood waiting.

I asked for a handkerchief, and as she expressed a desire to know how to administer chloroform in an emergency, and as I was convinced that her intelligence and discretion could be trusted, I gave her minute directions, and saw that she counted his pulse accurately, from ninety down to a little above forty, when I laid aside the handkerchief signing for her to look at him. He had surrendered himself implicitly, having no fears, and had fallen into a deep, quiet sleep. It was pleasant to see the sharp wrinkles fading out of his high forehead, and the tense lines about the mouth relaxing in the absence of pain, even if the counterfeit death took on somewhat startlingly the appearance of reality. For a moment the colour forsook her face, and her eyes sharply questioned mine.

"It is all right," I answered, with my finger still on his pulse. "A person under the influence of chloroform will look like that."

She was re-assured, and as she turned to him again her face was shadowed by a grave, sad tenderness, and the slight, tremulous motion of the full downcast lids, betrayed the gathering tears, though resolutely suppressed.

"Poor father!" she whispered, without raising her eyes, and as if speaking to herself. "He suffers so much and is so brave! It seems as if there ought to be some compensation, and yet—I know—" and broke off as if met by a conviction or a doubt that she could not answer.

"Are you his only nurse?" I asked at length.

"Yes," she answered, raising her head and returning promptly to her surroundings. "Papa likes me best, and surely it is my place."

"How long has he been confined to his bed?"

"Only a few days. He was about the house when I came home. I wished him to call a physician then, but he explained that it was useless." Here she looked at me as if she would ask a question, but instead she went abruptly over

to the window, and parting the curtains stood half hidden and quite motionless, apparently listening to the storm.

She seemed to have fallen into one of her father's abstractions, or to have been communing with some unseen presence; for when, after a long silence, she returned to his bedside, there was an air of tender solemnity about her that I was loth to disturb.

"Will he remain in this condition through the night?" she asked at length.

"Probably; but he will need watching, and, perhaps, more chloroform; and as I shall stay with him till morning, you had better go to sleep."

"But you are half sick, and ought to sleep yourself. I did not expect you to do this," she said, regarding me earnestly.

"I am better off here than I should be wandering about the city in this storm. For after my experience in coming over, I am no wise certain that I could find my way home before daylight."

"But you could sleep here."

"No; I prefer to watch him."

She went to the next room and drew in a large, easy chair, which she arranged with cushions and a foot-rest till it was more like a lounge than a chair. "Take this," she said: "I have passed several nights here, watching father. You will find it comfortable," and bidding me good-night, she disappeared.

CHAPTER IV.—A HARD QUESTION.

An hour passed and my patient still slept, though with a stronger pulse and a more life-like look. It might have been quite safe to have left him, but as he had never before been under the influence of chloroform, and as there is always a little uncertainty attending its use, I preferred to see him well through its prolonged influence.

A little later I noiselessly arose to cool my throat with a draught of water, and passing the half-open door leading to the adjoining room, saw something that arrested my steps. The gas was burning dimly, but in its light stood Agnes Dyer, whom I supposed soundly sleeping. She had exchanged her dress for a long, loose wrapper of some soft gray material; her abundant hair was loosely wound about her head, and as she stood with her hands clasped behind her back, her head inclined, and her eyes on the floor—her father's very attitude—she made a picture that I never forgot. She was curiously like and unlike her father; she had the same tall figure and fine head; and her hair was a dark brown, while his had been black before it was gray. Both had deep blue eyes and clear cut features; her hand, that was a model of his, and her step, voice and attitude, all proclaimed her Joel Dyer's daughter. But there the likeness ended; the "principle within" that informs the features, and that is the real individual, was of a totally different pattern; or, perhaps I should say, derived its qualities and its motives from an entirely different source.

I must have stood looking longer certainly than good manners warranted, when, as if feeling my gaze, she lifted her head and met my eyes. The warm color swept over her face, but, without unclasping her hands or changing her position, she said quietly: "Pardon me! I could not rest. Is he still sleeping?"

"Yes."

"Will you come here, then?"

She waited till I stood quite near, and, looking steadily in my eyes, with a just perceptible tremor in her voice, she said, gravely: "My father tells me that his disease is incurable, and that he has not long to live. Is it altogether as hopeless as he supposes?"

The pathetic voice and eyes were hard to answer. I would have given much if I could have told her anything but the truth.

"My dear young lady, you would have me deal candidly with you?"

"Certainly," with a pitiful quiver of the lip.

"The disease is incurable; at least there are no instances on record of its permanent cure; and, so far as my own observation goes, it is quite unmanageable. But as to time, there are well defined cases where the patient has lived thirty years. Your father has a good constitution and great tenacity, and if he could be made to feel that it was worth while to live he might last a good many years yet."

"As he is now?"

"No; he is passing through the acute and probably the most painful stage of the disease. After a little, this will abate and it will run into the chronic form, which, though tedious, is bearable. He will be able to go about, and with occasional relapses, he may live for years if he will."

"You think he does not care to live?"

"I thought when I last talked with him, that he seemed indifferent, or that he considered life scarcely worth having upon such conditions. I gathered the impression that having been well all his days, he did not understand that a man could be an invalid and still be comfortable and useful to himself and others. Some of the most telling work that has been done in this world has been accomplished in pain and weakness that would appall a healthy man. The mind has almost unlimited influence over the body; some people cannot be killed, at least by disease, so long as they are determined to live."

"You think if my father wished to live it would make a difference?"

"Not if he merely wished to live. Mere desire is not strong enough. If he were steadily determined to live, he might live, because, being determined, he would use all known methods and precautions; and besides, there is a resistant power in a strong will that baffles or holds in check the inroads of disease."

"Then one might live indefinitely?"

"No, not quite that—I said the mind has almost unlimited influence upon the body; but there comes a reaction—a time when the body dominates the mind and worries it into submission. At some one of these seasons of depression the man succumbs and dies."

She stood as if in deep thought and I turned to go away, when she asked: "Would mental uneasiness or anxiety tend to keep him down?"

"Yes, most decidedly. And I wanted to ask if there were not some special anxiety or apprehension aggravating his disease?"

"I think there is an anxiety of some sort," said she, looking wistful and perplexed; "but I am unable to determine what. It cannot be his property, for he has withdrawn from business and has all his affairs compactly arranged for any contingency, as he has taken the trouble to have me understand. And"—with an effort to speak calmly—"I think he has no special solicitude on my account, for he has trained me to care for myself. And as to the future,"—slowly and gravely—"with all my watching and questioning, I cannot find that he has even a shadow of apprehension. I think he would meet Death as he would meet a casual acquaintance, with indifference."

