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# Contributors and Correspondents.

#### Church Inspectors

Editor Burrish American Physics, men-

Sik, -No public department is now conare accordinaly Inspectors of Public Works: of Customs and Excise, of Fish eries . of the leading articles of tood, thour, Schools why not of Churches also? The Cor.hally and hopefully recommend the appointment of inspectors. Yours truly, sembly seems to have recognized this principle very fully, as appears by the reports of two of its Committees, namely, that "on Roligious Instruction in Schools," and that Editor Biarism American Presintences on Christian Life and Work." Under the auspices of the former, an Inspector has been appointed to enquire into the state of over 600 schools. He had been at work a year and, visited over 200, having still 400 to visit. His visits had been "everywhere acceptable" and his reports " of great value in securing due attention to religious instruction." But the conslusion already drawn from his reports, is "that while use and wont" is almost universally adopted or acquiesced in, the presont system is generally unfavourable to the religious instruction of the young."

The report of the other Committee "on Christian life and work," was the most

lengthy, and brought up the most interest-ing debate of the Assembly, (as reported in the Scotsman.) The Committee had received and analyzed 900 answers to queries sent out; some of which were as follows:
"What assistance do you get from members of your congregation?" "State your opinion of the development of lay work?" "Give an account of any religious movements that may have come under your notice." "Is there at present adequate provision for the religious education of the young, and how far is it under your personal supervision?" By this mode each minister is made the inspector of his own parish. A much more searching and efficient report would be obtained by the personal enquiries of a competent inspector appointed for the purpose. But even from answers thus obtained, the Committee arrived at the conclusion, "that in some rospects the organization and practice of the Church must be sorrowfully admitted to be a failand "that she has much more to do than she has ever done for the young of her communion and of the country." And that while great revivals have been going on, the awful prevalence of drunkenness, uncleanness and illegitimacy painfully de-monstrate "that while some of us are ur doubtedly being lifted up with Christian profession, a larger number of Church members is ever sinking down into the

So much for inspection, and that only of the most incipient kind. What would it be if qualified inspectors were regularly appointed to the work, and armed with powers similar to those of inspectors of High Bohools? Whose duty it is—not merly to put a few perfunctory questions to the masters as to the standing of the classes, but to examine each class by itself, and if necessary each pupil, and ascertain by individual enquiry what progress each has made, so as to arrive at the general results which decide the rank of the school and the share of the public grants to which it is entitled. So in like manner, Church in-spectors by means of examinations faithfulby performed might ascertain something of the vital state of the Churches, and the progress of the various classes in these schools of Christ, not only in Scripture knowledge, but in the practice of the gifts and graces of the Christian life.

It would be premature to say by whom these appointments should be made, or how the examinations should be conducted. At present, I merely suggest the adoption of the principle, and I do so alike in the in-erest of the Church at large which it con erns, to know that its various branches are div , and up and doing; and of the people the are contributing the means to sustain hem, and who have a right to know what esults are being wrought out thereby.

Does any one reply there is no necessity or such an office in Canada? Shall it be aid it is because the Church of Scotland as become antiquated and possilized that ere is a need for such inspection within r bounds, but that there is no such need the Canada Presbytorian Church? Let following incident reply. At a meeting a managing Committee a short time ago, oug other matters this question arose the minister is to be absent two Sundays the General Assembly, what provision all be made for filling the pulpit? One mber said, "as the finances are low, let not incur the expense of getting another nister, but conduct the meetings among relves, doing the best we can to edify another and taking up collections as lal so as to make a better headway with ds for incidentals." This move was not onded. The reply was, there is not a on in the Church that has the ability be courage to stand up before the conration, and conduct the service, and e other person must be got. Accord y a superanunated Mothodist local coler was applied to, who consented to the vacancy. A very worthy man, and IT good preacher; there was no fault ad with his services. But what is to aid of a Church that has been under the of pasiors, and enjoyed regular ordinfor thirty or forty years, and yet can writen a member nor an adherent that start a Sunday meeting in an ny like this? I think you will

HERADING SE

agree with me in saving it is high time an dispector were looking into that Courch And it is not alone. There are many such Churches which seem to think it they consuly contrive to pay the minister's sidered complete without an Inspect. He is the officer by whom the progress and confidered to the officer by whom the progress and confidered any work is ascertained. There is slightest indication of a knowledge of our win. The structure is the officer by whom the progress and confidered and the officer by whom the progress and confidered and the officer by whom the progress and confidered and the officer by work is ascertained. There is slightest indication of a knowledge of our win. Also, Concerns the officer by the open confidered and the open confi man a towards a higher nor 11 is as time of the Carrela Presbyterian Church as of the Church of Scotland, that "she has much more to be their she has ever dette pork and butter; of penetentiates and for thoth the old and, the young of her prisons; of banks of public and High communion," and among other teps 1

### The Bible in Public Schools.

Sir, -On reading the letter of "One of the Minority," on this subject, that appeared in your issue of the 4th inst., it occurred to me that he did not state the law correctly, but, not having a copy of it beside me, I could not then call him in question. It is now before me, and my conjecture proves right. His letter is hable to mislead. He says the immority as well as the majority "contended for the use of the Bible in the Public Schools. They only differed as to the mode of law by which this could be done most properly and profitably." The minority being content with the law as it is, recommending its use; while the majority would make it compulsory. Now, the law does not recommend its use as a school book. The consolidated School Act at Section 142, provides that " no person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any exercise of devotion or religion objected to by his or her parents or guardians. Pupils shall be allowed to receive such religious instruction as the parents or guardians desire, according to any general regulation provided for the organization, government, and discipling of Public Schools." And the general regulation in this case made and provided by the Council of Publie Instruction is a recommendation "that the daily exercises of each Public School be opened and closed by reading a portion of Scripture and by prayer." That is all opened and cosed by prayer." That is all the recommendation it gets. And even this reading is to be done, not by the pupils, but by the teacher, and not as a lesson, but as an act of devotion.

But, while correcting your correspondent in this matter, I agree with him in thinking the words he quotes from your editorial—where you speak of a "few taking the extreme ground that God and religious instruction of any kind should not be intro-duced into our schools, and that only secular instruction should be given,"-do not apply to the minority, nor indeed to any section, or even fraction of the community. Who ever thought or spake of keeping God out of the schools? I fear you are one of those to whom a remark in my last letter will apply, "They see God in the Bible and nowhere else." As if secular instruction were not of God. As if there were no God in history, or literature, or science, and as if there were no religious instruction in the discipline of the school, and in the looks, and words, and example of the teacher. My argument for the use of the Bible as a school book, is not thereby to introduce God and religion into the schools, but that the pupils may, through familiarity with its contents, come to see that He is not more in the Bible that any where else, but that "All things are of God."

Yours truly, LAYMAN.

# Home Mission Committee.

The Home Mission Committee of Ontario and Quebec met at the call of the convener in Erskine Church, Montreal, on Thursday 17th June, and organized for the ensuing year. Rav. W. Cochrane, M.A., the convener presided.

Rev. R. H. Warden, of Toronto, was appointed Secretary. Messrs. R. Torrance, W. Cochrane, D. J. Macdonnell, F. Mc-Cuaig, -- Mullen. T. McCrae, and R. H. Warden, were appointed a Sub-Committee for the Distribution of Probationers for the current year. Rev. R. Torrance, Convener

The following were appointed a Sub Committee to take action upon any matter that may emerge in the intervals of the meetings of the general committee during the year:—Messrs. W. Cochrane, D. J. Macdonnell, J. M. King, and R. H. Warden.

The engagement of Mr. Alex. Stewart to Nanaimo, British Columbia, was cancelled, Owing to arrangements made by the Church of Scotland to supply that field. It was agreed to appoint Mr. Stewart to Fort Pelly, the capital of the North-West Territories. Mr. H. Currie was appointed to Manitoba for three years. It was also agreed to appoint another missionary to the Presbytery of Manitoba, for a settle ment recently formed of Scotch emigrants on the Saskatchewan, and the Sub-commit tee were empowered to seemre the services of a suitable person for this field.

West Brantford, a new mission in connection with Zion Church, Brantford, was put on the list of stations, with a grant at

the rate of \$300 per annum.

As application from Trenton was laid on the table till the October meeting. The grant to Camden was increased to

Roup, H. Water S. Secretary.

### Encouragement to Abortionists

ed to penal servitude for life. No one, some measure, the varied tisies of those however, but a thorough suppleton, believes | who are well two or three years. Should they be alive at the end of that period, a petition will be presented to the Governal-General on their behalf, and they will be set at liberty. See A real vacancy is a congregation who behow it was with Norman who committed ing uninfluenced by outside busibodies, behalf, and they will be set at liberty. See the same offence. The doctor who helped him, was too hasty. So much afraid was he, that he committed saicide. Had he not done so, he might now have been fol lowing his profession. Well, if the gallows was ever cheated out of its due, it was in the instance of the Brockville abortionists. If any one ever deserved to be handed over to the hangman, these men did. Of course, this gives great encouragement to others to do as they did. The law regarding abortion is never executed, even when those who have committed that crime have not the least right to mercy. People, therefore, can engage in such work, without for a moment, imagining that there is some-thing too tight around their necks. How foolish it is to be afraid of an empty threat! A mother sees her little Freddy amusing himself in the mud-puddle, "Come hero," she cries to him, "I want you." Freddy never heeds her. "Come this moment," she next cries, "if you don't, I'll go over to you and pound you to a jelly." Freddy state. however, has heard the same threat as often as he has fingers and toes, but never once has it being fulfilled. He therefore, dabbles away in the puddle, as if he did not hear her. Well, the law regarding abortion is of the same kind as the mother's threat referred to. Abortionists are, therefore, warranted in following Freddy's example. The worst that will happen them, ample. The worst that will happen them, will be only two or three years in prison. Vory probably, they would be more severely punished, if they were to commit some less serious offence. The same is true of the law regarding rape and beastiality. It is a perfect farce to have a law in the statute book, which is merely a form of words. A law should either be carried out, or blotted out. When the judge passes sentence of death on those who have committed one or other of the above named crimes, it is usual for him to conclude by saying, "And may God have mercy on your soul." As their is no likelihood of their being put to death, such language is just an impious mockery. Mercy to Sparham and Greaves, however, is cruelty to society. Let one or two abortionists be put into the hands of the hangman, and society will soon be rid, to a woulderful degree, of that

A FRIEND OF JUSTICE.

## Probationers and Vacancies Again

Editor BRITISH AMERICAN PRESETTERIAN.

DEAR SIR, -As it is very likely that some changes will shortly be made as to the management of the above, I would like, with your permission, to make a few sug-

I. How long is a Probationer to remain in

one vacancy? It was suggested by the writer of an arti cle on this subject, that Probationers be sent to vacancies for six, and not for one, or two, Sabbriths as at present.

This proposal might not be very obectionable were Probationers sent to vacancies only, and not to mission stations also; but as quite a number of the so called vacancies are simply mission stations -- more than a fifth of them being such; and as there are quite a number of vacancies unprepared to give a call, in the meantime, and therefore not really prepared to hear Pro bationers, the proposal would only be

making bad worse.

Were Probationers sent to bona fide vacancies only, they would not, I think. object to being sent to one place for four Sabbaths, lest, as matters stand at present, they feel that they are being fooled, and imposed upon, in being sent for even one Sabbath to many of the places which

are at present called vacanoies. II. Should Probationers visit? It was stated, in said article, that probationers by remaining six Sabbaths in one place, might visit, and become acquainted with the people, and the people with them. Now, I think, that there are very grave objections to this proposal.

(1.1 The very moment a probational undertakes to visit a vacant congregation, units a number in that congregation will quite a number in that congregation will say at once, "He's looking for a call," and will oppose the visiting probationer on said alleged ground.

(2.) Probationers cannot be expected to accomplish, even in six weeks, what settled ministers overtake, in many cases, with great difficulty, during twelve months.

But, suppose, for a moment, that a pro

bationer could visit a congregation in six weeks, would our people approve of being called upon every six weeks? or would such riving visits as probationers could make be profitable?

But, it may be said, "Let one probation-

received on behalf of Mr. James. Miller, I the purpose of dividing a congregation but of salory no matter by what means, salescrip who was destrous to do masson work in as many parties as it would require no one greater deficulties in the way of any tions, donations or seconds and go to Canada. Testimonicals in his favor were battoners to visit it, each calling upon direct sameties, which coming from them Testimoneds in his favor were battomers to visit it, each cailing upon direct sameten, which coming from them I from Rev. J. H. Wisson, et Edin twenty treated Each party would could not be regarded as other han official. The committee agreed to engage thus go for the probationer who called up hand authoritative, and I confess that the ob-

prench. If they down that they are equal to the task of entering the sick room, and Sparham and Greaves who were to leave been hanged at Brockville for the crume of Gospel attends, then they may be regard amongst us, and I heartly repose that the abortion, have had their senione commuted as being able to satisfy, at least, in present movem in its conducted on so great

This method has several advantages that even that sentence will be carried cut, over the visiting of either the whole or a confession of sin, and for guidance of the unitess they be removed by death within certain portion of a congression. It can be conscience, as they have been described to cetain performal a congression. It can be easily overtaken, it is much safer, and me, that I am apprehensive lest evil may it is all that is generally expected of pro- saise. I cannot think that the delicate and it is all that is generally expected of pro-

III. What is a real vacancy?

are qualified and willing to give a pro-bationer an impartial hearing, and having found him such as they require, proceed to give him a call, promising to renumerate him sufficiently to enable him to live decently, and get such books as he may require to overtake his work.

This being a correct definition of a real vacancy, it follows that quite a number of the present so called vacancies are simply Mission Stations. But, whether this is a correct definition or not, I find it acknowledged by the Home Mission Committee, in an April number of your paper, Sir, that thirteen of the so-called vacancies are only Mission Stations! And probationers know that many other so-called vacancies are at present by no means prepared to give a cill to any person, and therefore not really a position to hear probationers, and should consequently be struck off the Probationers'

It may surprise not a few to be told that one Presbytery is so very highly favoured as to be allowed to place eight Mission Stations on the Probationers List, as if they were real vacancies, and consequently get about double their share of the present supply of Probationers. This is doing a great injustice to other Presbyteries and congregations-they only get half the supply received by this reb Presbytery, and probationers are thus kept away from vacancies in other Presbyteries, and sent to Mission Stations in the well favoured Presbytery, and that too, when those who are not probationers at all are sent to the real vacancies in said double-share Pres-

IV. Remuneration.
"All probationers" to be paid "at the n;inimum rate of seven dollars per Sabbath, along with their board, and that this amount be increased gradually in proportion to the stipend paid before by the respective congregations." (Foot note No. 2 to Probationers Last.")

This note is not generally understoo! either by probationers or congregations. Will the Home Mission Committee either explain it, or put it in a form that will be

less obscure and ambiguous?

Quin Facit Per Alium Facit Per Se.

June 9th, 1875.
[Editor's Note.—This Communication only come to hand a day or two ago, else it would have appeared before the Assembly broke up.

### The Archbishop of Canterbury on Mr Moody's Missionary Movement.

The following correspondence is published in the Record of Tuesday :-

"Sir,-The Archbishop of Canterbury has addressed the euclosed letter to a friend of his who is a layman, and would be much obliged f you can find a place in the next publication of your paper.—Believe me to be, Sir, yours truly.

"CRAWFORD TAIT, Chaplain." "Stonehouse, St. Peter's, Thanet,

22nd May, 1875. "My dear Lord,--Very soon after the conversation we had last week on the missionary movement which Mr. Moody is conducting in London, I found an opportunity of consulting most of my Episcopal brethern on the subject. I would not be understood as speaking in their name, but my own view is very much strengthened by what I heard from them.

"It is impossible for me, in the position which I occupy in the National Church, not to take the deepest interest in a movement which, seeking the spiritual welfare of our people, has been so wonderfully successful in drawing together great masses to hear simple addresses on the great gospel doctrines.

"I have communicated with parochial elergymen of various opinious on the subject, and I may say the movement is regarded by all of us with deep interest, and we pray that it may bring a blessing to many souls. Many of our parochiai clergy as you are aware, have been present at the meetings in question, and those who have stood aloof have done so, not from any want of interest, but because they felt that greatly as they rejoiced that simple gospel truths were urged on their people's consciences, there were circumstances attending the movement to which they could not

consistently give their approval.
"The missionaries have been at work in different parts of the country for many months, and for several weeks in the me-

\$150 per annum, retrospective from 1st or visit incuty ramifees, and do his work from 1st, and there exists now generally Moril, 1875.

An application from the Colonial Computer was control of the Free Church of Scott ad was that no better method could be found for the details of the work, you will at once an lershood. At there is a durinity in the cleary generally giving any official senetion to the details of the work, you will at once see that in the case of the bedraps there and authoritative, and Leonfess that the ob-persons Lori, analysed still remain in foil on thom

(A) Probability can give find proof of farer, by w that we have that time is extensively paston dishifts by simply visiting amount and to learn from visiting quarters the sight in the promess to which they there is a farer of the movement.

