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# PRESBYTERIAN

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## NOTES OF THE WEEK.

**CHINA FAMINE RELIEF.** The Rev. Dr. Reid has received for transmission, two hundred and sixty dollars (\$260), for the relief of the famine in China. The amount is contributed as follows. People of Ayr and neighborhood, \$243.50; Ayr Temperance Reform Club, \$14; A Private School, \$2.75; total, \$260.25.

THE "Presbyterian Record" enumerates our Home Mission staff as follows. "In addition to our 700 ministers in charges, we have at present very nearly 250 labourers in our vast Home Mission Field as follows: 100 appointed by the committee for the Western section, thirty-nine by that for the Eastern section, forty by the French Evangelization Board, and seventy on the Probationers' list."

The "Record" quotes from the "Christian Era" which it says is an organ of the Congregationalists, the complaint that "almost every year a number of ministers who have been brought up Congregationalists, educated in our colleges, and ordained in our churches, leave us for other communions, especially the established Church and the Presbyterian Churches." It says, further, that in the last year nearly twenty ministers thus seceded.

MR. LOUIS STREET, a member of the Society of Friends, living at the capital of Madagascar, has written to England that slavery has not been abolished in that island, that "the Prime Minister is a consummate hypocrite, and that some of the missionaries are his tools." He states, also, that the Christian Churches in all Madagascar are under the jurisdiction of "the Church within the Palace," and that the whole organization is a State machine. This intelligence has awakened a painful feeling among the supporters of the London Missionary Society.

WE direct the attention of our readers to the communication from Rev. J. B. Fraser, M.D., under the heading "Famine in China," in another column of this issue, introducing a letter from a native Chinese gentleman of Dr. Fraser's acquaintance, which gives, if possible, a more harrowing description than has yet appeared of the deplorable condition of the inhabitants of a large part of the Chinese Empire. We hope many of our exchanges will comply with Dr. Fraser's request to copy, and that a liberal response will be made to this most urgent call.

IN the case of the Rev. Fergus Ferguson, the Glasgow U. P. Presbytery, having found all the particulars

of the libel relevant, has brought Mr. Ferguson to trial, and with respect to five of the six charges finds him guilty. Its sentence reads as follows. "That the Presbytery continues Mr. Ferguson's suspension from the exercise of his office, declares that the errors found proven cannot be tolerated in this Church; but, in view of the appeals to the Synod, delays to issue the case finally till the Synod has given judgment." The Synod was to meet Monday, May 13th, and the members of the Glasgow Presbytery, being parties in the case, will be shut out from voting in the final decision.

ON Monday evening, 20th inst., a large number of the leading business men of Woodstock met at the residence of Mr. Thomas Macdonald, late manager of the Consolidated Bank there, and presented him with a handsome gold watch, chain and seal, accompanied by an address numerously signed and beautifully engrossed, expressing unreserved satisfaction with his management of the Bank throughout the five years of his administration, recognizing his amiable qualities in social and in business relations, regretting his departure, and following him with good wishes for his welfare and success in his new position in the capital of the Dominion.

ON the first Saturday of the recent General Assembly of the Northern Presbyterian Church, U.S.A., a memorial tablet was placed in the Third Presbyterian Church, Pittsburg, in commemoration of the reunion of the Old and New School Presbyterian denominations, which took place in that building in 1870. It is an event worthy of such a tablet, but its commemoration is written upon hundreds of thousands of human hearts. The reunion of the Presbyterian Churches on such a scale as that of the Old and New Schools needs not any such tablet, but the stone will have a local value, bringing to mind as it does the scenes of brotherly love which so recently took place in the building of which it forms such an honored part.

ARRANGEMENTS made for the annual drill, as published in the "Canada Gazette," provides for drilling 20,000 men and 1,276 horses for twelve days. The company strength is to be 42 non-commissioned officers and men, including staff-sergeants and bandmen. The pay is as follows. Officers, \$1 per diem; non-commissioned officers and men, 50 cents, horses, 75 cents. In selecting from corps for drill, field batteries are to be first taken; 2nd, garrison batteries having guns for position, 3rd, corps in cities, 4th, corps not drilled last year; 5th, corps which can assemble the most of the corps at headquarters without expense for transport. Then the number to complete the authorized quota is to be balloted for by companies, selecting those next frontiers.

THE American Presbyterian General Assembly, which convened last week at Pittsburgh, numbers 520 commissioners, and represents 37 Synods and 175 Presbyteries. Its business was largely of a routine character. The reports of seven standing committees were received and discussed, viz., on Foreign Missions, Publications, Church Erection, Ministerial Relief, Education, Home Missions, and Freedmen. Among the most important general questions discussed were the special relations of Home to Foreign Missions, and a reduction of the basis of representation in the Assembly. The latter question has been considered for several years without reaching a final conclusion.

A large amount of judicial work on petitions, etc., from various Presbyteries came before the body for action. Two days were devoted to discussion of the Sunday-school work of the Church, two days each to the Home and Foreign Missions, and one to each of the other committee reports. We have not noticed who were the delegates that conveyed the fraternal greetings of the Presbyterian Church in Canada.

THE London "Times" gives the following abstract of the first encyclical of the new Pope: "He insists on the necessity for the restoration of the Temporal Power, condemns civil marriages, deplors the rejection of the authority of the Church, and proclaims that to be the cause of all existing evils. Leo XIII. commences by deploring the accumulation of evils with which, from the first day of his Pontificate, he beheld mankind afflicted. The chief cause of so much evil lies, he is convinced, in the denial of the holy and august authority of the Church, and the contempt in which it is held. No sooner was this fact recognized by the enemies of public order than they perceived their best means was to carry on a continued attack against the Church and overthrow the supreme power of the Roman Pontiff. Hence, those laws subversive of the Constitution of the Catholic Church, the dispersion of religious Orders, the confiscation of church property, and the like. The dignity of the Roman Pontificate was especially assailed in these calamitous times by unworthy calumnies. It was evident civilization wanted a solid basis if not founded on the eternal principles of truth, rectitude, and justice. No one could deny that the Church had carried the light of truth among barbarous and superstitious nations, spread the flag of redemption, introduced or protected science and art, and founded or took under its protection charitable institutions."

THE following respecting a former valued minister of our Church, clipped from the Chicago "Standard" (Baptist), will be read in many quarters with much pleasure. "One of the most touching scenes we have witnessed lately was the generous expression of thanks tendered on last Sabbath afternoon by the audience assembled in Farewell Hall to their lecturer for the last twenty-four Sundays, Rev. J. M. Gibson, D.D. As is known to many, Dr. Gibson, the talented and genial pastor of the Second Presbyterian Church, has by the invitation of the Y.M.C.A., been delivering through the fall and winter months a series of Sabbath afternoon discourses upon the gospel of Genesis and salvation as taught by the Old Testament. It has been a means of encouragement, not only to those immediately concerned, but all Christian workers, that these somewhat profound and doctrinal lectures have drawn larger and larger audiences as they continued, while intense interest has been manifested throughout. Our good brother, E. W. Blatchford, of the Congregationalist Church, upon this occasion spoke after the lecture in behalf of the audience. After a few fitting words expressive of satisfaction, he asked the audience assembled to arise while for them he thanked the doctor. The vast congregation were on their feet, and with voice quivering with genuine emotion Mr. Blatchford grasped Dr. Gibson's hand and said as he shook it vigorously, 'God bless you! God keep you and shed about you the light of His countenance, Amen.' It was a beautiful and thrilling sight, and the goodly expression of thanks we know to have been well deserved."

## OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.  
No. III.

BY H. S. McCULLUM, OF ST. CATHARINES.

## FRAGMENTARY ITEMS.

The difficulties in the way of the earnest seeker after historical facts are coming to be appreciated by the compiler of these papers, and the enthusiasm with which he set about the work of gathering up fragments of Presbyterian history in Canada has very considerably abated. In many cases, his letters of inquiry, addressed to pastors or church officers, remain unanswered, and many of the answers received are worthless because of apparent inaccuracies which a little careful study of existing records would have avoided. Some seem to think the writer engaged in a pecuniary speculation, and that, figuratively speaking, "there's millions in it," which should be divided with them. Of course, he has no claims upon the time or attention of pastors or people, but he would be glad if they appreciated, as he does, the importance of gathering up the scattered links of the pioneer history of our Church before they shall be wholly lost. The materials for several very interesting papers relating to early Presbyterian preaching on the Niagara Peninsula, are almost ready for use, waiting only for a few facts which could easily be furnished at any time, but are not yet forthcoming. In the meantime, the writer has concluded to give a few fragmentary items, scattered over larger territory, not so much to impart as to seek information from the localities referred to.

## THE MIDLAND DISTRICT.

The "Upper Canada Midland District Missionary Society" held its first anniversary meeting on the 3rd day of July, 1829. It had been organized a year previously, but, "on account of unforeseen difficulties, nothing had then been done." On the fourth of July, being the day following the first anniversary, one of the directors wrote to his uncle residing in Kinderhook, N.Y., saying that he had been authorized, by resolution of the Society, "to engage a missionary immediately, if practicable," and requesting paternal assistance. He said the missionary must be active, of good talents, zealous in the cause of religion, and professing the doctrines of Calvinism as taught in the Dutch Reformed or Presbyterian Churches. "Indeed," writes the director, "you will know the kind of missionary we want better when I tell you that he will have to itinerate through the district, containing five counties and about thirty thousand inhabitants." The low state of the Society's funds is alluded to, but the writer says he is authorized to offer the sum of three hundred dollars as remuneration for the first year's service, and that there will be "no expense for board, as he will be gladly received into our houses gratuitously."

This letter was laid before the officer of the American Home Missionary Society, in New York, and, in answer to the appeal, J. L. Howard, a student about to graduate from the Presbyterian Theological Seminary at Auburn, N.Y., and Rev. J. B. Preston, also, it is believed, an Auburn graduate, were commissioned, under date of April 20th, 1830, to the Midland District, Upper Canada, "location to be assigned by the Midland District Home Missionary Society." Mr. Howard, however, died on the day appointed for his ordination, and Rev. John Alexander of Peruville, Tompkins County, N.Y., "fulfilled nine months of his commission." Mr. Preston labored chiefly at Earnesttown and Camden. From the former place, he wrote, under date of September 10th, 1830: "The field is large enough for three missionaries. In thirteen weeks, I have preached forty sermons and attended weekly conference and prayer meetings." In the towns visited, he found three organized churches, with houses of worship, but no meetings, "the people having forgotten to assemble themselves together for the purpose of worshipping God on the week-day or the Sabbath." He reported eight important places in the field, which, he said, was about forty miles square, and in which there were "no Presbyterian brethren with whom to counsel and advise." In February, 1831, he reported "feeble churches revived, strengthened, and enlarged by the outpouring of the Holy Spirit"—the town of Camden having, for two months, enjoyed "a refreshing from the presence of the Lord," thirty-five falling below the number of converts "in both societies." He spoke of the Sabbath School and

Temperance work as receiving attention. Mr. Preston seems to have remained less than two years, and to have had no immediate successor. His field was nearly the same as that first occupied by Rev. Robert McDowall, who, as a missionary of the Reformed Protestant Dutch Church in the United States, organized a church at Earnesttown, in 1798. It was still a mission field, many of the churches planted in the wilderness having died out because it had been impossible to secure pastors either from "the Old Country" or from the United States.

## SIDNEY AND BELLEVILLE.

A good work was done, for a few years, commencing in June, 1833, at Sidney and Belleville, by Rev. D. R. Dixon and his successor, Rev. Richard Kay. From Sidney, U.C., March 3rd, 1835, Mr. Dixon wrote: "In the front of this town, near the head of the Bay of Quinte, and about seven or eight miles west of Belleville, are two beautiful houses of public worship, about a mile distant from each other—one for the English Church, the other Presbyterian. The latter is unfinished, but comfortably fitted up for meetings during the summer," but neither of them were used "except that, occasionally, in the English Church the clergyman from Belleville officiated once on a Sabbath." In the latter part of August, 1833, a protracted meeting was commenced in Sidney, "which lasted ten days and was prosperous in its results. A church was organized which included a number that were before professors and living mostly in Belleville, consisting of about thirty members." Referring to the revival meetings, he wrote: "The doctrines exhibited on this occasion were the entire depravity of human nature, consisting not in the want of capacity but of disposition in man to do his duty; the justice of God's sentence of condemnation; the fullness of the atonement, laying a foundation for the sincere offer of pardon and salvation to all men, and availing only for those that believe; the immediate duty of every sinner to accept salvation, and the guilt of those that refuse; regeneration by the special agency of the Holy Spirit, according to God's eternal purpose of grace and mercy to the children of men; the covenant faithfulness of Christ in preserving His saints in such a manner as to make them feel their responsibility and the need of putting forth the utmost efforts to obtain salvation, and the glory of God in the final adjudication of the saints to eternal life, and the wicked to eternal death." Rev. Ralph Robinson of Richland, Oswego County, N.Y., was the chief preacher at these meetings, being relieved only by Rev. John Smith of Kingston, and Rev. M. Bennet, Methodist, who preached one sermon each.

Another protracted meeting was held, commencing about the first of March, 1835, "under the lead of Rev. Charles Jones, a youth of about twenty-five years, who had been preaching about six months at the head of the lake." The immediate, unconditional surrender of the heart to God was urged upon the sinner as his imperative duty, while the agency of the Holy Spirit was magnified and implored, as the producer of all that is good and holy in man. A church was formed, probably following this series of meetings, at Belleville, "a flourishing village of about fifteen hundred inhabitants." This was evidently an "American Church," (as was the one at Sidney) and, not the first Presbyterian organization in the place, as Rev. James Ketcham, sent out by the Presbytery of Edinburgh, commenced a successful ministry there in 1831, and Rev. Mr. McDowall organized a church at Sidney, about the year 1806. Mr. Jones is believed to be still living, and hope is entertained of obtaining valuable information from him, as he was pastor at Sidney for several years, subsequent to his labors there as an evangelist.

## AMERICAN CHURCH AT KINGSTON.

As early as 1817, there were "American Presbyterians" in Kingston who proved to be quite as stubborn as their Scotch neighbors. In October of that year, Rev. William Bell, then recently arrived at Perth, visited Kingston for the purpose of trying to reconcile these two parties of Presbyterians, etc., who were desirous of getting a minister, but who were disputing as to whether he should be obtained from the Church of Scotland or the United States." He had a tedious journey, mostly on foot, through the wilderness, and found the two parties irreconcilable. The Scotch organized, under the pastorate of Rev. John Barclay, from Fifeshire, in 1821, and an American Presbyterian Church was formed in 1825, which was "connected

with a Presbytery in the state of New York." In 1828, this church consisted of about forty resident members, who were "anxious to obtain a clergyman of devoted piety, talents, and prudence," who should "be prepared to encounter difficulties and discouragements, and possess much zeal and patience, and manifest unremitting fidelity to his Master's service." The number of members of the society who could contribute towards a pastor's support was small, but such as were able engaged to pay three hundred dollars a year.

## OAKVILLE AND THE "NEW PURCHASE."

In April, 1833, a Presbyterian Church, with eleven members, was organized at Oakville, by Rev. Edwards Marsh, then of Hamilton, and associates, and, soon after, it came under the care of the "Niagara Presbytery of Upper Canada," which had its first meeting in May of that year. In December, Rev. Samuel Sessions came from Drummondville and began laboring at "Oakville and vicinity." In a recent letter, this veteran pioneer, who is now, at the age of seventy-three, resting from his labors, at St. Johns, in the state of Michigan, says: "I went to Oakville, and then roved all through the 'New Purchase.' In Nassagua [or probably Nassagaweya], I was entertained over Saturday night at a house a mile and a half from the place of meeting. It rained heavily all night and poured all the forenoon of the Sabbath, and, with the snow three feet deep, it was all I could do to get through with horse and cutter. I had been there but a short time when in came the lady who had entertained me over night, with her babe only nine days old, to have it baptised. She came on foot. The same day a company of young ladies walked seven miles in the snow and rain to go to the meeting. Do you think it was hard work to preach to such hearers? In the summer, it was common to see men come sweating out of the woods, from a distance of twelve miles to get to the meeting." He describes his first advent to a place where very considerable results followed his labors, as follows: "At one place where I made it my home, I could study astronomy through the barks that covered the house, and one morning I found myself several inches under snow, in my bed, which was composed of a pile of clover chaff, in one corner, covered with a blanket. I went from this room at the hour of worship, the first Sabbath, to the school house, where I found about forty men and women, each with a lighted pipe, and the room was blue with smoke." Mr. Sessions gives many interesting and some tear-inducing incidents, of his two years labors in that region, which will be used in future publications. Besides Oakville, churches were organized about that time through the agency of ministers connected with the Niagara Presbytery, in Eramosa and Erin, each of which has an intensely interesting formative history; and congregations were gathered for worship in two neighborhoods of Esquesing, in another part of Erin and at Nassagaweya.

## "AMERICAN" LABORERS IN CANADA.

The early labors of American Presbyterians and the early organization of so-called American Presbyterian Churches, have excited a large and important influence upon the planting and growth of Presbyterianism in Canadian soil. And yet, except as regards Mr. McDowall and his associate missionaries, sent over, from 1798 to 1810, by the Reformed Dutch Church (one of whom organized the first Presbyterian Church in Toronto), and the continued existence of an American Presbyterian Church in Montreal, but little seems to be known about them, even by the most intelligent Presbyterian writers. The so-called "American Churches" which remain Presbyterian, except the one at Montreal, having naturally drifted into connection with the Presbyterian Church in Canada, and the one Presbytery which was composed mainly of ministers from the States, with the three missionary societies which were supported chiefly by such "American Churches," having, long since, been disbanded, and their records lost, the difficulties in the way of obtaining accurate information in regard to them are very great, and increase daily, as the "living witnesses" are called to their reward. The fragmentary items which are given in this article relate entirely to such "American" pioneer work, within comparatively a small portion of the territory that was reached and blessed by it. It is hoped that their perusal will stimulate readers of THE PRESBYTERIAN residing in the neighborhood of such early labors, to assist in gathering up all the fragments, that they may be so put together as

to form a complete history of the missionary labors of "American Presbyterians" in Canada—labors commenced and long continued before assistance of any kind could be obtained from the "Mother Church" in Great Britain.

Correspondence on the subject, and relating to any department of Canadian Presbyterian history is solicited.

### FAMINE IN CHINA.—A TERRIBLE RECORD.

MR. EDITOR.—Crossing the Pacific on my way to China in the end of 1874, I made the acquaintance of a Chinaman of the name of Suvoong. He had been brought to America fifteen years before by a missionary to be educated. He had taken a full course in Arts and Theology at Kenyon College, Ohio, and in Medicine at Bellevue Hospital, New York, and was an accomplished and interesting Christian gentleman. He is at present in the service of the Chinese Government at Shanghai, but employs his spare hours in Christian work. By last mail from China I received a letter, the following extracts from which I hope you will be able to publish in full.

Surely we in Canada in the enjoyment of plenty and the prospect of a bountiful harvest, are able to, and should do something to relieve such dire distress. Christians here have now an opportunity of demonstrating to the heathen Chinese the *real spirit* of Christianity. "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let us examine ourselves in this matter! Let us not lag behind other Christian nations! Will not some of our well-known benevolent men in our large cities begin the work of raising a *Chinese Famine Fund*? If rightly begun it will be heartily carried on through the whole country. Yours very sincerely, J. B. FRASER, *Missionary of the Presbyterian Church in Canada.*

Toronto, May 23rd, 1878.

