# Presyterian British American

Vol. 6-No. 23.

TORONTO, CANADA, FRIDAY, JULY 6, 1877

[Whole No. 283

## Contributors and Correspondents

For the Presbuterian.

OUR OWN CHURCH.

No. 6.

THE ELDERSHIP.

The duties and position of the eldership are questions which are forcing themselves on the attention of the Church at present; and upon which there is considerable difference of opinion. Whilst admitting the scripture authority for this order of office-bearers in the Presbyterian Church there seems some difficulty in arriving at, or defining the peculiar duties which elders are expected to discharge. From public utterances of late one would suppose that a large number of our elders are not satisfied. They think that they have been ignored in the transaction of the business of the Church. Even at the late assembly a memorial with sixty names was presented complaining that they have not been fairly represented on the various committees of the Church. Now, without going into this question, I might ask if elders are not expected to discharge the more prominent and important duties of the ministry, they should at least be exposted to take part in the mere routine, or business part of the Church's work; and if not required at this, then where, is the use or need for their existence. It is true they are appointed in open Presbytery with full Presbyterial honors to vote and act the same as the minister, or as he is called "the teaching elder." They sometimes travel long distances leaving their business and families. They share in the hespitality which is being extended to the ministers, and when the business of the Court is nearly through as one of our elders stated "they often find themselves travelinglong distances to find that they have nothing to do." Upon the peculiar nature of the duties of the eldership as established by the apostles, I do not here intend to enter. In our own Church there is difference of opinion regarding the matter. Some eminent polemical writers maintain that the ecclesiastical position of the New Testament elder is equal to that of the minister or the teaching elder, and that it is only the training or education which makes the one more eligible for the discharge of certain duties than the other. I think there is no doubt that the office has been allowed in some measure to degenerate since apostolic times, as some people would seem to think that the office of the eldership was something appended to the ministry for doing a class of work which they cannot overtake; but as to the elder having ecclesiastical power or position, such a thing is not to be thought of. I need not here refer to what is pretty generally acknowledged, that there is no other Church containing a membership more dis-

#### her own. BRITISH AMERICAN PRESBYTERIAN.

tinguished for education, intelligence and

piety than ours, and if the Church does not

wake up and utilize this talent the fault is

I am much pleased to find that your paper is making steady headway throughout the country. I was passing through one of our western towns a short time ago and noticed it for sale on the counter of an enthusiastic Roman Catholic, a fact which should put to shame many of our so called Protestant or Presbyterian booksellers who have their shelves crowded not only with secular books, but often with the most consummate trash; and yet you will not find a respectable religious publication fit for Sunday reading. I am satisfied that there is a large number of the travelling public, in this province especially, who read other periodicals and papers besides the Mail and Globe, and who when from home on a Saturday would like to pick up your paper for Sunday reading, as the hotels in general are very poorly supplied with such literature.

## PAN-PRESENTERIAN COUNCIL.

Our Canadian Church will be well represented at the above Council in Edinburgh. The delegation besides being a most excallent one, represents a considerable variety of the talent of our Church.

Some of them have become old and vener able in the Church's service; while others have just as it were entered upon a ripe and vigorous manhood. If strangers look at our Church and her teachings through our delegates we will have no reason to be ashamed of the appearance it will present.

The resuits of this great council I have no doubt will be the deepening of the convic-Mons, and the strengthening of the affections, of Presbytmians in regard to their Church throughout the world, and shewing that whilst we are many still we are one. It will also help to bring down still more

copious showers of blessings upon a " weary heritage."

O God, Thou to Thine heritage Didst send a plenteous rain, Whereby Thou, when it weary was, Didst it refresh again.

Thy congregation then did make Their habitation there; Of Thine own goodness for the poor, O God, Thou didst prepare.

PRESBYTERIAN. Toronto, 29th June, 1877.