"That aldresses, urging in whatever homely language the great truths of the respection on problem conscious should be delivered by Lymen 1. no unovation present movem at is conducted on so great a scale and with such apparent success.

\* It is checily for the fafter meetings' for difficult duty of thus ministering to anxious souls ought to be entrusted to any who have neither been set apart by the Church for this especial office, nor have given proof of such a spiritual insight as may, in certain cases, be held to take the place in this particular of the regular call to the cure of souls. I cannot but fear from what I have hearn, that the counsel given at these meetings must often be crude, and founded on no knowledge of the real circumstances and state of mind of those to whom it is addressed, while there is danger also lest some self-constituted advisors of others may do harm to themselves, seeking to be leaders, when in truth they have much need to be

ed.
"I learn also that in the organization of amblish in prayer, a for addressing God publicly in prayer, a great deal too much is trusted to the readiness of any one who may be present, to accept without due preparation the grave responsibility of guiding the devotions of the multitude assembled.

"These objections are quite independent of others which I have heard urged upon good authority against particular state nents as to doctrines, and to be made without sufficient guard or explanation. I am not alluding so much to any depreciation of the ordinances which Christ has established for the edification of his Church, but rather to the allegation that in the discourses of the missionaries there are unwise and untrue representations of the almost universal necessity of instantaneous conversion, and an ignoring of the full soriptural teaching as to the nature of repentance.

"I cannot doubt but that, if these allogations be true, friendly remonstrances may induce those who direct such mission efforts hereafter to avoid these obstacles to their real spiritual success.

"It has been said also, probably with truth, that the majority of those who have frequented these services, hitherto, have been the ordinary worshippers in churches and chapels, and that comparatively few from the neglected masses of society have been reached. No doubt there is among the respectable classes much selfish and self satisfied indifference, out of which, it is well that the preacher species should star-tle them. But I confess I rejoice to hear that the missionaries have now moved to that part of London which is especially inhabited by the neglected poor, and I trust that it will be found that their congrega-tions are gathered from such as have been lutilerto strangers to the sound of the gospel.

"I am aware, that many of the most quietly religious people amongst us regard not unnaturally with alarm these irregular efforts. Such persons have scarcely been able to approve even of the home missions which have of late years been conducted by our own clergy in a way to which our fathers were not accustomed. But looking to the vastness of the field that lies before us, and the overwhelming difficulty of contending with the mass of positive sin and which re careless indifference sides the progress of the gospel, I, for my part, rejoice that, whether regularly ar irregularly - whether according to the divine, scriptural and perfect way, or imperfectly, with certain admixtures of human error Christ is preached and sleeping consciences are aroused.

"In the old testament lessons for yesterday evening (Numbers xi.) our church has brought before us how the great prophet of the Old Covenant, when he heard that others besides those whom he had regularly commissioned were addressing the people in the Lord's name, exclaimed, 'Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them. This is the very lesson which the Lord Jesus Himself taught when (Luke ix. 50) He told St. John not to forbid one who was casting out devils in His name, though he followed not with the regularly-appointed company of the Apostles, saying, 'He that is not of the Apostles, saying, 'He that is not against us is for us.' It is, according to my judgment, in this spirit that we ministers of the Church of England are right to regard this missionary work. It is our part to trust and fervently to pray that God may guide all who speak in His name, that many hitherto careless or directly opposing, may have their hearts opened to the influence of the gospel of Christ, and their lives regulated by his Law, and I feel confident that our parochial clergy will not fail anxiously to assist all their people who seem to be awakened by this preaching to a concious. ness of sin, endeavouring to deepen all satutary impressions, and so to guide the course of each one's spiritual life that these impressions may not be passing.

Believe me to be, my dear Lord, yours faithfully,

. 1: . P.A. C. Carridanisi "Struchone, St. Peler s. Thank May 14, 1875.

#### PERSPYTERIAN UNION

The following account of Monday's procoedings was crowded out of last wack's issue, in order to make way for the accounts of the Tuesday Union Meetings :-

Rev. Dr. Topp presented the report of the Committee on arrangements for the Union, and stated the programme for the next day's proceedings which had been agreed upon.

On the motion for the adoption of the report being made, Mr. Ross, of Brusefield, brought forward an unrendment to the effect: That the report be recommitted to the Committee for various reasons. First, because the resolution aneut the modes of public waship allowed the practice at present followed by the congregations to be continued. This resolution covered the organ, and prevented the unit ed body from legislating on that question, Another practice, followed by some congrewas that of standing in prayer, and this would, by the resolutions, be protected from the future legislation of the united Church. Another reason for recommitting the report was, that it separated the Longer and Shorter Catechisms from the Contession of Faith, merely adopting the former for the instruction of the people, and not as a subordinate standard of the Church. He also objected to that portion of the cesolitions which referred to the position of the ovel magistrate. He also though that some more definite statement should be made in the basis of union of the headship of Christ over the Church. Otherwise there was no occasion for the Disruption.

Mr. Ross said that he thou ht at one time he could serve his consistency by simply entering his dissent and then going into the Union, but he did not think so

Mr. McPherson, of Williams, seconded Mr. Ross' amendment. In the evening Mr. Ross extended his amendment to the following effect :---

"That the Union basis and resolutions be recommitted, with the view, if possible, to secure the following changes :- Ist. To strike out the resolution attent modes of worship. 2nd. To combine the Larger and Shorter Catechisms with the Confes sicn of Faith, as the subordinate standards of this Church, as in our present basis, the headship of Christ over the nations. 5th. To assert more distinctly and fully than is done in the preamble the headship of Christ over His Church. 6th. To strike out from the first article of the basis the word "infallible," or insert the word "and" between the word "only" and the word "infallible." and thus make the article teach the second doctrine that the Word of God is the only and infallible rule of faith and manners.

good deal of effort was made by the Assembly to satisfy the objectors so that all might go into the Union, but in the meantime their efforts seemed unsucoossfal.

Dr. Ormiston addressed the Assembly Deputy from the Dutch Reformed Church.

When Mr. Ross' amendment was finally put three voted for it, and for the motion 224.

Mr. Robb, one of those who voted for Mr. 16000, one of those who voted for the amendment, explained that he believed that was the only constitutional way he could take in order to have his dissent marked in reference to the modes of conducting public worship sanctioned by the United Church, but having secured that, he went into the Union. This finished the business, and the Court adjourned to meet

next day for Union.

In the Kirk Synod, among other items of business Rev. D. J. McDonnel presented the reports on the Temporalities and Sustentation Funds:

The managers on the Temporalities Board reported that the par value of the investments is \$468,871.52, the actual cash value of which in the market may be safely estimated at \$472,000, about three per cent. in excess of the net cost. The esti-mated revenue of the Board from all sources for the current half-year, based upon dividends last received, is \$1,204 58, equal to an average of seven per cent. per annum, upon the par value of the

After satisfying the claims of the commutin and privileged ministers, the pay ment to Queen's College, and the expenses of management, there will remain \$6.604 available for the payment of \$100 each to sixty five ministers in the order of senior-ity on the 80th of June next. Fourteen names of ministers have been added to the roll of those having claims upon the Temporalities Board and the Synod's Sustentation Fund. Three have been removed from it-two by resignation of ministers and one by the fulfilment of the terms sti pulated by the Synod. No deaths have courred in the ranks of the ministry during the past year. The number of ministers and ordained missionaries having claims on the fund now or by anticipation is as follows: - Thirty commuting minis-fers receiving \$450 each per annum; eight receiving \$400 each; and ninety-eight In addition to these there are five ministers, professors in Queen's College, making in all 141 ministers. The receipts of the general sustentation fund for the year amounted to \$8,107.58. Out of this there were paid equal dividends at the rate of \$100 each to thirty-seven ministers on the 80th of June, and thirty-two ministers on the Sist of December, 1974, leaving a balance in the treasurer's hands of \$922.72 sowards meeting the claims of the current half year. The number of ministers to be provided for on the 80th of June is fortyeight. All congregations in the Presbi teries of Pertli, Ottawa, Kingston, and Saugeen, contributed in full what was ex-M with only two exceptions for the other half; also there is one non-centributing congregation in each of the Presbyteries of Quebec, Victoria, and London, and only each of the Presbyteries of Montreal and Glengarry there are two; in the Presby-tary of Hamilton there are four. The h amount contributed since the foundaon of the fund in 1870, is \$29,494.78, beher of the rand in 1010, in particular to the first principle. The first principle of the first principle.

to be adopted by the Synod in its separate state, the Rev. Mr. Burnett moved that "the Synod do not enter into Union on the present basis."

This was ruled out of order.

Rev. Mr. Carmichael their moved an amendment setting forth in express terms that the Church in entering into Union reserved the control of its property, and the enjoyments of its privileges, and the benefits to which it was entitled.

Four ministers voted for this amend ment, and the report of the committee was then carried

Rev. R. Dobie, of Milton, on behalf of the minority, entered the following dissent: "We, ministers and olders, members of this Synod, heartly attached to the Church, hereby dissent from the resolution of this Court to repair as a constituted Synod to the Vectoria Hall for the proposi-Lonon with the other Presbyterion bodies, and thereby to form the tienci Assembly of the Presis terran Church of Canada. We further protest against the declaration that the United Church shall be considered identical with the Prestatercan Church of Canada in convection with the Church of Scotland, masuatch as this Syrod has no power per saltara to deciate other hodies in addition to itself to be possee ed of the rights, privileges, and benefits to which this Chinch is now entitled. We declare, therefore, our continued attachment to the Presbyterian Church of Can c da in connection with the Church of Se land, and do hereby enter our protest against the empowering of the present Mo derator to sign in its name the preamble and basis of Union and the resolutions connected therewith; and further, we, ministers and elders of this Synod, holding views opposed to Union on the present basis, do protest against the carrying out of the contemplated arrangements for the consummation of the proposed Union, and declare that if consummated we will claim to be and continue to be the Presby terian Church of Canada in connection with the Church of Scotland.

The protest was signed by Revs. Robert Dobie, of Milton, Win. Simpson, of Lachine. Robert Burnet, of Hamilton, David Watson, of Thorah, G. S. Mullen, f Osnabiuck, Thomas Macpherson, of Lancaster, John Davidson, of Williamsburg. John Macdonald, of Beechridge. Elders-William McMillan, of Loudon, and R. McCrimman, of Lan caster.

The Synod then adjourned. The other two Synods also closed up their business on Monday, by adopting the final joint minute and then adjourned.

### Anstor and Reople.

### The Blade of Grass.

BY RUSKIN.

Gather a single blade of grass, and examine for a minute quietly, its narrow, sword-

shaped strip of fluted green. Nothing, as it seems, there of notable goodness or beauty. A very little strength, and a very little tallness, and a few delicate long lines meeting in a point--not a perfect point either, but blunt and unfinished—by no means a creditable or apparently muchcared for example of Nature's workmanship: made, as it seems, only to be trodden on to day, and to-morrow to be cast into the oven; and a little pale and hollow stalk, feeble and flaccid, leading down to the dull brown fibres of roots. And yet, think of it well, and judge whether of all the gorgeous flowers that beam in summer air, and of all strong and goodly trees pleasant to the eyes or good for foodstately palm and pine, strong ash and oak, scented citron, burdened vine - there be any by man so deeply loved, by God so highly graced, as that narrow point of feeble grass. And well does it fulfill its mission. Consider what we own merely to the meadow grass, to the covering of the dark ground by that glorious enamel, by the companies of those soft, and countless, and peaceful spears. The fields! Follow but forth for a little time the thoughts of all that we ought to recognize in these words. All Spring and Summer is in them -the walks by silent, scented paths-the rests in nounday heat—the joy of herds and flocks-the power of all shepherd life and meditation-the sunlight upon the work falling in emerald streaks, and falling in soft blue shadows, where else it would have struck upon the dark mould or scorching dust-pastures besides the pacing brooks-soft banks and knolls of lowly hills -thymy slopes of down everlooked by the blue line of lifted sea-crisp lawns all dim with early dew, or smooth in evening warmth of barred sunshine, dinted by happy feet, and softening in their fall the sound of loving voices; all these are summed up in those simple words—the fields; and these are not all. We may not measure to the full the depth of this heavenly gift, in our own land; though still as we think of it longer, the infinite of that meadow sweetness, Shakespeare's peculiar joy, would open on us more and morn, yet we have it but in part. Go out, in the Spring time, among the meadows that slope from the shores of the Swiss lakes to the roots of their lower mountains. mingled with the taller gentians and the white narcissus, the grass grows deep and free; and as you follow the winding mountain paths, beneath the arching boughs all veiled and dim with blossom-paths that forever droop and rise over the green banks and moulds sweeping down in scented undulation, steep to the blue water, studded here and there with new mown heaps. filling all the nir with fainter sweetness look no towards the higher hills, where the waves of everlasting green roll silently into their long inlets among the shadows of the pines; and we may, perhaps, at last know the meaning of these quiet words of the 147th Psalm—"He maketh grass to grow

# Authority of the Bible.

apon the mountains.

The Rev. Adolphe Monod gives the following illustration of the benefits arising from the reading of the Bible: "The mother of a family was married to an infidel. who made a jest of religion in the presence of his own children; yet she succeeded in billinging them all up in the War of the

Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: Because to the authority of a father I did not oppose the authority of a mother, but that From their earliest years my shildren have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved, . - acouraged them. The constant reading of the Scriptmes has alone wrought the prodigy which surprises alone wrought the modigy which surprises You.

### How a Native Evangelist Works.

Our readers will remember the converted Brahman, Roy. Raryon Blockadi: Ho westes, no follows, of the methods he puenes in evangelizing his countrymen.

"I am thankful to say," he writes. that I am busy at my own sphere et acfulness from four o'clock and, to note o'clock p.m --of course, and hours, biffing time, etc., excepted. Here is the wee m which I spend my day. At five o'clock i go our with my everage hole party, which is formed of the particle number seven, to some one of our numerous villages in our method with motive and household with motive merchloudood with merchloudood with motive merchlou neighbourhood, within an area of t in nales. My evangelists take with them then musical instruments, viz a a drum, a guitar, and a pair of cymbals. As soon as we arrivo at the appointed village our blind minstrel, Baitinicus, sings a Christian hymn to the instrumental music, and as this goes on, men, women, and children, collect around us. After singing, one of our evangelists steps forward and tries to set forth the truths that have been sung. in as spirited an address as lie can. An other hymn is then sung, and a second evangelist gives another address-and what does your bumble servant do? His principal business is to supplement the address es of our young evangelests, and close the whole with a concluding address. This lasts for nearly an hour and a half. We, on the whole, get very good congregations indeed. - very orderly, and attentive, and respectful. While going to a village I try to give hints to our evangelists on the art of preaching. After preaching, I rule home as fast as I can; that is about nine o'clock. After breakfast I have class with our medical catechists to read the Word of God. This lasts for nearly an hour. At about one o'clock I go over to the Anglo Vernacular School, and impart religious instruction to the whole school. After this, at about five o'clock p.m., I have, twice a week, congregational meetings with our Christian people. At seven o'clock the advanced scholars from the Anglo-Vernacular School come to read angus's 'Haudbook of the English Tongue.' The last class I hear is that of our young masons, who read the Old Testament from eight to nine p.m. I assure you I have as much joy and pleasure in this way of working as I used to have when with you. However, with us, it is still our sowing time.

# The War with Evil.

It cannot but be to all thoughtful men a matter of profoundest interest to prepare for the change that must soon come, and the new world into which death shall usher mc. But, he that world what or where it may, what other better preparation can we make for it than in the noble task of mak ing mankind wiser, holier, happier? What discipline for a human spirit is better fitted to draw out and mature its loftiest affec tions and energies than to labor for the emancipation of the world from sin and sorrow, and the incoming of the reign of truth and righteourness in the hearts and lives of men. To live, not for itself, but for others; to find our deepest joy, not in the delight of rause, or in the more dignified life of culture—nny, not even in seek-ing the future safety of our own souls— but in seeking the highest good of our brother men, of those who are dear to the Father in heaven as His children, and for whose redemption the Son of God lived and died-say, can a nobler school of virtue be found than this? Where shall thought grander scope, or love and 8ympathy and compassion, and self-sacrifice, richer expansion, or high courage or dauntless devotion a nobler field for their display. than in the war with evil; and hope and faith a more entrancing aim than in the victory over sin and sorrow and death, which if Christianity be true, shall one day crown the strife of ages!—Principal

# Sleeping Church,

Mr. Moody relates as follows:

"There was a little story going the round of the American press that made a great impression upon me as a father. A father took his little child out into the field, one Sabbath, and he lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying, "Pretty, pretty!" At last the father fell asleep, and while he was sleeping the little shild dered away. When he awoke, his first thought was, Where is my child? He looked all around, but he could not see He shouted at the top of his voice, and all he heard was the echo of his own voice. Running to a little hill, he looked around and shouted again, but all he heard was the echo of his own voice. No response ! Then going to a precipice at some distance, he looked down, and there upon the rocks and briers, he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping his child had wandered over the precipice. I thought, as I heard that, what a picture of the Church of God! How many fathers and mothers, how many Christian men are eleeping now, while their children wander over the terrible precipies a thousand times worse than that precipies, right into the bottomies pit of hell. Father, where w

the water and the said of the said water and the said of the said

rour boy to night? It may be just out hers in some public-house; it may be reeling through the streets of London drunk; it may be pressing on down to a drunkard's grave. How many fathere and mothers are there in Lor don-yes, praying Christians too-whose children are wandering away while they are slumbering and sleeping? Is it not time that the Church of God should wake up and come to the he'p of the Lord as one man, and strive to heat back those dark waves of death that roll through our streets, bearing upon their

### Knowing and Doing,

"Here been to so there a happy me year ye do carries up, and not we the cross of in the I. "These things," that is, your duties.

and servants.
2. At school, respect to teacher, faith-

fulne - in study and turness in play
3. At church, be quot, listen, corship, and give your hearts to the Saviour.