MY DEAR FRIEND,..... In regard to the famine I can only say that it is the most appalling that I have heard or read of in either ancient or modern history. It fairly stupefies one's senses to think of it. There is no word to exaggerate its extent and severity. I will endeavor to find some papers for you which contain detailed accounts of it from time to time. I will, however, add a word from my own personal knowledge of the case.

The country ever since the Tai-ping Rebellion has never recovered its old prosperity. Many millions of people had been killed, and the land had been literally desolated and turned into a wilderness in a great many parts of the country. Trees had been cut down or burnt, and the consequence was the land became arid and retained no moisture, and thereby one great source of rain was cut off. This was the first and great cause of the great calamity now upon us. The second cause is in what remaining good land there is in those parts being devoted to the *opium* culture, either in part or wholly. The people had been impoverished from one cause and another, but miserable as they were they still wanted opium, and as the imported article is expensive they tried to raise it on their own soil, and hence the second cause of the famine.

The Government has, indeed, issued edicts and proclamations, from time to time, against the opium culture, but the poverty of the people to pay for the foreign article, made them of nene effect. And by far the largest number of the people who smoked opium, first succumbed to the debilitating effects of reduced ration and actual hunger. Some roads in the interior are white with the bones of the famished, the atmosphere is laden with odors of putrefaction, and those still alive faintly cry for anything that may sustain life. The people are so faint that they have not the strength to bury those who have gone before them on the way in which they are going very fast themselves.

The cereal grains had been exhausted long time ago, leaves and bark, grass and roots, of any sort that nature sparingly dealt out to them were eagerly seized upon and devoured; even moss and lichens have been scraped together to furnish a meal to these poor wretches. Houses have been torn down to search for anything green that might under any pretext be eaten, and the old timbers carried away to be sold for a trifle. Others would lean against the wall and cast wistful glances at the beams and rafters which they had not

the strength to rear down and carry away to be thus sold.

Parents at first could not bear to see their children suffer hunger, so had some of them sold to traders, to be taken to more fortunate lands; then such traders got scarce, or the supply became too great—then they buried their own children alive. But there have been others more horrible still, if anything, that *actually* ate their own offspring! Yes (but O God! how can such a calamity be permitted in this nineteenth century!), the people are actually bartering in human flesh to satisfy the dire hunger! Once a man agreed with his neighbor to buy his wife for the sum of two taels (nearly \$3.20), for the stipulated purpose of killing her and eating her. No. 2 took the money and promised to bring the victim over directly, but on a second thought he won't do it, so No. 1 went over to see why the victim was not forthcoming, and behold! he found part of the victim was already in the boiler! He expostulated with No. 2 for his bad faith, but No. 2 replied that he might take his money back, "for," said he, "I thought over the matter, and came to the conclusion that money is of no use now; I'd rather kill my wife and eat her myself."

The description of Josephus, in regard to the capture of Jerusalem, was nothing to what we sometimes hear from the interior, and when we remember that nearly half the Empire of China is under the scourge, we may well be sure that if no aid can be obtained outside of China, millions upon millions will be hurried to an untimely grave. It is true that the Government has done and is doing its utmost, curtailing its own expenses, remitting taxes, and drawing very large sums for the relief of the people, but, alas! all these are insufficient. The more favored Chinese everywhere at home and abroad have done and are doing their utmost; the generous among the foreign residents, Christian nations of England and United States, yes, all have done a share, but the cry is all the time, "MORE FOOD, MORE FOOD!"

I believe *all the money received from foreigners is distributed by the missionaries to the famished people*, and thereby a good impression is made on the minds of the people in regard to the missionaries, who are thus enabled to preach, not an EMPTY RELIGION, but one that has a compassion on the body also. If Christians wish to give the Bread of Life to the heathen, let the famishing millions first have a taste of the bread that perisheth, and then they will live long enough to hear about the Bread that perisheth not.

If you can collect any amount you may send it to the Rev. Wm. Muirhead, of the London Mission, in Shanghai, who is the Secretary of the Famine Relief Fund Committee, or to any other receiving centres that are likely being formed now in America for the purpose..... I am, yours truly, V. P. SUVOONG.

*Kiangnan Arsenal, Shanghai, April 8th, 1878.*

P.S.—Editors of newspapers in cities, towns, or country, throughout the Province, desirous to do something for the relief of these starving people, will please copy. J. B. F.

### THE GRANT TO METIS.

MR. EDITOR,—Dr. Cochrane in the outset seeks to leave the impression that my letters have compelled him to divulge what otherwise he would have gladly concealed. To this I reply by saying that I have not written one word except in self-defence, and that the "unfair" insinuations and "unmanly" threats contained in his previous letters must have compelled any man with a shred of self-respect to make the demand I did. And when he now asserts that I am responsible for his present attitude, it suggests to me the first really painful thoughts in connection with the matter. And I further beg to state that in this, his third communication, the Doctor has made no fresh revelation whatever. He had nothing more to tell. His previous letters contained in a condensed form all that he has now unfolded and must have suggested to every suspicious mind a great deal more.

Do I then accept his last communication as a proper presentation of the case? Not by any means. And it will be for the Doctor himself to judge what bearing the statement I now submit may have on the closing paragraph of his last reply, and to govern himself accordingly. I cannot refrain from correcting a misrepresentation in case Dr. Cochrane should choose to consider that I am impugning his veracity. I never dreamed of doing the latter, whereas I have had occasion to do the former, and feel constrained to do so again.

The Doctor says, "When the case came up, Mr. Wright stated that he hardly knew what to say about this Station; that the Presbytery had been endeavouring for some time past to effect a change, . . . and that possibly the best thing its committee could do, was to withhold the grant for a time, in the hope that such action on the part of the Committee would bring about the change that seemed to the Presbytery so desirable." Now, "when the case came up" and the first resolution to take the grant from Metis was carried in the Committee, I was five hundred miles from the scene of its deliberations. I was not at that meeting at all, and never had been at any former one. The usual application for the *yearly* grant to Metis was sent in writing, on the blank form prepared by the Committee, and unaccompanied by any remark; and I knew nothing of the results of that application until I read in the printed minutes of meeting the following words, "Metis—asked \$170 per annum. Granted for next *six months*. The Presbytery hereby notified that unless the contributions of the people are increased, the grant will then be withdrawn." It was at the expiration of these six months and when the resolution was to come into force that I found myself for the first time at a meeting of the Home Mission Committee. Then, "when the case came up," I stated that I had no message from the Presbytery regarding Metis, and that the conditions the committee had demanded for the continuance of the grant were not realized. *I acquiesced in the previous decision of the Committee*, and had the strongest possible reasons for believing that the Presbytery did the same; and I expressed the hope that the course taken would bring about some such change in Metis as the Presbytery by its method had failed to effect. If in this I did injustice to the Presbytery of Quebec, I shall feel obliged to any member of that court to state over his own signature in what respect I did so, as this will give me the opportunity I desire of discussing the subject from that side. The only resolution that I ever either moved or seconded in Quebec Presbytery affecting Metis, was one begging the Home Mission Committee to add \$50 to Mr. Fenwick's grant.

It will be observed then, that I never occupied a seat in the Committee until six months after the resolution deciding the fate of Metis was passed; and in all seriousness I would ask the Doctor how he can *persist* in holding me responsible for that resolution. *Why* does he repeat it, without careful enquiry after I gave it a simple denial in my first reply? I can easily understand how the Doctor in the hurry of his manifold labours might inadvertently do a brother an injustice; but after time to reflect and leisure to inquire, yea, after being fanned for two weeks by the balmy breezes of the south, and living in a very atmosphere of brotherly love, how is it that on his return home he returns also to an "unfair" attack on me. I do not complain of the tone of Dr. Cochrane's letter. Its tone is quite Christian and kind; but these qualities only make it the more plausible in itself and the more dangerous to me. He is offended when I call it a "mistake," and I am anxious *not* to offend. I therefore ask himself to suggest the more euphonious word, by which he desires his action henceforth to be described. A speaker at last Assembly eulogizing the Doctor's energy and force of character, called him a "steam engine in trowsers." There is great significance in that beautiful metaphor; and I only wish the Doctor would justify the application then made of it, by showing that he, too, is built with *reversible* power, and that he can "back up" as gracefully as he can advance vigorously.

But it seems that after all the Doctor has told there is a "back-ground of mystery" still. "Should Mr. Wright challenge my statement then other members of the committee are prepared not only to substantiate it, but to add to it certain other remarks made by the Presbytery's representative on the floor of the Committee." I know not whether these members will consider the Doctor's statement "challenged" by what I have now written or not; but, in any case, my sincere desire is that they should furnish whatever information they possess to put the matter in a proper light. Now that the confidential nature of the Committee's proceedings has been violated in a way that seems to me so gratuitous and inexcusable, I suppose that any one may enter by the open door, and that no one will blame me for taking such liberty as self-defence requires. Regarding Mr. Fenwick I may say now, what in substance I said in Committee; that the Presbytery regarded him as an exceedingly concien-

tious and worthy man; and that he had refused to obey their instructions, because he believed that only in that way could Metis survive and the Presbytery be saved from the folly of destroying one of its own Stations.

And as to the second and last meeting of Committee I attended, Oct., 1877, I can but repeat what I said in my first reply, namely, that I requested the restoration of the Metis grant; that I expressed surprise to have heard it stated during the Summer, that the Presbytery had asked its withdrawal, for the purpose of "starving out" Mr. Fenwick; that I deprecated any such interpretation of the Presbytery's action; that I did so unchallenged; that when told the Presbytery were "afraid of Fenwick's pen" in not insisting on the change proposed, I replied that the Presbytery were anxious to avoid even the appearance of harshness; that several times during the work of the committee I recurred to the Metis matter in the hope of still getting the grant renewed; that notably when a large grant was passed to a congregation in the Presbytery of Hamilton, I asked how this accorded with the treatment of Metis; and that the answer by a member of Committee was perfectly definite and can be produced in its exact original form.

There are many points in the Doctor's letters that, did space permit, I should have liked to notice:—The fallacy involved in speaking of members of Committee as "representatives of Presbyteries," though they are appointed by Assembly, and Presbyteries communicate with the Committee through written extracts; the "mistake" also in speaking of "loyalty to the Assembly" as demanding the withdrawal of the Metis grant; and many other things of which we cannot now speak particularly.

I close with an earnest protest against Dr. Cochrane's attempt to convey the impression that the Committee are in this matter ranged with him, and that he is simply the champion of their cause. With them I have no controversy. I entertain for every one of them feelings of affection and respect, and many of them are my warm personal friends; and I regard any attempt to alienate their friendship from me the reverse of kind.

P. WRIGHT,

Pastor of Chalmers' Church.

Montreal, May 20, 1878.

#### PROBATIONERS' PAY AND TREATMENT.

MR. EDITOR, A great deal has been said in your columns about the pay and treatment of Probationers, and as the illustrious "Thirty-one" have resolved to organize and agitate the question, I trust you will allow something to be said on the other side. Complaint is made that during last quarter fifteen vacancies have been removed from the list by calling ministers who do not belong to the roll of honour. Is this so? I know that in our Presbytery three vacancies were removed from the list because they had been killed by the present scheme, and are now being worked as mission stations as the only way to resuscitate them; and we have now in this Presbytery seven congregations, (five were formally settled) that have dwindled down to be mission stations through the present system. Another complaint is that the congregations do not "pay up to the average, that they were formerly paying their pastors" as required by the law of the Church. Would it not be justice to the congregations to have added to this rule "and Probationers are required to preach sermons up to the average formerly furnished the congregation, and Presbyteries are required to see that they do so." How would this work? An honest day's work for an honest day's pay. Another complaint is that they are badly billeted—perhaps "A.P." would suggest a bill of fare that would be suited to all parties and graded "in proportion to the salaries formerly paid their pastor." "Equity" proposes that the supply be stopped from all congregations who do not pay as required by law. I think a large proportion of the congregations would be glad to have supplies from the Scheme stopped as they would then be able to supply their own pulpits without the trouble of getting the consent of Presbytery or having often to pay two ministers for one day's work. From the number of applications to Presbyteries for this leave, (although many Presbyteries always refuse) this rule would be a success to the congregations, but it would be death to the present system. Is it then an advantage to be off this list? It appears so. The largest congregations in the Church get leave to obtain their own supply,

and many Probationers procure hearings without going on the list, and all Probationers are allowed to leave the list whenever they wish. Why not allow all congregations the same privilege? Congregations must remain on the list; if it kills them no matter. We are a vacant congregation who require Gaelic as well as English, and there are three ministers on the list who might be candidates for our pulpit. Two of these we have heard. We have the other one allotted to us this quarter and he declines coming. What is our chance of ever getting a settlement out of the "Thirty-one," and yet we have sent to us for eight Sabbaths in this quarter men who have no chance of ever being our pastor, some of whom we have already heard four times and who are so well known by us that we do not announce their names, knowing well, that if it was intimated that they were to preach, the church would be not only vacant but empty. And there is no remedy for this but *increased pay and better billets!* Can these Probationers expect as warm a welcome as if they were likely to be our coming pastor? No, they cannot but feel that they are not desired and that we feel that they are merely delaying our chance of settlement. What respect can a congregation have for a Probationer, who, having accepted a call but continuing to fill his appointments, finding the congregation to which he is sent have asked another minister to preach as a candidate for their pulpit, refuses to give way (even with the offer of his pay for doing nothing), but insists on his right to preach, and prevents the congregation from hearing the man they wanted? and what respect can they have for a scheme that justifies such acts? How it raises the Probationers in the eyes of the congregation when one of them comes late on Saturday night and goes away early on Monday morning, and asks the Treasurer for two dollars extra, "because you will save it by not having to pay so much for board."

To say nothing of serious charges which congregations do not take the trouble to report, as the prosecution would be far more expensive, than the advantage to them; it is quite certain that the present scheme is anything but a success, and although most of the complaints come from probationers, yet congregations have as much cause for complaint. I have had a good deal of experience with probationers in other congregations, and know that merely altering details in the working of this scheme will never bring the remedy. The objections to this scheme are that it generates an entire want of sympathy between the probationers and the congregations, and that it causes a great waste of means in working; waste to the congregations in paying board, with a manse standing idle, and waste to the probationers in paying unnecessary travelling expenses. The sympathy is not going to be increased by this discussion, and without it there is little hope of better treatment although in a few instances a dollar or two more may be got out of some vacancy. Is there no remedy? Yes—*A System of Itinerancy in connection with a Sustentation Fund* would be the best, but will not be obtainable for many years, and something must be done at once. Try this. Let all Sessions who wish to procure their own supply do so—this would remove about one-fourth, perhaps, of the present number of vacancies (48), and leave the thirty-six probationers each with a vacant congregation over which he would be settled for, say three months, and at the request of the Session might be allowed to remain another term or longer if mutually agreeable, but if petitioned against for inefficiency might be removed at the end of six weeks, and after three or five complaints for this cause to be removed altogether. The probationer to be paid nearly the same as the pastor, occupy the manse and perform all the pastoral duties (except being Moderator of Session); while congregations would have a better chance of becoming acquainted with the pastoral ability of the probationer, and would perhaps make better selections and the result be longer and more satisfactory pastorates than our present system of calling a man entirely on his preaching ability.

A MEMBER OF THE PRESBYTERIAN CHURCH.

#### THE METIS GRANT.

MR. EDITOR,—It is a long time since I read the Iliad, but—if I rightly remember—there is a passage in it where Achilles and Hector are represented as fighting about the dead body of Patroclus. Well, for some time past Brothers Cochrane and Wright have been crossing swords about your humble servant. I

have all the while been motionless like Patroclus. I cannot, however, be so any longer. To drop figure, there is a part of Dr. Cochrane's letter in the PRESBYTERIAN of May 17th, which, in justice to myself, I must notice. It is where he speaks as follows regarding the Home Mission Committee's discontinuing the grant to Metis: "When the case came up, Mr. Wright said that he hardly knew what to say about this station; that the Presbytery had been endeavoring for some time past to effect a change which they felt necessary for its greater success; that it was reported that many Presbyterians who lived a portion of the year in the locality passed the Presbyterian Church and attended other denominations; and that probably the best thing the Committee could do was to withhold the grant for a time, in the hope that such action, on the part of the Committee would bring about the change that seemed to the Presbytery so desirable."

Well, with regard to the report that "many Presbyterians who lived a portion of the year in the locality passed the Presbyterian Church and attended other denominations," I unhesitatingly term it a *downright falsehood*. There is not one word of truth in it from beginning to end. I defy any person to give the name of even one Presbyterian visitor who has ever gone past my church to go to the other. There is only one other Protestant church in the place.

The statement which I am now reviewing is also *absurd* as it is false. Where the far greater number of the visitors live, is from three to four-and-a-half miles from my church. The other one is close to the near end, between it and us. The fact, then, that the Presbyterian church is three miles further from the mass of the strangers than the other is, very readily accounts for so few attending the former. For one to pass my church to go to the other, he must first come up and go past the former, though it should be but one step, and then go back to the latter, thus travelling at least six miles for nothing. Any one doing so, would prove himself to be highly qualified for a place as a patient under the care of my old friend Dr. Clark, of the Toronto Lunatic Asylum. He would be like one living in Toronto, who should, in order to go to Kingston, pass Montreal. I am well acquainted with the history of the other Protestant church here, and from what I know of it, I have no doubt that *one reason* why those who placed the other church where it now stands, did so, was to draw the visitors to it. The whole of the Protestants here could not, together, raise a great deal for a minister. A part can, of course, do less. If, then, help from the visitors could be cut off from the Presbyterians, there was ground to hope that by and by Presbyterianism would be starved out of the place, and then the other church would get the field all to itself. I can give proofs that the younger Protestant church here was founded as an anti-Presbyterian one, which I defy any one in Metis or out of it to refute.

Even though some Presbyterian visitors who could attend our church should not, it does not necessarily follow that I am to be blamed for it. There are lukewarm persons in the Presbyterian as there are in other churches. Now, those to whom I refer might attend the other church just because they would see more of their acquaintances and other visitors there than at mine. There are many like the servant girl who said that she "wadna gie the crack i' the kirk-yard for a' the sermon." Or again, fugitives from discipline may have told those referred to great lies about me, and thereby poisoned their minds. I am used to "this sort of thing."

At different times, Presbyterian visitors have gone past the Little Metis church, and come to ours. On Sabbath afternoons, during the visiting season, I have a station in a temperance hotel four-and-a-half miles from here. We have good attendances, representing different denominations. At times, ministers of other evangelical bodies have taken my place, or assisted me. Several of the visitors have said to me that they wished that our church had been nearer them. If the intended church at Little Metis were built, it would be in a more central part than the other place is, and, therefore, the attendance in summer would be increased. While the strangers are here, we have visits at the manse from several of them, which seem to afford the visitors much pleasure, as I know they do the visited. Were it not for the fact already stated, we would have more callers. I mention these things simply in opposition to the report already referred to, which is fitted to do me harm. I again say that it is not true. Had I kept silence, I would, in effect, have

said that it was true, and thereby done myself grave injustice.

I am unwilling to take up any more of the PRESBYTERIAN with this subject, but there are one or two other things connected with it, on which I would like to say a few words. I shall, therefore, pause here, thanking you for the present favor. Yours respectfully,  
T. FENWICK.