"I believe he is considered irreproachable."

"And justly, so far as the outward moralities are concerned. But, Doctor," with flushing face and sudden earnestness, "something more is needed. We have all 'done that we ought not to have done, and left undone that we ought to have done,' and we all need to be saved from the consequences. But he has no sense of this. He says he has 'done no wrong that he cannot repair; and for what he has unconsciously left undone, he is not responsible, and therefore Christ is no more to him than any other man who lived and died eighteen hundred years ago. I don't know how that appears to you, but to me it is dreadful. He is going out of this into an endless state of existence without knowing or caring whither. The Love that brought him into life and has carried him all along he ignores and contemns." The pitiful quiver in her voice increased as she went on, and at the last she put up her hands crying, "My father! oh, my father!" and broke down utterly.

This was Tom's heathen "by inheritance." I had not a word to say, but stood holding the hands she had unconsciously stretched out as if entreating help from some source. She recovered presently, and withdrawing her hands, said: "Pardon me! I have dwelt upon this so much in addition to seeing him suffer, that to-night I am quite unnerved."

"And you are worn with care and watching, and need rest. You know more of these things than I, and you must know that He whose compassions fail not will surely hear you, and will do what is best for you and for Him."

She made no answer, but I saw the tears trembling on her lashes, and knew from the compressed lips that she was endeavoring to master herself, and I added, "If you would help your father to get better, and give him another chance to think of these things, you must keep well yourself. To this end you must rest now. Will you?"

"Yes," and without lifting her eyes she left the room.

Through the rest of that long night I cared for my patient with renewed interest, hoping to help him back to some measure of health. Alongside the professional concern with which I had regarded him from the first, came the desire to test the influence which this earnest, pure-hearted girl must have on his mental and moral condition. I had also a curious interest in herself. For a child born and bred amid the advantages and disadvantages of unstinted wealth and good social position, she seemed singularly free from nonsense, and as unique in her way as her father was in his. I surmised a healthy Puritan or Huguenot stock for this vigorous young scion. Probably Mr. Dyer's mother was a woman of a deep spiritual nature, whose leading qualities slid through her son to be reproduced in his daughter. Or, failing that, a more remote ancestor had done for her what her father did not. However that might be, I found myself sufficiently interested to render her all the assistance in my power.

Daylight and consciousness found my patient weak and suffering, but courageous, for a man who appeared to set so light a value upon his own life. It was always a mystery that he could be so plucky, when it required no little nerve and a perpetual quarrel for self-mastery to keep from gravitating to a collapsed condition of body and mind—and yet have no concern for the result. It may have been a kind of physical courage that declines to own itself beaten. At all events it would serve a good purpose as a preventive or restorative, of which he would most likely stand in sore need, for I was aware that this acute stage was manifesting grave symptoms, and might, contrary to previous anticipations, prove a desperate if not final stage.

Leaving him in his daughter's care, I went home to be bemoaned by Mary, and scolded by my grown-up nephew, Hal, who had run up from Yale, and who vowed I was devoid of common sense, and declared he would sooner be a dog than a doctor. And he had my sympathies, for I knew that to be a physician had been for years the chief end and aim of his existence.

For several weeks Mr. Dyer required the utmost care and attention. And when I had done all and found how powerless I was, I could only stand and wait. Many a night I left him fully expecting that he would know the eternal verities before the dawn of another day; and many a morning I stood over him watching for the first symptoms of dissolution. But the end was not so near as I had feared. So far as his restoration was due to human agency, to the man himself belonged the credit of it. He behaved wonderfully; no fussiness, no anxiety, but though hourly tormented with excruciating pain, he lay fearless, quietly looking Death in the face, declining to move. He complied a questioning sort of admiration. I was never so impressed with the force and dignity of the human will, nor more at a loss to account for the sustaining influence. That a man should fearlessly rush to certain death in the heat and momentum of mortal combat—or that a man should joyfully face death for an idea or a principle—or that a believer in a happy immortality should quietly await his summons, can be understood. But that a man in the full possession of his faculties, convinced that the life begun here is only the first, faint quickening of an endless existence, educated in the mental processes of Christianity, and admitting their reasonableness, but having no hope nor expectation, should face the tremendous possibilities with indifference, was more than I could comprehend.

Agnes seemed equally impressed and perplexed. "How grand he is!" she said one day, as he lay with closed eyes, enduring and quietly waiting. "If ever a man could afford to live and die without a Saviour, he could. But"—facing

me with wide eyes of terror—"there is such an awful doubt. To me, he is like a man treading firmly the crust of a crater that grows thinner every moment. However, it is not for me to say." And, folding her hands in a helpless, trusting way, she left the room.

Somehow, in these long hours of watching and waiting, the barriers of reserve—for she was naturally reserved—fell away, and she often stood talking in a musing, transparent fashion, as if speaking only to her own consciousness; and I came to see the springs of her thoughts and deeds, and to look into the elements of her composition as I had never looked into or understood that of any other human being. It was like taking off the face of a watch and seeing the delicate and wonderful mechanism within.

(To be continued.)

LIBERTY IN LAW.

It appears that great freedom and great exactness should be united. Exactness makes us faithful, and freedom makes us courageous. If you are very strict without being free, you will become servile and scrupulous. If you are free without being strict, you will become negligent and careless. Those who have little experience of the ways of God think they cannot unite these two virtues. They understand by being exact, living in constraint, in sorrow, in a timid and scrupulous unquietness that destroys the peace of the soul—that finds sin in everything, and is so narrow-minded that it questions about the merest trifles and hardly dares to breathe. They define being free, having an easy conscience, not regarding small things, being content with avoiding great faults, and not considering any but gross crimes as faults; and, with the exception of these, allowing whatever flatters self-love and any license to the passions that does not produce what they call a great evil.

It was not thus that St. Paul understood things when he said to those whom he endeavored to make Christians:—Be free, but with the liberty that Jesus Christ has given you; be free, for the Saviour has called you to liberty, but let not this liberty be an occasion or pretext for evil.