#### Infant Salvation.

Editor British American Pressyleman DEAR SIR.—In my last letter I promised to say something more on the above subject, as set forth in the sermon referred to Mr. Mackay lays down the following statement, and strengthens his position by eight reasons, which to his mind may be conclusive: "I believe that all children dying sive: "I believe that all children dying in infancy are saved; and I believe it for the following reasons; (1.) "Children are capable of being regenerated and made partakers of the saving grace of Christ in infancy." This "capability" I am not going to question, but the particular cases mentioned by Mr. Mackay, were the children of believing parents, and certainly do not prove a universal statement. (2.) not prove a universal statement. (2.) "Children were the objects of Christ's "Onlidron were the objects of Christ's special regard and tenderness, when he dwelt on earth." But I would ask Mr. Mackay, whose children those were, who were so regarded by Christ? Were they the children of unbelievers, and is Mr. Mackay prepared to prove this? Vere they not more likely to be the children of those who looked for. and saw in Christ. they not more likely to be the children of those who looked for, and saw in Ohrist, the long promised Mossiah? (3.) Children, according to Christ's own declaration, belong to the family of God." And here again I would ask, what children? Is Mr. Maskey proposed to prove that children "as Mackay propared to prove that children "as such," were so declared, to the exclusion of covenant relation through believing parents? If he is, let him try it. (4.) Children dying in infancy are free from the ground of condemnation." I have already appears that this reason is a purely great. shown that this reason is a purely gratu-ous assumption, without a fragment of Scriptural evidence to support it, and need not further notice it now. (5.) "Ohildren dying in infancy possess none of the char-

acteristics of the lost." This flith reason is clearly involved in the fourth, and as the fourth is assumed, and untenable, then the fifth will likewise fall to the ground. (6.) "Children dying in infancy are always referred to in the Scriptons. tures in language that is soothing and encouraging." Well, here again the cases cited by Mr. Mackay are the children of becited by Mr. Mackay are the children of be-lieving parents, who stood in covenant re-lation to God. (7.) "Children seem to be included in the vision of John (Rev. vii. 9) "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds. and recole. and tongues. stood kindreds, and people, and tongues, stood before the throne, and before the lamb." (8.) "Children seem to be included in those passages of Scripture, which speak of the number that shall at last be saved." In what way these two last reasons improve Mr. Mackay's position, it is imposible for me to see. They just bear as much relation to the universality of infant salvation, as Noah's ark did to the chariot of Jehn. They are just simply worthless in the support of Mr. Mackay's position. That positist that, "all children dying in infancy are saved," and these eight reasons, now mentioned are sized to account to the savet. tioned, are given to prove it. Well, I ask, do they prove it? Not a single one of them, nor even all of them taken together, proves the universal statement he begins with. He says he believes all children dying in infancy are saved, and every case he brings forward to prove it, is the child of a professed believer in God. That being the case, do they stand in the same relation. to God, as the children of the unbelieving and to God, as the children of the unbelieving and ungodly? If so, then I would like to be instructed on this point, for heretofore I have followed Paul, as to the distinction between the "unclean" and the "holy." The great difficulty that Mr. Mackay has had to contend with in his sermon is, that he laid down one statement as the point to be proved, and he proves one entirely dif-ferent. He lays down the universality of infant salvation as his theme, and the whole sermon from beginning to end, is an utter

and blank failure, as far as making good his position is concerned. his position is concerned.

And now I enter my protest against any minister going farther than God's revealed truth will warrant him, in delivering his message. There is enough clearly revealed that will stand the test of criticism, and confer the longing contenting of the con-

satisfy the longing aspirations of the soul, and we should not allow our sympathetic natures to collide with the testimony which God has given. And I say now as I have raid before, that in doing what I have done, I was not prompted by a love of controversy, nor by a desire to wound or crush, but simply to throw out hints, regarding points in that sermon, that seem to me to be aside from the tenor of Scripture, and as a matter of course, very unsate ground to stand upon. Yours very truly,
JOHN R. BATTISBY.

Newmarket.