## MINISTERS AND CHURCHES.

THE Clinton congregation have unanimously resolved to give a call to Rev. A. Stewart.

PROF. JACOBS, musical instructor of the 42nd Battalion band, has been appointed teacher and leader of the choir in connection with St. Andrew's Church, Perth. A great improvement in the singing is observable in consequence.

DR. COCHRANE preached his seventeenth Anniversary Sermon Sunday morning in Zion Church, Brantford, from the text, John iii. 4th verse. "I have no greater joy than to hear that my children walk in truth." He delivered a most eloquent and impressive discourse.

THE Rev. Wm. Burns, pastor of Knox Church, Perth, has been confined to bed with an attack of pleurisy and inflammation of the lungs. We are happy to say that the rev. gentleman is now recovering, and though yet unable to leave his room, is gaining strength daily.

ON Wednesday evening the 22nd inst., a congregational meeting was held in the East Presbyterian Church, Toronto, to consider the advisability of building a new church on the north-east corner of Queen and Parliament streets. It was unanimously decided to dispose of the present church and to call for plans and specifications to be submitted to the congregation at a meeting to be held on the 29th inst.

ON the eve of his departure for Yorkville, Rev. Patrick Greig was presented with an address from his late congregations at Orchardville and Middle Station, Normanby. Mr. Greig's pulpit ability, earnest labors, and Christian walk and conversation were warmly eulogized in these addresses; his disinterestedness in resigning his charge in order to facilitate a regrouping of the stations was acknowledged, and fervent wishes were expressed for his future welfare and abundant success as a Christian teacher.

THE congregation of Zion Presbyterian Church, Orangeville, are making preparations to build a new church to replace the one recently destroyed by fire. A fine site has been secured on Broadway, and the plans of a handsome and commodious building have been decided upon. The total cost will be about \$12,000. Subscriptions are now being taken, and the committee are meeting with great success in their canvass. Seven members of the congregation headed the list by subscribing the handsome sum of \$3,700.

THE building of the two transepts to St. Andrew's Church, Guelph, will be begun at once, the contracts having been let to the following parties; D. Kennedy, masonry; Geo. & Alex. Bruce, carpenter work; John Crowe, iron work; W. H. Mills, tinsmithing; Humphries & Reynolds, painting. The total amount of the contracts is \$4,000. The whole work is to be completed by the first of November. It is thought that excepting a month or six weeks service can be held in the church while undergoing alterations.

REV. HENRY GRACEY was inducted into the pastoral charge of St. Andrew's Church, Gananoque, on the 2nd inst. Rev. Mr. Nicholson, of Lansdowne, preached; Rev. J. Gallaher presided and addressed the minister; and Rev. F. McCuaig addressed the people. After the induction, Rev. J. Fraser, who for some months past has been in charge of the congregation, was presented with a purse of \$41. As the congregation dispersed the individuals composing it availed themselves of the opportunity afforded them of shaking hands with the new minister.

THE lecture-room extension in course of erection for the Central Presbyterian Church in this city, will conform with the style and architecture of the Church, and will cost between \$7,000 and \$8,000. On the ground floor there will be a lecture-room 28x28, with a parlour adjoining, 28x19; cloak-rooms for ladies and gentlemen, vestry and library. The upper floor will be occupied by the school-room, 36x38, and eight class-rooms, including a large infants' class-room.

These apartments are all cut off from the school-room by folding doors. The basement will be occupied by a kitchen, storage, and other conveniences. The architects are Messrs. Gordon & Helliwell.

A SECOND Presbyterian Church has been organized at St. Mary's. Rev. Mr. Hyslop, of Avonton, preached in the Town Hall on Monday afternoon, after which a committee of the Presbytery of Stratford, consisting of Rev. Messrs. McPherson and Hyslop, and Mr. Robertson, elder, formed a communion roll. Fifty-three certificates of membership were handed in. Messrs. Adair, Laughton, Currie, Hamilton, and Moir were appointed the Managing Committee. Messrs. Laughton, T. D. Hamilton, P. McVannel, G. Grant, A. Smith, and A. W. Knox were nominated for elders. Messrs. Laughton and Smith were appointed to attend the next meeting of Presbytery.

THE corner stone of the new Presbyterian church, now in course of erection in the village of Norwood, was laid on Friday, the 17th inst., in the presence of a large number of people, comprising many of the inhabitants of the village and surrounding district not belonging to the congregation. The platform was occupied by Rev. T. F. Fotheringham, M.A., the pastor of the congregation; Rev. Thos. Wardrope, D.D., of Guelph; Rev. E. F. Torrance, M.A., of Peterboro'; and Rev. W. White of Warsaw. The proceedings were opened with praise and prayer by Dr. Wardrope. Mr. Fotheringham read a paper giving an outline of the history of the Norwood Presbyterian congregation from its earliest days to the present time, and paying a special tribute to the memory of the late Rev. J. M. Roger of Peterboro'. The ceremony having been duly performed, an adjournment took place to the Drill Shed where an excellent dinner had been provided by the ladies of the congregation. The large assemblage did ample justice to the good things set before them, and afterwards enjoyed the pleasure and benefit of listening to addresses from Rev. Dr. Wardrope, and Rev. Messrs. Fotheringham, Torrance, and White. The cash proceeds of the day amounted to about \$200.

THE corner-stone of the new Presbyterian Church of Mount Pleasant, Ontario, was laid in due form on Tuesday, 14th inst. A large concourse of people were present on the occasion. After engaging in singing, reading of the Scriptures, and prayer, Mr. George Bryce, one of the oldest elders in the congregation was called upon to lay the stone, a handsome trowel having been presented to him for the purpose. Having given a short account of the rise and progress of the congregation from its commencement to the present time, he proceeded to lay the stone in the ordinary way, commending the undertaking to the blessing of Father, Son, and Holy Ghost. On the same evening and connected with the above event a Social Festival was held in the school house presided over by the pastor of the congregation, Rev. Thos. Alexander. After justice had been done to the very abundant refreshments, prepared by the ladies of the congregation,—appropriate addresses were delivered by Revs. Mr. Stobbs, Mr. Paterson, Mr. Ross, Brantford, Dr. Cochrane, and Mr. McLeod of Paris. The Hon. Mr. Hardy, who was invited to be present on the occasion, sent a letter expressing his regret at not being able to be present, and enclosing \$15 to show his good will to the undertaking. Suitable pieces of music were given during the evening. After votes of thanks were tendered to the speakers, to the friends who furnished the music, and to the ladies for providing the refreshments, the meeting which was one of the best ever held in Mount Pleasant was dismissed with the benediction. The sum realized was over eighty dollars.

WE deeply regret, says the Halifax "Presbyterian Witness," to learn that the venerable Moderator of the General Assembly is not recovering as we had hoped. In a note written last week he says:—"It is now not only likely but certain that I shall not be able to attend the General Assembly in June next. The last time I preached was on Thanksgiving Day, upwards of five months ago. Since then I have been confined to the house, and though the weather is very favourable I do not find myself getting better but rather worse. In short I am sinking,—waiting for my change. I now find it burdensome to move from room to room. I have great cause however to be thankful. My life has been a long one, and I trust not altogether unfruitful. Nothing would give me greater pleasure than to preach the opening sermon

and once more address the Brethren. But this is a privilege which in the Providence of God I shall never more enjoy. It is the Lord: let Him do what seemeth Him good." In common with all who hoped to enjoy an earnest and eloquent presentation of the Gospel at the opening of the General Assembly, we deplore the illness of Dr. Macleod. Few men in the Dominion have preached such heart-stirring and quickening sermons as he; and his memorable closing address to the General Assembly in June last year showed that the old fire still burned, and that his right hand had not forgotten its skill. We hope and earnestly pray that our venerable Father will yet gather strength and health, and that though unable to travel to Hamilton, he will be spared to work for the Master amid an attached people in Cape Breton.

THE Rev. Joseph Cook was about sixteen years old when he delivered his first lecture. From earliest boyhood he had a passion for delivering addresses. He was born near Ticonderoga, his parents being plain country people. His full name is Flavius Josephus, and until he grew up he was known as "Flave." On becoming a man he dropped "Flavius," nobody knew exactly why. When he was quite a lad he wrote a history of Ticonderoga, which was published in the village newspaper. His discourses are now more extensively published than those of any other preacher in this country. The Publisher of the PRESBYTERIAN will forward three pamphlets containing seventeen of the recent course of lectures, postage pre-paid, to any address, on receipt of fifty cents, or any one of the three for twenty cents.

BENEFIT OF COMMUNION WITH GOD—God is a centre to the soul; and, just as in a circle, what is nearest the centre is subject to least motion, so the closer the soul is to God, the movement and agitation to which it is exposed will be less. Make the experiment upon a level area: sink a staff into the ground, attach to it a line, around it as a centre describe a circle of considerable extent; then bid some friend walk round that circle, while you do the same round another drawn at a short distance from the staff. You will find that your friend will have to walk long and fast to accomplish his task, but that a few steps will be enough for yours. It is the same with the soul. The greater its distance from God and from spiritual and heavenly things, the wider the circuit it will have to make, the faster it will have to speed without knowing why, and the more will it seek, but be unable to rest. He, however, who, by devotion and faith, love and resignation, keeps as near as possible to God, finds that which his heart desires.—*Gotthold.*

### MEETINGS OF PRESBYTERY.

KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.  
QUEBEC.—In Morrin College, Quebec, on Tuesday, 16th July, at 10 a.m.  
PETERBORO'.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.  
WHITBY.—At Oshawa, on Tuesday, 2nd July, at 11 a.m.  
HURON.—In Knox Church, Goderich, on Tuesday, 9th July, at 11 a.m.  
STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 9th July, at 9.30 a.m.  
OTTAWA.—In St. Andrew's Church, Almonte, on the first Tuesday of August, at 2 o'clock, p.m.  
LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.  
GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.  
TORONTO.—In Knox Church, Toronto, on Tuesday, 2nd July, at 11 a.m.  
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 9th July, at 11 a.m.  
BRUCE.—In St. Paul's Church, Walkerton, on the last Tuesday, in June, at 2 o'clock p.m.

### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### BIRTHS.

At Whitby, on the 14th inst., the wife of the Rev. M. Macgillivray, M.A., of Scarboro, of a daughter.  
At Woodstock, on the 18th inst., the wife of Mr. R. Laidlaw, of the "Review," of a son.

#### MARRIED.

At Montreal, on the 14th inst., by the Rev. P. Wright, of Chalmers' Church, assisted by the Rev. J. McCaul, of Three Rivers, John Stewart Riddle, merchant, Danville, to Helen Ann Munro, of Ross-shire, Scotland.  
In Toronto, May 22nd, 1878, by Rev. R. Douglas Fraser, M.A., of Charles Street Presbyterian Church, John Shaw, Esq., to Sarah, eldest daughter of Mr. Wm. Holmes, Rich Hill, Ireland.

On the 10th inst., at the residence of the bride's father, Springfield, by the Rev. J. B. Edmondson, Mr. David M. Cannon, to Agnes M., second daughter of Mr. Wm. Forgie, Almonte.

On the 11th inst., by the Rev. Walter Ross, M.A., at the residence of the bride's mother, Mr. Wm. Fraser McRea, to Miss Adelia Easton, both of Carleton Place.

## BOOKS AND MAGAZINES.

### St. Nicholas.

New York: Scribner & Co.

The number for June contains: "A Triumph," "One Saturday," "Mrs. Peter Piper's Pickles," "Under the Lilacs," "Master Montezuma," "A Long Journey," "The Little Red Canal Boat," "The Butterfly Chase," "How to make a Telephone," "Only a Doll," "Dab Kinzer," "Making Ready for a Cruise," "How Willy Wolly went A-Fishing," "Crumbs from Older Reading," "Jack-in-the-Pulpit," "For Very Little Folks," "The Letter-Box," "The Riddle-Box"—all more or less entertaining and instructive, and enlivened by a large assortment of beautiful illustrations.

### Littell's Living Age.

Boston: Littell & Gay.

The numbers of this publication for the weeks ending May 4th and 11th contain. An article on Russia and India, from the "Nineteenth Century," "The Political Adventures of Lord Beaconsfield," from the "Fortnightly Review;" "A Recollection of the Indian Mutiny," by Thomas Farquhar, from "Sunday at Home;" a criticism of Mr. Froude's "Life and Times of Thomas Becket," by Edward A. Freeman, from the "Contemporary Review;" and a variety of other valuable and interesting papers, from the foremost British periodicals of the day, with selections specially translated for the "Living Age" from the French and German.

### Sunday Afternoon.

Springfield, Mass.

Besides the article on "The End of Tweed," which we transferred to our own columns last week, the "Editor's Table" in the June number of "Sunday Afternoon" contains. "The Heresy of Paganism," "The Florida Frauds," and Notes on Current Events. In an article entitled "What Career for the Negro?" E. H. Fairchild speaks hopefully of the moral and religious future of the freedmen in the Southern States. The paper on "The Lake Dwellings of Switzerland," is well written, imparting additional attractiveness to a subject intrinsically interesting. There is the usual liberal allowance of fiction, principally short stories.

### Scribner's Monthly.

New York: Scribner & Co.

In an editorial on "The Art of Speaking," in Scribner for June, Dr. Holland awards the palm of American oratory to Dr. Storrs, crediting him with the power (rare on American platforms) of holding in his mind the unarranged material for public discourse, and the ready and unerring art with which to shape it to the purposes of any occasion. W. L. Kingsley, in an article on "Lying, as a Fine Art," traces the falsehoods which have so long been current regarding the "Blue Laws" of Connecticut to the Rev. Samuel Peters, who published a "History of Connecticut" in 1781. The number is very rich in interesting reading matter, beautifully illustrated.

### The Preacher's Cabinet: A Handbook of Illustrations.

New York: The Religious Newspaper Agency.

Illustrative anecdotes, aphorisms, and similes are generally regarded as common property, the person who requires one takes it, wherever he finds it—that is, if it suits his purpose. Preachers, Sabbath School teachers and other public speakers soon exhaust the store treasured up in their own memories, and then they find that a collection of such anecdotes, etc., is a very useful thing. The little book now before us contains over three hundred of them, tersely told, and ranged under their proper headings. The compiler is Prof. Thwing, editor of the American edition of Muller's "Life of Trust."

### The Canada Christian Monthly.

Toronto: C. Blackett Robinson.

The editorial in the May number of this magazine is on "Religious Education in Public Schools," a subject of present and pressing importance, well handled. The department of "Living Preachers" is occupied by "An Address for Sad Times," by C. H. Spurgeon. Under the head of "Christian Life," we have the continuation of "Dr. Duff, or the Christian Missionary," by the editor; and "Dr. Andrew Cameron, or the Christian Editor," a sketch taken from the "Family Treasury." Occupying the department of "Practical

Papers" we find an article entitled "Holiness unto the Lord," by the Rev. J. J. Hindley, Owen Sound. The departments of "Christian Work," "Christian Miscellany," and "Children's Treasury" are occupied with matter the reading of which will be found pleasant and profitable; and the poetry is, if possible, even better than usual.

### The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

In the June number of the "Atlantic Monthly" there is an article on Railway Travellers and Traveling in England which will be interesting to readers in general, but especially so to those on this continent who expect some time or other to visit the mother land. Comparing the convenience of the English and American systems of railway travelling, the writer, Mr. Richard Grant White, gives his "vote, without hesitation or qualification, in favor of the English," and ably defends his position. This number also contains an instalment of Mr. Charles Dudley Warner's "Adirondacks Verified" in which the laps and mishaps of a party "Camping Out" are well described. The article entitled "Days in June" consists to a large extent of extracts from the journal of H. D. Thoreau. The department of Art receives a fair share of attention in this number. There is an "Imaginary Dialogue on Decorative Art," a critical paper on "New Books on Art," and, in the "Open Letter from New York," an account of the recent exhibition of the New Society of Artists at the Kurtz Gallery. The department of Recent Literature is, as usual, worthy of praise.

### The Future State.

New York: "Christian Union."

This a pamphlet of eighty-six pages, reprinted from the columns of the "Christian Union," a religious weekly paper published in New York. The editor of that paper invited prominent men representing the several views which now divide the religious world on the above subject, to state these views briefly and plainly for the benefit of his readers. The response to that invitation was: (1) a statement of "The Problem and its Perplexities," by Rev. Henry Ward Beecher, which consists merely in a denial of the orthodox doctrine without advancing anything of a positive nature to take its place; (2) a definition, and a defense by reason and by scripture, of the orthodox doctrine, by Rev. S. C. Bartlett, D.D., President of Dartmouth College, who, notwithstanding the narrow limits to which he was necessarily confined as to space, has treated the subject in a manner which, without exaggeration, may be characterized as exhaustive; (3) a paper on "The Restitution of all things," by the Rev. Andrew Jukes, who represents the Restorationists; and (4) an article on "Conditional Immortality," by Rev. J. H. Pettungell, a remarkably able advocate of the annihilation theory. The book closes with an editorial, summing up the arguments of the advocates and stating the issue to be tried, but giving no decision.

### The Complete Preacher.

New York: The Religious Newspaper Agency.

The May number of this publication contains the following sermons: "The Gospel of the Incarnation," by William Morley Punshon, LL.D.; "The Nature of Gospel Truth the Prophecy of Universal Recognition," by James M. Ludlow, D.D.; "What is Man? or, the Scepticism of Science Considered," by R. W. Dale, D.D.; "The Second Advent," by Rev. J. G. Manly; "John Morrisey; or, is Romanism a Safe Guide?" by Justin D. Fulton, D.D. In the sermon on "What is Man," Dr. Dale, who ranks high among English preachers, and who is favorably known on this continent by the lectures which he delivered at Yale College last year, effectively disposes of several sceptical points raised by some scientists. Dr. Fulton's sermon is an outspoken exposure of that false religion which sends "a soul deceived into the presence of God, because he trusted in the offices of men rather than in the mediatorial work of Jesus Christ." The lecture on "The Second Advent," by Rev. J. G. Manly, of Toronto, advances and defends the view that the Second Advent is *past already*, having taken place in A.D. 70, when Judaism came to an end, and Christ came in fulfilment of the promise, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom;" not "with observation," but nevertheless "in power;" not in the body, but by His Spirit; not a priest to offer sacrifice as in His first advent, but a King to reign on the earth, in the hearts of His people, to the end of the world.

## SCIENTIFIC AND USEFUL.

**CREAM CAKES.**—One cupful of cream, one cupful of sugar, one egg, one teaspoonful of saleratus, one teaspoonful of salt. Stir in flour until the batter is as thick as in making pancakes.

**STEWING.**—This is the most economical mode of cooking meat, but it should be remembered that length of time is much more important than extra heat, as long continued action softens the toughest joints, rendering them tender and palatable. If the fire is too hot it will raise to the boiling point, and then it will harden the meat.

**ORIENTAL SOAP.**—Mix one hundred pounds of potash with twenty-four pounds freshly burned lime (slaked). Moisten with water, and continue the addition until a lye of about 35° Beaume is obtained. Into a boiler put one hundred pounds of lard and melt it. Add little by little the above lye, keeping it hot and stirring it well. A perfume is usually added and thoroughly incorporated by stirring while warm, not hot.