How should you do your duty?

when a boy at Nizoeth. So the angels up deviction from Cod's law cause to the God's will twitten is only another name wakeful emerience great disqueet.—Stacke, for duty.

This will make you do it cheere.

This are bad preachers who are praised.

3. Better every day. By trying to do cour duties, you will become more skilful. So you improve in reading, writing, and music. Peter says, "Grow in grace.

HI. Doing your duty makes you happy.
Sin cannot make you happy. Sin did not
make Eve happy, nor Cain, nor Judas.
Disobedience at home does not make you happy; idleness, unkindness, bad man-ners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it

Try, then, to know your duty. Be faith-Try, then, to know your duty. Be faithful in doing it for love to God and man; then you will be happy every day on earth, and forever happy in heaven. —The Myrtle.

#### Refinement.

Refinement is not fastidiousness. It is not luxury. It is nothing of this kind. It is far removed from excess or waste. A rarson truly refined will not squander or needlessiy consume anything. Refinement, on the contrary, is almost closely allied to simplicity and a judicious and tasteful employment of the means of good and happiness which it has at command. It seeks to divest itself of superfluities, and aspires continually to the utmost possible purity.

Refinement leads to personal cleanliness and elegant neatness, good taste, and simplicity in dress. All "loudness" or "flashiness" is repugnant to its spirit. In its home and surroundings, whether palatial, affluent, or humble, the same chasteness and unaffected grace are maintained. The abode of genuine refinement, and of the mere pretender to it, are very different. In the former you will find no excess, gaudiness, or false glittering, but the latter abounds with it.

In personal manner, refinement is most conspicuous. A man of refinement is always polite without fourish, gentle without effeminacy. and considerate without stiffuess. Display and ceremony are not identical with refinement, and are poor substitutes for it. There is, of course, re-finement like that of the heart, which im-pele its possessor to show on all occasions a thoughtful and kindly regard for the feelings of others. No adherence to etiquette can compare with it for insuring the spontaneous observance of true and gratifying politeness .- Selected.

# Only Receive.

I beseech you be persuaded, that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treasure which is Jesus Christ, and apprehend Him in your heart by faith, although you be never so great a sinner, and so shall you obtain Forgivenness of Sins, Righteousness, an eternal happiness, not as an agent, but as a patient; not by doing, but by receiving, nothing here cometh betwirt but faith only, apprehending Christ in the promise; this then is perfect righteousness, to hear nothing, to know nothing, to do nothing, to do nothing of the Law of Works, but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a judge, but as made unto you of God, Wiedom Rightenuenees, Sanctification and Redemption .- Edward Fisher.

Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside. They may be light and accidental, but they are ar ugly soot from the smole of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is the largest and blackest -Heir of Redcliffe.

THE man who goes about to humble himself, and to amend, after a fall into sin, before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand be-tween the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to him, the heart will be melted into sweet contrition.

A RELIGION without feeling is not the Christian religion. A man cannot prove immedit to be the child of God by any merely temporary or animal excitement, but that feeling which is the true one may but that feeling which is the true one may be known by the three following tests:—

1. It wises from the truth. S. It is habitusl. S. It is operative. I am jealous of
all expressions which damp religious feel. ing.

### Bandom Readibus.

FERFECT love has a breath of poetry which can exalt the relations of the least instructed human beings. - George Eliot.

Luxumous living is a species of idolatry : worldly enjoyments allers the heart into apostacy from God .-- Heubner

Harry is he who grows old with Christ as his portion, for he is ever renoving his youth. He lives, like Moses, upon the monet, in full view of the promised land. Gon builds for every sunner, if he will

but come back, a highway of golden promises from the depths of degradation and sin clear up to the Father's house. The cross is not so great but that the

cross there is power, and there is none in 1. "These things," in a is, your access.

You have date, wherever you are

I At home, abedings and respect to: It thou wilt succeed in thy race for the parent; and landness to brothers, sisters, goal, in thy contest for the crown, pray, watch, acry thyself, and thou wilt find in

watch, achy thyself, and thou wilt find in God e ternal life, thy prize and thy crown. -- I. M. Sallor, To these who ask for bread God does not give a serpent; and to those who will not have His bread he sends fires, posson-

ous serpents .-- Locke. As the smallest grain of sand carnes 2 But for love. So the Saviour did great pain to the eye, so does the slightest

Tim as are bad preachers who are praised, and good preachers who are blamed; look at the fruits; if these are good then the

ties is good also .- Starke. Many blessed promise in the Bible would remain a sealed promise if the key of sorrow, or trial, or temptation were not sent to open its stores, and send warm to one's heart such words as, "Be of good cheer, it is I; be not afraid."—Maria Hare.

To be nameless in worthy deeds exceeds an infamous history. The Cannanitish woman lives more happily without a name than Herodias with one. And who would not rather have been the good thicf than Pontius Pilate.—Sir Thomas Browne.

WHEN I think of the vast capacities of the human mind, of God's nearness to it, and unbounded love towards it, I am disposed to wonder, not that revelations have been made, but that they have not been more variously vouchsafed to the wants of mankind .- Fenelon.

ONE great device of Satan is to get Christians to please their friends by compromising, with the hope of winning them to Christ. But the world will never be converted by our coming down to it; we must draw it to us by the attractions of the Saviour of mankind.

WE long to be placed on a higher vantage ground, to try the untired, to know the un-known, and death kindly comes to gratify thi longing of the soul, to take us by the hand along the steep and narrow path that winds up the mountain side, and leads from our valley out into the golden west.

COMPARATIVELY few are destroyed by outrageous and flaming vices, such as blas-phemy, theft, drunkenness, or uncleanness; but crowds are perishing by that deadly smoke of indifference which casts its stifling clouds of carelessness around them, and sends them asleep into everlasting de-

A REAL Christian seldom sees a defect in his neighbour. A pure lake reflects the beautiful sky, the clouds, and the whole overhanging trees, but when it is ruffled it reflects nothing that is pure. A had man seldom sees a good trait in the character of his neighbour. An imperfect glass reflects nothing correctly, but shows it own daticiency. A perfect mirror renects nothing but bright and pure images.

The town of Rothsay, in the Island of Bute, has come to the conclusion that there are too many public houses within its boundaries, and, in order to test the feeling of the people on the question a plediscite has recently been taken. The result is that 1900 votes have been given for reduction, and forty-seven against reduction of the number of public-houses in the borough. The papers w ere signed only who had reached the age of twenty-one vears.

It has been eloquently and truly said that if Christianity were compelled to flee from the maneions of the great, the academies of philosophers, the halls of legislators, or the throne of busy men, we should find her last r treat with woman at the fireside. Her last audience would be the shildren gathering around the knee of a mother; the last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God.

WITHOUT Chriet crucified in her pulpita, a church is little better than a cumberer the ground, a dead caroase, a well without water, a barron fig-tree, a sleeping water man, a silent trumpst, a dumb witness, as ambassador without terms of peace, a mee-senger without tidings, a lighthouse without fire, a stumbling block to weak be-lievers, a comfort to infi-les, a hot-bed for formalism, a joy to the devil, and an of-

WE cannot soon convince curselves how easily we may be dispersed with in the world. What important personages we imagine ourselves to be! We think that we alone are the life of the circle in which we move; in our absence we fancy that life, existence, and breath will come to a general pause | and, alas | the gap which leave is scarcely perceptible, so quickly to the dearer in the degree, it has often but the place, if not for something better, at least for something mann amount to the degree of the something mann amount to the something th for something more agreeable,—Goethe.

Man's material frame is adapted to inward nature. His upward look and speaking eye are the outlet of the soul. the soul grows nobler it lets itself be seen more distinctly, even through feeting that have spring from the dust of ground. It think and makes transparent ground. It think and makes transport over more its walls of clay. There is struggle of the final life to assistance outer form to itself, which is produced. outer form to itself, which is primited

### Our Young Solks.

### "My Sheep Hear My Voice."

It is Thy voice that floats above the din, Clear as a silver bell.

We hear Thee, Saviour, through the strife of ыn, Thy servants heed Thes well .

Beyond all others, through the upper air That voice comes pure and sweet, Lake chimes, that from a steeple tall and fair, Break o'er the clamorous street

Not all, O Lord, may walk erect, and know The music of that sound; Some cannot hear Thee till their heads are

Ay, level with the ground !

And yet, for them heart-humbled and alone, Spinned as the crowds go by, There is a power in the royal tone

To set them up on high.

Thy sheep shall hear Thy voice, -on plain or hill, Through flood or wilderness,

In the green pastures, by the waters still, In joy, or sharp distress, Thy call will reach them, -sometimes loud

and near, Then faint and far away;

O Thou good Shepherd, grant that heart and

May listen, and obey !

### A Lesson for Fathers.

"Well, Fred, my boy, I suppose you would like a taste," and the indulgent father poured a small quantity of wine, and passed it to a fair child of eight years.

"Don't, my dear, the child is too young," and the hand of the mother would have stayed the cup.

"Too young? I mean my children shall know good wine when they taste it," and the father held his own glass to the hps of a still younger lad.

"Cannot you tell your children of the evil consequences of wine-Jrinking, and thus prejudice them against its use?" asked a lady who had witnessed the above scene, and afterwards sought to assuage the mother's tears.

"Then I must !consure their father's conduct, and teach them to despise his words. No, I cannot do that," was the reply.

Thus two sprightly boys saw their father's friends entertained with wine, heard its merits discussed, and learned by actual experience to select the best brands.

A few years served to create an appetite for a larger quantity than even an indulgent parent would allow. Then came stealthy visits to the wine-cellar, and still more secret gatherings of the boys from neighbouring families, where Fred Stanly, acting as host, served his youthful guests in good imitation of the hospitality seen at his father's table.

Sudden illness alarmed the mother, and brought a strange look into the face of old Dr. Hapgood, the family physician.

"What is the occasion of these sudden attacks?' asked the somewhat anxious father, as they stood by the bedside of the almost unconscious Theodore.

The kind old gentleman looked steadily in the face of the man before him.

"Your son is in a dangerous condition," said he, "and I would advise you to be eareful of him."

"Dangerous, doctor! you su ely don't think this may prove fatal?" and the strong man actually wept. and the

was the reply. "But to be plain, your shild of twelve years is drunk!"

"Doctor, do you mean to insult me?" and Captain Stanly, dashing aside the tears,

grew pale with anger.

"Be not hasty, my dear sir," interposed the doctor. "I will state a few facts, which it may be well for you to know. Within the past week I have been called to Colonel Eastman's, to find his only son in the same condition I find Theodore to-day; for a few days past my brotherin-law, Esquire Lansing, has been obliged to study the same sad lesson you have learned this evening, and from my nephew I have ascertained facts which warrant me in saying your son is under the inflence of liquor, and has been twice before within a

"Doctor, this cannot be. My children are both young, and are allowed very little spending money. It is quite impossible they should form habits with such conse-

You have wine in your cellar, Captain Stanly; your children have imbibed a teste for it; they are daily witnesses of your ideas of true hospitality. Can you wonder then, when I tell you they have repeatedly entertained even small boys with this bevorage, taken, as I have reason to believe, from your own wine closet; and that the consequences are what you have seen and heard to-day?"

Captain Stanly extended his hand. "If these things are so, it is well I should know them. I would rather out off a right hand, or pluck out a right eye, than that these youngsters should suffer real harm.

This really noble-hearted, but misguided man was true to his word. He did indeed sever a habit dear as a right hand, when he banished wine from his presence, plainty telling his friends, by signing the total abstinence pledge, that henceforth they must not expect it while partsking of his

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hospitality.

This change preved the salvation of young "old and was a "list of any provided in passistancesti."

Maria Salah Maria Salah Sa

now influences; but with Fred the case was different. Unable to obtain supplies from I s father's with closet, be transferred his Unable to obtain supplies from depredations to Capiam Stanly's pocket book. Thus equipped, he became a welcome guest at billiard saloous and other questionable places, until, sinking lower : nd ower, his parents soon followed him to a drunka.d's grave.

Captain Stanly remembers Dr. Hapgood with gratitude, and rejoices that wisdom came early enough to save one son, vet he often reflects with sorrow that his folly has rumed the other . Congregationalist,

### The Little Culprit.

School has begun. for boys and girls were in their places, and the master was hearing them spell; when ail once there was a soft, low knock at the

"Come in i said the master, and a lit tle, cleanly dressed gul, about six yea's old, stood upon the threshold, with down-

cast eyes.
She held out before her, as if trying to hide belond it, a satchel, so large that it seemed hard to decide whether the child had brought it, or it had brought the child;

sne had been running.
"Why, Katie!" could the school-masfor, "why do you come so late? Come here to me, attle culprit. It is the first time you have been late. What does it mean?"

Little Katie slowly approached bim, while her chul by tace grow scatlet. "I-I had to pick berries," she faltered, biting her berry stained lips.

"O, Katie I" and the master, raising his forefinger, "that is very strange. You had to? Who then, told you to?"

Katie still looked down; and her face

grew redder still. "Look me in the face my child," said

the master, gravely. "Are you telling the Katie tried to raise her brown reguish eyes to his face; but, ah! the consciousness of guilt weighed down her eyelids like lead.

She could not look at her teacher; she only shook her curly head. "Katio," said the master, kindly, "you were not eent to pick berries; you ran into the woods to pick them for yourself. Perhaps this is your first falsahood, as it is the first time you have been late

"Oh, oh!" broke forth the little culprit "the neighbour's boy, Fritz, took me with him; and the berries tasted so good that I

at school. Pray God that it may be your

stayed too long."
The other children laughed; but a motion of the master's hand restored silence, and, turning to Katie, he said, "Now, my child, for your tardiness you will have a black mark, and go down one in your class; but, Katie, for the falsehood, you will lose your place in my heart, and I cannot love you so much. But I will forgive you, if you will go stand up in the corner of your own accord. Which will you do,—lose your place in my heart, or go stand in the corner for a quarter of an hour ?

The child burst into a flood of tears, and sobbing out, "I'd rather go stand in the corner," went there instantly, and turned her dear little face to the wall.

In a few minutes the master called her, and, as she came running to him, he said ; Will you promise me. Katie, never to say again what is not true?"

"Oh, yes, I will try—I will try never, never to do it again," was the contrite

answer.

Then the master took up the rosy, little thing, and set her on his knee, and said : "Now, my dear child, I will love you dearly. And, if your are ever tempted to say what is not true, think how it would grieve your old teacher if he knew it, and speak the truth for his sake."
"Yes, yes!" cried the child, her little

heart overflowing with repentance; and, throwing her arms around the master's neck, she hugged him, and said again: "Yes, yes!"-The Nursery.

THE Parisians devour 100,000,000 of apples every winter. An emment French "He is in no immediate danger of death," physician thinks that the decre so of dysfruit, which, he maintains, is an admirable prophylactic and tenic, as well as a very nourishing and easily digested article of

> A nota life is made up of a number of small things. Little worlds, not elequent specches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyidom, make up the true Christian life. The little constant sun beams, not the lightening; the waters of that go softly " in their meek mission of refreshment, not the waters of "the river, great and many," I ushing down noise and force, are the true symbols of a holy life.—Benar.

> " We shall live like Christ as we live by Christ; and we shall live for Christ as we live like Christ. He most truly serves God who studies to be like him. And he most surly will grow like Him who lives in and by Him. The life which has God for its source and power, will take on semblance of the Divine character, and represent that character before men. And the life which so holds up God most truly glorifies and horors lum.

> THE town of Bergamo, in Italy, is making preparations for a grand ceremony in honour of Donizetti, and his master, Mayter. A mounment has been erected to their memory, and it is proposed to place beneath it the remains of the two componers. With this object their graves in the cometery at Valtese were opened hat week in presence of a notary and of the committee charged to carry out the arrangements. Donizetti was buried in 1848, and Maye. in 1845. The committee had requested Signor Verdi to write a piece of music for the occasion, but in a letter to them, in which he expresses his regret that he will not be able to be present he excuses him. self free the task on the ground of his "old and well known custom of not writing

# Sabbath School Teacher.

### LESSON XXVII.

THE WORD MADE FLESH. John 1

Сомми то мемону, ум. 11-13 PARALLEL PARRACES -- INE xlix. b; Phil.