A chair for the study of monomania in all its various phases has been founded at the Paris Faculty of Medicine.

Rev. Fergus Ferguson has intimated his intention to dissolve his connection with the U. P. Church.

THE revenue of the Church of England is said to be \$35,000,000. The estimates of the number of churches vary from 16,-000 to 20,000.

A GREAT revival has manifested itself in the Piedmont church, Virginia, under the preaching of the Rev. C. M. Howard. Over three hundred have professed conversion. More than fifty will join the Presbyterian church.

### Who Will Help.

Mr. Ediron,-I desire to state, through your paper, that the congregation of Grav-onhurst, Muskoka, are building a church, but are unable to complete it at present for want of funds. The new eduler is now being roofed and enclosed, but without help ing roofed and enclosed, but without help we will not be able to do anything further for some time to come. The church will be a neat and commodious edifice, seeting about three hundred, and quite in keeping with this rising village. The congregation is only weak and unable to do what they expected, owing to dull times. The welfare only weak and unable to do what they expected, owing to dull times. The welfare of the congregation depends upon the immediate completion of the church, so that we will have a suitable place of worship. If we could raise \$500 the church when finished would not be havelened with dah. finished would not be burdened with debt. numened would not be purdened with debt. In the present position of the congregation they do not feel at liberty to borrow money to complete the church. If any person could assist us in our present need we would be very thankful. Please address to the understand. the undersigned.

D. J. Brown, Student. Gravenhurst, July 2nd, 1817

### The Dunkin Act.

Lautor British American Presbyterian

D\_AR SIR,-As the mines of many, both in town and country, are being turned to the Temperance question, mo., especially as affected by the Dunkin Act, and as many very excellent people scent to have a difficulty as to what cour e to pursue, when called upon to take action at the polls, I have great pleasure in calling attention to "The Book for the Campaign," by the Rev. W. A. Mackay, B.A., of Baltimore.

The writer takes up first the financial, The writer takes up iret the huancial, physical, intellectual, moral and social effects of the Liquor Traffic, and quotes largely from Judges, Ministers, Inspectors, Recorders and slatesmen in Europe and in America to substantiate his views; and then follows a class examination of the leading area. a close examination of the leading arguments, or rather sophistry, brought forward by the advocates of the traffic—such as personal liberty, depreciation of property, the price of barley, increased taxation, and the like—dealing with each, and conclusively settling it. Mr. Mackay has done noble service to the cause, and in prospect of the approaching conflict in our own city I earnestly hope that thousands of copies may be sold in Toronto, as well as in other sections where the people are preparing for the coming struggle. I am, dear sir, sincerely yours,

J. M. CAMERON.

## FRENCH EVANGELIZATION.

The following circular has been mailed, together with a copy of the Annual Report, to each Minister of the Church, as well as to the Students supplying Mission Stations. Should a nyone have failed to receive the Circular, their attention is now called

REV. AND DEAR SIR,—The General Assembly has appointed Sabbath, the 22nd July, as the day for the Annual Collection on behalf of the Fronch Evangelization

Scheme of the Church.
From the Report of the Board for the year ending 1st May—a copy of which we forward you by this mail—you will observe that the work is assuming large dimensions. The growth of it has been most included in the property of fields completely the property of fields completely. remarkable, the number of fields occupied during the past year having increased from 14 to 25.

The "Synod des Eglises Evangeliques" having ceased to exist, most of its Congregations are now under the care of our Board of French Evangelization. The President of that Synod was received by the Assembly last month as a minister of the Church.

es the new Congregation organized in January by the Rev. C. Chiniquy, in Canning Street, Montreal—where 115 persons were, after careful and rigid examination, recently admitted to the Lord's table, nearly all of whom were six months previously in the Church of Rome,—we now have the only French Protestant Congregation in Quebec city, where a new Church, built at a cost of \$8,000, was opened last November,—the only French Protestant Congregation in Ottawa city, in the suburbs of which the Board have recently opened a second French Station,-and the only French Protestant Congregations in auch important centres as Danville, St. Hyacinthe, Joliette, etc., etc.