**CHEESE SHORT CAKES.**—Put a cupful of sifted flour into a bowl; add to it two tablespoonfuls of butter and three tablespoonfuls of grated cheese, or a piece of cheese as large as an egg; chop these up fine in the flour; add two tablespoonfuls of sweet cream (milk will do, but if used more butter will be required); the yolks of two eggs; half a teaspoonful of salt and a little nutmeg; mix well and roll out thin; cut them in small round cakes and bake quickly. They are a delightful addition to the lunch-table, and are nice hot or cold.

**STAMMERING.**—Advising about the treatment of a little girl who stammers, the New York "Tribune" says: Teach her to speak slowly, deliberately, and very distinctly, and take as little notice as possible of her stammering. We know a little girl of nine years who has been so carefully trained to read with distinctness and precision, that though she stammers sometimes in conversation, she rarely hesitates in reading. This little girl's father stammered badly in his boyhood, but cured himself by persistent elocutionary exercise, and in manhood was a fluent public speaker, with no trace of the infirmity. Habitual speaking from full lungs is said to be a perfect cure of stammering in grown people.

**VARIETY IN FOOD.**—Variety in food is of great importance. The stomach no less than the mind becomes wearied with monotony, and does its work badly. Housekeepers are apt to fall into a routine as regards the dishes they send to table, when by the exercise of some ingenuity they might vary the style of cooking to a much greater extent. If there are any delicate members in the family they lose their relish for food after a while at home, though they can eat heartily when on a visit. Too little attention is paid, in the writer's opinion, to the diet of children in this respect. Whilst consisting always of the most wholesome materials cooked in a simple manner, considerable variety may be secured by widening the list of substances and by making some little alteration in their preparation.

**CATARRH.**—Some time ago a correspondent asked us to give, in this column, a cure for catarrh. It is simply impossible for us to give a remedy which will prove a "cure" in all cases. It is always safer to consult a physician when affected by catarrh rather than try the numerous remedies offered. A writer in the New York "Tribune" says this disease is curable if the sufferer will persist in using the following:—"The remedy is crushed cubeb berries smoked in a pipe, emitting the smoke through the nose; after a few trials this will be easy to do. If the nose is stopped up so that it is almost impossible to breathe, one pipeful will make the head as clear as a bell. For sore throat, asthma and bronchitis swallowing the smoke effects immediate relief. It is the best remedy in the world for offensive breath, and will make the most foul breath pure and sweet. Sufferers from that most horrible disease, ulcerated catarrh, will find this remedy unequalled, and a month's use will cure the most obstinate case. A single trial will convince any one. Eating the uncrushed berries is also good for sore throat and all bronchial complaints. After smoking do not expose yourself to cold air for at least fifteen minutes. The berries are perfectly harmless, and there is no use going to 'catarrh doctors' while you can procure this remedy. They can be procured at any drug store, and you can crush them yourself."

**PLANTS FROM CUTTINGS.**—In order to secure success in growing plants from cuttings it is important to understand the soil and culture that each class of plants require. I started with a small number of plants, and have increased the number to a large and beautiful collection, all from cuttings, and I will give your readers the benefit of my experience. Oleanders, begonias, and ivies of all kinds require considerable incisure, and if put in water will take root in a few days. Then transplant them in pots, with rich, sandy soil, and they will grow luxuriantly. The cactus, which produces some of the most beautiful flowers, needs coarse, sandy soil, with very little moisture. Many varieties derive their sustenance almost wholly from the air, where no other class of plants could thrive. Geraniums, salvias, roses, wax plants, and many other varieties will grow by merely shading them until they take root, exposing them to the sun afterward. To adapt the soil to this variety, rich chip-dirt and sand is the best, with a sprinkling of ashes. Fuchsias, which are the admiration of all lovers of the beautiful, are remarkably tender, and often look wilted for some time after they are cut. By covering them with tumblers, to exclude the air, they soon revive, and take root readily in wet sand; but when transplanted keep them quite shady, as they need but little sun. In addition to the above, I will give a hint in relation to goblets, which are so often broken. If the bowl is not broken, they are not only useful in covering cuttings, but can be made into pretty hanging baskets, by crocheting a network of bright wool around them and suspending them with cords from the window. Fill them with water, and you may have ivies, trailing vines, mosses, and begonias blooming in your windows all the time.

## PASTOR AND PEOPLE.

## ETIQUETTE vs. POLITENESS.

Etiquette and politeness are related to each other very much as morality is to religion. The one is a hollow shell, affecting the outward behavior as regards society, while the other can only spring from a heart full of love and kindness toward all who come within reach.

A man can satisfactorily answer all the demands of society upon his habits, manners, and general conduct, yet be heartless and selfish in the extreme; but to be really polite, he must go deeper than the surface; and even set aside—if need be—the stern decrees of custom, that others may be relieved from embarrassment, and be made to feel at ease.

To be perfect in the rules of etiquette requires a knowledge of and association with good society, with time and opportunity for reading and travel; for etiquette, like fashion, differs in every land; but to be polite, such training is not necessary; neither luxury nor riches is requisite, nothing save a kindly heart.

True politeness dictates—among other things—a deference to the opinions of those older than ourselves; an avoidance of unpleasant subjects of conversation; or, having stumbled upon them, an adroit introduction of other topics in their stead; a careful consideration for the peculiarities and personal defects of others, a gentle charity towards their antipathies and idiosyncrasies, as well as a frank and prompt acknowledgment of favors shown us.

An act of disinterested kindness is the evidence of real politeness, more than the strictest devotion to form and ceremony; but sometimes we are prevented, through reserve or timidity, from carrying out our better impulses. We do not always know that they will be kindly received.

Many years ago, before the introduction of the English sparrow, a gentleman and his wife were walking through one of our city parks, on their way to church, and just before them were another lady and gentleman, dressed in the height of fashion. An immense worm swung from the tree, and crept up the breadths of the lady's delicate silk dress; and the couple behind discussed their duty in the matter, whether or not to let her sweep into her pew and sit down, unconscious of her proximity to the hateful creature. "I must take it off," exclaimed the kind-hearted man. "But," urged the lady, "perhaps she will not like it." "It will ruin her dress," was the practical reply; and so, just at the church door, he stepped forward, removed the worm, and threw it on the ground. The gentleman (?) who accompanied the lady turned at once, and, instead of thanking him, drawled out. "Sir, anything that this lady requires, I am quite competent to do for her myself." The other bowed and made no reply; but the devotee of fashion, with his lavender gloves and his supercilious smile, appeared to great disadvantage beside the simple dignity of the kind service which he could neither understand nor appreciate. The influence of such a repulse would go far to make one hesitate to offer again the slightest civility to a stranger. Sometimes exceedingly rude things are done under the cover of politeness. Many a scathing rebuke and cutting sarcasm is uttered in a soft low voice, and, with the sweetest of smiles, one's weaknesses are made, without scruple, the subject of conversation; one's most sensitive feelings played upon, until, though surrounded by politeness and polish, one is rendered miserable and unhappy.

While it is kind and thoughtful to assist those in difficulty or embarrassment, it is also in very bad taste to stand by and gaze stupidly when you can do no good. Better let them suffer alone than to lay upon them the additional burden of feeling themselves to be objects of impertinent curiosity.

The standard of true politeness, then, is not to be found in Lord Chesterfield's Letters, nor in the opinion of the world, but in those words uttered more than eighteen hundred years ago, "Whatsoever ye would that men should do to you, do you even so to them."—*Christian Intelligencer*.

## SUCCESSION.

Apostolic succession is all very well, but we don't know where you can get it, pure and simple, except from the New Testament. Instead of hunting after apostolic succession, or deducing it from a *priori* reasoning, we much prefer the safer, sounder, and more reasonable course of appealing directly to the New Testament for our principles, pattern and polity, than to suspend any question as to the correctness of doctrine, the validity of ordination, the administration of ordinances, or the authority of a Christian Church, on our power to trace back an ecclesiastical succession from the present time, and through all the dark ages, to the apostles, in order to justify our claim to be churches of Christ—such as were formed and tended by his apostles—and to show that our ministry, and the ordinances it administers in the name of the Lord, are valid. Doubtless some kind of succession there was; but it is not so apparent that we can lay much stress on it; for historical documents may be destroyed, may be corrupted, or may fail in explicitness; and therefore fail to prove any succession such as is claimed. All, however, that could be gained by complete possession of this knowledge, were it possible, we now have in the most certain and reliable form in the teaching, testimony, prophecy and history of the New Testament. There is furnished for all coming ages a divine delineation of the Church of Christ as respects doctrine, the spiritual character of its members, the ordinances they are required to observe, the holiness they should exhibit, the benevolence they should cultivate, and the great end they should have in view—the glory of God—the magnifying of Christ, and the highest good of mankind.

If a body or congregation of people in Europe, Asia, Africa, or America, or elsewhere, conform in their principles in the ordinances they practice, in their spirit, in the life they lead, and the motives that influence and mould their conduct, to the teaching and requirements of the New Tes-

tament, that congregation may be taken as really in the succession—and possesses vital and significant marks of its relations to Christ and the apostolic church. But suppose that a congregation or church, without the proper and distinctive marks, may possibly trace its pedigree through the ages back to the apostles, of what value, we ask, is such a succession, though perfect in form and date, "if lacking the spirit of Christ, and having therefore no spiritual fellowship with the apostles, or with the regenerate of any age?"

To the law and to the testimony of Christ; if hierarchies, establishment or churches of humbler name and form, speak not and practise not according to the word of the Lord, they are not, whatever their profession or pretensions, in the real, true, spiritual succession that is linked with Christ and shall continue when earthly relation and tie are forever sundered.—*Christian Visitor*.

## SORROW ON THE SEA.

"There is sorrow on the sea—it cannot be quiet."—JER. xlix. 23.

The following fine poem, written by the late Captain M. A. S. Hare, of the "Eurydice," in a friend's album some years ago, will be read with mournful interest:

I stood on the shore of the beautiful sea,  
As the billows were roaming wild and free;  
Onward they came with unfailling force,  
Then backward turned in their restless course;  
Ever and ever sounded their roar,  
Foaming and dashing against the shore;  
Ever and ever they rose and fell,  
With heaving and sighing and mighty swell;  
And deep seemed calling aloud to deep,  
Lest the murmuring waves should drop to sleep.  
In summer and winter, by night and by day,  
Thro' cloud and sunshine holding their way;  
Oh! when shall the ocean's troubled breast  
Calmly and quietly sink into rest?  
Oh? when shall the waves' wild murmuring cease,  
And the mighty waters be hushed to peace?

It cannot be quiet—it cannot rest;  
There must be heaving on ocean's breast;  
The tide must ebb, and the tide must flow,  
Whilst the changing seasons come and go.  
Still from the depths of that hidden store  
There are treasures tossed up along the shore:  
Tossed by the billows—then seized again—  
Carried away by the rushing main.  
Oh, strangely glorious and beautiful sea!  
Sounding for ever mysteriously,  
Why are thy billows still rolling on,  
With their wild and sad and musical tone?  
Why is there never repose for thee?  
Why slumberest thou not, oh mighty sea?

Then the ocean's voice I seemed to hear,  
Mournfully, solemnly—sounding near,  
Like a wail sent up from the caves below,  
Fraught with dark memories of human woe,  
Telling of loved ones buried there,  
Of the dying shriek and the dying prayer;  
Telling of hearts still watching in vain  
For those who shall never come again;  
Of the widow's groan, the orphan's cry,  
And the mother's speechless agony.  
Oh, no, the ocean can never rest  
With such secrets hidden within its breast.  
There is sorrow written upon the sea,  
And dark and stormy its waves must be;  
It cannot be quiet, it cannot sleep,  
The dark, relentless, and stormy deep.

But a day will come, a blessed day,  
When earthly sorrow shall pass away.  
When the hour of anguish shall turn to peace,  
And even the roar of the waves shall cease.  
Then out from its deepest and darkest bed  
Old Ocean shall render up her dead,  
And, freed from the weight of human woes,  
Shall quietly sink in her last repose.  
No sorrow shall ever be written then  
On the depths of the sea or the hearts of men,  
But heaven and earth renewed shall shine,  
Still clothed in glory and light divine.  
Then where shall the billows of ocean be?  
Gone! for in heaven shall be "no more sea!"  
'Tis a bright and beautiful thing of earth,  
That cannot share in the soul's "new birth;"  
'Tis a life of murmur and tossing and spray,  
And at resting-time it must pass away.

But, oh! thou glorious and beautiful sea,  
There is health and joy and blessing in thee:  
Solemnly, sweetly, I hear thy voice,  
Bidding me weep and yet rejoice—  
Weep for the loved ones buried beneath,  
Rejoice in Him who has conquered death;  
Weep for the sorrowing and tempest-tossed,  
Rejoice in Him who has saved the lost;  
Weep for the sin, the sorrow, and strife,  
And rejoice in the hope of eternal life.

## A DEATH BED SERMON.

Rev. Dr. Tudor recently announced in Centenary Church, St. Louis, Luke xii. 20, as containing the text of his discourse, but before proceeding further he read the following clipped from a New York paper:

"A gentlemen died last week, at his residence in one of our up town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian Church, in excellent standing; a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind and gave continual expression to his remorse,

at what his conscience told him had been an ill-spent life. 'Oh!' he exclaimed, as his weeping friends and relations gathered about his bed, 'Oh! if I could only live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter! You have never reproved my avaricious spirit,' he said to the minister. 'You call it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have a hope for my poor soul!' In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house, and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death bed administered a lesson not to be dismissed from memory. He would have given all of his wealth for a single hope of heaven."

## THE NOBLENESS OF PRAYER.

It is in prayer especially that we cease to live, as it were, in a single faculty, or on the surface of our being; it is in prayer that we cease to regard ourselves as animal forms, or as social powers, or as family characters and look hard, for the time being, at ourselves, as being what we really are; that is to say, as immortal spirits, outwardly draped in social forms and proprieties, and linked to a body of flesh and blood, but in our felt spiritual solitude looking steadily upwards at the face of God, and straining our eyes onwards towards the great eternity which lies before us.

Prayer is then so noble, because it is the work of man as man; of man realizing his being and destiny with a vividness which is necessary to him in no other occupation. But what shall we say of it, when we reflect further that in prayer man holds converse with God: that the Being of Beings, with all His majestic attributes, filling and transcending the created universe, traversing human history, traversing each man's own individual history, is before him; that although man is dust and ashes, he is, by prayer, already welcomed into the very courts of heaven? It is not necessary to dwell on this topic. Whatever be the daily occupations of any in this Church, be he a worker with the hands or a worker with the brain, be he gentle or simple, be he unlettered or uneducated, be he high in the state or among the millions at its base, is it not certain that the nobleness of his highest forms of labor must fall infinitely below that of any single human spirit entering consciously into converse with the Infinite and Eternal God.

## BUSINESS MORALITY.

Religion bids men be honest, not because honesty is the best policy merely; be truthful, not because lying is unmanly only; be temperate, not because intemperate habits weaken the intellect and impair the vital energy, and, in short, put you outside the pale of society; but be all these from one supreme, absorbing motive, the fear you have of offending a loving God. It will be the thought of God and of Christ which will alone make us true to man. Our religion will not be of that kind which displays deep emotion in the words of our lips, and then goes out to drive very hard bargains, if not to steal. And what do some men mean by this business morality? Surely not that God allows and winks at some recognized code of signals by which, if one man can over-reach another, it is all fair play. Are the strict commandments of God to be admitted in the church, and an expurgated and revised edition hung up in the counting-house? Of many business transactions it may be said: "Everybody does it;" but the Christian man will say: "So do not I, because of the fear of God." And so, too, will this powerful motive, the fear of God, purify into a bright, honest, cheerful single-mindedness and considerate kindness, the reciprocal duties of employer and employed. The servant will not reason, "My Lord delayeth his coming; I may do this trifling piece of commission, and no human eye will detect me." The landlord will not hardly press his tenant, though long accepted precedents still flourishing around him may invite his imitation. The workman will not "scamp" his work, or waste the time of his employer. Why? "Because of the fear of God."—*Sunday at Home*.

The quality of Christ's kingdom is to be a growing kingdom; though the original thereof be but like a grain of mustard seed, or like Elijah's cloud, to a human view despicable, and almost below the probabilities of subsistence—the object rather of derision than of terror to the world; yet it groweth into a wideness, which maketh it as catholic as the world. Therefore the prophets express Christ and His kingdom by the name of a branch which groweth up for a standard and ensign of the people—a branch which grows, but never withers. It hath no principle of death in itself; and though it be, for a while, subject to the assaults of adversaries, and foreign violence, yet that serves only to try it, and to settle it, but not to weaken or overturn it. The gates of hell, all the powers, policies, and laws of darkness, shall never prevail against the Church of Christ. He hath bruised, and judged, and trodden down Satan under our feet: "He hath overcome the world;" "He hath subdued iniquity; He hath turned persecutions into seminaries and resurrections of the Church; He hath turned afflictions into matter of glory and of rejoicing; so that in all the violence which the Church can suffer, it doth more than conquer because it conquers not by repelling, but by suffering. Christ is a great Lord; hath much more business than all the time or strength of his servants can bring about. He requireth the obedience of every thought of the heart; grace, and edification, and profit, in all the words that proceed out of our mouth; a respect unto the glory of God, in whatsoever works we go about; the whole soul, body, and spirit should be sanctified throughout, and that even to the coming of our Lord Jesus Christ.—*Bishop Reynolds*.

## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, MAY 31, 1878.

## SCIENCE AND RELIGION.

THE memorable meeting of the British Association at Belfast, in the summer of 1874, when Dr. Tyndall took advantage of his position as President to give a world-wide exposition of his materialistic views, has been more than paralleled in interest, by the fiftieth conference of the "German Association of Naturalists and Physicians," which was held at Munich, last September. On no other occasion has there been a more august assemblage of scientists, than at this jubilee meeting. At the first two sittings, papers were read by Professors Nügel and Hæckel in favor of the doctrine of evolution in its most extreme form. It was contended by both, not only, that the province of mind extended from animals to plants, but that in our conception of the nature of mental operations, it behoved us to pass over from the organic to the inorganic world. So urgent was Dr. Hæckel in his advocacy of these views, as to propose their immediate introduction into the system of common school instruction. "It is a question," he said, "for the educators, whether the theory of evolution should be at once laid down as the basis of instruction, and the protoplasmic soul be assumed as the foundation of all ideas concerning spiritual being." It is not to be wondered at, that the outspoken confidence with which these sentiments were uttered, should have created much excitement not only within the Conference but throughout Germany. They were not, however allowed to pass unchallenged. At the third sitting, Professor Virchow, whose name during the last thirty years has been intimately linked with the progress of physiological discovery, and who is universally acknowledged among scientists as one of the first authorities in every department of anthropology, while he holds distinguished rank as a publicist and statesman, delivered an address in which he very earnestly protested against the spirit of dogmatism, manifested in their conference and prevalent in scientific circles. The opportune of this protest, when so many men of science, fascinated by

the splendid results of their investigations, have been led to overstep the limits of knowledge possible by their experimental methods, and to press their speculations on the public, as if they were established truths, will be generally admitted, especially by those interested in Christian apologetics. It was the protest of a scientific Luther against the errors of his brethren. It was rather, the warning of a father, concerned for the dignity of the family, but vexed with the vagaries of his children. It was all the more valuable, as being the protest of one, who had as little predilection in favor of religious dogma as any of those present, and who could say that he was quite ready to receive the very boldest of the petted theories, even the doctrine of spontaneous generation, when he could find evidence to substantiate its truth. There can be little doubt, that a position of historical importance awaits this discourse of Dr. Virchow. The attention of the British public was first called to it by the Prussian correspondent of the "London Times." It has since been translated into English. A review of this translation has appeared in one of the British Quarterlies. And passing reference in several leading journals, indicate the beginning recognition of its value. No apology is needed for submitting the following brief outline to our readers:

Dr. Virchow began by congratulating his brethren on the freedom they now enjoyed as men of science. The first meetings of their conference were held in secret session, and they did not dare to publish the names of the Austrian delegates. But the addresses of Drs. Nügel and Hæckel, to which they had listened at the previous sittings, were ample proof that they had now all the freedom they could desire. He deprecated, however, the abuse of this liberty. He was not opposed to speculation on the basis of science. The scientific imagination had opened the way to the most splendid discoveries. But it was to be remembered, that like the discovery of America by Columbus, when he was seeking a path to the Indies, the results obtained were frequently quite different from those anticipated. It was very important, accordingly, that they should note accurately the line of demarcation, between the speculative province of science, and the domain which she has actually won and fully settled; and that in their communications to the public they should plainly mark this distinction. No one could be more anxious than he was, that the public mind should be saturated with scientific knowledge. "Every new fragment of knowledge," he says, "works within men, begets new ideas, and new trains of thought." The material progress of the age is thus stimulated. Even mental philosophy is constrained to acknowledge her indebtedness to physiological research. We are thus enabled to discriminate more precisely, that part of our being which is purely mental from that which is purely physical. On the other hand however, if speculations and theories were palmed off under the guise of scientific truth, the danger was great of science being brought into contempt, and its proper influence seriously injured. In an especial manner, it was folly to talk of introducing their speculations into the schools for the people. Young minds would not pause on the discriminating lines that might be drawn. "What we know and what we only suppose, blend themselves, as a general rule, so completely into a single picture, that what is supposed appears to be the principal thing, and what is known seems the accessory."