It appears to me that true liberty consists in obeying God in everything; in following the light that points out our duty, and His Spirit that prompts us to do it; in having the desire to please Him without debating about great or little sins, about imperfections or unfaithfulness; for though there may be a difference in fact, to the soul that is determined to do all His will there is none. It is in this sense that the Apostle says, "The law is not for the upright." The law constrains, menaces—if I may so speak—tyrannizes over us, enslaves us. But there is a superior law that raises us above all this, and introduces us into the true liberty of the children of God. It is this: that we ever desire to do all we can to please our Father in heaven. According to the excellent instruction of St. Augustine, "Love God, and then do all you wish." The first sight of our little failures should humble us; but then we must press on, not regarding ourselves with a Judaical rigor—not regarding God as a spy, watching for our least offence, or as an enemy who places snares in our path, but as a Father who loves and wishes to save us; trusting His goodness, invoking His blessing, and doubting all other support; this is true liberty. Fidelity and freedom should go hand in hand.—*Fenden.*

PHOSPHORESCENT SPLENDORS.

From the Tedesco Rocks on the outer point at Swampscott, Mass., recently, there was a scene of awful sublimity. A heavy surf during the day had been rolling in upon the beach, and breaking with magnificent effect upon the rocks, while the broad expanse of the ocean was white with the foam of a million caps which were dashed into spray by the gale. As night came on and deepened, the wonderful phosphorescent light far more brilliant than anything ever seen upon our shores, was displayed in a pageant of indescribable beauty. As far as the eye could reach along this rocky coast, the breaking surf was turned to molten silver, and then to deepest emerald, and then to the minute sparkling fires one sees flashing from a coronet of diamonds in artificial light. It was a sea of glittering gems. The crest of every wave was a line of massive silver, and the seething waters changing from palest blue to most brilliant green, emitted a light which gleamed upon rock and grass, and was reflected upon the clouds above.

At midnight, at the full tide, the splendour of the scene was beyond words. Wave after wave broke upon the line of rocks, showing a wall of coloured fires, forty, and at times even fifty feet in height. The ocean seemed aflame. The crest of every wave was a coronation of gems sparkling with more than rainbow hues. The intensity of colour, all luminous with phosphorescent fire, was far more wonderful than that produced by any mechanical chemistry. Footprints of silver in the sand; handfuls of diamonds for the grasping, and although so fleeting, they will remain a possession forever. Standing thus in the darkness and loneliness of midnight, and the edge of the vast, turbulent ocean of light, with the gleaming splendor of advancing and retreating waves, the vision of the apocalypse was for the time made real. In imagination it was a city garished with all manner of precious stones, jasper and emerald and chrysolite, and the streets were of pure silver, as it were transparent glass. And I saw no temple, therein, for the Lord God Almighty was the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it. It was an experience of a life time. After wide travel over the globe, and with many opportunities of viewing natural phenomena and the wonderful works of God, I have never seen anything to parallel the phosphorescent splendors which for hours were flashing to us out of the darkness.—*Boston Transcript.*

The promises of Jesus are not to us like the legacies of one long dead; they are not the words merely of a great philosopher, like the Grecian Sage, whom death has severed from all personal contact with our modern life. They are the assurances of a living and present though unseen friend; and, when so accepted, they are full of power.

BRITISH AND FOREIGN ITEMS.

PERRE HYACINTHE has delivered the first of his four discourses in Paris to a small and inferior assemblage says a London paper. He dined with Prince Napoleon.

THE Rev. A. H. Mackonochie continues his ministrations at St. Albans, London, notwithstanding Lord Penzance's judgment suspending him for three years from the ministry.

THE total of receipts of the English religious societies is \$8,436,260, an increase of upwards of \$250,000. Of the whole amount \$3,592,895 was contributed to foreign missions.

MR. HERMES takes the place of Dr. Herrmann as president of the Supreme Consistory of the Church of Prussia. He is said to be even more decidedly orthodox in his religious views than his predecessor.

THE value attached to lecturing by a Presbyterian minister may be gathered from the fact that the Rev. Dr. Storrs received £250 for delivering two lectures in Boston, on "The Ottoman and the Muscovite."

THE secular head of the Bhojals in Bombay has been murdered in the streets. The supposed cause of the crime was his refusal to acknowledge the spiritual head of the caste. It has created much excitement.

THE chaplain in charge at the tombs, in New York City, in his report, mentions as a fact that out of 1030 boys incarcerated there under 14 years of age, a little over 200 were Protestants, and over 800 were Roman Catholics.

It is reported from Rome that, as compared with last year, Peter's pence in France alone have fallen off four-fifths. Sundry projected pilgrimages from France have also come to nothing. Means for awakening zeal are being seriously considered.

THE terrible famine in China still continues. Great destitution prevails in six out of the eighteen provinces of the Empire, and intense suffering is being endured by the population. The resources of the Chinese Government are nearly exhausted, and it is now proposed to suspend all work being carried on in the arsenals, and to devote the money so saved to famine relief.

At the meeting of the Presbytery of Canthness the members who had attended the Assembly reported how they had voted. Some members gave their reasons for voting in favour of Professor Smith. This led to an animated discussion between those holding opposite opinions, and some very strong expressions were indulged in, members having had several times to be called to order.

A COPY of the great Mentz Bible, printed by Gutenberg in 1455, being the first book ever printed, was sold by auction at Paris for the sum of £2,000. It was printed on vellum, but is not quite perfect, having one leaf and several portions restored in fac-simile by M. Pilinski. At the celebrated Perkins sale in 1873, a copy of the same work realized the enormous sum of £3,400.

THE Spanish minister of public worship tells the Cortes that the government view of the clause in the constitution on religious liberty permits liberty within the walls of churches and cemeteries only, and bills will be presented for its sanction for the suppression of manifestations or propaganda in the streets, and of public teachings in schools, universities, or books of doctrines contrary to the state religion.

IN connection with the recent meeting of the Free Church Assembly in Glasgow, it is mentioned that the membership numbered over 740. As regards financial results the money received for tickets amounted to somewhat more than £500, the average at the Edinburgh meetings being £450. It was noted also that in the matter of collections at the door during the Sunday services the sums on both occasions showed a marked increase.

THE Sheffield branch of the Free and Open Church Society held a meeting recently at which letters were read from Mr. Roebuck, M.P., and Mr. Mundella, M.P. Mr. Roebuck said that the separation of class, which was observed in most of the Established Churches, was unseemly, and the appearance of such churches must shock any right minded man. At the same time he believed the poor as well as the rich would object to any complete mixing together of congregations. In free England there was greater separation of class than in many countries less free politically. Mr. Mundella believed that thousands were now worshippers who were debarred from becoming so under the old system.

THE Wesleyan Methodist body in England is about to sustain a great loss in the removal of one of its most prominent and successful preachers to mission work. The late Rev. G. T. Perks, before his decease, visited the mission stations in South Africa, and, as one result of that visit, it has been decided to appoint a trustworthy minister to take charge of and generally superintend the work. With this object the Wesleyan Missionary Committee have selected the Rev. John Walker, of Chelsea, formerly a missionary in India. It is understood that Mr. Walker has accepted the appointment, and that his mission is not only to develop Methodist agency in that thriving locality, but to prepare the way for establishing a South African Conference affiliated to the English one.