The number of Missionaries employed at present is 41 as compared with 26 a year

The liabilities of the Board for Building purposes are at present \$18,000. The ordinary Expenditure for the current year will be about \$26,000, so that nearly \$44, 000 will be required to free the Board from debt and carry on the work efficiently for the year ending 80th April, 1878. Of this sum \$10,000 are urgently required prior to 1st October next. The Board confidently appeal to the Congregations and Sabbath School of the Church, and to the friends of the Mission generally, for contributions proportionate to the claims of the work and the vast importance of the Scheme. An average contribution of One Dollar from each femily connected with the Church should be much to ex-

The General Malifax placed work of the who of one Board in and enjoined Presupe its meeting in Evangelization under the care as heretofore. ontributions for inding Rev. C. varded direct to French Evange Chiniquy's Miss the Treasurer, Warden, 210 St Phy. Robt. H. from whom

Collecting Cards, and extra copies of last year's Report can be obtained on application.

Yours faithfully, D. H. Maovican, Chairman. Robt. H. Warden, Secretary. 210 St. James Street. Montreal,

2nd July, 1877. P. S .- Students, etc., will kindly see that this collection is taken up at each preaching Station supplied by them, and the amount forwarded as early as convenient to the Treasurer. The Subbath collections being generally small, Subscription Sheets are enclosed, in the Lope that these will at once be placed in the hands of snitable parties, and the families of the district canvassed without delay. In vacant Congregations the Session will please attend to the Collection and Subscription Lists.

#### Presbytery of Toronto.

The Presbytery of Toronto met in Knox Church on Tuesday, the Rev. J. Carmichael, of Kug, Moderator, presiding. The attendance both of ministers and cliers was large. The Moderator stated that his term [18]. of office had now expired, and he asked the Presbytery to appoint one to occupy his place. It was moved and carried that the Rev. J. M. King be appointed Moderator for the next six months, and Rev. Mr. King accordingly took the chair. An extract of the minutes of the journal of the Assembly was read, granting leave to the Preebytery, as applied for, to receive as ministers of the Church Rev. A. B. Boamer and Rev. Jas. Campbell, who were received accordingly. Another extract from the minutes of the Assembly was read, granting leave to the Presbytery to take on trial for licenses Mr. A. R. Kennedy, M.D., and Mr. N. A. Wilson, M.A., lately students of theology at Knox College. The Rev. Mr. Milligan and Mr. A. J. Jordan, on behalf of the congregation of ald St. Andrew T. Milligan argusting of the congregation of ald St. Andrew T. Milligan and Mi gregation of old St. Andrew's, of Toronto, applied for leave to mortgage the church property to the extent of \$18 000 with a view to enable them to proceed with the erection of the new church. After some consideration the leave thus applied for was granted by the Presbytery, which then adjourned till the afternoon. On the Presbytery resuming at half-past two, application was made by Mr. Robt. Smith, a member of the congregation at Alten, to be admitted as a student at Knox College. A committee was appointed to confer with him, and on the recommendation of said committee the Clerk was instructed to attest him for admission to examination by the Board of Examiners of said College. A report was produced and read from a committee previously appointed relative to a petition from the people at Ballinafad, requesting to be organized as a separate congregation. The Committee were of opinion, first, that Limehouse is the only congregation whose interests would be seriously affected by the interests would be seriously anested by the granting of the prayer of the petition; second, That while the weakening of a congregation at present far from strong, either numerically or fluancially, and labouring under peculiar difficulties, is exceedingly undesirable, nevertheless the general interest of Presbyterianism throughout that district evidently required that the Presby-tery should take the necessary steps to organize a congregation at Ballinafad, and to associate the same with Melville Church, Caledon. The foregoing report was re-ceived, and the committee thanked for their Caledon. diligence in the matter, It was moved by Professor Greig and agreed, "That the Presbytery entertain favourably the recommendation of the committee, and delay further action until the congregation in the Presbytery at Guelph affected be heard before that Presbytery; and further, that the Rev. A. M. Croll be appointed to appear before the Guelph Presbytery to represent the views of this Presbytery on this mat-ter." The Rev. R. D. Fraser directed the attention of the Presbytery to the calamity at St. John, N.B., and suggested the pro-priety of action being taken to call forth the liberality of the congregations they repre-sent. On motion made by the Rev. Mr. Milligan, it was agreed that the Presbytery recommend that a collection be taken up by the congregations within the b unds in aid of the sufferers in St. John on Sabbath, the 23nd July, or some early date there after, the collection to be remitted by the Rev. Dr. Reid. In accordance with an application, Rev. M. McGillivray was ap-pointed to moderate in a call from the congregation of Knox Church and Melver Church, Scarboro'. An entract minute was read from the Synod of Toronto and Kingston, setting forth the amount required to be raised by the Presbytery for liquidating the debt on Manitoba College, and a committee was appointed to apportion the several sums to be raised by the congregations severally for the said purpose. A small committee, consisting of Rev. J. M. Cameron (Convener), Professor Greig, the Moderator, and Mr. William Adamson, was appointed to consider and report on the propriety of publishing denominational literature. lishing denominational literature Presbytery decided to adj urn till the 24th inst, at 11 a.m. at the same place, and the benediction was then pronounced. How hard it is to feel that the power of