"In respect to the evolution theory: it could not have escaped noticed, and it was worthy of the most serious consideration, that Socialism had established close and sympathetic relations with it. But notwithstanding this ominous confederacy, if we were convinced, that the evolution theory was a doctrine perfectly established, "from that moment," he says, "we could not dare to feel any scruple about introducing it into our actual life, so as not only to communicate it to every educated man, but to impart it to every child, to make it the foundation of our whole ideas of the world, of society, and the State, and to base on it our whole system of education. But in reference to this theory, what are the facts? Dr. Virchow maintains: 1. The last shred of evidence which the doctrine of spontaneous generation seemed to have in its favor, perished with the exposure of the true nature of the now well known *Bathylbus*. 2. It was a mere phantasy for any one to characterize movements, in the lower forms of life, or in the inorganic world, as having the nature of mental operations. 3. There was no reliable evidence in support of the opinion that man existed in the tertiary period. 4. The Darwinian theory of the origin of man is as yet a mere hypothesis, on which the progress of investigation, instead of confirming it, has tended rather to cast doubt. "The old troglodytes, pile-villagers, and bog-people prove to be quite a respectable society. They have heads so large that many a living person would be only too happy to possess such. Our French neighbors indeed, have warned us against inferring too much from these big heads. In spite of the size of the brain, their nerve-substance may have remained at a lower stage of development. This,

however, is but the sort of familiar talk which is brought in as a kind of prop to weak minds. On the whole, we must really acknowledge, that there is a complete absence of any fossil type of a lower stage in the development of man."

In the preface to the English translation of this address, written by Dr. Virchow, he observes, that with few exceptions, his protest has met with cordial assent from German naturalists. It is a salutary lesson to theologians, not to be too hasty in making concessions to sceptical opponents.

## PRESBYTERIAN ASSEMBLIES.

DURING the past fortnight General Assemblies have been held in various parts of the world. The Churches of Australia and New Zealand have had their annual gatherings. In England, Ireland, and Scotland, the Assemblies have either just risen or are now in full blast. Scotland has without doubt been during these weeks in a state of ferment, and we look forward with keen interest to the perusal of the debate in the Free Church General Assembly on the famous Professor Smith case. The General Assembly of the United Presbyterian Church of America, of the Presbyterian Church (South), and various Synods, such as that of the Reformed Church of the United States, have met and transacted their business. The Assembly of our own Church will soon convene in the neighboring city of Hamilton. It is cause of rejoicing that there is nothing but peace within the borders of the Presbyterian Church in Canada. There is no *fama clamosa* on hand this year, and we anticipate an Assembly that will accomplish much work in further consolidating the Union, in adopting a book of polity, and in promoting the cause of Christ both at home and abroad.

Meanwhile there are some things to which we wish to refer in connexion with the General Assembly of the Presbyterian Church (North) of the United States.

The very unusual event took place of the Moderator of the last Assembly not being able to be present and to preach the opening sermon. Distance had something to do with this, as it devolved upon the Rev. Dr. Eels of San Francisco, Cal., as Moderator to open the present Assembly and to preside until relieved by the appointment of his successor. In the absence of Dr. Eels, the Rev. Professor Morris, of Lane Seminary, the last Moderator, preached a sermon distinguished by its eloquence and ability, after which the Assembly by an almost two-thirds vote elected as Moderator, the Rev. Professor Patton, D.D., of the Chicago Theological Seminary. The new Moderator of this great Church deserves some notice at our hands.

Professor Patton was born in Bermuda Islands in January, 1843, and is therefore only thirty-five years of age. He was educated in Toronto University, and if we mistake not received part of his theological training in Knox College. At all events, he spent some of his vacations in missionary work in the district superintended by the Rev. Mr. Gray of Orillia. Owing doubtless to these early associations, and also to his superior advantages as a student at Princeton, he laid the foundations of that learning which has already brought him to the front rank as a scholar and theologian. The career of Professor Patton is an instructive one, and we give it

for the benefit of our students who are preparing for the ministry.

This clergyman was ordained in June, 1865, to the pastorate of the Eighty-fourth Street Presbyterian Church in New York. He labored faithfully in the composition of sermons. In 1867, he was called to Nyack on the river Hudson, and continued there for four years. Being very intimate with the writer, who was much engaged at that time in writing for the press, Mr. Patton asked him what he should do in order to become a contributor to the religious papers. The advice was promptly given to purchase "Liddon's Bampton Lectures," and send a review to the Philadelphia "Presbyterian." This was done, and it was not long till articles upon a variety of philosophical and theological subjects were published with the name of the Rev. Francis L. Patton, M.A., in the New York "Observer," and "Evangelist," in the Philadelphia "Presbyterian," and in the Chicago "Interior." In consequence of his great preaching talent and his fame as a writer, Mr. Patton was called in 1871 to the pastorate of the South Church, Brooklyn. He only remained nine months in this position, and left it to become one of the professors of the North-West Seminary in Chicago. Though so young, he had by this time become known as a rising divine. During the first few years of his professorship, he acted as editor-in-chief of the "Interior." Latterly however he gave up this position to become pastor of the Jefferson Park Presbyterian Church, Chicago; so that Dr. Patton is now a pluralist. But that he is so to some purpose, is evident from his great success as a professor and preacher, and this being acknowledged by his election to the highest honor which his Church can confer. Professor Patton was the youthful David in the famous trial for heresy of the Goliath Professor Swing. Armed with five bright shining pebbles from the Gospel brook, or the five Calvinistic points, it is needless to say that the Goliath had more than his match in the young professor. Besides being a writer for the Princeton "Review," Dr. Patton contributes to the January number of the "British and Foreign Review" an article of great power and scholarly acumen upon the vexed question of the endlessness of future punishment. He also took a prominent part in the Pan-Presbyterian Council held last year in Edinburgh.

#### THE TEMPORALITIES BOARD AND THE ANTI-UNIONISTS.

THE small party of anti-unionists, having, as our readers are aware, been foiled in their attempt to obtain possession of the funds of the Temporalities Board, by means of an act of Parliament of the Dominion, have again, after already being defeated there, resorted to the Courts of Quebec, an *ex parte* injunction, returnable into court on the 4th of July, having been obtained on the 14th instant. The Petition asks to have the present members of the Board declared to be acting beyond their powers; that they be restrained from acting as such and removed from the Board; and that the fund alleged to be \$463,371 be declared a fund for the benefit of ministers and missionaries, who retain their connection with the Presbyterian Church

of Canada in connection with the Church of Scotland, and who have not ceased to be ministers thereof. It further alleges, that Dr. Cook, Dr. Muir, and Dr. Bell have ceased to be members of that Church, and are not entitled to any share of the said fund, and that three others are in like position. It further asks that the Board be ordered not to pay these persons or any others any sum from the fund. The petition alleges, that the Board were about to issue the cheques to ministers for their "pretended allowances," about the first of June, and one object was to prevent these being paid. We think that the time chosen for this movement shows a bitter and most unfeeling spirit. The ministers of our Church are not generally over-burdened with this world's wealth, and to many a family, the withholding, even for a time, of the half-yearly allowance, will be felt with severity. Yet the blow has been dealt to them, and those who dealt it deserve no sympathy. Concede that they deem they are in assertion of a right, yet there would be ample time to discuss that after the first of July had elapsed, and the recollection of old associations should have caused the anti-unionists to pause before adopting so cruel a step. We are glad, however, to believe that the injunction will speedily be removed. We notice by telegrams to the daily papers that the attorney for the Board, Mr. J. L. Morris, of Montreal, at once moved to have the proceedings returned into Court forthwith, without waiting till the 4th of July, which was granted, and we have information to the effect that a preliminary defence, to the form of the action has been entered, which there is every reason to believe will result in its dismissal. Should the merits ever be reached, there is every reason to believe that the validity of the acts of Ontario and Quebec amending the act of Incorporation, and under which its members now act, will be maintained, as in other respects that of Ontario has been both in the Courts of law and equity, and that the efforts of the seven or eight anti-Union ministers, to grasp the control of this noble endowment, will be defeated. It is true that the act in question consecrated their personal annuities, but nothing less than the possession of the \$463,371 will, it seems, satisfy them. We have no doubt of their failure, however, in their design. Meanwhile it is probable that at the approaching General Assembly, a Committee of that body will be appointed to give encouragement and countenance to the members of the Temporalities Board who are subjected to a difficult and troublesome contest by the course of their opponents.

#### BIBLE READINGS.

WHAT our age wants is a more general and a more thorough study of the Bible, a study that is undertaken with a thirst for wisdom and knowledge, and carried on under the influences of the Spirit of Truth. Such a study would be the death-blow to priestly pretensions and superstitions, and to the vagaries and absurdities of infidelity.

The clergy are expected to be the leaders in supplying this want. The people look up to them as the preachers of the gospel and the expounders of the Bible. Our present appliances to give the people a sufficient

knowledge of God's Word have to be somewhat modified. The pulpit and Bible classes supply the want only to a certain extent. We find that sermons, in our days, have become essays on some detached text, which do not enrich the people with real Bible knowledge, and pulpit-oratory has, in many cases degenerated into a vain display of eloquence or human speculations. Our popular preachers either set forth their own crude philosophizings and peculiar notions, or they seek to flatter the popular ear by harangues on current topics. The Bible text is merely a customary prefix.—And our Bible-classes are mostly attended by the young, and are not carried on in such a manner as to create in the mind a living interest in the great truths of God's revealed Word.

We think that Bible Readings for the people would greatly tend to spread and increase sound Bible knowledge. These readings may be carried on with different methods, all more or less practical and good. We make the following suggestions:—

They should be adapted to all, both young and old. Hence they should be different from the usual Bible-classes, in which questions and answers form the principal ingredients. Adults do not like to have questions put to them, and they shrink from answering.

In a course of Bible Readings let a *continues* portion of Scripture be read and explained, as for instance, a whole Epistle, or a whole Gospel, or a whole book of the Old Testament.

Let the meeting be opened with a suitable hymn and with prayer. Then let the minister read that portion of Scripture which he intends to explain. This explanation may consist either in a running commentary, or in a short and plain lecture. After this, any one in the congregation may ask questions, which the minister or any one of those present may answer. Thus a very interesting intercourse and exchange of ideas will often take place, which will greatly contribute to mutual instruction. Let the truth be treated with reverence, and let all act as men and women who are anxious to give a reason of the hope that is within them, and to become wiser unto salvation.

These readings require a careful preparation on the part of the clergyman who conducts them; otherwise the interest will not be sustained. The people should be made to feel that they reap substantial benefit from them.—*Evangelical Churchman.*

RATHER a hard hit is given to the ritualistic Episcopal parish church and its offshoot at Chiselhurst, England, by the handbill to be seen on the outside of the Roman Catholic chapel in the same town, on which is this sentence, "It is necessary to state that this is the only Roman Catholic Church in Chiselhurst."

THIRTY-SEVEN years ago, there were only three native Christians in all China, in connection with Protestant missions. Now, there are at least twelve or thirteen thousand. A larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character.

THE Rajah of Pooree, in India, who is entitled by hereditary right to have charge of the Temple of Jugernaut, and is regarded as the Incarnation of Vishnu, and before whom, as he appears in public, the Oorvia people prostrate themselves and pay divine honors, not long since put to death a man who was accused of working incantations against him, and he has just been tried himself and convicted of murder and sentenced to transportation for life.

## CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

## CHAPTER XLVIII.

Anthony's heart burned within him as he followed the slaves through the hot streets, and saw them urged on by the lash when they paused a moment under the weight of his heavy luggage, as he carried it to the hotel. He panted to be at work in doing what one man might accomplish in resisting so infamous a system; but he knew that it would probably be some little time before he would have acquired sufficient information as to the existing state of the cruel traffic, to enable him to begin any active work in connection with it. The treaty forced by England upon the Sultan of Zanzibar had been concluded since Anthony had last been in the island, and he was quite ignorant, as yet, of its results, which could only be ascertained in the country itself. However, he knew that his first duty must be to turn his attention to the formidable Miss Vera Saxby, and when he had had a bath and his breakfast, he attired himself in the white linen habiliments which alone can make existence in the stifling climate of Africa endurable to the gentlemen whom we are accustomed to see in respectable broadcloth and black hats. Thus equipped, he started in quest of Captain Saxby's self-willed daughter, and after having received numerous directions and misdirections as to the position of her house from the Europeans whom he questioned, he found himself at last approaching a long, low building on the outskirts of the town, which he was assured was the "slave's asylum" established by Miss Saxby. A wide verandah ran round the whole of the house, so as to afford a shelter, open to the air, from the scorching rays of the sun, and a group of mangrove trees, at a little distance from it, gave rest to the eye from the glare of the walls and ground; but on reaching this little forest he perceived that it stood, as those trees always do, in a swamp, which made him doubt much whether his old friend's daughter was as wise as she was independent, in having chosen a locality for her "Home" which could scarcely be healthy.

Anthony went on through a little wicket gate which led into a garden that had evidently been cultivated with great care, although the rank vegetation of the cactus and other native plants had very speedily choked the English flowers which some unpractised hand had planted among them. All the windows of the house were standing open, and seemed to be used as doors, so it was rather difficult to decide which represented the principal entrance.

Anthony stood looking round for some one to guide him, and presently perceived two little black boys busily engaged in washing vegetables at a fountain which stood on one side of the building. He went towards them, but as he did not know a word of the language he could only show them by signs that he wished to find his way into Miss Saxby's presence. They pointed in the direction of the back of the house, where there was most shade at that time of the day, and he went towards it. As he turned the corner, he heard a low-toned pleasant voice reading aloud, apparently in the soft Swaheli tongue, and, raising his eyes, he was witness to a scene which held him fixed to the spot by the strong interest with which it inspired him.

A number of young African girls and children were seated in a circle on the matting which covered the stone floor of the verandah, and their dark faces and keen black eyes were all turned upon a young English lady, who sat in their midst reading to them from a Testament translated into Swaheli, which she held upon her knees.

She was slender and well-proportioned, of medium height, and with a graceful, firmly-knit figure, which looked as if she must be capable of great activity. She wore a grey dress, touched up here and there with dainty pink ribbons, which contrasted well with the rich brown of the smooth hair that was simply folded round her shapely head. Without being possessed of anything like remarkable beauty, her face was one of the pleasantest to look upon that could well be imagined. She had delicate features, and a clear complexion, with dark grey eyes that were full of animation and feeling; but her chief attraction was the expression of invincible good humor, which sent a bright smile to her lips when the children interrupted her with troublesome questions, and made her eyes often dance with merriment at the absurd grimaces to which they treated her. She had small white hands, which she often laid on the woolly black heads round her in order to recall their attention; and her manner to a very unruly set of little savages was so kind and gentle, that Anthony watched her for some time with very great satisfaction and approval.

This gentle, merry-looking girl was so perfectly unlike the idea he had formed to himself of the formidable Miss Saxby, that it never occurred to him that it was she and none other on whom he was gazing; the mere fact that she was so perfectly feminine and unassuming in appearance made it simply impossible for him to suppose she could be the masterful, arrogant person he had pictured to himself. Quietly assuming that this bright-faced girl must be a young pupil-teacher she had got from the missionaries to help her in her work, Anthony made his way towards her, and, doffing the flapping straw hat which covered his dark hair, he asked if Miss Saxby were at home.

The young lady looked round, quickly scanned Anthony's appearance for a moment with her smiling eyes, and then starting up, she broke through the circle of little black children, and took him frankly by the hand.

"I am sure you are Mr. Beresford, my father's cousin, from England. Oh dear! how glad I am to see you!"

"You do not mean to say that you are Vera Saxby!" he exclaimed, in utter surprise.

"I am that identical individual; why should I not be?"

"It is impossible!" he exclaimed.

"Perhaps you know better than I do," she said, laughing merrily; "my father always told me you were very wise, which is far from being the case with myself, still I think

this is a point on which I may be allowed to have an opinion."

"No doubt," said Anthony, laughing; "but is it really your opinion that you are my cousin Vera, because I can hardly believe it?"

"Well, I think so, unless you have any proof to the contrary," she said, her eyes sparkling with amusement; "do tell me what you expected to see, since you are so surprised?"

"Something much more like a dragon, with claws and scales, than what I find you to be."

"Please to explain," she said, "what is the truth hidden under that figure of speech?"

He looked into the honest eyes that seemed to ask a straightforward answer, and gave it. "Simply this—I did not think that the determined, independent Miss Saxby, who came out all alone to fight the slave-traders here, would have proved to be a gentle-looking girl like yourself."

"You thought I must be very arrogant and bold to have done it," she said, coloring vividly, "and I have begun to think so myself of late, I can assure you, but it was a little your own fault, cousin Anthony; your letters first filled my whole soul with compassion for the slaves, and then the longing to do what I could to help them took such possession of me that I could not resist it. You know you did say in those letters that you wished some woman would come out to take care of the poor slave children," she added, looking up with a timid deprecating expression into his face.

"Yes, I did, and I am thankful you are here," he said, heartily. "Do not mistake me, I think it the most noble work to which any woman could devote herself. I only doubted the wisdom of your starting it quite alone."

"And it was not wise; at least I have found many difficulties which are very embarrassing. I have been hoping you would give me your advice and help, cousin Anthony," she said, almost humbly.

"And so I will to the very best of my power," he answered. "I promised your father the very last day I spent in England that I would do all I could to take care of you till he should come himself."