THE ARCHBISHOP OF CANTERBURY, speaking at a gathering at Lambeth Palace, referred to the experience of the Church of Ireland since the passing of the Act of Disestablishment. It would not be until the present generation had passed away that the Church would be thrown entirely on the new system. One thing had certainly followed from the disestablishment, and that was that the laity had got a very powerful influence in the disestablished Church, which he did not believe many of the disestablishment promoters much appreciated. The new system very greatly affected the class of men who were to form the clergy of the Church. He believed it to be for the good of all that the Church should have highly educated men of a superior social position for the ministry. He believed that the Irish Church would surmount all the difficulties which stood in its way.

SABBATH SCHOOL CONVENTION.

A very successful Sabbath school Convention under the auspices of the Presbytery of Peterborough was held at Port Hope on the 3rd and 4th instant. The attendance of members of Presbytery and residents of the town was small, but the subjects were ably and earnestly handled. The Rev. Mr. McEwen, of Ingersoll, and Mr. D. Fotheringham, were present, and contributed largely to the interest of the meetings. Few Conventions have ever assembled in which more real work was done.

The following report of the Committee on Resolutions, which was unanimously adopted, gives a full summary of results. The report is printed and circulated throughout the bounds of the Presbytery—a friend of the cause generously bearing the expense.

The Committee on Resolutions beg to report as follows:—

Resolved, in view of the discussions that have taken place in this Convention,

1. That whilst the report of the schools of the Peterborough Presbytery is, on the whole, encouraging, there is pressing need of more thorough organization, more general use of the International Lesson Leaves, higher professional training of teachers and superintendents, and more careful preparation of senior scholars, especially with a view to their future usefulness in the school and Church; and that these results can be largely attained by more thorough grading, more careful grounding in distinctive doctrinal truth in senior Classes, Ministers' Classes, Teachers' Meetings and Training Classes.

2. That the retention of the older scholars in the school and church would be largely promoted by providing such intellectual, social and religious influences as would make maturing minds realize that there is progress and interest in Bible Study and Church Work equal to their advancing years; and that the outside influence of specialists and societies is not equal to the loving, definite and conclusive presentation of truth and duty in their own Sabbath School.

3. That a very important service can be rendered in the presentation of the truth, and especially in reviews, by the judicious use of blackboards, maps, objects and illustrations.

4. That the proper organization and classification of a school involve: the supervision and the support of the church—the subordination of officers and teachers to the constitution—and their kindly co-operation in carrying it out; and that the General Assembly of the Church would do well to issue, as soon as practicable, a "Sabbath School Constitution," embodying an outline of the principles of organization and classification, by which all our schools should be guided.

5. That from the discussions and illustrations of class work it is evident that the truly devoted teacher will realize that he has not already attained, and will go on practising and studying and praying, and that only in this way will there be the highest progress in efficiency.

6. That, accepting the doctrine of the Church that baptized children of members are also members of the church, and are, therefore, committed to responsibilities and entitled to privileges which should be presented more frequently and forcibly, we urge that ministers and teachers should never allow these responsibilities and privileges to be forgotten by our children, who are also the Lord's by covenant engagement.

7. That teachers should be encouraged to give increased application to the study of the Bible in its great outlines of history, in its treasures of promise and precept, in its system of doctrine and riches of living character, as without large views of the Bible as a book, less worthy views of specific lessons must result. That the Book itself, and not helps, should be the chief source of light and inspiration: and that the great and all-sufficient motive to Sabbath school work is the constraining love of God, and His glory in the salvation of souls.

BOARD OF FRENCH EVANGELIZATION.

ANNUAL COLLECTION, SABBATH 21ST JULY.

The following circular has been issued to all Ministers, etc. We trust there will be a liberal response to it from all the congregations and mission stations of the Church. While many can give large sums there are very few of our people but could give at least \$1 towards this annual collection.

REV. AND DEAR SIR,—Sabbath the 21st day of July is the day appointed by the General Assembly for the Annual Collection on behalf of the French Evangelization Scheme of the Church.

We forward you by this mail a copy of the Report of the Board, as presented to the Assembly last month. From it you will observe that there are at present forty-four labourers—of whom seventeen are ordained missionaries—in the service of the Board, besides a few others occasionally employed. The number of fields has largely increased during the year, and the prospects never appeared more hopeful than at present. The expenditure of the past year was \$23,500. The amount required to carry on the work with efficiency during the current year is \$27,500, of which at least \$12,000 are required prior to the 1st of October. Considering the wealth and membership of the Church, there ought to be no difficulty in obtaining this amount. The Board would respectfully call attention to the following points:—

- (1) That the collection be made on the Sabbath named (21st of July).
- (2) That it be taken up in all Congregations—settled and vacant;—in all Mission Stations; and in each Preaching Station connected with the several Congregations and Mission Stations of the Church.
- (3) That in view of the increased expenditure of the current year consequent on the growth of the work, the need of increased liberality on the part of the friends of the Mission be prominently brought before the Congregations of the Church.
- (4) That owing to the precariousness, from various causes, of a Sabbath Collection, an additional opportunity to contribute be given by means of the enclosed Subscription Sheet, extra copies of which may be obtained on application to the Secretary. The Board specially solicit your co-operation in this direction.
- (5) That by instructions of the General Assembly, all Collections and Contributions for French Evangelization (including Rev. C. Chiniqny's Mission) be forwarded direct to the Treasurer, addressed Rev. Robt. H. Warden, 210 St. James St., Montreal, from whom additional Subscription Sheets and extra copies of last year's Report, may be obtained.
- (6) That on the Sabbath appointed for the Collection, the attention of Congregations be drawn to this Scheme of the Church, and special prayer be offered for its continued success and for the outpouring of the Spirit of God on all engaged in the work.

Knowing how dependent for success upon the Ministers and Missionaries of the Church is any appeal for increased interest and liberality, the Board very earnestly solicit your hearty co-operation on behalf of this deeply important Scheme.

We mail to-day a copy of the annual Report to the Superintendent of your Sabbath School, addressed to your care. Kindly deliver and oblige. Yours faithfully,

D. H. MACVICAR, Chairman } of the Board.
ROBT. H. WARDEN, Secretary }

Montreal, 3rd July, 1878.

MINISTERS AND CHURCHES.