How nard it is to real that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way! How do we try and persevere in trying to make aneat show of outer good qualities, without anything within to correspond, just as children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find fault in our lives and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing the Divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce. breet, Montreal, deeds that beeription Lists, —Temple.

#### The Late Mrs. T. B. Mulian.

In our obituary column last week our renders would notice the death of Sarah A. Summerville, the beloved wife of the Lev. J. B. Mallan, minister of St. Andrew's Church, Fergus, at the early age of thirtyfour years. The very large number who accompanied her remains to the cemetery on Friday last, testified to the esteem and respect in which she and her sorrowing husband are held in the affections of this community, in which they conjointly laboured in the cause of Christ, and for the well-being of their fellow man for the past six years. From the first appearance of Mrs. Mullen amongst us she took an active part in furthering the interests of the Church with which he was more immediately connected. In her position as Secretary of the La hes Aid Society, she assisted materially in carrying out to a suc-cessful termination their labours on behalf of several objects connected with the Church here, besides assisting foreign missions, etc. And though for a length of time confined to her bed, she continued to take an active interest in their work and its success, to the very last. She was of a loving, cheerful, amiable and kind disposition, beloved and respected by all who knew her, and her departure from amongst us has left a blank which will not easily be fi.led. She fatthfully discharged the duties of a minister's wife; and at all times and seasons, in her walk and at all times and seasons, in her walk and conversation, left us a good example for our guidance and profit. The sympathies of the whole community are enlisted on behalf of the Rev. Mc. Multan in his sad bereavement; and may the Great God who has so often used him as an instrument in accurating the converge of an instrument in assuaging the sorrows of others, grant him in this the hour of affliction that peace and comfort which cometh only from above.-Fergus News