11. li B

Scientiar Readings -With vs. 1, 2, read John xvn. 5, with v. 3, Heb i. 3, with c. 4, Acts i. 15; with v. 5, John in 2; with vs. 10, 11, Acts xiii. 16; with v. 12, 1 John 10, 1, with v. 13, James i. 18, and with v. 14, Gel. iv. 4.

flesh.-- 1 Tam. m. 16.

CENTRAL TRUTH .- Jesus is the revealer

I. The Word: proved by v, 14 to be a 1018 m, and that the Lord Jesus (Proverbs va. 22 30, gives a like use of wisdom) As our words give an elea of the invisible thoughts within us, so Jesus reveals to us the mind of the invisible God. The term is peculiar to John (Rev. viv. 11-13). Much discussion has prevailed as to the origin of and the drops on her checks showed how the term Logos, "the word," in a personal sne had been running.

11. The word is Eternal, "in the bo- ginning," that is before the creation. See Gen. i. 1. This is repeated, with an addition, in v. 2. The "word" "was" or existed before any other existence, except the divine. It is not he was made, but he was—four times repeated in two verses. Jesus never had a beginning (Mic. v. 2): John vni. 58.)

III. This word Creates, which is a divine act (Isa. xl. 26). This is strongly put in v. 8, but not more so than in Eph. in. 9, and Col. t. 16, 17. Creation is the work of the Trinity; Father, Son and Holy Ghost. We cannot parcel out the work of each, for the three are one. But we may conceive of the Father as calling matter into being, the Son giving order and arrangement, the Holy Ghost breathing life into all living things (Gen. i. 2; Job xxxiii.

IV. Nor is it only as an agent employed that he creates. He "was with God" (v. 1), as his Son, of his own nature, as divine. When he says, "My Father is greater than I," he speaks of himself as the Mediator. "He humbled hunself" (Phil. ii. 68, sec). He hecame as in Isaiah, God's "righteous servant" (Isa. xlii. 16; liii. 11). What God does, he does, hence, "Jehovah" in the Old Testament, is the Christ of the New) compare Isa. vi. 1, 8, 5, 10 with John xii. 41). For "the Word was God" (... 1).

He was not the Son in any material, bodily sense; hence, perhaps, John says "the Word," which could not offend the Jews, nor raise a false notion in a Gentile mind, accustomed to "Son of God" in a bodily and carnal sense. He is divine One can hardly think of words that would concisely say this in a stronger way than v. l. There are not three forms of one person (as an actor may come on the stage in three dresses or characters). Nor is one person lower in any way than the other. Least of all is Jesus only a holy, perfect man. "He was"—always was, "Cod."

V. He has—always had, "life" in himself (v. 4), not only in the power to create life, but as the Word, or Revealer of the Father. He brought life by the gospel (2 Tim. 1. 10). He is the life. He gives himself to men and they have life (John iii. 36). He came for this end (John x. 10). Ho will give his to the body after death (John xi. 25, 26). He will give his for ever (Rom. vi. 28; Rov. xxii. 1).

This is not the mere life of existence or of conscious being. It is a life of the soul, a life of light He enlightens all whom he quickens. Death and darkness go together. He puts them away. He is life and light. He shipes into the heart. (2) Cor. iv. 6). He enlightens the conscience. His living people walk in the light (1 John i. 7). This 's above human comprehension; and all the more, because sinful man dislikes God and his Son, and turns away from the life (John i. 5). See Rom. 1. 21; 1 John iii. 19.

VI. This divine word was duly announced. Such a messenger did not come to earth unberaided. "There was a man physician thinks that the decre se of dyspepsia and billious effections in Paris is diction (Mal. ni. 1), that wound up a long line of some kind of line of prophecies from Eden (Gen. in. 15) to Babylon (Dan. ix. 26). We have a full account of him in Matt. iti., which John's renders knew, a.: d in Luke iii. 2, 8; and of his message, Luke iti. 7.9.

Vs. 7, 9. Ho was not the light, but a witness to it, intended and fitted to prepare men to look for and receive the Light. the emphatic article in "that bread" (John vi. 32); "that prophet" John i. 21); "that

way" (Acts ix. 2).
V. 9. The real Light, without whom, none are enlightened, is Jesus Christ (see 1 John ii. 9).

In a sense, all men are enlightened by Christ. The "Word," or revealer of God, may be regarded as the Creator of Reason, and as speaking to men by Conscience but we prefer to take it as we take Rom. v. 18. 19, and 1 Cor. xv. 22. Or we may take it as a statement of the unlimited freeness of Christ's light to men; all men, not Jows

only, but also Gentiles.
V. 10. "He was in the world." His incarnation was not his first visit. He was here before--in revelation to natriardle and prophets, but the world did not, would not recognize him. He was here also by his works and providences ("the world was made by him"), but men ignored him, set up sltars to the unknown God. This verse appears to refer to events before his birth, and is much the same as Rom, i.

V. 11. He came unto his own, world. dominions, people, and they received him not as Divine Redeemer and Messish.

As a people they rejected him. Chief priests, rulers, and multitude of one mind in delivering hun up to death. This is made good in the closing portion of each

Vs. 12. 18. All, however, did not reject him. He was "received," or "believed ou," by some who obtained "power," s. s., on, by some wind describe the some the right privilege to "become the some of God" til. 20; they were before, "children of weath" (Eph. ii. 3); and the setual making of them, come ourse not by

natural descent (" of blend") as from Abraham, nor by the movements of their natmal hearts, nor by the will of man, the mtention of the clergyman in baptizing, or the ike, but by the free, calling, converting grace" of God"

It is not men it that Jesus gives a stock of grace, in the use of which we regenerate ourselves; nor does it mean that till we get power" (which here and elsewhere means right, we can do nothing, and so are blame-less. It is mount that our duty is to receive or behave on him, and that when we 19, with v. 6, Med. in. 1; with v. 7, Acts to, we become God's sons, by the strange six 4, with v. 8, v. 20; with v. 4, Mal. iv. | ment of the covenant of giace. Then our 2; with vs. 10, 11, Acts xii. 46; with v. | gracious state is not imherited, like our name and features, not made by us as we "make a fortune," not conformed upon Golden Text. God was manifest in the us by me and a made chairman, V. 14. Ad this is bucked with the Incar-

The word was (supernaturally) made flesh, became uman, the divine nature joiring itself to the human, so that there are two natures. This incurnate word dwelt "as in a tent," in Nazareth, in Jerusalem; "among us," and we saw his of God, the promised Messiah; for he was "full of grace and truth" in his words, gospol, deeds. They saw his glory also in the transfiguration and in the ascension. From this onward the word is called Jesus or Christ. He could not say Jeans was made flesh, for it was his human, a. "Christ" was his official, name, and inplied man created and tallen.

LESSONS.

I. Jesus is the incarnate word, by whom ail revelations have been made.

11. The word is fully and truly divine, eternal, uncreated, able to create. III. Life and light are by him; free to

all; only by hun. IV. Our plant duty is to receive him, no

matter what elso others do.

V. We are thus born again, not after. but in receiving him, and become sons of God. Nothing else can make us sous. This never fails.

SUGGESTIVE TOPICS. The writer-his history-time-state of cotemporary feeling-his fitness-the object of this gospel-of these verses-mean ing of the word—works ascribed to the word—attributes ascribed to him—the forerunner—his office—the meaning of 'flesh "-- how he came-how to his own -their treatment of him-out duty-meaning of receiving—believing—meaning of power-false methods of regeneration the true character of Jesus-what he is to the Father-to us-how we are God's children, and the lessons all this teaches.

### Healthful Observances.

To eat when you do not feel like it is brutal; nay, this is a slander on the lower animals; they do not so debase them-

Do not enter a sick chamber on an empt stomach, nor remain as a watcher or nurse until you feel almost exhausted, nor sit between the patient and the fire, nor in the direction of a current of air from the patient toward yourself, nor drink nor est anything after being in a sickroom used you have rinsed your mouth thorouguly.

Do not sleep in any garment worn dur-

ing the day. Most grown persons are unable to sleep soundry and refreshingly over seven hours in the Summer, and eight in Winter; the attempt to force more sleep on the system by a nap in the daytime or a "second nap" in the morning renders the whole of

the sleep dicturbed and imperfect.

Some of the most painful "stomachaches" are occasioned by indigostion; this generates wind, and hence distention. It is often promptly remedied by kneading the abdomen with the ball of the hand. skin to skin, from one side to another. from the lower edge of the ribs downwards, because the accumulated air is forced on and outwards along the alimentary

When you return to your house from a long walk, or other exhaustive exercises, go to the fire or warm room, and do not re-

In going into a colder atmosphere. keep the mouth closed, and walk with a rapidity sufficient to keep off a feeling of chilliness.

Two pairs of thin stockings will keep the feet warmer than one pair of greater thickness than both.

The "night sweats" of disease come

on towards daylight, but their deathly clamminess and coldness are greatly modified by sleeping in a single, loose, long

woolen shirt.
The man or woman who drinks a cup of strong ten or coffee, or other stimulant in order to aid in the better performance of any work or duty, public or private, is a fool, because it is to the body and brain an expenditure of what is not yet got; it is using power in advance, and this can never be done, even once, with in-

The less a man drinks of anything in hot weather the better; for the m ne we drink the wore we want to crink, until even ice water palls and becomes of a metallic taste; hence the longer you can put off drinking cold water on the morning of a list day, the better will you feel at night.

Drinking largely at ineais, even of cold water or simple teas, is a mere habit, and is always hurtful. No one should drink at one meal more than a quarter of a pint of any liquid, even of celd water, for it always retards, impairs, and interferes with a

retards, impairs, and interieres with a healthful digestion.

If you sleep at all in the day time, it will interfere with the soundness of your sleep at night much less if the nap be taken in the forenoon. A short nap in the day time may ba necessary to some. Let it not exceed ten minutes, and to this end sleep with the forehead resting on a chair-back or edge

Never swallow an about of food while in loss of the Sthillier were each that if the a passion, or if sinder may gross meant ex. Captain had escaped double lay made attendent, whether of a deposition or about have been not been n and the same of th

of the table.

### Thackeray on Dancing Parties.

The system of evening parties is a false and abstrd one. Lealier may frequent them professionally with an eye to a husband, but a man is a tool who tabes a wife out of such ascembles, having no other means of induing of the object of his choice. You re not the same person in your white cinica and satin oligious as you are in your merting dress. A made is not the same in his tight coat and feverish glazed pumps and stiff warstcoat as he is in his green double breasted freek, his black date, or his woolen jacket. And a man is doubly a fool who is in the habit of frequenting evening parties, unless he is forced thather in search a a lady to whom he is attached, or unless he is compelled to go for his wife. A man governor, or president by his fellow men, who loves dancing may be set down to be a but is the gift of God in and by toth in lood; and the fashion is going out with the tool; and the fashion is soing out with the increasing good sense of the age. Do not sty that he who lives at home or frequents clubs in hen of balls is a trute, and has not a proper respect for the female set; on the contrary, he may respect it most sincerely. He feels that a woman appears to most adtantage, not among those whom she can-not care about, but among these whom she glory in holiness, wisdom, power, good leves. He thinks her beautiful when she ness-moral glory, such as befits the Son is at home making tor, or her old father. He believes her to be charming when she is singing a simple song at her piace, but not when she is screeching at an evening party. He thinks by far the most valuable part of her is her heart, and a kind scuple heart, my dear, shines in con-versation better than the best of wit. He admires her best in her intercourse will her family and friends, and detests the unserable, twaddling slipstop that he is obliged to hear from, and utter to her in the course of a bair, and avoids and despises such meetings.

### Ten Rules for Farmers.

1. Take good papers and read them.

2. Keep an account of farm operations. 3. Do not leave implements scattered over the farm, exposed to snow, rain and heat.

4. Itepair tools and buildings at a proper time, and do not suffer subsequent thresfold expenditure of time and inoney.

6. Use money judiciously, and do not

attend auction sales to purchase all kinds of trumpery because it is cheap. 6. See that fences are well repaird, and

cattle not grazing in the meadows, or grain fields, or orchards. 7. Do not refuse to make correct experiments, in a small way, of many new

things.
8. Plant fruit] trees well, care for them,

and of course get good crops.

9. Practice economy by giving stock slielter during the winter; also good food, taking out all that is unsound, half rotten

or mouldy.

10. Do not keep tribes of cats and anarling dogs around the premises, who cat more in a month than they are worth in a lifetime.

An improper use of time is the source of all the disorders which reign amongst men. Some pass their whole life in illeness and sloth, equally useless to the world and themselves; others in the tumult of business and worldly affairs. Some appear to exist only for the purpose of indulging an unworthy indolence, and escaping by a diversity of pleasures from the weariness which everywhere pursues them, in pro-portion as they fly from it; others in a continual search, amidst the cares of the world, for occupation which may deliver them from themselves. It appears that time is a common everny, against which all mon have agreed to conspire. Their whole his is one continued and deplorable anxiety to rid themselves of it. The happiest are those who best succeed in not feeling the weight of its duration, and the principal satisfac-tion they reap, either from fevolous plunsures or serious occupations, is the abridg-ment of days and moments, and deliverance from them, almost without a perception of their being passed. This time, however, of which we make no little estimation, is the only means of our eternel salvation. We lose it without regret, which is a crime; we employ it only for worldly purposes, which is a madness. Let us employ the time which God allows us, because it is shock: let us employ it only in labor fer our selvation, because it is only given us that we may be saved. Let us be sensi-ble of the value of time, and let us lose it not: let us know the use of it, and employ it only for the purpose it was given .-

THE IMPERALIST COUNCIL.-The substance of the interview between the two Emperors at Berlin, and between Gortschakoff and Bismarck, was that the agreement made at the meeting of the three Emperors was for peace, and that for this end a common policy must bepursued. If Germany, therefore, chose to pursue an individual policy of her own toward France, she could not count upon the support of the other Powers. Together with this statement the Czar most strongly advised peace under present circumstances, as there was no cause for war. At the same time, and quite unexpectedly to Russia, Lord Odo Russell, under instructions from the English government, sought an interview with Prince Bisma k, and offered to Germany the good services of England to arrange any difficulty existing with France. Bismarck, having been already convinced that war was not to bethought of, thanked the English Cabinet for their kind offer, and said that the relations between France and Germany had at no time been better than at present. Similar independent representations in favor r of peace were also made ly the Governments of Austria and of Italy.

Tun "Schillan."—It is stated in Loudon that the circumstances attending the THE RESIDENCE OF THE PROPERTY OF THE PROPERTY

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TILE

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TERMS: 20 cents per annum, in quantities. 83º Subscriptions may commence at any time, and are payable strictly in advance.

. . . The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows doubled progress, the articles in the latter being shorter, pithier, and more readable for chiadren than in the former The paper is toned, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider atum among the young It should certainly need with a wide or culation.—Rev Wm. Ross, Kirkhili

Specimen copies will be sent to any address. C BLACKETT ROBINSON.
P.O. Drawer 2484, Toronto, Ont.

British American Bresbyterian. FRIDAY, JUNE 25, 1875.

### THE REVIVAL IN ENGLAND.

(From the New York Nation.) The large and increasing share of popular

attention which religious questions have

been attracting in England for the last ten

years, has been the most striking phenomenon of English politics. We say of English politics, because religious questions are, in all countries in which there is an established church, political questions also, and among the most exciting of political questions, and the Established Church of England is perhaps the most famous and important institution of this kind the modern world has seen, because it is the only institution of its kind which can be called thoroughly national in its history and coustitution. It has still a strong representation in the national legislature; it has until recently had complete possession of the leading universities; it has its ministers in every parish so lodged and endowed as to make them the most respected and picturesque and influential features in English country-life, and it has had, and still has, the undivided affection of the most cultivated and powerful classes of English society. Almost every man of note or consideration has been baptized or married in it, and is bound to it by the strongest ties of interest or affection, and the most splendid monuments of the national architecture are in its keeping. In fact, there never was a church whose foundations were laid so deep in the soil, or which was so buttressed both by tradition and custom. It is long since anything like a majority of the population worshipped within its walls, and yet it cannot be said that its connection with the state has thus far been seriously threatened by the numerical preponderance of dissent. What threatens it, or has seemed to threaten it, is the growth of rationalistic opinions, and it is largely due to their bearing on its fate that the theologi- never known, from seeming shallow and cal debates attract so much more attention, perfunctory; and it is with sorrows and in England than anywhere else. It is only perplexities and joys, rather than with in England that the rationalists can be said opinions or propositions, that preachers ent at all fanatical propagandist in their temper, or to feel the public proclamation of their infidelity to be a solemn duty. In every other modern country cultivated unbelievers are content to be let alone, and would smile at the notion that unbelief needed apostles or missionaries. The English Positivists have apparently satisfied themselves that silence is at least base, and that everybody who does not go to church is bound to let the world know why he stays at home, or incur the guilt of "compromise," which appears to be the Positivist's name for sin. There can be little doubt that this falling-off is a result of the immense social influence of the Church Establishment, and that it is the worldly adhesion to it which has in England elevated negation into the rank of a new gospel. The imposing position of the Church, too, gives an air of keen political interest to many questions which in other countries would have little interest for anybody but churchmen, and raise into importance things which in other countries would attract little attention from anybody at all. Whether a Wesleyan minister may lawfully put the word "Rev." before his own name on his daughter's tombstone is at this moment being solemnly argued by counsel before an English Court, and it is not very long since English society was thrilled by hearing that Max Muller, was going to deliver a lecture n missions in Westminster Abbey-the fact being that Westminster Abbey is a poor place to lecture in, and that han Moller has nothing particular to sav about missions; and then he is a hind of receie, and Within the wife of the second in

The press-not the religious, but the dully and weekly political press-are now discussing, as an important social question, the condition of the art of preaching among the clergy of the Established Church apropos of the assertion recently made that a large number of the younger ministers buy their sermons lithographed at a low rate from backs in London, who, having once entangled them in their coils, levy blackmail on them by threats of exposure This, combined with a letter of the Archbishop of Canterbury on the Moody and Sankey revivals, in which he concedes to there gentlemen great success in rousing summers from their spathy, but claims for the regular clergy, "the delicate and difficuit task of ministering to anxious couls," has brought up the enquiry, which is devtimed before long to make its way to the front in all Protestant countries, whether the art of preaching is one that can be taught at all, or whether the attempt to teach it has not much to do with the declining power of the sermon, as compared to other moral and religious influences, for that it is relatively declining nobody denies.