"You have seen him lately, then!" she exclaimed; "oh, tell me how he was looking, and all that he said to you; it seems so long since I have seen him—one whole year! But I must not keep you standing here; will you come and sit down in my own little room?—it is cool there," and she led the way through a large school-room, where a number of other little Africans were amusing themselves, to a small apartment surrounded on all sides by open windows, where a table with a writing-desk on it and two or three chairs formed the sole furniture.

"This is my own den," she said, "do sit down," and as he did so, and took from his pocket various packets he had brought for her, she clasped her hands in glee.

"Are those letters from home for me?" she said. "Oh, how delightful but I shall keep them for the evening, when I am alone. I want to hear all you can tell me now." As she spoke a slight noise at the open door made them both look round, to see one of the young slave-girls leaning against the door-post, with her dark eyes fixed on Vera with a look of wistful affection.

"Oh, my poor Maimouna," said Vera, and rising she went to the girl, and spoke to her for a few minutes in the soft sounding Swaheli, gently drawing her back into the outer room, and presently the slave stooped, and kissed Vera's hand, then quietly went away.

"That poor child cannot be happy if I am out of her sight, because she thinks she is only safe with me," said Vera, as she came back, and sat down opposite to Anthony. "She ran away from a master who was fearfully cruel to her," and Vera shuddered as she spoke.

"Is that the girl you fought for with a slave-dealer?" said Anthony, with the malicious purpose of bringing the bright blush back to her face, in which he succeeded perfectly.

It was with crimson cheeks that she answered, "You have heard that story, then? Yes, that is the girl. It was a dreadful scene, and I cannot think of it all without horror. But, oh, cousin Anthony, this is just one of the cases in which I did so require some help and advice, and I had no one to give it to me. Will you tell me whether you think I did right or wrong? You know I managed to keep her safe in here the first night, but not without great danger to all of us, and indeed at the risk of having the house burnt down and ourselves in it; but next day she would have been torn from me, and I could not have saved her from being beaten to death, if I had not paid the price at which the man valued her. I had a strong feeling that, as a matter of principle, it is utterly wrong to buy a slave, but it seemed to me that in this case I had no alternative. I could not let her die under the lash," and Vera's eyes filled with tears. "I thought I might look upon it simply as her ransom. Do you think I was wrong? Many Europeans have blamed me, and said I was encouraging that horrible trade, which I would give my life to resist if I could!"

"You were perfectly right," said Anthony, warmly; "of course I agree in the principle of not buying a slave under any circumstances, when it can be helped, but there is no rule without exceptions, and this was clearly one. No doubt you have taken legal measures to give her her freedom now."

"I should think so!" exclaimed Vera; "I would not have kept her here a day longer than I could help as a slave. All those children are free now; but what are they to the numbers I hoped to have had safe in this Home!" And she sighed heavily.

(To be continued.)

## COFFEE ROOMS FOR THE WORKING CLASSES.

An interesting and numerously attended Meeting, for the purpose of hearing an address from Lady Hope of Carriden, authoress of "Our Coffee-room," was held on the evening of 25th April, in the Tennis Court, Castle Wemyss.

The Earl of Shaftesbury presided, and was received with applause. He said it was his duty, and it was also to him a very great satisfaction to have the honour of introducing to them a lady who had come from a distance for the purpose of giving them the benefit of her experience and the aid of

her counsel on one of the many methods now on foot for the purpose of improving the condition of the working-classes, and meeting one of the very great evils that afflict this land. That lady had been well known under the name of Miss Cotton. She was the daughter of Sir Arthur Cotton, a most eminent engineer, and, he was proud to say, a dear and esteemed friend of his own. That lady had since become a Scotchwoman, having accepted the hand of a most distinguished naval officer, Admiral Sir James Hope. What she had, by the blessing of God, done in her own country, she was desirous of doing in the country of her adoption. She had established at Dorking a large coffee-room for the purpose of weaning the working-classes from habits of intoxication, while raising them to a higher level of life, elevating their thoughts, giving them the means of shunning the public-house, and promoting their temporal and eternal welfare. Her experience would be of great importance to them here, and they would be glad to hear from her own lips how she began and carried on the work and how eminently successful she had been. They had heard of coffee-rooms and cocoa-rooms, and there was perhaps some slight difference in the characteristics of Scotchmen which made them more difficult to deal with than Englishmen, but the principle was the same, the evil was the same, and, to some extent, the remedy was the same, and what was good and beneficial in England might be beneficial in the kingdom of Scotland.

Lady Hope then rose and was greeted with cordial cheers. She began by remarking on the interest which more or less was manifested in philanthropic movements, and that while various modes of doing good were attempted, there was more or less a desire to do good and be the means of communicating that good to others. But while this feeling existed there were many temptations that kept people back from indulging it, or permitting it to be carried out into active effort, as the fear of what others might say if they tried the very plan that they thought was best. There were so many phases of Christian work,—such as classes and cottage readings, and other means of introducing the Saviour to the sinner, that it seemed almost selfish, she was going to say—it seemed wrong that one should take up a particular branch of work and speak of it. There was a beautiful verse—the 6th in the fourth Psalm, which contained a question and an answer she wanted to see practically carried out—"There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." That question was being echoed throughout the length and breadth of the land, and was heard among every grade of society in the pleasure-seeking everywhere manifest, in the rushing to theatres, the crowding of music halls, and in Sabbath-day excursions. Some true, satisfying pleasure was what all wanted, and David, the Shepherd King, found the answer, which he showed to others—"Lord, lift Thou up the light of Thy countenance upon us." When first she used to go among the poor people at Dorking, having about fifty families in the district which she visited, each of whom had their cottage, with its little garden in front, she found that what might be comparatively happy homes were not so, for a large proportion of the wages which the men earned were spent in the public-house, and the people, in several instances, had a poverty-stricken appearance; and even when she came to respectable dwellings she found there was no love for the house of God, and no regard for the Scriptures, while the men spent their whole evenings in the public-house. Her business was to collect money for a clothes club, but as she went round she found that more than the savings of their pennies were needed. The difficulty, however, was to get to the people. She began with the boys, and then with the women, and for nearly two years went up and down the district. She pleasingly narrated how she came afterwards to labour among the men, describing how a great navy had expressed a wish to see her, and at the close of the boys' class, wanted her to bring those of his order together and have some hymns and a meeting. She said it was not right for women to speak to men, but he reminded her, among other instances recorded in the Bible, of how the woman of Samaria spoke to the men of the city. The man wished to know how to be saved, and she agreed, if he would come and see her, to read him some verses out of the Bible. Next Sunday he came, accompanied by his wife, and when he had seated himself by the fire, he whistled on his mate, Joe. She read and prayed with them. Next Sunday Joe was there again. On the following Sunday about fifteen people came, then forty, till the room was crowded. She said, if they wished these meetings continued, she would try and get a missionary for them, which she did; but he was not altogether successful, and after an interval of six months, as the people would not let her alone, she began the meetings again, circulating notices with her name attached, saying "Would you like to come and read the Bible?" The meetings were still going on, and were attended by about a thousand people every Sunday night. This proved the thirst there was for the living water. Lady Hope then spoke of the efforts made to provide counter attractions to the public-house during the week, especially on Saturday nights. Having but limited accommodation in their own dwellings, if working men wished to meet a friend or read the papers, they went to the public-houses, of which there were perhaps hundreds through the streets inviting them to enter. Touching instances came before her of how drink was keeping men back from entering the Kingdom, and the thought crossed her mind—if it was the public-house that was doing this, why should she not have a room, and sell coffee and buns, and get the men to come in? She got an empty place, which was opened as a coffee-room. There was a good many there in the morning and afternoon, and a great many always in the evening. After it had gone on for two or three weeks, their manager, always on the look-out, drew their attention to a man who was in the room, and on his suggestion she spoke to the man, whose house, she learned, was one to which she never before could get admission, the man having dared his wife to let her in; but he now assured her of a hearty welcome, and when she went to the house next day, the wife told her what a changed man her husband had become. When he used to go to the public-house he could

not bear the tracts which were brought to the door, but since the coffee-room was opened he had found that she was a friend, that the Bible was a friend, and he loved to talk about it, and kept singing hymns. She continued to make the acquaintance of this family, and found that the man—who was a platelayer on the railway—was a decided Christian. About a fortnight ago, the men on the London and Brighton Railway—some eighty or ninety—whom she met at the Town Hall, brought her a present of two silver candlesticks, accompanied by a beautiful address, with the names of all the railway men who had subscribed to the testimonial, and among them was the name of this man—a friend to Christ and a friend to his servant. This was one of the earliest out of scores of cases that opened her eyes to the benefits resulting from coffee-rooms. One woman told her that her husband would not be induced to go to the coffee-room. She said "Try again, and we will pray that he may come in." One Saturday night, a stranger, a man of dirty appearance, was seen taking some coffee. It was the man referred to. She showed him the "Illustrated News" for the week, invited him to come on Monday evening, when there was to be some singing with harmonium accompaniment, and just to put on any dress he chose. He came on Monday night much improved in appearance, when she gave him a little book and bade him select a hymn for the night. About a week afterwards she saw his wife, who told her she had taken hold of her man. He inquired for the looking-glass, and said "That young lady has taken quite a fancy to me; she seemed to think that if I did not come nothing would be right; and there is the book she gave me. I must get tidied up a bit. No more public-house for me. There is some good to be got there, in that blessed coffee-room." In this way one got hold of the hearts of these poor people. There was a large room, with tables and seats, holding about 130 when packed, with a bar at one end loaded with viands of all kinds—tea, coffee, cocoa, cakes, and buns of various sorts. Broth and meat went on at certain hours of the day; and in the evening almost anything was taken, including meat of all kinds. A great deal of coffee was drunk, one man ordering as many as ten cups, not for himself, but that he might treat his friends. Every now and then a hymn was started; anyone who liked might join in, and the missionary said a few words. The people could not help hearing, and sometimes when engaged at draughts or some other game, words of the hymn would be impressed on them, and thus the thin edge of the wedge was introduced for their spiritual benefit. They also brought the hymn-books home, their children learned them, and thus the good was extended. There was no charge for admission, and if they would put any fee on the rooms, however small, they would shut out the very class whom it was intended to benefit. To meet the expense, there was a box at the door, where those who were disposed might put what they pleased, and they had always been found exceedingly generous; but if they wanted counter attractions to the free houses of vice, they must adopt the same course. There must be well-lighted windows, and nothing to pay for admission. To this coffee-saloon should be added one or two rooms for meetings, classes, temperance lectures, services of song, or any other effort for the spiritual and temporal benefit of the men and their families. In such rooms a night-school might be held, and singing practised. All these opportunities for spending a useful and pleasant evening are invaluable adjuncts to the coffee-room. The two parts of the work thus act and react upon one another, and, besides the actual good done at the time, the attendance is kept from falling slack. Another way in which the place might be made self-supporting was, that while the large front saloon was free, they could have lodging-rooms to let. They might also have a reading-room behind, for which those who wished to have more quiet and the use of the library could pay something. But the great thing was to watch what people wanted; and they must not let the majority have the vote, as their decision might be adverse to what was desirable, but to make their own rules. They must try to win people in, never preaching to them, but inviting them as friends. The open Bible, and the texts round the walls, while proving an attraction to the men, banished swearing and quarreling. Lady Hope concluded by appealing to all to do the utmost they could to put down what was evil, and raise up what was good, and urged them to ask God to help them to show the light of his countenance to the poor discarded ones.

Lord Shaftesbury said he certainly should not have risen and have endeavoured to add one word to what had fallen from the lips of Lady Hope, lest he should weaken its effect on their hearts; but he could not resist the temptation to back up heartily all that she had said. He backed it up with the results of his own long experience, and he ventured to assert that in precept and in practice, in spirit and in method, Lady Hope had struck out the true course, and God had blessed her with signal success. In the management of these institutions there was very great difficulty and very great delicacy, for we had not yet hit the universal principle on which they could be conducted. They would see from what Lady Hope had told them—they would observe how much, in her instance, depended on her own personal character, her own personal attention, labour, and vigilance over all that was said and done in that establishment. If we could ensure for such establishments a lady, like Lady Hope, who would give her heart, soul, and intelligence to work, the whole thing would be completed. But that was not so. There were great varieties of management required, because we had not yet hit the true natural history of the various classes of working men. It was astonishing what minute misgivings, what peculiar tastes, what strange and indescribable feelings there were in the moral constitution of the people. We must respect their feelings and their prejudices, and do everything we could to win them over to us and avoid everything in the way of patronage or dictation. They had heard Lady Hope saying, and no doubt perfectly truly, that they must not leave the guidance of these establishments to the votes of the majority. In a vast number of cases, the votes of the majority, given by men not trained under the discipline of good order and of religious feeling, would be prejudicial. Nevertheless, when they came, in

some parts of London and elsewhere, to manage these establishments, they must leave a very great deal in the hands of the men themselves, who are so very sensitive and suspicious that unless they have the power of controlling a great deal they would not come there at all. Lady Hope was another instance of that which we saw in the present day for which we ought heartily to thank Almighty God. This was an age in which the services of women were more prominently called forth than in any period of the history of the world. They had heard Lady Hope speak; and talking of her as if she was not present—as if she had already gone to heaven, as she was certain to do—from the manner in which she had addressed them, and the tenderness and delicacy with which she had expressed her feelings, he asked whether the roughest of human kind could withstand the aggressive appeals, day after day, and hour after hour, of such a woman? The greatest of all the evils that afflicted the land were drink and the consequences of drink. Drink broke up domestic enjoyment, ruined the body, endangered the soul, filled our jails and lunatic asylums. We had the highest political reasons—the highest moral, spiritual, and even religious reasons, for endeavouring to put down this accursed system of drinking. If the people of Scotland and England could be but moderately temperate, could but act on the principle of self-control, they would be not only the foremost people in morals, but the most affluent, the most comfortable and happy, and most independent of all the nations of the earth.

After a few words from Mr. John Burns, the hymn—"Tell me the old, old story," was sung, and the Rev. Mr. Boyd having pronounced the Benediction, the meeting separated.

#### A FATAL CHOICE.

She has chosen the world,  
And its paltry crowd;  
Sue has chosen the world,  
And an endless shroud!  
She has chosen the world  
With its misnamed pleasures;  
She has chosen the world,  
Before heaven's own treasures.

She hath launched her boat  
On life's giddy sea,  
And her all is afloat  
For eternity.  
But Bethlehem's star  
Is not in her view;  
And her aim is far  
From the harbour true.

When the storm descends  
From an angry sky,  
Ah! where from the winds  
Shall the vessel fly?  
When stars are concealed,  
And rudder gone,  
And heaven is sealed  
To the wandering one

The whirlpool opens  
For the gallant prize;  
And, with all her hopes,  
To the deep she lies!  
But who may tell  
Of the place of woe,  
Where the wicked dwell,  
Where the worldlings go?

For the human heart  
Can ne'er conceive  
What joys are the part  
Of them who believe;  
Nor can justly think  
Of the cup of death,  
Which all must drink  
Who despise the faith.

Away, then—oh, fly  
From the joys of earth!  
Her smile is a lie—  
There's a sting in her mirth.  
Come, leave the dreams  
Of this transient night,  
And bask in the beams  
Of an endless light.

"WHERE are those, then, that go about to divide Christ from Himself; Christ real from Christ mystical; yielding Christ one with Himself, but not one with His Church; making the true believer no less separable from His Saviour than from the entireness of His own obedience; dreaming of the uncomfortable and self-contradicting paradoxes of the total and final apostasy of saints? Certainly these men have never thoroughly digested the meditation of this blessed union whereof we treat. Can they hold the believing soul a limb of that body whereof Christ is the head, and yet imagine a possibility of dissolution? Can they assign to the Son of God a body that is imperfect? Can they think that body perfect that hath lost his limbs? Even in this mystical body the best joints may be subject to strains, yea, perhaps, to some painful and perilous luxation; but as it was in the natural body of Christ, when it was in death most exposed to the cruelty of all enemies, that upon an overruling Providence not a bone of it could be broken; so it is still and ever with the spiritual; some scourgings and blows it may suffer, yea, perhaps some bruises and gashes, but no bone can be shattered in pieces, much less discovered from the rest of the body. Were we left to ourselves, or could we be so much as in conceit sandered from the body whereof we are, alas! we are but as other men, subject to the same sinful infirmities, to the same dangerous and deadly miscarriages; but, since it hath pleased the God of heaven to unite us to Himself, now it concerns Him to maintain the honour of His own body by preserving us entire."

## BRITISH AND FOREIGN ITEMS.

THE receipts of the principal Religious Societies of England are this year larger than usual.

THERE is a project for introducing the culture of silk on an extensive scale among the colored people of Alabama.

EIGHT of this and last year's graduates of Andover Theological Seminary intend to go out as foreign missionaries.

MESSRS. MOODY AND SANKEY closed their five weeks' labors in New Haven, May 3. Messrs. Pentecost and Stebbins succeed them.

GREAT numbers of Roman Catholic priests in Germany are taking unto themselves wives, the law of the empire giving protection to such unions.

MR. TOOTH has been preaching in St. Andrew's Cathedral, Singapore, and the anti-Ritualistic parishioners are indignant with the Archdeacon who gave him permission.

THE Brotherhood of Locomotive Engineers have been robbed of \$15,000 by the man to whom their funds were intrusted. Who was the "oppressor" then?

IT is roughly estimated by competent authority that 120,000 persons entered the Paris Exposition on the opening day. This number includes exhibitors, workmen provided with tickets, invited guests, and those who paid for admission.

A DAILY half-hour religious service, established a quarter of a century ago by the proprietors of the Thomas Adams & Co. immense lace-houses at Nottingham, Eng., has been continued without intermission; it has an average daily attendance of 500 out of the 800 employees.

THERE died at Prestwich Asylum, near London, the other day, a lunatic in whose stomach 1,841 indigestible substances were found, namely, twenty buckles, fourteen bits of glass, ten pebbles, three pieces of string, a piece of copper, a fish hook, a pin, nine brass buttons, 1,782 tacks and nails.

THE Christian philanthropy shown by the missionaries in China in relieving the sufferings caused by the terrible famine has been greatly effective in breaking down the prejudice and hostility against them and their work, and Chinese merchants are now selecting them as the most trustworthy almoners of their gifts.

ENGLISH yachts belonging to the Royal Squadron are bound to render service in time of "national danger and great emergency," in consideration of which they are allowed to use the royal dockyards. Lord Ellington's schooner "Cruiser" is flying the naval ensign preparatory to a visit to the Sea of Marmora.

THE natives of India to the east of Tinnevely are embracing Christianity in a remarkable manner. Not less than 16,000 have sent in their names to Bishop Caldwell, and placed themselves under instruction for baptism. His lordship reports that village after village is laying aside its heathenism and seeking admission into the fold of Christ.

THE Free Church Assembly, this year, will have its share of judicial business. Prof. Robertson Smith's case comes up from the Synod of Aberdeen, and that of Dr. Marcus Dods from the Synod of Glasgow and Ayr. The decisions of these cases, by the Synods, were by small majorities, and sharp discussions may be expected in the Assembly.

MR. FRANCIS HENRY MORAN, one of the Light Brigade in the Crimea, has just died at Chatham, England. He was the trumpeter who sounded the memorable "Charge" at Balaklava when the order was received. He was dangerously wounded. For the last sixteen years he had been bandmaster of the Second Battalion of the Fifth Fusiliers. He had been in the service more than thirty-two years.