### Genuine Philanthropy.

On the 6th ult., there took place in Mon-treal an event of much interest—the laying of the foundation stone of an asylum for neaf mutes, the gift to the city of one of its mos respected citizens, Mr. Joseph Maskay. Among those present on the occasion were Sir Francis Hincks, Hon. Peter Mitchell, Hon. L. H. Holton, and others of note in the Dominion. Letters of apology for unavoidable absence were received from the Governor-General, Hon. Alexander Mackenzie, Sir A. T. Galt, Professor Dawson, the Anglican Bichop of Montreal, Mr. Hickson, and several others. Speeches were made by the donor himself, Dr. Mac-Vicar, Rev. Canon Baldwin, Rev. Dr. Douglass, Rev. Dr. Wilkes, and Mr. Thomas White, jr., editor of the Gazetts. The site selected is on the Cote Ste. Luc road, commanding a fine view of the St. Lawrence and the Mountain. It was originally intended to erect a building to accommodate about fifty pupils, but on reconsideration Mr. Mackay enlarged his plans, and decided upon providing accommodaton for for unavoidable absence were received from Mr. Mackay enlarged his plans, and decided upon providing accommodaton for from eighty to one hundred. The style adopted is the Gothic, the dimensions 95 x 50 feet, three-stories, with a well elevated basement, and the building must, when completed, present a very fine appearance. The plan includes a large diming-room, several class-rooms, recreation rooms, teachers' rooms, library, lavatories, hospital and nurses' rooms, together with efficient water-suply, heating, and ventilation, and in fact all "modern improvements." The architect is Mr. John James Browne, The architect is Mr. John James Browne, of Montreal. All the contracts are signed, and it is expected that the bailding will be and it is expected that the building will be finished and ready for occupation by November next. It will be known as the Mackay Institution for Protestant Deaf Mutes, and when completed will be made over to trustees, for the use of the Protestant Deaf Mutes of the Province of Quewhole cost will he shout \$40 0

In this new country such munificient gifts by private individuals for public purposes must be rare. Let it is something for the Dominion to be proud of that a wealthy citizen has shown such large liberality; and Mr. Mackay may be congratulated, not only on the value of his own gift, standing by itself, but also on the prospect that his example may be followed by others to whom Fortune has been lavish of her golden favours .- The Mail.

## Presbytery of Bruce.

A Special Meeting of this Presbytery was held in Knox Ohurch, Paisley, on Thursday of last week-Rev. John Scott, Moderator. Arrangements were made for the ordination of the Rev. Wm. Stuart, who has been appointed by the Home Mission Committee. to take charge at Sault Ste. Marie. Appliwas made to the Assembly, for leave to take on trial for License, Mr. Hugh McKay, Graduate of Knox College, Toronto, who has accepted the Presbytery's invitation to labor on Manitoulin Island, as an sion to isnor on manifolim island, as an ordained Missionary. There was produced and read, a call to the Ray. Donald F azer, M.A., of St. Andrew's Charch, Saugeon, from the united congregation of St. Andrew's, Mount Forest, and Woodland's Church, Rozament, accommunical and the second of the seco Ohurch, Egremont, accompanied with a promise of \$1,090 stipend, and manse. The call having been put in Mr. Fraser's hands, he signified his acceptance of the same, when, on motion of Mr. Tolmie, seconded by Mr. McLennan, the Presbytery resolved to release bim from his present charge, and instructed him to wait for and obey the orders of the Presbytery of Saugeen. The Moderator and Mr. Tolmie were appointed a Committee to draw out a suitable minute in reference to Mr. Fraser's removal. On 1st July, Mr. McLennan will preach in St. Andrew's, Saugeen, and deslare the church vacant.

## Pastor and Reople.

Sermon on the St. John Fire, delivered in Central Presbyterian Church, on Sabbath, 24th June, 1877.

BY REV. DAVID MITCHELL, TORONTO.

"Benoid, how great a matter a little fire kindleth." —James III. 5. A fearful climax to the extraordinary A fearful climax to the extraordinary series of exciting ovents of the last three months has been reached in the great fire of St. John, N.B. For the moment, steamboiler explosions, railway catastrophes, horrors of the mine, war movements, controversies are foreotten in presence of the versies, are forgotten in presence of the calamity which has overtaken our fellowcountrymen. A week sgo St. John was a proud and prosperous city; to day she is lying in ashes. Her citizens were accredlying in ashes. Her outled work acceptainted with energy, and enterprise, and success—to-day we hear their wall and cry for help, as without house and home they wander amidst blackness and darkness. Within der amidst blackness and darkness. a few years I have twice visited St. John. greatly struck with the evidences presented to me of her prosperity, her growth and progress, her ambition for learning, her zeal in religion, and of the integrity and in dustry of her people. And where is all this to-day? It is a city lying in ashes. Out of a spark this ruin and destruction have