Ministers are trained for the work in all countries on one of two theories; either that they are to be made, at ordination, the recipients of a certain mystic grace, which qualifies them exclusively for the administration of the sacraments, or that there exists a science called theology, the knowledge of which can be communicated, and is necessary to a teacher of religion. In the Catholic church a theologian is a man who is familiar with the opinions of other sound theologians, with the authoritative utterances of the church on the various questions of doctrine and dicipline. In the Protestant Church, he is a man who is not only familiar with the writings of theologians of his and other schools, but has a certain skill of his own in the interpretation of Scripture. Under the first theory, preaching is of course of comparatively little consequence. Under the second, a good preacher has of necessity to be a good theologian, and in making a man a good theologian you do most of the work of making him a good preacher. But as the popular interest in dogmas has declined, and as theological definitions have lost their clearness, a young man who leaves college well versed in theology is no longer as well equipped for the work of preaching as he used to be. To put the matter in another way, the technical point of a minister's training has not the value it once had. He needs now, in order to reach "the sinner," not so much hermeneutical skill or dialectical acuteness, as something else which no college can give him, and which books do not yield-a wide experience of life, and its trials and problems. Any one in our days who undertakes the task of religious exhortation must be able to say, in order to succeed, not simply that he has read or thought much, but also that he has suffered and seen much. Of purely official consolers or guides the world is well-nigh tired, and the number of houest men who are willing to appear in any such character every day declines. The successful preachers are therefore more and more those who not only have fluency of expression and vividness of imagination, but to whom years have brought the usual share of human burdens and anxieties. No art can make the talk of a man about sorrows he has not felt, perplexities in which he has never been plunged, and joys which he has rn themselv be added, too, that in so far as a minister has to be a casuist he is worse off now than he used to be, because casuistry is harder to teach, owing to the greater complexity of life, and the greater range of experience needed to enable a man to see clearly through what may be called the mclee of conflicting rights and duties by which the simplest and humblest career is now surrounded.

The general result is that the regular clergy in England find their office perhaps more endangered by the labours of volunteers than it ever was before, far more than in the days of Wesley. When the Archbishop acknowledges the awakening nower of the two American revivalists, he is not likely to secure much heed for his reservation of the subsequent work of counsel to the ordained ministers, and any admission from such a quarter that a really fruitful religious awakening can be carried on to the end without their aid has in England political as well as religious significance. It is most likely, too, that the enormous success of this movement, which seems to stir the highest as well as the lowest circles. will have its effect in convincing the ration alists both in Chu ch and state of the width of the interval which still separates the bulk of any community from anything like a real acceptance of the negative position with regard to the great problems of life and death. The philosophers may demolish the popular belief to their full satisfaction, and yet find again and again that the same and serrows of life have far more pile, and power in absorptioning faith than logic in

The state of the same of the s

# BOOK NOTICES.

THE VARIATIONS OF POPER', by the Rov. Samuel Edgar, D.D., with introduction by Rev. J. G. Robb, B.A. Mo-Lear & Co., Toronto, 1875. This is a new edition, "royised, corrected

and enlarged," of a well known and justly

popular writer on the "Popery Contro-

versy. Dr. Edgar seeks to show, and does so most triumphantly, by reference to its most celebrated writers and authorities, that Popecy, far from baving been always the same, in all countries and in all ages, " Recollections" of the Senator; J. B. as its adherents proclaim that it has been, has been characterized by more variety in | Genry Fanfield prints an Appendix to his dectrine, discipline, and worship than can be found among the entire collection of Profestant sects, about whose "variations" so much has been said, and from whose diversities in doctrine and practice, so many condemnatory, but unfounded conclusions, have been drawn. The " Popish Controversy " is likely, at no distant day, to be in Canada a living one, it it is not that already. In the prospect of this it becomes Protestants to be well acquainted with what has been said and done on both sides what has been raid and done on bold sides ity," and "The Pickpocket's Excuse." in days that are past, and to be true to Home and Society, Culture and Progres, their principles, by being able to give to every one that asks, an enlightened account their usual variety. The publishers proof why they are Protestants, and what they mean by that term. It is to be feared that in a great number of cases, Protestants in the present day cannot do this. They are Protestants for scarcely a better reason than that others are Roman Catholics, simply because they were born such, and as such therefore, they mean to live and die. No wonder that such ignorant Protestants are soon silenced, or are easily tempted to imitate their opponents, by resorting to violence when arguments fail. Any one can shout and bluster, and walk in procession, but all this isn't argument, and will never answer an adversary, nor guide a life. The great danger to Protestantism is not the activity of Romanists, but the ignorance of those, who, after all, are Protestants only in name. It is quite possible to curse the Pope till the throat is hoarse and the heart is weary, but what good will all that do if there is nothing more? Less than none. The battle against ignorance and superstition in all its forms, has to be fought by soft words and hard arguments. We have no fear of intelligent Protestants ever becoming Roman Catholics, or of their ever disgracing the cause or themselves, by violent abusive words, or offensive oppressive actions. It is of the ignorant and nominal Protestants that we stand in doubt, of those whose advocacy is just about as much to be dread ded, as their conversion to Popery is to be anticipated. Let our Canadian Protestants, and especially our young Canadian Protestants, make themselves acquainted with what can be said in favour of the religion they profess, and in condemnation of that which they have been taught to onpose, and they will in this way, give the best guarantee against the progress of Popery that could be thought of. We are pleased to see the issue of such a Cauadian edition as that before us. of so vigorous and thorought a work as that of Dr. Edgar's. We hope it will have an extensive sale, and will be carefully and frequently studied in thousands of Canadian homes. The supplement which is written by a well known, though unnamed, Presbyterian clergyman, brings the question down to the present day. The volume is well got up, and at the price at which it is offered, is as cheap as it is good.

ST. NICHOLAS FOR JULY

Opens strongly and does not flag to the end. Its list of contributors is headed by three of the most popular female writers for sion, Mr. Gray gave a very interesting acchildren-Rose Terry Cooke, Emily Huntingdon Miller, and Louisa M. Alcott. The first of the General Assembly of the C. P. one of the livelies most natural boys' stories that have appeared for months, written by Rossiter Johnson, and entitled "A Great Speculation." No true boy will fail to appreciate it. Then there is an article on "How to Make a Boat," which will doubtless set nammer and saw to going, and introduce to the waters of lake or river many a shapely craft, built by the same young hands and arms that man it. Our patriotic pride is awakened by the fine portraits and anecdotes of "American Orators"--and the Fourth-of-July spirit is addressed by an historical sketch of the first naval battle in American waters one hundred years ago, and by the contrasted pictures of "Our Flag" then and now. The account by a Nebraska woman of "How the Grasshoppers Came," thoroughly proves its author shin by the savor of reality in its vivid por trayal of the devostation and dismay which followed the coming of these small but de structive marauders. Susan Coolidge and Sarah (). Jewett, contribute two capital stories for girls. The poems of the num-ber are excellent; the illustrations are up to the usual standard of ST. NICHOLAS which leaves nothing to be desired; and there are as many more attractions in the number as those we have mentioned.

SCRIBNER FOR JULY

The contents of SCRIBNER for July have been described . . follows: "Rearney at at Seven Pines," a ballad by Stedman, illustrated by Darley, takes the lead in the July number of Sorieness. Next we have a profasely illustrated sketch of "The City of the Golden Gate," by Samtul Williams. one of the best known editors of Sau Francisco, who within apparently with Matighten, sie wolfen ostheishiem: Afet the viete pet down.

cast interesting part of Mr. William's paper is that in which he describes John Chinaman-but his article is lively and readable from beginning to end. Col. Waring's "Farmer's Vacation" is this month descriptive of "The Bight of La Manche;" he gives us a very bright and racy article, with a great many illustrations. Dr. Holland's "Story of Sevenoaks" is continued; Frank R. Stockton, writes about" The Girl at Rudder Grange:" Mr. A. B Johnson, private secretary of Charles Summer, presents some more Drury has an essay on Darwinism; Francis paper on Spiritualiem; and among the other contributions we note a story by Prof. Boyesen, author of "Gunnar" and The Noiseman's Pilgrimage," something about "The Middle aged Woman," by "The Middle-aged about Mrs. Davis, and a poem by Miss Houston, a daughter of the celebrated Sam Houston. In Topics of the Time Dr. Holland writes about "Old and New," now consolidated with Schonson, "International Copy-right;" "The Parochial Schools;" and an "American School of Art." The Old Cale net contains "A Confusion of Terms; "Thought in Art;" "The Plea of Humil "The Plea of Humiland "The Pickpocket's Evense. The World's Word, and Bric-a-Brac have terest in the summer months.

THE CANADIAN MONTHLY.

With this number finishes its seventh volume. It has survived longer than any of its predecessors in Outario, and gives promise of becoming a permamont institu-

PETERSON'S JOURNAL FOR JULY has seventy-four closely printed pages of letter press, for 25 cents. Perhaps there is rather too much of what may be called light literature in it for our taste, still of its kind it seems very good, and deserves the wide circulation it has secured.

### Ministers and Churches.

PRESENTERIAN CHURCH, Amherst Island. -On Wednesday evening, 9th inst., Rev. James Macintosh, the retired pastor of this congregation, was presented at the annual congregational meeting with a complimentary address and a purse containg \$178, to which the Rev. gentleman replied in feeling terms, referring to his early settlement here in 1855, and his regret that owing to failing health, he had not been able latterly to fulfil his duties as he would have wished to have done, but that he] was still willing to do all he could to further the prosperity of the Church with which he had been so long connected. The attendance was larger than usual on such occasions. and many felt affected at the severance of the tie which had bound them together as pastor and people for twenty years-a period of time upon which, in this changeful age of ours, few, too few clergymen or congregations can mutually congratulate each other.

A MEETING of the congregation of Chalmers' Church, Kingston, was held on the evening of Monday, 21st inst., to bid good-bye to their beloved and esteemed pastor, Rev. Patrick Gray, who was about to take his departure for a trip to Scotland on the following morning. A large number of members and adherents were present. After devotional exercise by the pastor, which was felt by all present to be very solemn and appropriate to the occacount of the recent meetings in Montreal. Church, then of the great Union Mo at which the General Assembly of the Presbyterian Church in Canada was constituted, pressing upon the people their responsibility and privileges connected with the union. Mr. Macalister, elder of the congregation, and Rev. T. G. Smith, of St. Andrew's Church, (who was present) also gave further accounts of the Union: after which Mr. Macalister, on behalf of the congregation, presented Mr. Gray with a purse of \$600, as a mark of their affection and esteem, together with their best wishes for a prosperous voyage, and a pleasant sojourn in his native land, and a hope that it might prove beneficial to his health, and that he may return to minister among them with renewed vigour. Rev. Professor. Mowat, of Queen's College has voluntarily proffered his services to Mr. Gray to take the pastoral charge of the congregation during his absence, which kind offer was accepted by Mr. Gray and his session in the most certial manner. The ministers. members of the late Presbytery of Kingston of the C. P. Church, are each giving a Sabbath Supply during Mr. Glay's ab. eence.—Cox.

REV. Narayan Sheshadri, when writing of a Christian marriage in India, precoded by what is unknown among the heathen in that country, a courtship, a 53 that the Hindu reformers have been unable to break through the custom of child marriage, and instances the case of a distinguished graduate of the Bombay University and president of the Frarthana Somet, who was recently married to a cuild eleven years old. In the native churches, on like aiter hand, the custom of child mairiages has The second secon

REPORT OF DEPUTIES PROM THE FREE CHURCH ASSEMBLY TO THE AUSTRALIAN AND AMERI. CAN ORUROHES.

Many of your readers will remember the visit paid last year to Canada, by the Rev. Mossrs, Burus and Wilson as deputies from the Free Church of Bestland. These gentlemen at the late meeting in Edinburgh gave their impressions of what they had seen and heard during their vieit to this country, while Mr. McBean, an elder from Melbourne, Australia, and Mr. Anderson, an older from Canterbury, New Zealand, represented the Australian Presbyterians. Our readers will be pleased to have the following report of what was said on the occasion.

Mr. Burns said-Their visit to these

Churches was a remarkably enjoyable one

in every sense of the word. Their visit

was very much appreciated by all, but es-

pecially in the Lower Provinces, where

they had never seen the face of a delegate

before. Their reception was most cordial.

and the hospitality shown to them was something wonderful. They had hard work to do during their visit. Mr. Wilson and he preached thirty sermons, and made thirty-three speeches. They delivered among them, including the two literates who were with them, 112 addresses at soventy-five public meetings, and the number of people whom they had the privilege of addressing was 51,000. There was great interest manifested everywhere to hear accounts of the revival work going on in Scotland, and wherever they went there was a very ungent demand for public mustings as to the revival. The people listened with great interest to all that was said about the work of the revival; and he had heard since coming home that very excellent results had flowed from these meetings. He had accepted the appointment to go out to Canada as a deputation with great pleasure, and he went into the work con amore. He had a hereditary connection with Canda, on account of the name of a near relative of his being as a household word in Canada. He had visited Canada twentyfive years ago, and laboured for six months in Quebec and Montreal; and he had great pleasure in renewing his acquaintance with the country on his recent visit, ance with the country on his access and of noticing the very remarkable progress they had made of late years. meetings of the two Assemblies which they visited were well attended, and the vigour of their dehating, as well as the fine spirit and tone which prevaded it all, created a very deep and lively impression on the minds of the deputation. From all they 83W of the Churches they got the impression that they were in a healthy condition, and were well worthy of all the sympathy and help they were capable of them. The Churches there furnished a satisfactory proof of the value of the labours of the Colonial Committee. He heartily wished that the members of the Colonial Committee could go out and see what a mighty product had come out of the Colonial collection. (Applause.) The ministry of the Presbyterian Churches in Canada were tolerably well supported; and in the large cities the ministers were as comfortable as in the large cities in this country. The ministers and people of the Presby-terian Churches took great aterest in the revival movement in this country; they were imbuded with a warm missionary spirit, and they engaged with great zeal and energy in Sabbath school work. There were mass meetings of Sabbath school children mall the large towns which he visited. Alluding next to the union of Presbyterian Churches in Canada, he pointed out that the last union there took ten years to accomplish, while in this country they took ten years to find out how not to do it. (Laughter.) When the union was accomplished in Canada, it was impossible to find out to which section of the Church any munister had belonged. There was now to be a reconstructed Presbyterian Church for the whole of the vast Dominion, extending over some 6000 miles. From land there was to be one Church. (Applanse.) The first day of their appearance at the Assembly at Ottawa was the day of the betrothment of the two parties who were about to be united next month at Montreal. It was a union effectually securing the liberties of all, and there no tempeation in that country to Erastianism, as there was no Established Church. All parties seemed to come to an agreement to waive the whole question of dowment, and make it an open question; yet not at all interfering with their continued testimony to a national religion-(applause) -thereby expressing their conviction that, although the Dominion has no Establishment, and, as Dr. Cook said the other day, never would have one, yet for that reason the Canadian Dominion not, therefore, an Atheistic Dominion, and was no less entitled to be regarded as a Christian nation than our own. (Applause.) The union about to be completed was take place next month in Montreal. It was expected that 1200 members 600 ministers and as many elders-would attend; and though it might not be the largest numerically, yet in respect of the rough munisterial accomplishments and ecclesiastical organization it would be the most powerful Church in the Dominion of Canala. (Applause.) He wished very much that one of their brethren could be present to witness that great spectacle, and to wish God speed to that union. (Applause.) Mr. Burns proceeded to urge the claims of Canada on the attention of page batiouers and young ministers, and couled by expressing the great gratification which he had felt in forming one of the

deputation.