IT is reported that in view of the attack made upon the Emperor, the German Government has resolved to propose, or even to introduce, by administrative decrees, serious restrictions on the freedom of the press and the right of public meeting. Efforts will, it is said, be made to bring about common action on the part of Germany, Russia, England, the United States, and other countries where Socialistic or Communistic symptoms have lately appeared.

A PHILADELPHIA company has received the contract from the Russian Government of dredging a channel in the river Neva ten miles long, 280 feet wide, and twenty feet deep. This will open the river, which is not navigable between Cronstadt and St. Petersburg, except for small vessels, to ships of 1,200 to 1,500 tons burden. The contract was obtained through the favorable report of a party of Russian engineers, who, while visiting the Centennial Exhibition, were mysteriously inquisitive in inspecting dredging machinery.

THE Sisters of Charity are employed in all the civil hospitals of Paris, and in most of the provincial towns. They are the nurses, and have the management of the laundry, the kitchen, and often of the pharmacy. They exercise also a superintendence over the male and female attendants, and are in reality supreme in all the wards. It is objected against their further employment that they take advantage of their position to make proselytes among the non-Catholic patients, and even resort to persecution when other methods fail. It is proposed to dismiss them and employ ordinary nurses.

THE *Catholic Review* declares, concerning the sensational dispatch about the 3,000,000 English people going to Rome, that the whole story is absurd, and that its only foundation of truth is the fact that some three years ago a number of the Ritualistic ministers of the Anglican Church got together, and agreed that it would be a good thing to make a bargain with Rome. They drew up a sketch of what they would like, sent it privately to those who they thought would sympathize with them, obtained very many adhesions, and then one of their number went to Cardinal Manning, and laid the project before him. He treated his visitor kindly, but explained that the doors of the Romish Church stand wide open; her arms are always extended to receive the penitent and the believing. But every one must come for himself, and on his own account; and he must come without "conditions."

## THE SYNOD OF TORONTO AND KINGSTON.

SECOND DAY EVENING SEDERUNT. *Continued.*

Rev. Principal Grant, on moving the adoption of the Report on the State of Religion, said he was sure they all sympathized with its hopes. They all felt, he was satisfied, that at the very best statistics gave a very inadequate representation of the Christian life and work, just because we could not delineate in words, or tabulate the facts of religious life. We felt that not only when we came into personal contact with Christians, but when we considered the numerous *media* through which these reports came. The facts went from the session, through the Presbytery and the Synod, to the General Assembly, and the number of the *media* equalled the number of removes from the facts of the case. The reports, too, were determined very much by the individual temperament and character. There were some who looked at the world in a very gloomy way, always thinking it was growing worse. Others, again, regarded it with sanguine feelings and hopes. Of course these two opposite elements enabled us to strike a fair balance, and from a great many reports we could form a good average. Then, there was a very great art in making up statistics. Some men could make bricks without straw, while others could not. Some men could parade everything a congregation was doing in such an attractive way that you would think it a marvellous congregation. Others limited themselves to certain lines in reporting, and the congregation did not appear so favorably. The same congregation in the hands of different men might present a very different appearance, although the facts were the same. He believed our views of what constituted Christian Character and work were often narrow and conventional, misleading, and unreal. Hence, we sometimes did not get included in our reports a great deal of what was genuine Christianity, and a great deal of what was not genuine was put down as genuine. It was a fact much to be deplored that in many of our congregations some of the strongest men intellectually, morally, and religiously, were not members of the Church, partly because these persons themselves had misleading ideas of what Christian profession meant, and partly because all had narrow and conventional notions. Still, notwithstanding all these things, it was absolutely necessary that they should have these reports and these statistics, in order that the mind of the Church might be turned to the subject of them. Christian life and work were simply what the Church existed for—not for the sake of its machinery. The meeting of a Church Court should not be wholly given to the machinery of the Church, but should be a religious stimulus to the neighborhood in which it met. In this connection he suggested that it might be advisable for them to copy their Methodist brethren in transacting matters of mere machinery in private, and reserving their public gatherings for the consideration of the broad objects of the Church. They were all pained to notice that the judicial cases before the Church Courts on the other side of the Atlantic were carried on amid scenes of tumult which could never occur in the well-regulated Presbyterian Church in Canada. He was convinced that the effect of such scenes on the outside public must be bad, and thought it would be better to discuss them in private. The Presbytery on the one hand and the General Assembly on the other might well perform the mechanical business of the Church, while it appeared to him that the Synod, which was at present little more than a forwarding body, had special qualifications for taking up the subjects relating to Christian work and character. There were three points he wished to impress in connection with the report. First, the importance of the regular and ordinary means of grace rather than special efforts. During the fifteen years of his pastorate in Halifax fifty or sixty were added yearly to his Church, and although he warmly sympathized with and encouraged every special effort, he could count on his fingers all he received by special agencies. Special efforts were very attractive, they made a great sound and noise, but he was sure they were insignificant as compared to the ordinary means of grace. The temperature of Canada would not be raised by a few magnificent bonfires in different parts of the country. There was a tendency in this age to magnify these methods, and that was the reason he called attention to the subject. It was easy for us to take up a popular cry. To him it was humiliating to see the United States almost on its knees before two men whom God had signally blessed, and he was certain that it was humiliating to them because they had never sought to take any credit to themselves, but had always given it to Him from whom alone was the might and the power. He felt sympathy with the poor man who, finding his efforts to get them to his Church unavailing, said they would be forced to go direct to the Throne of Grace because they could not get Moody and Sankey to come. Their ordinary means of grace was not confined to one place, but extended over sixty or seventy congregations. Secondly, he wished to impress the importance of multiplying agents rather than agencies. Whenever an excitement arose in a congregation the disposition was to multiply agencies, and the minister was broken down with an immense amount of red tape. He was obliged to go to this meeting and that, and instead of finding more work done he found more clattering mechanism. When the spirit of God touched the hearts of any of God's people the minister should, as far as possible, set them to work, and among persons of their own age. He believed the great gap at present in the Church all over the world was just at that time of life when boys and girls had left the Sunday School, and did not join the Church. It was then that they dropped away by the scores and hundreds. Harm was frequently done by speaking to them directly, and his experience was that the best way of getting at them was by means of those of their own age who had been brought under the influences of the Holy Spirit. Again and again such means had availed when the most eloquent sermons, and the most earnest individual appeals from a minister, were valueless or did harm. Third, he would speak of the importance of work rather than feeling. He spoke of this just because he had so often heard of some mortal preacher having, after two or three months of

excitement, become fagged out and dilapidated. The attention had been extreme, both with him and the people, but after two or three months his services were not near so pleasant, and after two or three years the case was worse. They could not be too much on their guard in this matter. If there were intense feelings they should be guided into direct and definite Christian work. We were too apt to ignore the great schemes of the Church, on which the spirit of God had set His *imprimatur*, for outside and fancy methods, and it was often just through ignorance. The work of the Church was just to preach the Gospel of Christ in every district in this great Dominion, as well as to send it far hence to those lands where Christ is not known. Agents, to do their work effectively, must be prepared to make sacrifices. "No Cross, no Crown," was now just as true as ever, and ministers must lead their people, and where the minister led his people would follow.

Rev. R. Lorrance then read a memorial from the Kingston Sabbath Reformation Society, setting forth the misobservance of the Sabbath throughout the country, and more especially in Kingston, where steamboats and street cars run ostensibly for the accommodation of persons attending divine worship, and asking the Synod to pass some resolution upon the matter.

Rev. R. V. Rogers, M.A., President of the Society, made a few remarks in support of the memorial, expressing the hope that the Synod would take the subject into their most serious consideration.

Rev. Prof. McLaren, in seconding the motion of Principal Grant, said that there was a close connection between Sabbath observance and the state of religion. Whatever broke in on the day of rest would tell on true religion. He agreed with Principal Grant as to the unsatisfactory nature of statistics. It was a matter of regret that they were partial, as they were. The report had one effect at any rate—it brought them face to face with the true work at which the Church should aim, viz., the salvation of souls, and the upbuilding of Christian people. He also joined with the mover in what he had said as to the superiority of the ordinary means of grace. He had no objection to revivals, but he believed in the revival that came down rather in those that were got up. If ministers and elders did their duty in the way God had appointed they would be amply blessed with results. They should always bear in mind their dependence on God's grace in work for Him, and there was not a man or woman who could not employ his or her other energies in the work for which the Church existed. He hoped the report and the discussion thereon would fit them still more for their duties in Christ's cause.

Rev. Prof. Gregg rose to propose a resolution based on the memorial with regard to Sabbath observance. The force of that document was that the desecration of the Sabbath of which it complained was done in the name of religion. He was lately startled to find the custom of running trains on Sunday at reduced rates was introduced into Canada on the occasion of the visit of a distinguished preacher to Toronto. Those interested in his preaching had induced the Great Western Railway to run a train from Hamilton to Toronto on Sabbath morning, to return in the evening. That, he believed, was a great desecration of the Sabbath, against which the Synod should protest. The interests of religion and of the whole country, politically and commercially, were bound up in a strict observance of the Sabbath. It would be dangerous both to religion and to the State to give it a loose rein. He moved that the Synod receive the memorial of the Kingston Sabbath Reformation Society, regret to find that the sanctity of the Lord's Day is interfered with by railroad, steamboat, and street car companies, and earnestly urge all officers and members of churches to use their influence in endeavoring to counteract Sabbath desecration by these companies, as well as other forms of Sabbath breaking.

On the suggestion of the Rev. Principal Grant, the report and the memorial, which were originally intended to be considered together, were taken up separately.

Rev. W. M. Roger, of Ashburn, felt forced to say something in favor of special services, because the addresses just delivered tended to diminish the valuation placed upon them, and because he believed that sufficient was not usually said in favor of such services. He had not expected such strong words against them from Principal Grant, who had written an able article recently in advocacy of and welcoming the restoration of the ancient order of the Church in having evangelists. He proceeded to speak warmly from his own experience in support of special evangelistic services, remarking that he trusted the time would soon come when they would be looked upon no longer as special, but as ordinary means of grace. God's blessing had attended these means abundantly, and he felt very sorry that words should have gone forth which would have the effect of belittling them.

Rev. Prof. McLaren expressed his regret that he had been misunderstood as being opposed to special services. On the contrary he had held special services himself, but he desired to impress the fact that the great work of the Church was the ordinary means of grace. When there were special circumstances calling for special services by all means let them be held.

The motion for the adoption of the report was then carried.

Rev. Dr. Reid seconded the motion of Prof. Gregg, which he could have wished had gone further and been broader in its terms. He was happy to say that in Toronto the street cars did not run at all on Sunday. It was needful for them to look at the whole social tendency of the present day. He thought we were running in the direction of the lax continental custom of observing the Sabbath in a way different from that to which we had been accustomed. It would be wise to impress upon the people the importance of keeping up the old practice of spending the Sabbath.

Rev. Dr. Robb suggested a means of stopping the running of street cars, to obtain the united pledge of all Christian people that if they run on Sabbath they would not patronize them on week days.

Mr. Wm. Adamsen remarked that the President of the Kingston Street Railway Company had been an earnest Sabbath School worker in Toronto, and he had no doubt if

representations were made to the Company through the President that the practice would be stopped.

The motion of Prof. Gregg was then put and carried. The following committee on the State of Religion for the ensuing year was appointed:—W. M. Roger (convener), Prof. Mowat, John Gray, R. D. Fraser, E. D. McLaren, J. K. Smith, D. Morrison, Donald Fraser, Alex. Bell, ministers; Archibald Campbell, W. Horan, and Hon. John Mc-Murich, elders.

The Synod then adjourned.

## THIRD DAY.—MORNING SEDERUNT.

The Moderator took the chair at ten o'clock.

After devotional exercises and routine, the Clerk read the report of the Committee on the Records of Presbyteries, reporting those of the following Presbyteries to have been carefully and correctly kept:—Kingston, Saugeen, Peterborough, Guelph, Toronto, Lindsay, Barrie, and Whittly. No record from the Presbytery of Owen Sound having been presented, it was agreed that that Presbytery should be ordered to send their record up to the next meeting of Synod.

The Auditors reported the accounts of the Treasurer to be correct. They shewed a balance in his favor of \$76.67, and arrears due amounting to some \$28.

The report was adopted.

The Clerk read a protest and appeal from Rev. Messrs. McMillan and Moffatt against a decision of the Presbytery of Saugeen with regard to a petition from the trustees of Knox Church, Mount Forest, praying the Presbytery to instruct Mr. John Martin, an elder and former trustee of that Church, to hand over to the trustees or to the Presbytery the patent deed of the plot of ground on which the Church was built. The Presbytery's final decision was, that the case being one of civil right, they should not interfere, although they thought that Mr. Martin should hand over the deed. The appellants contended that it was one of ordinary administration of Church affairs, involving congregational and Presbyterial rights, and that the Church was competent to settle such matters independent of the civil authority. Mr. Martin, it appeared, claimed to be still a trustee, and the only one constitutionally elected, and therefore, entitled to hold the deed. He also alleged a claim on the Church property amounting to \$2,000, for money which he had advanced. The various parties interested were called to the bar of the Synod and heard.

Rev. Mr. McMillan, pastor of the church affected, first addressed the Synod, reviewing the facts of the case at length. He accused the Presbytery of having acted inconsistently and irregularly—inasmuch as they had originally agreed to request Mr. Martin to hand over the deed, and afterwards decided to the contrary effect without rescinding their original resolutions. He stated that Mr. Martin had left Knox Church, Mount Forest, altogether, and had therefore no right to hold the deed. He went on to argue that disputes of this nature should be settled within the Church.

After a few remarks by Rev. Mr. Morrison in the same strain as the last speaker,

Rev. Wm. Park, Clerk of the Presbytery of Saugeen, replied on behalf of the Presbytery. Their inconsistency had nothing to do with the case. As to the independence of the Church, it was independent in spiritual things and in spiritual things only. Our Lord had observed that principle by refusing to interfere on the occasion when one went to him and asked him to compel his brother to divide his inheritance with him. That was a matter of property quite similar to the present.

Rev. Donald Fraser, of Mount Forest, followed to the same effect. If the Church could deal with matters of this kind why did they go to the Legislature of Ontario for Acts of incorporation? Why not go to the General Assembly? The appellants really wanted the Synod to usurp the functions of the Court of Chancery.

It being one o'clock the Synod rose.

## AFTERNOON SEDERUNT.

On the Synod resuming at three o'clock,

Rev. Wm. Donald, Port Hope, read an obituary of the late Rev. J. M. Roger, M.A., pastor emeritus of St. Paul's Church, Peterborough, who died on the 8th of January last at the age of seventy-one. It was adopted.

Rev. J. M. Fraser resumed the discussion on the dissent and appeal from the Presbytery of Saugeen. The Presbytery had done all they could in the matter, and even if they were competent to order Mr. Martin to return the deed they had no means of enforcing their order. He hoped the question would be settled speedily and amicably.

In the course of further discussion,

Rev. Prof. Gregg remarked that it was of no importance who held the deed so long as its duplicate was registered.

Rev. Dr. Robb moved "That the appeal be sustained, and that the Synod request Mr. Martin to give up the deed and resign his position as trustee of Knox Church, Mount Forest." He was not going to enter into the merits of the case, but he thought this was the best way to remove the difficulty.

Mr. Taylor, Toronto, in seconding Rev. Dr. Robb's motion, remarked that in a strict matter of law Mr. Martin was right, but morally he was wrong. He would have acted much more wisely if he had given up the deed at first.

Rev. D. J. Macdonnell moved, in amendment, "That the appeal be dismissed and the action of the Presbytery be sustained, but that the Synod request Mr. Martin, who has ceased to be a member of Knox Church, Mount Forest, to resign his position as trustee." Of course the giving up of the deed would naturally follow.

The motion of Rev. Dr. Robb was carried by a vote of fifteen to eight.

The Commissioners from the Presbytery of Saugeen declined to acquiesce in the decision of the Synod, but stated that they would not appeal to the General Assembly.

The reference from the General Assembly respecting the bounds of Toronto and Barrie Presbyteries was deferred till next meeting of Synod, the parties not being present.

The clerk read references from the Presbyteries of Owen Sound and Barrie respectively, asking the Synod to agree to the transference of the Parry Sound and the Collingwood Mountain missions from the former Presbytery to the latter.

On motion it was agreed to ask the General Assembly to sanction the change.

An overture from the Presbytery of Whitby was read in favor of the preparation of a hymn book which would secure greater uniformity and efficiency than at present existed.

Rev. W. M. Roger, on behalf of the Presbytery, spoke in support of the overture, and moved its transmission to the General Assembly. Carried.

The following Special Committees were appointed by the Synod to act during the ensuing year:—

On Temperance—D. Fraser, Convener; Prof. Mowat, James Cleland, R. Chambers, J. L. Murray, R. Wallace, D. Macdonald, J. Somerville, Hugh Crozier, and James B. Middlemiss,—ministers. Wm. Adamson, A. Macalister, and T. Dallas—elders.

On Sabbath Observance—A. Wilson, convener; John Hogg, Prof. Gregg, J. C. Smith, Donald Fraser, J. B. Mullen, and James Cameron—ministers. T. W. Taylor, T. McRae, and A. D. Fordice—elders.

On Sabbath Schools—J. M. Cameron, J. B. Mullen, R. Chambers, John Campbell, T. F. Fotheringham, W. M. Roger, M. W. McLean, and Jas. A. McConnell—ministers. G. L. Blaikie, W. J. Craig, Wm. Crawford, John Scott, J. C. Smith, and Jas. Scott—elders.

An overture was read from the Synod of Hamilton and London embodying explanations of the school law by the Minister of Education favorable to the general use of the Bible in the Public Schools, and resolutions passed by that Synod with the view of obtaining united action towards that end.

Rev. Prof. McLaren moved the following resolution, which was adopted:—

*Resolved*—First, That the Synod instruct the clerk to acknowledge with thanks the courtesy of the Synod of Hamilton and London in transmitting to them a copy of resolutions adopted by that Court anent the use of the Bible in the Public Schools of Ontario. Second, That the Synod express their satisfaction with the memorandum of the Hon. the Minister of Education accompanying the resolutions. Third, That as it appears from the memorandum of the Minister of Education that there is no hindrance to be apprehended from the school law, but that the Bible may be introduced into the Public Schools, and may be used as a text book, therefore this Synod recommends and enjoins as a Christian duty on all the office-bearers within its bounds, and on all Christian parents, earnestly and constantly to use their influence as individuals, citizens, school trustees, and teachers towards such use of the Bible by the pupils of our Public Schools, beseeching and urging them to do this, as the highest interests of future generations for time and eternity depend on their thorough acquaintance with God's revealed will. Fourth—That ministers and office-bearers, etc., be enjoined to give all due publicity to the existing state of the law, in order that advantage may be taken of it without delay to secure the general introduction of the Scriptures into the Public Schools.

A communication was read from the Synod of Hamilton and London embodying resolutions complaining against those provisions of the Ontario Registration Act which subject clergymen to fines and imprisonment in the event of their failure to comply with the requirements of the Act regarding funerals, and asking the co-operation of this Synod in the effort to obtain the repeal of the objectionable clauses.