THE congregation of St. Andrew's Church, Richibucto, in the Presbytery of Miramichi, has given a unanimous call to the Rev. M. Mackenzie of Inverness, Presbytery of Quebec.

THE Presbyterian congregation of Moorefield held a most successful pic-nic on Dominion Day. After an excellent repast had been served by the ladies, the chair was taken by Mr. R. Brodie, and addresses were delivered by Rev. S. E. Maudsley, of Hudson, P.Q.; Rev. Mr. Stinson, of Moorefield; Rev. Messrs. Cameron and Moran, of Palmerston; and Messrs. R. McKim, of Peel; Landerkin, of Drayton; and W. L. Smellie, of Fergus. The amount realized was \$60, which clears the congregation from debt.—COM.

THE Sabbath schools of Camilla and Mono Centre held a pic-nic in Mr. R. McCutcheon's grove on the 1st inst. More than 500 people were present, 130 of whom were Sabbath school scholars. Speeches were given by Rev. J. B. Avison, Mr. Parsons, and Dr. Barr, M.P.P. The proceeds amounted to over \$70, and are to be used in the purchase of libraries. The Orangeville band was in attendance, and the people seemed to enjoy themselves thoroughly. The credit of this successful pic-nic is due largely to the ladies who provided the excellent spread of good things. Mr. J. Cumberland, B.A., a student of Queen's College, is labouring in this mission field this summer.

BEFORE leaving Meaford for his new charge, Rev. D. B. Whimster was presented by the congregation with a complete set of Chambers' Encyclopedia and

a Commentary on the Bible. At the same time the Sabbath school teachers and Mrs. Whimster's class presented Mr. and Mrs. Whimster with an elegant china set and a handsome fruit basket. The presentation was accompanied by an address expressing appreciation of Mr. Whimster's character and work, regret at his departure, and good wishes for the welfare and success of himself and his partner in the new field to which they are moving. At the meeting at which the presentation was made the chair was filled by Mr. P. Christie, and addresses were delivered by Rev. Messrs. Clark, Hill and Baker.

THE Sabbath School Normal Class of the Charles street Church, Toronto, conducted by Rev. R. D. Fraser, M.A., brought the work of the term to a close on Friday evening, 7th ult., by a written examination. The course through which the class have been taken is the Chautauqua Course (preparatory); it has been found of much interest. Twenty names were enrolled, and nine presented themselves for examination, and were successful in passing, viz.: (alphabetically) Mr. J. P. Donald, Miss E. Durand, Mr. Geo. Gibbs, Miss Annie Gibson, Mr. John Paton, Miss Maggie Paton, Misses Emma and Florence Sims, and Martha Webb. On Saturday evening, at the residence of Charles Durand, Esq., the conductor was presented, by the members of the class, with an elegant study table and chair, as a token of their appreciation of efforts on their behalf.

THE Presbytery of St. John, N.B., adopted the following minute with reference to the resignation of the Rev. W. Caven: "In accepting Mr. Caven's resignation of his charge in Fredericton, the Presbytery would record their high sense of the great and laborious fidelity with which their esteemed brother discharged the duties of his office, as an earnest and faithful preacher of the Gospel, not only within the immediate field of his pastorate, but throughout an extensive district of country around; their appreciation of the value of his services, the wisdom of his counsel and the courteousness of his demeanour as a co-Presbyter; and their conviction that his abilities in the pulpit, and his conscientiousness in the discharge of his pastoral duties, more especially in ministering to the afflicted, eminently qualify him for usefulness wherever his future lot may be assigned. The brethren in the Presbytery heartily unite in commending him to the guidance and care of the Great Head of the Church, in the fervent hope that a sphere of usefulness may be speedily opened up, where his many gifts may meet with ample employment."

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Oshawa on the 2nd July. There was a full attendance both of ministers and elders. The Presbytery, after hearing the elder from the congregation of Dunbarton and Duffin's Creek, and also Mr. Kennedy, agreed not to accept his resignation. Mr. Kennedy acquiesced in this decision, and expressed his willingness to serve the Church as long as God gave him health, and the exigencies of his present field of labor required his services. A report of the Presbytery's Sabbath School Convention was read, and remitted to a small committee to consider what action is most desirable to promote the interests of the Sabbath schools within the bounds of the Presbytery. Mr. T. Atkinson, student of Knox College, having finished his theological course, was taken on trial for license, and after going through all the prescribed exercises to the satisfaction of the Presbytery, was licensed to preach the gospel wherever he may be orderly called. The congregations of Newtonville and Kendall, of Orono, of Enniskillen and Cartwright, and of Port Perry and Prince Albert applied for a moderation, in each case the application was complied with, and appointments were made to carry it into effect. A committee was appointed to prepare a scheme on Presbyterial visitation. The Presbytery adjourned to meet in Whitby on the 3rd September, at 11 o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF PETERBORO.—Presbytery met at Millbrook on the 2nd inst. The Rev. Francis Andrews was chosen as Moderator for six months, from the time of next meeting. Mr. Cleland was appointed Moderator of session of First Church, Port Hope, during the vacancy, and was authorized to moderate in a call when required. Messrs. Ewing and McWilliam received similar authority in reference to Bobcaygeon and Baltimore respectively. The Presbytery agreed to put on record the following minute express-