Behold! how great a matter a little fire kindleth. In the beginning of this fire a child with its tiny foot might have trampled child with its tiny foot might have trampled it out. And from this simple event, this grand city is now mourning in sackcloth and ashes. Rich men are reduced to begary, and poor men are made poorer. The palace and the cot have shared a similar day. Families who but a week ere partied fate. Families who but a week ago nestled in their comfortable parlors, and were prein their comfortable parlors, and were pre-paring themselves for the enjoyments of the coming holidays, are to-day living in tents. Congregations, which this day week were assembled in their comfortable churches, are to-day without home and shelter. Nor is this all, dreadful as this picture may is this all, dreadful as this picture may seem. From these charred and blackened ruins many corpses have been taken. It cannot be accurately known how many have been widowed and orphaned. Here then, in a single day, has been a destruction of property and life such as has befallen no other city in the Dominion. During the last few months we have been reading of other city in the Dominion. During the last few months we have been reading of the march of the Russians upon Turkey, the besieging of cities, and all the horrors of war. Telegrams are eagerly scanned for the latest news. We were thinking that no more terrible calamity could befall a city than to be surrounded by the enemy, and be forced to capitulate through the slow process of starving. But here is a city besieged not from without but within—besieged by an enemy more powerful and destructive than the combined forces of the civilized than the combined forces of the civilized

The immediate effect of this calamity upon men is to depress their spirits, and make them regard it as a judgment from heaven. them regard it as a judgment from heaven. While setting aside this extreme view, we may safely say this, that after St. John and Ohicago we may well believe the Bible story of Sodom and Gomorrha. How many a pointed shaft has been aimed by the infidel and profane at the History which tells that God rained down fire upon the Cities of the Plain! Let the wicked pause and tremble in view of the terrible torces with which in view of the terrible torces with which they are surrounded. Let them learn to believe in a superintending Providence, which holds in His hand all the known and undiscovered powers of nature, and who, by a deluge of fire or water can wipe out the a deluge of the or water can wipe out the wickedness that abounds. In a moment the wicked may be overwhelmed in run. And we doubt not there were many in our sister city who, in their secret deeds of darksister city who, in their secret deeds of darkness, were overtaken by this fire, and test
then that the hand of God was upon them.
Yes, as men who during the prosperous part
of a voyage live in openriot, cursing and blaspheming, are the very ones when the lightnings flash and the storm rages, to fall down
on their kness, and cry to Hosven for
marge; wa doubt not that as this racing on their knees, and ory to Heaven for mercy; we doubt not that as this raging fire advanced there were men, who flew from their wicked haunts as if the judgment of God were upon them. While this is true, we wish to guard against looking upon this accordance of the property are a indement from heaven. In calamity as a judgment from heaven. In the first place, if it were so, then every sim-ilar event would be a judgment of God in this sense. It makes no difference whether a whole city or a single dwelling house be burnt down, the one would show the Divine displeasure as well as the other. If my house were burned to-night you would have as good right to call it a judgment as men have to call the great fire a judgment. It might be so; but it is not your province thus to interpret events. Again, we must discriminate between calamitous events. For example, the execution of the murderer ror example, the execution of the murderer cannot be compared with the death of the martyr. They both die; but the one as an ignominious punishment, the other as a noble victory. The soldier on the battlefield, dying in defence of his country, is surely not to be named with the burder surely not to be named with the burglar, who is shot in the attempt to carry off plunder. Such a destruction as that of Sodom der. Such a destruction as that of Sodom took place after warning, and by fire sent down from heaven. We can account, by natural causes, for the fire which has overtaken St. John. Then, we have good reason to believe that the Cities of the Plain differs from our sister city in this respect; that while not ten righteous men could be found in the former, the latter is distinguished for her brave and loyal citizens, and her men of piety and benevolence. If St. John be lying in ashes to day for her wickedners, then wose be to every other city.