Mr. McBonn said that since 1845 he identified himself with the principle led to the formation of the Free and daring an absence of involving history of the Dancie; the said extraction in Vision, and the Dancie; the said extraction of the Dancie; the said extraction of the Dancie; the said extraction of the Dancie; the said and the said of the Dancie; the said and the said of the said and the

thing had occurred lately which, Bribie. attached him more. He referred the action taken by the Established Ct. oh and by this Legislature of this country in regard to the law of patronage. He took that action to be, so far as it had gone, one of the most wonderful testinonies ever paid since the Disruption time to those glorious principles which led so many of their wisest and best men to leave their Established Church, secutions their worldly position for an uncertainty. He had mee with the objection that there was something in Presbyterianism too cold to adapt itself to the wants of a young country like Australia. If those who urged that objection had known comething of the instory of the Presbyterian Church in the United States of America and the Dominion of Canada, they would have come to a different conclusion In Victoria, after the great influx of population commencing in 1851, one of the greatest hindrances to the cause of Presbyterianism and the spread of the Gospel was found to be the number of different parent Churches in the home countries. All honour to the man who took the lead in doing away with that division--ihe Rev. Dr. Cairns, once of the Cupar, and now of Chalmer's Church, Melbourne. The four Churches united and formed one Church called the Presbyterian Church of Victoria and they had reason to be thankful that such a union had been consummated when it was. They had a few differences of opinion among them, naturally; but these amounted to no more than the differences he saw in the Assembly of the Free Church of Scotland, or in the Assembly of the Established Church, or in the Synod of the United Presbyterian Church. the ministers in Scotland his colony would be quite an asylum of retuge. Some of them here were anxious to join in the Established Church—(laughter)—some would like to join the United Presbyterian Church. (Laughter). If they had any conscious difficulties about the conscious difficulties about the matter, he could solve them for them. He could re-commend, if they would pardon him for doing it, that Dr. Begg should take the arm of Dr. Rainy, and going to the United Presbyteriau Church, should take two of the best men they could get the.e. Then Dr. Rainy should take the arm of Dr. Begg and go to the Established Church— ("No, no")—and take two of the best men they could get there. The Presbyterian Church would then make provision for the six of them. (Laughter.) He could assure these gentlemen that from their known talent there would be ample provision made for them. A theological hall with so many chairs—(laughter)—and all necessary funds would be found; and look at the rest to their bodies and their minds that would follow. (Renewed laughter.) In the history of the Church at Victoria the State grant had been found a bone of contention, and it was declined, and their ministers were better supported, now they without State aid, than when they had it. In 1858 there were not more than four ministers in the colony. In 1874 the min-isters numbered 140, and the Churches 160. Marvellous progress had been made in building. There was now about £13,000 of capital raised for the establishment of a theo gical hall. Towards a fund for the benefit of ministers widows and orphans, £17.000 had been invested. The minimum stipend was £800 a year, and a manse; and so that ministers should not suffer from the immigration of portions of the population, a sustentation fund was established to make up to a minister the difference between the minimum of £300 and the amount that his congregation, when in its strength, was able to pay. Many congregations made collections and raised subscriptions for those funds without in any way receiving benefit from them. Three or four of the highest collegiate schools were established by the Church under the name of Scotch colleges. Having quoted statistics showing the relative position of the different Churches in the colony with the different Churches in the colony with the view to prove the superior progress of Presbyterianism both in their Church and school work, Mr. M'Bean concluded by urging the claims of the colony, and espebially of the Chalmer's Church at Victoria, upon the committee. Dr. Cairns, a short time ago, finding his health failing him at the ago of seventy-five, sent his resignation in to the congregation. A commis-mission was appointed to this country to present a call to a suitable man to succeed Dr. Cairns. It had been in this country for six or eight mouths, and every person who had the call presented to him had absolutely refused it. This was treating not only the cause of truth, but a reverend father of that Church, with perhaps too little consideration. We sent out our ships and our merchandise, and our sons, and it was surely our duty to send out ministers to supply the religious wants of the community. They ought, too, to have good ministers sent out. Tivey had frequently got ministers who were sent out to reform their characters, when they ought to have been kept at home. The Church suffered much from such a proceeding. If such men were sent out there was all the more claim upon them to employ also their best talent to go out also and look after them. He urged upon the leading ministers of the Church to use their best influence to induce good men to quit this country for the colonial field. Mr. J. H. Wilson said the whole circumtances alike of Canada and of the Church there were exceptional and extraordinary.

The home mission of the Church included a Chinese mission in California, as well as immense mission operations in such cities as New York, Chicago, and St. Louis. Their foreign missions were very extensive, and widespread as the mission field of the Free Church of Scotland was, it was not new to be spoken of in comparison with the immense mission field which the Ameriean Presbyterian Church was now seaking to occupy. The Church buildings in America were provided with handsome ministers' offices, where the minister re-ceived his congregation and did most of his ministers' ministerial work. Large meetings, at which Church work was projected, were hald from week to week in the drawing roung of the Charol, and what was there regarded as an impurious department of Charol, and the pission. In the chart, were the basel, a second of the chart was the control of the chart was the chart was a support of the pission. In these, and the description in the control of the chart was and the manufactured the note in the chart was an and the chart was the note in the chart was an and the chart was the chart was the chart was an and the chart was the control of the chart was the cha

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to bring the congregation to such a mea sure of warmth as drew them well together, and sent them forth as a united body to carry on the work of Christ wherever it might open out to them. The educational buildings formed one of the most attractive features that met them in the American Church. Instead of having their mission premises and their Sabbath schools almost invisible they had them on the best possible positions, and they secured the best ac-commodation that could be provided Speaking of the extraordinary liberality of the American Church, he mentioned the case of a congregation where the young men successfully undertook to build a Mission Church, Sabhath school, hall, and other mission accommodation at a cost of £20,000; and he compared the expenditure of £80,000 by their friends at St. George's (Edinburgh), who had been thought quite extravagant with the cost of Dr. Hall's new church at New York which was 800,000 dollars, or £ 0,000. There liberality was, however, also shown in their mission work, and in the amount paid for the erection of He wished wealthy friends of the Church here would only imitate their American brethren in the provision of normal schools where their teachers could have a thorough training, in which their religious education would run no risk of being neglected. Referring to the American Assemblies, he stated that the speakers were limited to five or ten minutes, and no speech, however elegaent, or however eminent the speaker, could be prolonged without special appeal to and a favourable decision from the Assembly. Their coloured brethren took their seats alongside them with the most perfect equality. In the proceedings of the General Assembly, the children have place. They had a large mass meeting of children. The welcome given to the deputation was peculiarly cordial and warm, from the President down to the humblest of the people. (Applause.) They were introduced to the President at Washington, and assured him of the good wishes of the Presbyterians of Scotland for the United States; and although he was notoriously a man of few words, they were not prepared for his reply, which consisted of the three words, "I thank you." (Laughter.) One of the great defects of the American Church was home mission work They had mission churches, but they did not teach them or expect them to be selfsupporting. The whole system of American Mission churches seemed to be pauperising in the last degree, and this was one respect in which they had much to learn. In one respect they were shead of us in this department-the City Misson had mission stations, where ordinances were dispensed and regular mission work was carried on. After alluding to the noble efforts made in the United States to bring all young people under the influence of Sabbath schools and to the importance attached to Sabbath school libraries. Mr. Wilson pressed very earnestly the importance of providing buildings exclusively for the use of children, as attractive and cheerful as were provided on the other side of the Atlantic. Noticing next the number of religious papers in America, he recommended imitation of the Americans in providing these in this country. He also commended the practice adopted in America of the prayer meetings in any particular town, all being held on the same right of the week, so that ro other meeting of any public kind could be successfully held on that night, and even private parties were avoided that the prayer meeting might be attended. Referring next to the subject of temperance, he pointed out that there was hardly such a thing in the United States as a minister of any Church, of any age, having anything to do with intoxicating drink. It was not regarded as respectable for a minister to take drink at any time; and in that way the temperance cause had attained a respectability in the United States it had never got in this land; and he could wish nothing better, looking at the prevalence of intemperance in Scotland, las a help to the cause of te.aperance than that ministers in this country resembled their brethren in that respect. (Applause.) They had the opportunity of being in Boston on Independence Day, when thousands of people were gathered together for recreation; they saw not one individual the worse of drink; and what was more, they saw no drink. The magistrates had provided large supplies of iced water, which was largely partaken of; but that was the strongest thing they saw or that great American holiday. After noticing the eagerness with which everywhere the tidings they had to give of the work of grace in Scotland was listened to wherever they went. Mr. Wilson said that they found that the Americans whom God had so signally blessed in this country were held in good favour in every place, and most of all in they were so well known, the respect and affection with which Mr. Moody was regarded being at once a thorough vindication of the character of the man and of his work. (Applause.) They were not strangers to the same work there. They found that at St. Louis, in the early part of last year, there had been a movement of the same kind, and that the number of conversions were estimated at 10,000; and his reason for giving the number was because they had that number of additions to the membership of the Church, and they regarded additions to the membership of the Church as being very much akin to the number of conversions. He could wish nothing more than that the bonds of unity between our land and that land, and between their Church and the American Church should be drawn closer and closer. He believed that America was destined to lead the van in the evangelization of the world. Considering the un-bounded resources of the people, their extraordinary liberality, and their wonderful energy; their unequalled versatility, he felt assured that, if they continue true to them-selves and true to God, who had made them what they were, they would become the most wonderful nation and the most re-markable Church on the face of the earth;

THE PRESBYTEBIAN CHURCH IN CANADA.

The General Assembly of the United Church met on Wednesday in Erskine Church, Montreal, at 11 a.m. Rev. Dr. Cook, Moderator.

Rev. Dr. Topp, from the Business Committee, reported the order of business for They also recommended that, until rules were adopted for regulating the business of the Courts of the Church, the latter will be governed by the well-understood principles and practices of Presby-terian Churches, it being understood that no rule, or precedent of any one of the four churches just united moonsistent with the principles and practice of any of the other churches shall be of binding force till it has been reaffirmed by the Assembly. The committee further recommend that the Assembly take up, as its first item of business, the re-construction of Synod's and that a committee be appointed to draft a constitution for the General Assembly, and that delegates be appointed to the Pan-Presbyteiian Assembly in London.

The ceport was adopted.

The Committee on the Re-construction of Synods recommends that there be one Synod in the Lower Province, and for the rest of the church, the Synod of Montreal and Kingston, the Synod of Toronto, the Synod of Hamilton and London, and Synod of Manitoba. Each Synod to define the boundaries of its own Presbyteries.

At the eveling sederunt,

This was agreed to.

Rev. Prof. Campbell read a report of a scheme for the conduct of French Evangelization, agreed to by the committees of the late distinct churches in conference The report claimed that the Presbyterian Church was the most suitable to perform the work of reclaiming Romanists from the darkness of Popery, and recited the numercus missionaries and extensive machinery at the disposal of the General Assembly for the French work. There were at the disposal of the church nine ministers, three licentiates, three teachers, and six teen students, who during the summer performed the work of colporteurs. There were five French congregations, and two n which French and English were preached. There were eight French mission fields, and one in which French and Enghsh were preached; six schools and three large districts occupied by colportcurs. The property of the church in this connec tion was four churches, a school-house, and manse. Recommendations were made that a general Board of French Canadian Evangelization should be appointed, with an office in Montreal, and that a general secretary should be appointed who could speak English and French. The names of a large number of gentlemen were suggested as members of the Board, with Rev. Principal McVicar, of Montreal as chairman, and Revs. Robert Campbell, of Montreal, and Dr. Waters, of St. John, N.B., as Vice-chairmen. It was also suggested that Rev. C. Tanner should be appointed General Secretray, with a salary of \$1,600, and travalling f \$1,600, and travelling expenses.

Dr. Jenkins moved the adoption of the

report and its suggestions. After some remarks in objection, Dr. Jenkin's motion

was carried. The rest of the sederunt was spent in hearing addresses on the Home and

Foreign Missions of the Church. The various Syncds met separately to arrange the bounds of the different Pres-

SYNOD OF MONTREAL AND OTTAWA.

The Synod met in Erskine Church and elected Rev. Dr. Taylor, Moderator, and Rev. Alex. Young, Clerk. The Presbyteries constituted were the Presbyteries of Quebec, Montreal, Glengarry, Brockville, and Ottawa.

SYNOD OF TORONTO.

The Synod of Toronto met in the afternoon at St. Paul's Church. There was a large attendance of delegates. Rev. Wm. Fraser, of West Gwillimbury, the senior ordained minister of the Synod, was appointed Moderator, and Rev. John Grey, of Orilia, Clerk. The rolls of the late C. P. and Church of Scotland Synod, in so far as they applied to the territory within the Synod of Toronto, were accepted and adopted. The Synod then preceded to constitute Presbyteries. The bounds of Kingston Presbytery were made to include the territory formerly occupied by the two late churches. Professor Mowat was elected Moderator of the Presbytery, which was appointed to meet at Kingston on the second Tuesday in July, in Chalmers Church, Kingston. Proceeding westward, the Synod decided that the next Presbytery have boundaries co-terminus with those of Cobourg Presbytery, as existing under the C. P. Church. It Peterboro' Presbytery. Rev. Mr. Roger was elected Moderator, and the first meet fixed to be held at Millbrook on the first Tnesday in July. The bound of the next Presbytery were fixed to extend from Pickering in the west. Clark in the east, and north to Utica, Port Perry and Williamsburg. It was named Whitby Presbytery. Rev. Mr. Kennedy, of Dumbarton, was chosen Moderator, and the first meeting was appointed to take place at Whitby on

the first Tuesday in July.

A new northern Presbytery was struck extending from the boundary of the Whithy Presbytery to the North Pole, and was named the Presbytery of Lindsay. Rev. Mr. Currie, of Brock, was appointed Moderator, and the first meeting was fixed to take place at Lindsay on the first Tuesday in July.

The Toronto Presbytery was constituted with the boundaries practically of the late C. P. Church Presbytery. Rev. Dr. Topp was appointed Moderator, and the meeting was fixed for the last Thursday in June in

St. Andrews Church.
The boundaries of Simone Presbytery of the O. P. Church were adopted substantially for the new Presbytery, the name being changed to Barrie Presbytery, the Rev. Mr. Cleland being appointed Moderator. First meeting at Barrie on the first Tuesday in

Morrison, of Owen Sound, was elected Moderator. Meeting at Owen Sound on the second Tuesday in July.

Guelph Presbytery was constituted substantially according to the old boundaries, Dr. John Hogg was chosen Mederator. Meeting fixed for Chelph on second Tuesday in July.

A new Presbytery, formed mainly from the territory formerly in Durham Presbytery, was named Saugeen Prosbytory. Dr. Bell was chosen Moderator, and the mosting was appointed to meet at Mount Forest on the second Tuesday in July.
On motion of Principal Snodgrass,

was resolved to overture the General Assembly to change the name of the Synod of Toronto to the Synod of Toronto and Kingston.

The Synod adjourned, to meet in Knox Church, Toronto, on the first Tuesday of May next.

SYNOD OF HAMILTON AND LONDON

This Synod met in Knox Church, and Rev. Mr. Lowry, the oldest ordained minister present, elected Moderator, and Rev Wni. Cochrana Clerk.

The Presbyteries were constituted, with the same boundaries as the existing Presbyteries of the Hamilton Synod of the late Canada Presbyterian Church.
On Thursday the 17th, the Assembly re-

ceived a letter of congratulation on Union from the Episcopal Synod of Montreal, and appointed a Committee to answer the same.

Rev. Prof. Gregg submitted the report of the Comunities on the Construction of the General Assembly, as follows:—

We recommend the adoption at the present meeting of an interim Act to the following effect, namely;—
"1st. That the next General Assembly

shall consist of one-third of the whole number of ministers on the rolls of the several Presbyteries and an equal number of representative elders.

2nd. That should the number on the roll of any Presbytery be incapable of division by three, then the third shall be reckoned by the third of the next higher number divided by three.

"3. That members of the Assembly

shall be appointed by each Presbytery at the ordinary meetings at least thirty days

before the meeting of the Assembly.

"4. That each Presbytery shall grant to ministers and elders, on their appointment as members of the Assembly, com-missions in due form attested by the Clerk, and shall forward them to the Clerk of the Assembly at least eight days before the meeting, when from such commissions the Clerks of the Assembly shall prepare an inter im roll, to be called at the opening of the Assembly, and which, being amended if necessary, shall be formed as the General

Assembly. "5th. That any twenty-five of the Commissioners, thirteen of whom shall be ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

' The Committee further recommend that a Committee be appointed to pre-pare a draft Act for the consideration of Presbyteries according to the general provisions of the Barrier's Acts hitherto force in the Presbyterian Church of Canada, and that the proportion of the members to be inserted in the draft Act be onequarter of the whole number of ministers on the rolls of the Presbyteries, with an equal number of representative elders, and that Presbyteries be instructed to report their decision on the draft Act to the next General Assembly."