ive of attachment to Mr. McKay, late of Baltimore and Coldsprings:—"The Presbytery desire to put on record their sense of the great loss they sustain by the translation of their esteemed and beloved brother, Mr. McKay. They feel that their loss is heavy in many ways. They ever found him a ready and diligent co-labourer. They know him to be a very faithful, able and interesting preacher; one whose ministrations were willingly given to and highly appreciated by other congregations besides his own. They beg to convey to the large and attached congregation which he has been constrained to leave, their sincere and warm expression of sympathy in the loss which they have sustained. They bear willing testimony to the important services he often rendered in promoting the cause of temperance, and in assisting to carry out the general work of the Church. They consented to his removal with much reluctance and regret; and their most cordial good wishes will follow him to the important sphere whither he has gone. Their prayer is, and will often be, that he may be abundantly cheered by the sympathy and cordial co-operation of many, both within and without the limits of his own congregation; that many years of happy and prosperous labour may be vouchsafed to him by their common Lord; and that, life's labours well and honourably ended, he may like the beloved Daniel "rest in his lot at the end of the days." The Presbytery put on record also the following minute in reference to the Rev. Wm. Donald, of Port Hope. The Presbytery of Peterboro cannot allow the Rev. Wm. Donald to depart to his new sphere of labour without putting on record their sense of the great loss they sustain by his removal—their affectionate regret that they are no longer to enjoy the benefit and delight of direct personal intercourse with him—their gratitude for the services rendered in the past, not only to the congregation of which he was pastor, but to all the congregations of the Presbytery and to very many beyond its bounds throughout the Church in the West. During the years in which Mr. Donald has laboured in this Presbytery he has proved himself a most diligent and affectionate pastor—by his ability and earnestness in the pulpit and on the platform, he has rendered valuable and effective service to the Presbyterian Church, and to the cause of morality and religion; while by his constant willingness to come to the aid of his brethren in the churches around, and his genial and brotherly spirit, he has won such a place in their affections and respect as is granted only to a very few. The Presbytery are not using words of course in an official document, when they assure their brother now leaving them that he has so lived and so acted among them that he will by many be very greatly missed—that those who are associated with him in the work of the Lord feel not only a deep sense of personal loss in the separation from one so greatly beloved, but that influence, powerful for good, is now being removed by his departure. Feeling assured, however, that their brother acted under the constraint of a sense of duty in accepting the call to the Maritime Provinces, and that he feels the pain of breaking ties which bound him not less strongly than those whom he leaves behind, the Presbytery submit to the providence of God, express their sympathy with the First Congregation, Port Hope, in the removal of their pastor, and assure Mr. Donald of the affection and sympathy they shall continue to cherish for him and his family, and their earnest prayer for his abundant comfort and success in his new sphere of labour in our United Church." The matter of Sabbath School work within the bounds received considerable attention. Owing to the very strong expressions of attachment to Mr. Hodnett on the part of the people of his present charge, and in view of the many evidences of usefulness in the field, the Presbytery were constrained to decline the acceptance of his resignation. The next meeting of Presbytery was appointed to be held in Cobourg, on the last Tuesday of September, at 11 o'clock a.m.—WM. BENNETT, Pres. Clerk.

MR. SPURGEON'S church employs eighty-six colporteurs, in 1873 the number was eighteen. Last year they sold religious publications to the value of nearly \$34,000, and distributed 160,000. The subscriptions for this work for the year amounted to somewhat over \$18,000.

SHE who does not make her family comfortable will herself never be happy at home; and she who is not happy at home will never be happy anywhere.—Addison.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

July 21, 1878. } MINISTRY OF JOHN THE BAPTIST. { Luke iii. 15-22.

GOLDEN TEXT.—"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."—Luke i. 15.

HOME STUDIES.

- M. Mal. iii. 1-12.. The forerunner promised.
- T. Luke i. 1-17.. His birth predicted.
- W. Luke i. 57-80.. The prediction fulfilled.
- Th. Matt. iii. 1-17.. The baptism of repentance.
- F. John i. 19-34.. John's testimony concerning Jesus.
- S. Luke iii. 1-22.. The "Mightier than I."
- S. Luke vii. 24-30. Christ's testimony of John.

HELPS TO STUDY.

There is a rumor in Jerusalem—people ask one another about it—a strange man has appeared in the wilderness of Judæa [Note 2] with the dress and appearance of the prophets of olden time (2 Kings i. 8; Zech. xiii. 4) and the rough fare of a Nazirite (Matt. iii. 4; Luke i. 15; Num. vi.) [Note 3] proclaiming that the kingdom of heaven is at hand [Note 6]. The people flock to see and hear him for all parts.

Let us ask, what he came to do? how he did it? what was the result?

I. WHAT WAS JOHN THE BAPTIST'S MISSION?

Look at what the angel said to his father when announcing his birth, Luke i. 13-17. Look at what he said of himself, John i. 23. Look at the prophecies to which the angel and he referred, Isa. xl. 3, 4; Mal. iii. 4; iv. 5, 6. When a great king went on journey in those days, could not go by railway or turnpike-road; so *pioneers* sent before, to make a road through the woods and morasses and rocks, to make the rough, narrow, winding paths smooth—wide—straight. This is just like what John had to do. *He was a pioneer, a forerunner.* For whom was he to prepare the way? What was it that wanted to be prepared?—the hearts of the Jews. Why?—were hard (proud and selfish)—crooked (deceitful).

II. HOW DID HE FULFIL HIS MISSION?

(1) Let us go with the crowd from Jerusalem—over Olivet by the steep, wild rocky way "down from Jerusalem to Jericho" (Luke x. 30)—into the hot Jordan Valley [Note 2]—to the river bank near where Israel crossed in Joshua's time. Look at the multitudes (see Matt. iii. 5, 7; ver. 12, 14); people of all classes, fishermen from Galilee, shepherds from "beyond Jordan," vinedressers from Judæa, publicans from Jericho and Capernaum, soldiers going to the war against the king of Arabia, proud Pharisees and scornful Sadducees from Jerusalem [Note 4]. In the midst is John—what does he say? Matt. iii. 2.

(2) Some think, why should they repent? if the King is coming they are quite ready to join him, and fight against the Romans—what has that to do with repentance? But John tells them of their sins—of God's anger; and some begin to think if they were trees, and the woodman came with his axe to cut down the fruitless trees, they would have to fall. So they come, confessing their sins, asking John how they shall mend their lives; and what does he say? (vers. 10-14.)

(3) Then he takes them down into the river, and pours water over them—as a token of what?—(a) That they are ready to give up their sins, and receive the coming King with "humble, lowly, penitent and obedient hearts;" (b) that God is ready to receive, pardon cleanse them; see ver. 3 and Matt. iii. 6.

(4) Some turn away offended, Luke vii. 30—why? see ver. 8. They think they are quite fit for Messiah's Kingdom, being Abraham's children; it may be right for *Gentiles* to be baptized when admitted into covenant [Note 5], and perhaps even for *Jewish* "publicans and sinners; but for them—no! But what do all need to fit them? John iii. 3; and to get that, of what use is Abraham's blood in the veins? John i. 13 (born not of blood . . . but of God.)

(5) But the people begin to think whether John is not the Messiah himself. And then he tells of the coming King, His greatness, His heavenly baptism that should purify the heart, as well as cleanse the body, His awful power to separate the bad from the good; vers. 15-17.

III. WHAT WAS THE RESULT OF HIS MISSION?

John was very popular, see Luke xx. 6. But did he do his appointed work? did he "prepare the way of the Lord?" (a) Where did Jesus get his first disciples? John i. 35-42. (b) When John was murdered, where did his followers go? Matt. xiv. 12. (c) To whom did Jesus appeal when defending Himself? John v. 32-35. (d) What impression was made by John upon the people who lived near the Jordan? see John x. 40-42. (e) When John's disciples, who had gone into distant lands, afterwards heard Christ's Gospel, how did they receive it? see Acts xviii. 24-28; xiv. 1-6.