Rev. John Hogg, of Oshawa, moved that the communication be received, that the Synod adopt the resolutions of the Synod of Hamilton and London, and that a committee be appointed to act with the committee of the latter Synod. He thought clergymen generally were willing to acquiesce in the law, but they were liable to fall into the hands of rings, and if they omitted to return the deaths Clerks or Town Councils were ready to pounce upon them with fines and penalties, and made things very unpleasant for them. He himself had been annoyed considerably.

Rev. F. McCuaig, of Kingston, thought the Government was exceeding its powers in interfering with their functions as ministers of the Gospel.

Rev. Prof. Gregg also looked upon the law as obnoxious.

Rev. Principal Grant characterized it as outrageous and iniquitous, and as an unwarrantable interference with their rights.

Rev. A. Wilson, of Kingston, did not think the Government had a right to make men collectors of statistics without their consent, and without paying them for doing so.

Mr. McLellan, of Garafraux, asked if some of the gentlemen who had spoken against the law could suggest anything better.

Rev. Principal Grant thought it was not their place to do so, although he could suggest. All they had to do was to point out their grievance and leave the Government to effect the remedy.

Several other speakers expressed their objections to the law, after which the following deputation was appointed to wait on the Ontario Government with a view of having the objectionable provisions repealed: The Moderator, the Clerk, Rev. Prof. Gregg, Rev. John Hogg, Hon. John McMurrich, and Mr. T. W. Taylor.

After passing the usual votes of thanks the Synod adjourned a few minutes before six to meet in St. Andrew's Church, Guelph, on the evening of the second Tuesday of May, 1879, and the Moderator pronounced the benediction.

SYNOD OF MONTREAL AND OTTAWA.

The Synod held its annual meeting at Montreal, and in Erskine Church there, on the fourteenth, fifteenth, and sixteenth days of May, 1878. The retiring Moderator, the Rev. William Bain, D.D., of Perth, opened the Synod by preaching an excellent gospel sermon on Eph. i. 22 and 23. The Rev. William Ross of Lochiel, was chosen as Moderator for the current year. Sixty-four members were marked on the roll as present, namely, forty-seven ministers and seventeen elders. There might have been a few more who did not answer to their names, or who were not observed by the clerk.

The evening of Wednesday, the second day of meeting, was occupied with the report on the State of Religion and conference thereupon. Part of next day was spent in further conference, issuing in the disposal of the report and the appointment of the same committee on State of Religion with one addition, for the current year. Three other matters engaged a considerable part of the Synod's attention, viz.: First, A protest and appeal of the Rev. John Mackenzie of Hampden, against a decision of the Presbytery of Quebec, touching certain money in the hand of the Rev. John McDonald, now of Scotstown, and lately of Winslow. The Synod's judgment sustaining Mr. Mackenzie's protest and appeal is likely to come before the General Assembly, Mr. Aeneas McMaster having protested and appealed against it. Second, The proposal to erect a Presbytery of Lanark and Renfrew; this matter having been remitted to the Synod by the General Assembly. It was resolved by a very large majority, that a new Presbytery, bearing the name aforesaid, be erected, and that its first meeting be held at Carleton Place, and in St. Andrew's Church there, on the third Tuesday of August, at one o'clock in the afternoon; the Rev. Alexander Mann, D.D., to be Moderator. Third, Two communications from the Synod of Hamilton and London, bearing that the said Synod had taken action anent a certain Registration Act in the Province of Ontario, and also anent the use of the Bible in Public Schools. The Synod of Montreal and Ottawa expressed approval of the action taken by the sister-Synod.

A reference from the Presbytery of Quebec for adjudication on a question of arrears claimed by the Trustees of the Congregation of Winslow from the Congregation of Hampden, or members and adherents thereof, was disposed of by the appointment of a commission. An overture from the Presbytery of Ottawa, touching relief to the Church of the Waldenses, was adopted, and transmitted to the General Assembly.

The next annual meeting of the Synod of Montreal and Ottawa was appointed to be held in Cornwall, and in St. John's Church there, on the second day of May, 1879, at half past seven o'clock in the evening.

Huntingdon, 20th May, 1878. JAMES WATSON, Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIII.

June 9, 1878. } DANIEL IN THE LIONS' DEN. { Dan. vi. 1-23.

GOLDEN TEXT:—"My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me"—Verse 22.

HOME STUDIES.

- M. Heb. xi. 32-40.....The triumphs of faith.
- T. Acts iv. 13-31.....The apostles' boldness.
- W. Acts xii. 1-11.....Peter delivered.
- Th. Acts xvi. 25-40.....Paul and Silas in prison.
- F. Dan. vi. 1-14.....The wicked conspiracy.
- S. Dan. vi. 15-28.....Daniel in the lions' den.
- S. Ps. lvii. 1-11.....God a refuge.

HELPS TO STUDY.

The fall of Babylon was followed by the promotion of Daniel. He is made chief of all the officers appointed by King Darius. (Note 1.) This selection of Daniel is a striking proof of his fame. The Medes came from the far north-east and knew nothing of the Jews. The rare ability and integrity of Daniel must have been very conspicuous to have led a foreign conqueror to entrust him with power, and make him the head of the State.

The other officers of state and rulers are jealous of him, and conspire for his destruction. How closely they must have watched him. But all in vain. Daniel is so wise and faithful that they cannot find a single mistake or blemish to give them an occasion against him. Then they seek to make his religion the means of his overthrow, and in their very plot they count upon and unintentionally do honour to his steadfastness and immovable integrity. By appealing to the vanity of the weak king, they contrive to have a law enacted that none shall offer prayer to God or petition to man, save to the king himself for thirty days under penalty of death by the lions.

DANIEL DOOMED: Verses 14-17.

Daniel knew the law and knew the purpose—the foul plot which had been laid for his life. But he faltered not. Not in ostentation, but in steadfast devotion to duty he worshipped his God as he did aforetime, kneeling at his open window three times a day with his face towards Jerusalem. In triumph his watchful enemies make haste to bring their accusation against the man of prayer. They artfully begin by setting before the king the force of the decree which cannot be altered. They then set forth Daniel's offence as a personal disregard and defiance of the king himself. They thus seek again to work upon his well-known vanity and weakness.

The king was sore displeased, chagrined and ashamed of himself that he allowed himself to be caught in this snare. He now plainly sees the envious spirit of these men who had made him their dupe. He laboured to deliver Daniel, perhaps seeking some way in which the decree could be set aside, or trying to influence the conspirators. He set his heart upon this. There was something in Daniel which commanded respect and love even from the king. But all was in vain. The decree is unchangeable (Note 2) and the relentless accusers insist on its execution.

The king commanded and Daniel is cast into the den. Though a king the unhappy Darius is compelled to act against his inclination and against his conscience. Which is the more kingly,—the monarch who submits to wrong, or his subject who stands firmly by the right?

Yet while the king thus gave up his servant to the lions, he cannot refrain from expressing his real feelings and his re-

markable confidence that Daniel's God would deliver him.

The den is closed and sealed. No escape is possible. The nobles, in evident distrust of Darius, add their own seals to the stone. But all these precautions serve only to make the deliverance more signal. Compare Matt. xxvii. 60, 66; Acts xvi. 24.

Do not make rash promises, and never keep a wicked promise, as did Herod. Think before you promise. Careless, thoughtless actions will surely be regretted.

II. DANIEL DELIVERED: Verses 18-23.

What a contrast that night between the king in the palace and the victim in the den. In the palace remorse and misery, and in the den, as afterwards was manifested, peace and safety. The king cannot sleep. He is tortured by remorse. For grief, he cannot eat; and music cannot comfort him. Very early he arose and went to the den. He even hoped to find Daniel alive; and with a lamentable voice he called out to him. And Daniel answered. He is alive and rejoicing. My God, he says as Thomas said, "My Lord and my God;" and St. Paul said, "The Son of God who loved me and gave Himself for me" (2 Tim. i. 12; Heb. vii. 25) hath sent His angel, (Ps. xci. 11; Heb. i. 14; 2 Tim. iv. 17) and shut the lions' mouth. He asserts his innocence before God. His heart condemns him not: 1 John iii. 21.

He who opposes God will fail; he who obeys God is safe. God cares for those who walk in the path of duty.

There are three kinds of people in this story on whom our earnest attention should be fixed. There is the accused, strong in his goodness and faith; the accusers, strong in their wickedness and envy; the king, between them, weakness itself.

1. Now there are far more people who are weak than who are strong. Even strength in sin is not so common as sinful weakness. And Darius, therefore, is the type and representative of multitudes. "Why," says a child, "I would never have put a good man in the den of lions!" Well, it's rather hard to say what you would do if you were a king, and had a den of lions, and could put people there if you liked. But at all events you do this: you let yourself be led by others into wrong things which you would never have thought of alone; nay, not only led, but entrapped into them, and thus fall, not into the lions' den, but into the clutches of the "roaring lion that walketh about, seeking whom he may devour." Many a boy's first great act of open sin comes about in this way. And there is no peace in that lion's grasp, such as Daniel experienced in the den. What a wretched night Darius passed! What a wretched night has many a boy and many a girl passed who has sinned through weakness! To have a good rest one needs a good conscience.

2. But some, like the princes, are strong, fierce, persistent in their sin. A significant word occurs three times in this chapter. It is the word "assembled," verses 6, 11, 15. It implies tumultuous haste, and is the same word used in Ps. ii.: "Why do the heathen rage?" What raging waves of wickedness we sometimes have even among our Sunday scholars! We can but look to Him who "stilleth the noise of the seas, the noise of their waves, and the tumult of the people." (Ps. lxxv. 7.) Take the very sin of these princes—envy. Matthew Henry well says that we see in this narrative "the cause of envy, and that is every thing that is good," for it was Daniel's goodness that provoked it, (see Eccles. iv. 4,) and "the effect of envy, and that is every thing that is bad." As Solomon says, "Who can stand before envy?" (Prov. xxvii. 4.)

3. Then we have Daniel, strong in his goodness, or rather in his God. Wonderful must have been his conduct. To quote Matthew Henry again: "If they could but have found the mote, the mole hill, of a mistake, it would have been improved to the beam, the mountain, of an unpardonable misdemeanor." Yet they found not even that! Let us seek to be "blameless and harmless, without rebuke, in the midst of a crooked and perverse generation." (Phil. ii. 15,) And then his faith! It was that, as Heb. xi. 33 tells us, which "stopped the mouths of the lions." Lord, increase our faith!

But how was his faith fed? What air is to our bodily life, regular prayer was to his spiritual life. As Cowper sings—

"Neglecting prayer, we cease to fight;  
Prayer makes the Christian's armor bright."

EXPLANATORY NOTES.

1. Darius the Mede, then sixty-two years old, is one of the enigmas of sacred history. Till lately it was the fashion to identify him with the Cyaxares whom Xenophon introduces, in the "Cypripedia," as the son of Astyages. But in the great prophecy of Isaiah it is Cyrus that takes Babylon; and even in Daniel the Persians are the conquerors. Darius is too old to be identified with Xenophon's Cyaxares; and his father's name is Ahasuerus, which has no affinity with Astyages, but which is the very name of Cyaxares, the father of Astyages. This is but one of many arguments in favor of identifying Darius the Mede with Astyages himself. We know that Cyrus treated his dethroned predecessor with the greatest honor, which he may have carried so far as to yield him the outward rank of supreme king during his lifetime. The testimony of Herodotus, and indeed of his own fate, to the weak character of Astyages, agrees entirely with the impulsive and vacillating conduct of Darius toward Daniel and his enemies. Some chronological difficulties still remain; but, on the whole, it seems most probable that Cyrus committed the civil government, with the whole royal authority, to Astyages (Darius,) while he himself was completing his new conquest, for a period of two years (B.C. 538-536), and that on the death of Darius he assumed the sole sovereignty (B.C. 536).—William Smith.

2. In this two principles are involved: one, the existence of a settled law or rule by which the king himself, theoretically at any rate, is bound, and which he cannot alter; the other, the inclusion under this law or rule, of the irrevocability of a royal decree or promise. Both of these principles are recognized as Medo-Persic by profane writers. It was applied to Cambyses, one of the most despotic of the Persian monarchs (Herodotus iii. 31,) and Xerxes, son of Darius Hytaspes (Herodotus i. 109-111).—Rawlinson.

## OUR YOUNG FOLKS.

## AT THE GATE.

## PART II.

"MAMMA," said Constance, rushing into the drawing-room, "don't be angry, for I'm in such trouble, I can't think what to do! I wish I had told you before! I've been so unhappy all day because I let the boy in. Was it very wrong?"

"What boy, my dear?" asked her mother, looking much puzzled.

"Bert! And, mamma, he has a little sister, Cissy, and the woman she's with is angry when she's not well enough to go out. Only think of that, and you're always so good to me when the least thing is the matter."

"Who are you talking about, Constance?"

"I don't like to tell you of the snowdrops, because I know that was so wrong; but it all came so suddenly I had not time to think what I ought to do." Then followed the story of how she had opened the gate for the little boy who was stealing snowdrops, to save him from old John's anger.

"I suppose you acted from a kind impulse, Constance, but I hope it will not encourage him in dishonesty."

"Oh, I'm sure it won't, mamma, for I told him how God saw him! and I can't think he'll do it again, especially when I give him some snowdrops to take home to Cissy."

"You were wrong not to tell me at once, my dear; by keeping the secret all day you have imprisoned the boy in the cold a needlessly long time, and made yourself unhappy. We must release him at once."

Accordingly, after a little more consultation, Constance threw open the door leading to the garden, and called loudly to Bert to come in.

The boy peeped cautiously from his place of concealment, and seeing Constance standing at the door alone, came timidly towards her.

"Don't be afraid, Bert," she said, "no one will harm you. I've told mamma everything. She will forgive you for stealing her flowers, and let you out at the front door, but remember, you have done very wrong, and I hope you will never do so again. I promised you snowdrops for Cissy, but it is too dark to gather them now. If you will tell me where she lives, mamma and I will go and see her to-morrow, and bring some."

Bert gave the required address, and ran joyfully off, glad to get so well out of a dangerous scrape, to tell his adventures to his little sister, and prepare her for the promised visit.

"Oh, Bert," she said, "you must never go there to take any more, when they were so good to you; and I'd like to see that nice young lady. I wonder if 'tis true what she told you, about God seeing everything; maybe it is; but I suppose he doesn't trouble himself to care for poor boys and girls like us?"

"I don't know; you can ask her all that to-morrow."

They did not tell old Marthy of the expected visitors; and the following morning she went out by herself, grumbling and scolding because Cissy was not able to accompany her.

"You may go off with your brother where you like," she said, "for you're not worth half your keep to me now."

Cissy cried bitterly for a long time, and wished she were strong enough to go about with Bert, and help him; but how could he provide for her too, when she was so useless, and he, poor boy, often enough hungry himself, and with no shelter at night except any place he could find to creep into.

"Ah!" thought she, "there's no room in the world for me. I wonder why I was born, for no one cares for me but Bert, and even he doesn't know what I feel when I'm lying here all alone, and it's worse when Marthy comes in. She's so cross, and says I'm only a burden because I can't earn pennies now. If God sees and knows everything, I'm sure He must be sorry for me; but He won't help me, because I have done many things to make Him angry."

While these reflections were passing through the mind of the lonely child a gentle knock was heard at the door, and presently a lady and little girl entered the room.

"Are you Cissy?" asked a pleasant voice, but there was no reply, for though the child had been longing for the arrival of her visitors, she had not a word to say now that they had really come, but felt inclined to hide her face in the old blanket which covered her. Constance drew near, however, and holding up a fresh bunch of snowdrops, said, "Bert told me you liked flowers, so I brought you a few."

Then Cissy burst out crying. "I'm so sorry," she said, between her sobs, "that he took them out of your garden; he told me how good you were to him, and how you forgave him."

"Don't cry, poor child," replied the lady. "We forgave your brother because God forgives us all so much, and loves us. He loves you, Cissy."

"Does He see me as I lie here, and is he sorry for me?"

"Yes, and He sent us with the flowers and these nice things."

As Constance spoke she opened her basket, and brought out some tempting food for the sick child, and a few juicy oranges, refreshing to parched feverish lips.

"You see, mamma, it was all true what Bert told us," said Constance, as soon as they had left the house; "and now how can we help Cissy?"

"I fear she is very ill, poor child, but it seems to me the best plan would be to try and gain admittance for her to a children's hospital, where she would receive proper care and nourishment."

Very soon this arrangement was proposed and carried out, for old Martha made no objection to parting with the child, now that she was of no further use. Little Cissy was a long while ill and suffering, but during this sad time Bert was allowed to see her occasionally; and she liked to tell him how pleasant and comfortable everything seemed here, and how she knew now that God had not only seen, but loved her, when she used to cry all day in the lonely room, thinking no friend was near. There were many pretty treasures also to display to her brother, for Constance, who was a frequent visitor, brought flowers, picture-books, and a doll which she had dressed expressly for the sick child.

At length, after careful nursing, Cissy was sufficiently recovered to be removed to the country, where health and strength gradually returned, and she is learning many ways of making herself useful in the future, when she looks forward to living with her brother, and helping him to get on. Years are passing, and her hopes seem likely to be realised.

Bert—no longer a poor ragged boy, trying to live as he can—has now obtained a good situation, in which he is respected by his employers, and remarkable amongst his companions for honesty and truthfulness.

"Cissy," he often says, "I have never forgotten Miss Constance's words about the All-seeing eye of God, on that day when she opened a new life before me, as I stood a poor frightened boy, trembling 'at the gate.'"

S. T. A. R.

## WHAT IS IMPOSSIBLE.

"I BELIEVE everything I am told," said the Caterpillar, with as grave a face as if it were a fact.

"Then I'll tell you something else," cried the Lark: "you will one day be a butterfly."

"Wretched bird!" exclaimed the Caterpillar; "you jest with my inferiority. Go away! I will listen to you no more."

"I told you you would not believe me," said the Lark, nettled in his turn.

"I believe everything I am told; that is"—and she hesitated—"everything that is *reasonable*. But to tell me that butterflies' eggs are caterpillars, and that caterpillars leave off crawling, and get wings, and become butterflies!—Lark, you are too wise to believe such nonsense yourself, for you know it is impossible."

"I know no such thing," said the Lark warmly. "Whether I hover over the corn-fields of earth, or go up into the depths of the sky, I see so many wonderful things, I know no reason why there should not be more. O Caterpillar, it is because you crawl, because you never get beyond your cabbage-leaf, that you call *anything impossible*."

"Nonsense!" shouted the Caterpillar. "I know what's possible and what's not possible as well as you do. Look at my long green body and these endless legs, and then talk to me about having wings and a painted feathery coat! Fool—"

"And fool you!" cried the indignant Lark. "Fool, to attempt to reason about what you cannot understand! Do you not hear how my song swells with joy as I soar upward to the mysterious wonder-world beyond? O Caterpillar! what comes to you from there, receive, as I do, upon trust."

"How am I to learn that?" asked the Caterpillar.

At that moment she felt something at her side. She looked around—eight or ten little caterpillars were moving about. They had broken from the butterfly's eggs! Shame and amazement filled our green friend's heart, but joy soon followed; for as the first wonder was possible, the second might be so too. And the Caterpillar talked all the rest of her life to her relations about the time when she should be a butterfly.—MRS. GATTY: *Parables from Nature*.

"I WAS glad when they said unto me, let us go up to the house of the Lord."

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Great delay and inconvenience result from the omission of Presbytery Clerks to send the names and addresses of members. Those Clerks who have not yet forwarded these, are requested to do so as soon as possible.

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