The report was adopted, and the clauses being discussed seriation, it was decided that the next meeting should contain a full representation of the Church; also that in the draft the term "one-third" should replace "one-fourth; the Presbyteries to report their decision on the draft to the next General Assembly; with other corresponding changes.

The next meeting of Assembly was fixed to take place in Toronto, on the second Thursday of June, 1876.

Rev. Messrs. Willie, Topp, Snodgrass, Gordon, Gray and Webster were appointed delegates to the Pan-Presbyterian Assembly to meet in London, England, on the

At the evening sederunt several stauding ommittees were appointe

The question of advancing \$3,500 to the Board of Management of Manitoba College, to be repaid with interest. for the purpose of enabling them to purchase a suitable building for the College, was taken up.
Rev. Mr. Robertson, Manitoba, moved

"That this Assembly instruct the Committee in charge of the fund for Widows and Orphans to lend the Board the sum of \$3,000 on the security offered, and the conditions proposed by the Board. This security is a first mortgage on the property to be purchased, and a subscription list of \$2,000, the debt to be paid off at the rate of \$400 per annum.

Some discussion followed, in the course of which the point was raised that it was not competent for the Assembly to instruct the said Committee how to invest the fund in their charge. Rev. Dr. Topp moved "That the appli-

nation of the Board be referred to the said Committee, to be dealt with by them as they see fit."

The Moderator suggested that a subscription be taken up at once for the Munitoha College. After considerable discussion, and the

proposal of several motions, a suggestion of the Moderator that a committee be appointed to receive contributions for this purpose was agreed to, and a committee. with Rev. G. M. Grant, of Halifax, as con-

vener, was appointed.

Rev. Wm. Moore moved: "Whereas it annears from the financial reports that during the past year some congregations have not implemented their engagements in the matter of stipends, therefore the respective Presbyteries within whose bounds ruoli congregations are found are hereby word thursh work was projected, were said if they and we went hand in hand in held from week to week in the drawing, the great common work in which they were tooms of the Charol, and what was there and increased the Charol, and what was there are their hommon Martar, the common work in which they were engaged under their hommon Martar, the common work in which department of the world would not be so the first President was the finished. As no important department of the world would not be so the first property of the first property of the same and the Charol, and the first property of th instructed to deal with them at their first

past year be instructed to send in such reports to their respective Presbyteries with-out delay." Carried.

On the motion of Dr. Topp, any committees of the old Churches that had not wound up their business were authorized to remain in office till they do so.

The Business Committee recommended that collections be taken up in the congregations for the Aged and Infirm Ministers' Fund, and the Widows' and Orphans' Fund, on the first Sabbath of August; for French Evangelization on the first Subbath of July; for the Assembly Fund on the last Subbath of October; for the College Fund on the fourth Subbath of January; Foreign Mission Fund, third Subbath of March—or on such other days as may be most convenient for the congregation.

Mr. James Croil suggested that they should not allow this occasion to pass without testifying in some more substantial way than by words, their gratitude for the accomplishment of the Union. If it was not too late to do anything in that direction now, he would suggest that the Moderator issue a pastoral letter explaining the union, and asking the congregations to contribute a thankoffering for the accomplishment of the Union. He also suggested that the Presbyteries be instructed to appoint deputations to visit the congregations within their bounds, and explain to them the nature of the Union and the different schemes of the united Church.

After some discussion Mr. Croil offered a motion in the terms of his suggestions.

Some discussion followed, in the course of which a number of suggestions were made as to the propriety of raising a Union memorial fund.

Mr. Croil's motion was then carried.
Rev. Dr. Waters, St. John, moved that
the Committee appointed to meet in September he instructed to take into consideration the propriety of raising a memorial fund, and take such steps as may be most appropriate for attaining that object. Car-

On motion of Rev. Robert Campbell. Montreal, it was agreed to appoint the first Sabbath of September as a day of thanksgiving for the accomplishment of the Union. On motion of Rev. Mr. Cochrane, votes of thanks were passed to the citizens of Montreal for their hospitality, to the managers of the churches in which the bodies met, to the committee of arrangements, to railway and steamboat companies, and to

the press. This closed the business of the Assembly.
The Moderator gave a brief address, recommending his auditors not to expect too much from the Union, nor to expect it too soon, and to avoid all subjects that would be calculated to excite irritation. Such subjects, for instance, as the establishment of the Church in Scotland should be avoided, as we had nothing to do with it. After a few more words of practical advice, he called upon the Rev. Archibald Henderson, of St. Andrews, Province of Quebec, the oldest minister present, to close this Assembly with prayer.

Rev. Mr. Henderson having offered up prayer.

The Moderator dissolved the Assembly in the uqual way.

Next meeting to be on the second Thursday in June, 1876, in Toronto.

# Explanation.

Editor Britin American Presbyterian.

DEAR SIR,-I read with much pain a communication which appeared in your paper of May 8th, and signed "Geo. Cuthbersor, St. Thomas." The writer uses the initials of my name, and doubtless wishes your numerous readers to believe that I am the author of a letter signed "A. B..' which appeared on the 11th of the same month.

As no one has taken any notice of Mr. Cuthbertson or his extraordinary letter, and to relieve his mind from any anxiety as far as I am concerned, I would simply say, that I am not the author of the "A. B." correspondence to your valuable paper, and regret very much that . minister of the Gospel could any where be found to write and publish such an unscemly production. Such correspondence seldom or ever does any good, and when written by ministers of the Gospel, can only tend to bring discredit on the case he seems so auxious to uphold.

I have no inclination to discuss the merits or demerits of any question with the Rev. Geo. Cuthbertson of St. Thomas, and would in the spirit of kindness advise him to seek true popularity by consistently attending to the important duties of his high calling rather than by courting controversy in the public press on subjects which only tend to "strife."

Relying on your sense of honour and fair play, Mr. Editor, I trust you will allow me apace for the above few lines of explanation in your next week's issue.

3

Yours truly, A. S. G. HENDERSON. London, 18th June, 1875.

THE Rev. Narayan Sheshadri gives the following specimen of his method of reaching the people around Islna, Western India: "As soon as we arrived at the gate of the city a number of people assembled. Our blind minstrel sang a hymn to bled. Our blind minstrel sang a hymn to the Blessed Trinity to a native tune, and the other young men used to join him.
When this was done, one of the young men would try to set forth the leve of the Father, the grace of the Lord Jesus Christ, and the communion of the Spirit. When this was over, another hymn was sung, and afterward addresses made on the same, in as spirited a memora as possible. My make beatiness was to apprisement these all dresses, see that objections were properly approach, and give a live mining worth. We show went will but interest.

with the out mission

### The Druids and their Temples.

Near the town of Carnes, in Brittany, France, there is an extensive plain several the wide, with a flat and barron surface. Their are few houses or trees on the plain : but it is divided into several avenues by long rows of unhawn upright stones, which he far as the eye can see, are ranged in almost perfect order, like an army prepared for battle. There are over a thousand of them, and they stretch seroes the country from east to west for nearly seven miles The largest are twenty-two feet high, and the smallest ten feet. A few have fallen, and others have been carted away; but originally they were placed apart at regular distances.

When you come nearer to them you will see many signs of age upon them. They are seamed, mossy, and battered. How old do you guess they are? Nobody is quite sure, not even the wisest of the historians but we may active any that they torians, bot we may safely say that they have held their present positions for over eighteen hundred years. How did they come there? The simple, credulous people of old, to whom all fairy stories were the truest histories, believed that giants brought them and planted them; but we know better than that.

They were erected by ordinary men, and you may imagine how much labor the work cost at a time when there were no carts or wheelbarrows, much less railroads or massive cranes. Years, perhaps centuries, were occupied, and to the builders the undertaking must have seemed as stupendous as the erection of the East River bridge seems to us. Similar stones are found at other places

in Britany; but the most famous collec-tion is on a plain near the town of Salis-bury, in England. This is called Stonehenge, and consists of one hundred and forty stones, the smallest of which weigh ten tons and the largest seventy tons. remains of men and animals have been also found in the vicinity, and these have given the antiquaries a clue as to the objects for which the stones were raised.

Nothing positive is known about them, but it is supposed that they mark the to apples of the Druids, a religious order which possessed great power in France and England during the century before and the century after the coming of Christ. They obtained a complete mastery over the ignorant and superstitious people then ocsuppling those countries, by the practice of mysterious arts, which often were extremely cruel. They professed to know the hidden nature of things, and the forms and movements of the sun and stars; but in reality they were not as wise as the children in our primary schools, and the simplest tricks of a good modern conjurer would surpass their most wonderful ones. They were satrologers and herb-doctors as well as priests and historians, and they attributed a sacred character to many plants.

Human sacrifices formed one of the most terrible features of their religion. The victims usually were criminals or prisoners of war; but when there were none of these, innocent and unoffending persons were sacrificed .- St. Nicholas.

# Tiresome People.

No one goes through the world, who can keep clear of the cobwebs woven about his feet by tiresome people. They beset him on all sides; for very few men and women are to be found who are not tiresome in one direction if satisfactory in another, and many are tiresome all through. Social life is penetrated from end to end by these tiresome people—people who never do the right thing at the right time, and who are always doing wrong things and foolish ones; people who are not to be relied on for punctuality, tact, discrimination, complaisance; people who come too early and go away too late, or who come too late and go away too early, or who do not come at all when they have been specially asked for grave reasons touching the success of the whole arrangement, and whose refusal or failure makes wreck of everything; people who bring forward sere subjects, rattle the family skeletons, spend the evening in unfurling red rags, shuffling from place to place and point to point expressly for the pleasure of treading on their neighbours' corns; people who confound together two men who hate each other, mistake a wanfor a confessed fright, or a woman of distinction carrying her head for a woman of no account a dozen degrees below her in the social scale; people who never see signs nor take hints, and who blunder into family messes and social morasses with the most annoying obtuseness. They are not bad people, not wick ed, corrupt, heartless, abominable they may on the contrary be good honest folks, true-hearted and straight-mind ed; they are tiresome, and as much objects of dread as they are causes of dis-Very tiresome are the k ad hearted but

easily affronted people who love you with more suspicion than self-respect, and forever finding that you have intentionally slighted and cruelly wounded them. You, frank and direct, and without a second thought, standing on your fr ndchip as on a solid structure not liable to disturbance, and thinking that when once a heart is known and an affection given no more doubt need enter into amicable relations, carry on your life without misgiving; when auddenly you are pulled up by some pas sionate or tearful outbreak from your friend, whose affections have been wounded in some mysterious way, and whose tiresome habit of doubt and ultra-sensitiveness shakes your solid structure to the foundations. Your friend has so many good points, you sanuot give him up. He is faithful and trustworthy, caudid and sincere, but he is the rost timesome fallow. the most tiresome fellow slive, with his harassing suspicions and porcupine-like quality of distrust. Love him as you may, you cannot but feel that you have to pay a beavy percentage on your affection, and that to have joined hands with one whose qualifying epithet is "tirenome," is of itself a numeroe that greatly modifies the charm of your intercourse and value of his triend-

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Thesecute are the people who never see having lear accidentally buried while yet with will be the seem plaining that they do not all ve.

In these of great epidemies, when the dead are harried into ready made graves.

ried life. Hence you are able to do very ittle for one person, and have to consider how to mince your attentions into the fairest if the smallest portions possible. But your tiresome friend, all by the way of affection and to show you how dear you are, makes it a matter of personal affront when you keep absent for a week or two, and demands a larger portion of your fluely shopped time than you can allow to any one of the many claiming it. 'firesome too are they who will not take " No" for an answer; who, if you decline to see them, because you are occupied and must get your work finished by a certain time, invade your retreat, insisting on it that they are different from others, and that the law of explosion does not shut out them, if it does shut out the whole world beside; and those who drag you out when you want to be at home, make you cat when you are not hungry, and drink when you are not athirst, declars you want rousing when you are dying for need of rost, and that you are rusting for want of rest when you are being runed for want of work.

Tiresome are the people who live on the false principle that time is elastic, and that to be half an hour late for an engagement does not signify, provided they scramble into their places at the last. Tiresome are the people who complain without cause, Also without a cessation; tiresome those who deafen you with exultations, with boastings, with shricks, peacock-like, of exultant vainglory. Thresome are the weakspirited who weep at the turn of a head, and those who are made boisterous merry by the wagging of a finger; tiresome those whose irritable nerves are always at concert pitch, high-strung, and ever jarred and those who, on the other hand, are so dense you cannot touch them, and whose hide is so thick, nothing lighter than a bludgen can bruise it, nothing blunter than a spear pierce it. Tiresome are the good-natured busy bodies who must put in their oar with every boat that swims, and have their fingers in every pie that is baked; and tiresome the stolid impassive sit ters by, who let the house orumble about their ears without noticing that the dust is falling. Tiresome are the hypochondriacs who are forever looking death in the face, and tiresome the falsely robust, who declare that nothing is amiss when they are isbouring for their last breath; tiresome those who make mountains cut of mole-hills, and tiresome also those who will not confess monntains to be bigger than mole-hills. Tiresome the contradictions whose horses will not run in harness with anyone's team tiresome the universally assenting, who have no white to put against your black, no yes for your no. But, while we see all the phases of tiresomeness, and bewait them, we must not shut our eyes to the goodness, the sweetness, the truth, and the love that often accompany the failings, confessing that, if there are fractures in the statue, the design is so beautiful, the workmanship so fine, we must needs overlook the flaws for the sake of the divine whole -The Queen.

# Not Buried Alive.

We frequently meet with very sensible people who seem to have no fear of death, but a continued dread of being buried alive. Sensational writers pander to this weakness, and wild stories go the rounds of the papers from time to time. The following sensible article from the pen of Dr. Prime, of the New York Observer, is well worthy of perusal:

A few days ago I read, in a Boston daily paper, a tearful account of the burial of a woman alive at Westfield, Mass. The description said that "the lady was buried a year and a half ago, and was recently exhumed for burial in another lot. Some persons present had the curiosity to open coffin, and discovered, to their horror, that the corpse was turned over, and the hands of the dead woman were clutched into the hair of her head, while her burial clothing, was torn to shreds in many places. There would seem to be little doubt that she was buried alive, and that she met a horrible death in her grave.'

I have seen so many of these or very similar statements, all of which have proved, on inquiry, to be fictitious, wicked fabrications, that I took the trouble to cut the account from the paper, and to send it by mail to a gentleman in Westfield, asking him if the facts are as therein stated.

The return of mail brought me a letter from him, saying that the account is a sheer fabrication : not a particle of truth in it exsept that the lady was buried a year or two ago. All the rest is mere invention to make a sensational paragraph. A graceless scamp wrote the account and published it in a vil lage paper, from which it found its way into the city papers. It was immediately denied in the Westfield Newsletter, which also stated that the lady who was said have been buried alive was made the subject of a post mortem examination was then interred, and has not been disturbed since. The whole community is so thoroughly indignant at the author of the hoax, that it is said if "he ever perpetrates another such outrage upon feelings of this community, he need be under no trouble about turning over in his coffin after he is put under ground, for he will be thoroughly dead before his burial,'

But in not one of the many papers in which the original lie was published have I seen the denial, and hundreds of thousands of people will believe, as long as they live, that in the year 1874 a woman was accidentally buried alive in Westfield, Mass. Twenty and thirty years hence it will be quoted as one of the instances of premature burial which shock the sensibilities of the timid and nervous.

Again and again I have taken pains ascertain the truth or stories of this kind, and in no one case, in thirty-five years of constant watchfulness of the press, have I learned that there was a particle of truth in the report. And, if the opinion of an expert in news is worth anything. I have no hesitation in saying that I do not believe there is any authenticated case on record, in this country, of a person having less accidentally buried while yet

it may be possible that inevitable death has been anticipated by mistaking for it the come that precede it. But even those cases must be very rare, and they are never discovered. But in the ordinary course of civilized and Christian experience, where the deceni customs of society are observed, the probability of a person being buried alive is not as one to millions.

In many places on the continent of Europe there has existed in years past, and doubtless the practice is not yet standoned, of depositing all the dead in a house of waiting, adjoining the cemetery, where, by a simple process, a test of life mappined. One of the houses for this purpose was in use at Weimar, when I was there in 1858. It was closed when I applied for admission, and I was obliged to be content with looking through a gines window into the royal tomb, a chamber or vault, in which was the body of the Grand Duke in the centre, in his coffin, while in one corner were the coffins and bodies of the poets Goethe and Schiller. The Grand Duke had ordered that the poets should be laid one on each side of him in this comfortable bed chamber, but royal etiquette forbade that such inferior clay as poets are made of should sleep by the side of a king, and so they were put into a corner, while the Grand Duke hes cold and alone in the middle.