So the "voice crying in the wilderness" was heard long after, and far away.

IS THERE ANY WORK LIKE JOHN THE BAPTIST'S WANTED NOW?

Yes: the King is coming again—His way to be prepared—how?—by whom?

But Christ comes now—every day—to men's hearts. He "knocks at the door," Rev. iii. 20. Is the door often opened? Men do not care about him. You, if told a way to get on in the world, to become rich, would listen eagerly—would go and do as advised. You are told of a Friend and Saviour—don't care. What is wanted?

His way must be prepared. How? How did John prepare the Jews' hearts?—told them of their sins! Then some did, some did not, welcome Christ—who did?—those who felt their sins and wanted a Saviour, see Luke vii. 27, xv. 1, xix. 6, 7, xviii. 41, 42. How would a shipwrecked crew, a captive in a dungeon, a condemned criminal, receive a deliverer? Why joyfully? Because feel misery and peril. So with us—

when we feel sin, hearts hard as rough roads will be soft, hearts deceitful as crooked paths will be straight (sincere). Who can soften hearts—so prepare them to welcome Christ? Ezek. xxxvi. 26. The Holy Spirit reveals sin, John xvi. 8.

EXPLANATORY NOTES.

1. Judæa had been a Roman province more than twenty years when John the Baptist appeared. Herod's son and successor, Archelaus, was deposed by the Emperor for his cruelties, and banished to Gaul, and a "procurator" was appointed to govern the kingdom under the "prefect" of Syria. Pontius Pilate was the sixth of these procurators.

2. The "wilderness of Judæa," is a term applied to the strip of uninhabited country between the "hill-country" of Hebron and Bethlehem and the Dead Sea, consisting, in fact, of the wild ravines which descend abruptly into the deep hollow in which the lake lies, and of the precipitous rocks which divide them. The district extends from opposite Jericho in the north to Engedi in the south. John probably moved northward as he preached; as his first baptisms seem to have taken place near the "wilderness," and must have been at the "lower fords" of the Jordan opposite Jericho; while we find him (John i. 28) a little later at Bethabara (or Bethany), probably the "upper fords" where the Jabok runs into the Jordan (comp. Judg. vii. 24); and afterwards at Ænon, near Salim (John iii. 23), which has been identified still higher up the stream towards Bethshan or Scythopolis.

3. Locusts are not an uncommon article of food among the poor in the East, sometimes mixed with flour and made into cakes, sometimes boiled and eaten like shrimps, butter being added, and sometimes fried or roasted. The Mosaic law allowed them to be eaten, Lev. xi. 22. *Wild honey*: comp. Deut. xxxiii. 13; Judg. xiv. 8; 1 Sam. xiv. 25; Ps. lxxxi. 16.

4. The deep impression made by the appearance of a man with the habits and in the garb of prophets like Elijah, preaching with Elijah's "spirit and power,"—and that, too, after a prophetic silence of 400 years, since Malachi predicted the appearance of "Elijah" before the Lord's coming, is evident from the crowds that descended into the Jordan valley from all parts of the country; and it must be remembered that John did no miracle (John x. 41). It has been calculated that it was a "sabbatic year" (Lev. xxv.), and as these years were now observed with some strictness by the Jews, the people would not be detained by their ordinary avocations. According to Stanley and others, an expedition was then passing down the "Ghor" (Jordan valley) from Damascus against Petra in Idumæa, the capital of Aretas, King of Arabia Petraea (2 Cor. xi. 32), and some of these troops were doubtless the "soldiers" of Luke iii. 14.

5. It has been much disputed whether John's baptism was a novelty. There seems, however, little doubt that the rite had been used by the Jews before this for the admission of Gentile proselytes. The question of the priests and Levites (John i. 25) clearly implies that they would not think it strange for the Messiah or Elias to baptize.

6. "The kingdom of heaven is at hand."—This expression is peculiar to Matthew. Elsewhere the term is "kingdom of God." It must be understood to mean the new dispensation ushered in by the Advent of Messiah, which the Jews took to be an earthly reign, but which was really a spiritual one.

7. "Prepare the way of the Lord," etc. Dr. Thomson (*Land and the Book*, p. 77) describes a similar proclamation being issued prior to a journey of the Sultan, when, literally, "stones were gathered out," "crooked places made straight," and "rough places level and smooth."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

MONGIARDINO, an agent of the British and Foreign Bible Society in Buenos Ayres, has been stoned to death for the crime of being a Bible-seller.

THE latest news from the Nyanza Mission of the Church Missionary Society is of an unfavorable tenor. In consequence, it is supposed, of Egyptian influences, King Mtesa's friendship for Mr. Wilson cooled, and he was induced to order the missionary's residence to be removed further from the palace. About the same time the King received intelligence of the murder of O'Neil and Smith at Ukerewe, and Mr. Wilson was constrained to ask leave to quit Uganda, which he did, crossing to Speke's Bay and making his way to Unyanyembe.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.
QUEBEC.—In Morrin College, Quebec, on Wednesday, 17th July, at 10 a.m.

OTTAWA.—In Knox Church, Ottawa, on Tuesday, the 6th day of August, at 2 p.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on third Tuesday (16th) of July, at 11 o'clock a.m.

PETERBORO.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.

TORONTO.—In the usual place, on the first Tuesday of September, at 11 a.m.

WHITBY.—At Whitby, on the 3rd September, at 11 o'clock a.m.

OUR YOUNG FOLKS.

A TRIUMPH.

LITTLE ROGER up the long slope rushing
Through the rustling corn,
Showers of dew-drop, from the broad leaves brushing
In the early morn.

At his sturdy little shoulder bearing
For a banner gay,
Stem of fir with one long shaving flaring
In the wind away!

Up he goes, the summer sunshine flushing
O'er him in his race,
Sweeter dawn of rosy childhood blushing
On his radiant face.

If he can but set his standard glorious
On the hill-top low,
Ere the sun climbs the clear sky victorious,
All the world aglow!

So he presses on with childish ardor,
Almost at the top!
Hasten, Roger! Does the way grow harder?
Wherefore do you stop?

From below the corn-stalks tall and slender
Comes a plaintive cry—
Turns he for an instant from the splendor
Of the crimson sky,

Wavers, then goes flying toward the hollow,
Calling loud and clear:
"Coming, Jenny! Oh, why did you follow?
Don't you cry, my dear!"