At Halle, where everything seemed to be dead, though it has its University with more than a thousand students, and its Orphan House of Franke, with more than two thousand children, I went to the cemetery where is the grave of Gesenius, and there found a house with the simple apparatus for testing the presence of life in death. In one room was a little couch for the body to repose on, with all the comforts of an invalid's chamber. On each finger of the person is placed a thimble, and from each thimble extends a thread to one that passed into an adjoining room, and fastened to a delicately-adjusted bell. Here sits or lies an attendant, in whose ear this bell will tinkle if one of the fingers of the body in the other room stirs ever so gently. About seventy persons every year are thus tested, and the sexton told me not even tradition tells of one perso being tested ever

being found alive in Halle.

It is obvious that the habit of using such a test tends to the neglect of some of those precautions which affection and humanity always dictate elsewhere. And as they fail to find any of the living among the dead by the tests, we may well believe that the burial of the living is about as unlikely in our country as that a leopard should change his spots or an Ethiopian his skin.

### Noah.

Ministers who have labored hard, and think they have received but little visible reward, may take comfort from Mr. Moody's study of Noah. He had never thought much of the lessons of the life of this patriarch till his attention was called to the subject by a friend:

"After he went out I took down the Bible and began to read about Noah; and it began to steal over me- 'Here is Noab, he never got a convert for a hundred years out of his own family, and he never got discouraged; or if he did, he did not tell anybody. I got up. I went down town, I went to the next prayer meeting; and a man got up and said, 'My friend, I am lost; I wish you to pray for me.' I thought, what would Noah have given for Then there was a man right opposite to me, who came up from a little town in Illinois, and he said that the Sunday before he had taken in a hundred new converte in his church. I said, What would Noah give to hear that! A hundred new converts in that little town! ed over the meeting—and there were several hundreds come together at twelve o clock in the day—and I said, 'I wonder what would Noah have given to have had an audience at a prayer-meeting of that sort; but he went on 120 years, and never saw such a sight.' I said to myself, 'I never will get discouraged again, and if I do I will think of Noah. Noah was of good courage, and we find that every man in the Bible that God has used has been a man of courage, a man of an iron heart, ready to do any thing that God wanted him to do."

# Peace in the Family.

The following excellent rules for promoting peace in the family, have been

1. Remember that our will is likely to be crossed every day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore

we are not to expect too much. 8. To learn the different temper and disposition of each individual.

4. To look on each member of the family as one for whom we should have a

5. When any good happens to any one to rejoice at it. 6. When inclined to give an angry an-

swer to "overcome avil with good. 7. If from sickness, pain or infirmity, we feel irritable, to keep a very strict watch over ourselves. 8. To observe when others are so suffer-

ing, to drop a word of kindness and sympathy suited to them.

9. To watch for little opportunities of pleasing, and to put little annoyances out

of the way. 10. To take a cheerful view of the weather, and of everything, and to encourage

11. To speak kindly of the servants, to praise them for little things when you 12. In all little pleasures which may occur, to put self last.

18. To try, for "the soft answer which

turneth away wrath."

14. When we have been pained by an unkind word or deed, to sak ourselves; "Have I not often done the same and i een

forgiven?"
16. In conversation not to exalt ourselves, but to being others forward. 16. To be very gentle with the young ones, and treat them with respect.

17. Never to judge oue another harshly, but to attribute a good matter when we

The Bound Sugar Sand Lines of the same

The Martyrs of Madagascar.

Dr. Mullens says: "I have had the pleasure of seeing many of those places where they hid themselves away and worshipped in secret, or where, through perseoutors, they were caused to suffer, and even to lay down their lives before their fellowcountrymen. About fifteen months ago I was in one part of the country, and was asking the missionary who resides there whereabouts it was that the martyrs used to gather. We had often heard of those gatherings, and one of his native evangelists who stood by said, 'Why, it is just here. I can show you the spot.' And we all went with him, and he led us to a great group of enormous boulder rocks. pointed out a little opening between those rocks. It was about two feet from the ground; and we crept into it, and then looked around, and on the left, beneath a big boulder, the biggest of all, we found that there was a little space of about 14 or 15 feet long, and about 8 or 4 feet wide, and about 2 feet high—just such a space as we might find beneath a rather long dining-table. He said, 'We used to meet hereten, or twelve, or fifteen of us-on the Sabbath-day, to read the Word of God. On some occasions we were as many as forty in this little cave. We could scarcely see. The light came in only just at the end. We have met in the evenings. We had only our Bibles or pages of the Bible, and pages of the 'Pilgrim's Progress,' and hymns printed. And we were particularly glad in our meetings when it rained, be cause we knew that the soldiers would not be coming after us, and that they would rather let us alone on those unpleasant evenings. And then, what with the noise of the rain and the fears of the soldiers, we felt assured that we could enjoy singing for once in our worship, and so we sent up our thanksgiving before God."

### Beauties of Manhood.

To the boy, the world beyond his immediate surroundings is only a picture. He does not know how real are the sorrows the passions, the ambitions of men. Its absorbing interests, its heroes and its martyrs, are heard of by him without understanding or with indifference. His sport, his lessons, his home life, are alone real But there will come a change. The ordinary slow growth into manhood, with its business or professsional pursuits and widening relations or startling events, such as the death of a parent, or some intellectual or spiritual appeal, striking out the latent will make vivid and earnest what was indistinct and uninteresting. Like a stero-scopic picture before it is put into the stereoscope, the life of a man has no hody or reality; but when the boy awakens, as with the picture within the instrument, so with him, a solidity and naturalness will be acquired by the external world, and he will feel what it is henceforth to live and move amongst these grander and graver forms. Many mistakes will he commit, false estimates will he form of proportion and perspective, the earnestness of his new conceptions will hurry him into extravagances and generous errors; but if there is truth in his nature and nobleness in his spirit, just views will be formed, and the day in which it is given him to work will find him not unmindable of the responsibility which arises from a knowledge of the coming night.

# The Faithful Servant.

Fidelity to one's trust is a noble trait of character, and always commands the admiration of men. History records some very remarkable instances of faithfulness under trying and even dangerous circumstances; and the N. Y. Methodest relates the following to its youthful readers:

"Grimoald, a Lombard Chief, who became King of Lombardy, in 682, had a son named Remoald, to whom he gave the command of the town of Benevento, situated in the kingdom of Naples. The Emperor of Constantinople laid siege to this place. Remosld felt the pressing danger of his situation, and gave one of his followers, Gesuald, a letter to convey to the king, his father, in which he described the impossibility of holding out long, without speedy help, against the powerful force of the emperor. Gesuald managed, with great difficulty, and after numerous perils, to convey his missive to the king, who sent a reply promising to come without delay with a strong force to the aid of his

Armed with this answer, Gesuald turned his face towards Benevento, happy at heing the bearer of suon good tidings. Unhappily he fell into an ambuscade, and was taken prisoner by the enemy. He was immediately brought before the emperor, who, having read the letter of which Gesuald was the bearer, determined to take Benevento by stratagem, for he feared the arrival of the promised succor. He accordingly ordered the prisoner to go that very night to the ramparts to see his master, and tell him that Grimoald being unable to gather sufficient forces to march to his rescue, the duke had nothing better to do than to give himself up to the emperor. Gesuald was menaced with certain death if this message was not given the young prince. The brave fellow was then taken under a strong escort to the walls of the town, where he saw the dake. Gesnaid told him the true state of the case, and besought him not to lose courage.

Much irritated at the failure of his scheme, the emperor had Gesuald killed immediately. But the name of the heroic warrior has remained in the annals of Lombardy as a noble example of fidelity.

The catalogue of the Salon, or the great exposition of works of art in Paris for 1875, contains the names of three hundred and three women artists. Of these eighty exhibit oil paintings; one handred and nine. ty-two, designs, cartorus, water-colors, pastelles, miniatures, entircus, water-ooiors, pastelles, miniatures, entimels, porcelain, pottery, and paintings on glass; while nineteen exhibit sculptures, and twelve engravings and lithographs. There are in France seventy-five women artists who have gained princh in former exhibitions. Of these seventy are galaters, three sealings are, and two engravers.

# Prientific and Apeful.

THE art of making glass elastic and malleable is said to have been discovered recently in France. If this prove true, it will be the most useful discovery of this decade, if not of the nineteenth century. Articles of glass never wear out or tarnish, and the removal of the quality of brittleness will sender the material invaluable.

In hardening and tempering steel, a charoal, anthracite, or coked bituminous clear coal fire is required; such as is fit for tak. ing a welding heat on iron is entirely unfit for hardening purposes. The sulphur contained in the seal combines with the steel to form sulphuret of iron and rains its tex-

#### COAL TAR AS PAPER.

COAL Tar is coming into very general use as a paint, two coats applied to sungles or out buildings effectually prevente the wood from decay. The tar makes a gum on the surface which excludes air and water. It is capital for the bottom of posts, and costs but a fraction of the price of ot' or paint.

TONING OAK WOOD.

According to Niedling, a beautiful orange-yellow tone, much admired in a chest at the Vienna Exhibition, may be imparted to oak-wood by rubbing it in a warm room with a certain mixture until it acquires a dull polish, and then coating it, after an hour with thin polish, and repeating the coating of polish to improve the depth and brilliancy of the tone. The ingredients for the rubbing mixture are about 3 ounces of tallow, a of an onnce of wax, and I pint of oil of turpentine, mixed by heating together and stirring.

#### STRAWBERRIES.

To support strawberries, keeping them clean and enabling them to ripen all round, take a piece of stont wire, a yard in length, bend it at right angles ten inches from son end, bend the space between the right angles into a curve. Stamp these two ends six inches in depth into the earth close to the strawberry plants, then draw the fruit over the wire, each plant requiring two. To prevent rusting, place the wires in crossete three or four days and then dry them.

#### GRURL.

We give the following from the Health Reformer concorning what seems a very simple matter—the making of gruel. It is important that every woman should know the best way of preparing that which is both food and medicine for the sick:—Sereral articles may be used, but wheat-meal is preferable. Have the water boiling. Make a paste of the meal and cold water, and stir in slowly. It must not stop boil-ing for a moment; if it does it will have a raw taste, which you cannot remedy by cooking for hours.

### PRENCH POLISH.

Make a polish by putting half an ounce of shellac, the same quantity of gumlac, and a quarter of an ounce of gum-sandarac into a pint of spirits of wine. Put them all together in a stone bottle near the fire, shaking it very often. As soon as the gums are dissolved it is ready for use. Now make a roller of woollen rageold broadcloth will do nicely—put a little of the polish on it, and also a few drops of linseed-oil. Rub the surface to be polished with this, going round and round, over a small space at a time, until it begins to be quite smooth. Then finish by a second rubbing with spirits of wine and more of the polish, and your furniture will have a brilliant lustre, equal to new.

# RENOVATION OF SOIL

THE Agricultural Department has been collecting information relative to the renovation or improvement of soils considered worn out, and says: - Many examples are given of the renovation of worn and apparently worthless soils, and the increase of fertility in fresh but unpromising lands. Fields that have been cultivated exhaustively for twenty, and even forty years, have been restored to original productiveness, not by guanes and superphosphates, at \$60 to \$80 per ton, but by inexpensive local resources, the cheapest and most reliable of which is found in clovering. In one case in Butler Co., Pa., a section of hand, on which it was though no one could secure a decent living, came into the possession of German emigrants They cleared off the at nominal rates. brush, plowed, cultivated, turned under green crops, saved overy fertilizing material available, never duplicated a five or six years' rotation, and that tract is now a garden, and from worthlessness was advanced to the value of \$100 per acre, and is yearly becoming more productive.

# PRESERVING MEAT.

a late meeting of the N. Y. Farmers' Club, the following paper was read:
"There is no good reason why farmers much salt and their families should est so pork, leaving all the fresh meat to the inhabitants of cities and villages, when the following method will keep meat fresh for weeks even in the warmest weather. I have tried it for more than years. As soon as the animal heat is out of the mean slice it up ready for cooking. Prepare a large jar by scalding well with hot salt and water. Mix calt and pulverized saltpetre. Cover the bottom of the jar with a sprinkle of sait and pepper. Put down a layer of meat, sprinkle with sait and pepper the same as if it was going to the table, and continue in this manner until the jar is full. Fold a cloth or towel, and wet it in strong salt and water in which a little of the saltpetre is dissolved. Press the cloth closely over the meat and set it in a nool place. Be sure and press the cloth in tightly at each layer is removed, and your meat will keep for months. It is a good plan to let the meat lie over night, after it is allowd, before packing. Then drain off the blood before packing. Then drain off the blood that comes from it. It will be receasing to change the cloth cocasionally, or take it of and wash it first in cold water, then some in salt and water as at first. In this way farmers can have freels meat all the year round. I have kept beef that water hills the little of Polymery till the little of June of the little of polymery till the little of June of the little way during the depolage, and it little all weeks.

THE following is from a recent number the Leisure Hour:—"The metropolis of the British Empire, the largest city the of the British Majore, we think the Sty the world over saw, cuvers, within fifteen miles radius of Charring Oross, nearly 700 square miles, and numbers within these boundaries 4 000 000 of inhabitants. It comprises 100,000 foreigners from every region of the globe. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome ittelf, more Irish than Dublin, more Scatchmen than Edinburgh. The part of London has every day on its waters 1,000 ships and 9,000 sailors. Upof 120 persons are added to the population daily, or 40.000 yearly, a birth taking place every five minutes and a death every eight minutes. On an average, twenty eight miles of streets are opened and 9,000 new houses built every year. In its postal districts there is a yearly delivery of 238 millions of lotters. On the police register there are the names of 120 000 lubitual oriminals, increasing by many thousands every year More than one-third of all the orime of the country is committed in London, or at least brought to light there. There are as many beershops and gin palaces as would, if their fronts were placed side by side, reach from Charing Cross to Portsmonth, a distance of seventy-three miles, and 88.000 drunkards are annually brought before its magistrates. The shops open on Sundays would form streets sixty miles long. It is estimated that there are above a million of the people who are practically heathen, wholly reglecting the ordinances of religion. At least 900 additional churches and chanels would be required for the wants of the people."

An Englishman has just accomplished the ascent of Mount Blanc at a time of the year when no tourist had ever ventured on the attempt. Mr. Kennedy, member of the English Alpine Club, set out from Chamounix on May 16th, accompanied by two guides, and resched the Grands Mulets at four in the afternoon. The following day the party started at three in the morning the party started at three in the morning for the summit, and after contending with the difficulties of the snow giving way under their feet, and of a burning sun, they arrived at the Grand Plateau. From that point the surface was firmer, so that they were enabled to attain the highest point toward noon, and there the travellers planted an alpenstock, and drank a bottle of champagne, "in honor of the tourist world, past, present, and to come." Owing to the intense heat the descent was diffioult, but it was safely effected at eight in the evening.

THE Barnness Burdett Coutts, writes to the Spectator, urging the importance of the movement initiated by the Highland Agricultural Society, and by the Greenock School Board, to impress humanity on the children of primary schools during their school life. Her ladyship save:--"It is to such efforts that we must look for relief from the stigma of cruelty which at present resis on our civilization, and threatens our social life with such deep wounds. Let us teach the next goneration better, and unitedly in our varying degrees bring a wholesome sound public opinion to bear on these subjects. And let us begin with the young, and tese's them humanity, by consideration and kindness to animals, the first creatures over which they exercise early control."

THE Chinese Government has for some time past been making arrangements in Europe with a view to the defence of the coast and principal rivers of the Empire. Engineering works on an extensive scale, and supplied with formidable artillery, are about to be constructed at various strategic points, and the general system of defence has been confided to Major-General Ripley, formerly of the United States Army, but who went over to the Confederates at the outhreak of the civil war. Gen. Ripley was in command at Charleston when hostilities commenced. He is now in England, but will sail for China in a few days, preceded by other artillery officers whose services the Government of China

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Euron. - At Goderich, on let Tuesdayjof July, at

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BROCK.—At Paisley, on the 2nd Tuesday of July at 20 clock p.m.

at So'clock p.m.

PARTS.—In Knox Church, Woodstock, on the first
Eucsday of July, at one o'clock, p.m. SIMCOM.-At Barrie, on Tuesday, July 6th, at 11

Am.

HAMILTON—In the MeNab Street Prespyterian
Church, Hamilton, on the second Tuesday of July,

11 a.m.

COBOURG—At Millbrook, on the 1-st Juesday of

COBOUNG—At Millbrook, on the Past Tuesday of July, at 11 a.m.

KINGE FON—In Picton, on, the 2nd Thresday of July, at 10 colock a.m.

GUBLIPS—In Chalmer's Church, Chuchh, on the Second Tuesday of July, at 9 o'clock, a.m.

BROCKVILLE—The Prosbytery of Brookville will meet at Prookville on the Last Tuesday of June, in \$1, John's Church, at 4 p. m.

WHIPDY—At Whitby, un Second Presbyterian Church on 1st Tuesday in July, at 11 o'clock

OTTAWA—In Enox Church, Ottawa, on Fuesday, July 68n, at 3 p. m.

ORITHM—In St. Andrew's Church, Chatham, on Tuesday, the 27th July, at 11 a m.

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