Small Janet sits weeping 'mid the daisies;
"Little sister sweet,
Must you follow Roger?" Then he raises
Baby on her feet,

Guides her tiny steps with kindness tender,
Cheerfully and gay,
All his courage and his strength would lend her
Up the uneven way,

Till they front the blazing East together;
But the sun has rolled
Up the sky in the still Summer weather,
Flooding them with gold.

All forgotten is the boy's ambition,
Low the standard lies,
Still they stand, and gaze—a sweeter vision
Ne'er met mortal eyes.

That was splendid, Roger, that was glorious,
Thus to help the weak;
Better than to plant your flag victorious
On earth's highest peak!

—St. Nicholas for June.

A SUGAR-BOILING SCRAPE.

WHEN I was a boy we lived in the country, where I think all boys ought to live for a few years, and we didn't get coddled as you youngsters do, nor have so many things to play, nor such school and books, and other helps to learning and fun, as you have. But we had plenty of good times in coasting, skating, riding, fishing, hunting and trapping. And in the spring we always had a special "lark" when they made maple sugar.

Father used to let us go to the woods with the men when we were quite little shavers, and we would bring dry brush for the fire, and watch the big kettle when the sap was boiling, so as to call the men or throw in a piece of pork, or some cold sap, to keep it from boiling over. I can almost smell the sweet steam now, and see the little pieces of pork bobbling around in the kettle, and remember how my eyes watered when the smoke blew in them, and how good the first taste of the sugar was when they began to cool it on snow to see if it was done.

But the "sugaring off" was the greatest fun. When the sap was boiled down into clear, sweet syrup, they would put four or five pailfuls in the kettle and cook it slowly and carefully till it was done enough to "cake" into sugar. And then we would wax some on snow, and stir some in saucers until it cooled,

and eat it warm and cold until we couldn't hold any more,—and a long while after father wondered how we could hold so much.

Well, one time, when we were about twelve or fourteen years old, we thought the sugar would taste a good deal sweeter if we could get it in some sly and mischievous way. That's the way with foolish boys and men in other things. Stolen sweets make half the trouble of the world. And so we went around to half-a-dozen of the neighbors' boys, asking them to a sugar bee in our woods the next night, but telling them not to let anybody know it. We knew there was a churn full and two big jugs of syrup waiting to be "sugared off" down in our bush, and we thought we'd steal a march on the men, and show 'em a trick or two. So after the chores were done, we asked mother if we could go and see the boys, and she said yes, if we would be back by nine o'clock.

We "saw" the boys, but it was in the lane leading to the woods, where they were waiting, whist as mice. It was growing dark fast, and we cut for the woods as fast as we could go. There was a big bed of coals, snugly covered with ashes, and we soon had it raked out, put new wood on, and made a blazing fire. Then we all took hold of the long pole and swung the big kettle over it. How to get the syrup in was the next question, as we couldn't lift the big jugs up. But I found the dipper, and we dipped it out of the churn used to store it in, until there was a pailful or more in the kettle, and it began to boil up, as yellow and sweet as could be.

By this time it was dark as a pocket. The fire lighted up the woods for a little ways, but it seemed all the blacker in the shadows beyond. We had never been out alone before, and the strange stillness began to make us feel very queerly. Our shadows, thrown by the firelight across the little clearing, looked like big, black giants, and there wasn't much fun in our laughs as we watched them. One of the littlest boys vowed he saw somebody hiding behind a tree, and another thought he heard some animal stepping in the brush a little ways off. You see we knew we weren't doing right, and that makes boys—and men, too—very uneasy.

But we kept close to the fire, and talked as bravely as we could, until the boy who was stirring the sugar said: "It hairs!—it must be done! Who'll try it first?"

"Who! Who!" said a loud voice out in the darkness of the woods.

Every boy started up as if a panther had come upon us. Jim dropped his stirring stick into the fire. Harry tipped over the pans of snow on the bench. Charlie stumbled over a root and fell head first into a sap-bucket; and then we all held our breaths and hearkened.

"Who! Who!" said the voice again, loud and solemn.

"Who are you, your own self?" shouted Frank, the boldest boy in the party—"and what-r-ye doing in this sugar-bush, this time of night?"

No answer came.

"Let's smoke him out!" said Frank, grabbing a blazing stick from the fire and starting for the brush, using it as a torch. He hadn't gone many yards before a great white owl

flew from its perch in a tree calling, "Who-who-o-o! To-whit-to-who-o!"

And then we all laughed at our scare, and turned to the sugar just as a dreadful smoke and smell began to come out of the kettle. While we had been "owling it" the sugar had burned!

We had just got the kettle swung off from the fire when another voice sounded close behind us, and this time it wasn't an owl, but father himself, who had seen the light of the fire, and come down to find out what it all meant.

"So, so," he said, "very industrious boys, I see!—like to work nights! Well, we can't have anything wasted. You can just go at that beautiful sugar you have made and eat it up." And he was a man that meant business, and no fooling, when he spoke.

Well, we tried it on snow, and tried it warm, but couldn't tell which way it tasted the worst. Burnt sugar is about the bitterest stuff I ever got hold of, and a few mouthfuls of it were enough to set us all to begging. Father let up on the eating, but made us scrape and wash the kettle and dishes, and bank up the fire again. And then he put me ahead, and made Will take hold of my coat-tail and the next boy hold of Will's, and so on to the end, and marched us all single file through the woods up to the house, a giggling, but rather sheepish procession.

Mother said she didn't think we were a very happy-looking set for boys who had been off for such a sweet time; and—well, we didn't do any more sly sugaring off after that. There didn't seem to be much fun in it, you know.—*Golden Rule.*

THE LITTLE SWEEP.

SEVERAL years ago an effort was made to collect all the chimney-sweeps in the city of Dublin for the purpose of education. Among others came a little fellow, who was asked if he knew his letters.

"Oh, yes, sir," was the reply.

"Do you spell?"

"Oh, yes, sir," was again the answer.

"Do you read?"

"Oh, yes, sir."

"And what book did you learn from?"

"Oh, I never had a book in my life, sir."

"And who was your schoolmaster?"

"Oh, I never was at school."

Here was a singular case: a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying?

PIETY is not a thing of place, but of character. God is not confined to the city, and religion, wherever it is genuine, will make its presence felt. Influence is as inseparable from character as its odor is from the flower; but to have the influence good the character must be genuinely noble; and they who are sincere in their Christian profession at home, will be thorough in its manifestation abroad.—*Christian at Work.*

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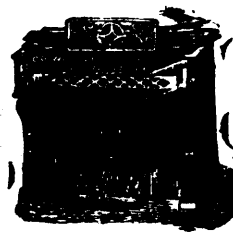
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