And this leads to notice further, that the grand difference between the ancient cities and the modern, is that the people of Sodom and Gomernha were totally destroyed, while deducting all that may have lost their lives by the recent fire, the population of St. John remains intact. We see they have St. John remains intact. We see they have not lost their old energy and enterprise. We should like to be present with them this day, and listen to the songs of praise, and the prayers that will arise from their braised hearts. How many will feel to day as they never felt before. And tell me, when a people themselves are saved is not averything saved? What would be your feeling if your boy same, home from the see, or from war, with nothing but rage an his back, and with bare feet and trembling knees? Forgetting all that he may have knees? Fergetting all that he may have

lost, you would thank God for saving your

son. Were my house hurned down about me, and I lost my furniture and books, and gifts of friends, and add to that all my forand I can gather around me my wife and little ones, would I not turn to heaven and little ones, would I not turn to deaven and thank God for having preserved my all? And do you say to me that St. John is des-troyed because her churches, and banks, and houses are smouldering in the dust, heand houses are smouldering in the dust, he-cause she has lost millions of money and property? Nay, her people are saved, and that is everything. She lives to-day! and perhaps more truly than she ever lived be-fore. She may be stricken, but she is not destroyed. And I have spoken these words to cartion you against injudicious thoughts and words. We have the language of inand words. We have the language of in-spiration to tell us that Sedem's destruction was a judgment from heaven because ten righteons men could not be found. But we have no such language in regard to the event of last week. We have no one com-missioned by God to speak in this way to the people. We cannot call it other than presumption and blasphemy for men to interpret such calamities as special judgment from heaven. Let us

## "Be to their faults a little blind,

Bo to their virtues very kind." While we thus feel it a duty to guard against considering such calamities as special judgments, we remark that we can almost always trace them to violations of law, and they are then to be viewed as natural recults of certain causes. The Almighty is a perfect worker. His methods of administration do not provide against sins, errors and mistakes. The divine methods constitute what we call laws. So that when we transgress laws, we are acting contrary to the Suprome worker, and our transgres-sions seem to find us out. Wrong-doing ever shows itself, because it has to take its place side by side with right doing. The machinery of the material universe works without a flaw, and if one intermeddle therewithout a flaw, and if one intermeddle therewith, either by neglect or orime, dire consequences must follow. We find that even with men a dutiful person becomes the savor of death to the undutiful. Take the railway accident at Newark, which took place some time since. Because the Engine-man was doing his work thoroughly, the neglect of the switchman was made manifast, and fearful consequences followed. the neglect of the switchman was made manifest, and fearful consequences followed. Had the engineer been inattentive to his duties, delaying his train beyond its time, the mietake of the switchman might never have been known or felt. Now, throughout all life, and in all its affairs, we have—so to speak—to work alongside of God. To have overything going smoothly, we must be coworkers with God, that is, we must act in harmony with Him. Let us take a familiar harmony with Him. Let us take a familiar example. A great law of nature by which God accomplishes wonderful results, is that of the expansion of vapor. It is by this the waters of the earth rise into the heavens to be condensed and returned to the earth in copious streams. Man discovers this law, and to utilize vapor or steam, generates it in a boiler made of the most resisting substance that he has discovered. He makes valves for the escape of surplus steam. He has instruments to test the pressure the boiler can resist, and the amount of steam generated every moment. If he makes a proper boiler, and tests it thoroughly, and watches it with honest eye, he will get the result he wants—the power to move machinery. But let him generate steam in a worn-out, halt-patched boiler, and be careless as to his tests, and we need not wonder that such a disaster as that of the Westfield occurred. The jury wisely condemned the Company for criminal neglect. Now, the point is, that the sufferings and death of point is, that the substraints and death of upwards of 200 human beings were the results of violated law—of men working careleasly along with God the perfect worker. We maintain it was not the judgment of heaven upon these poor victims. It was of neaven upon these poor violins. It was clearly the result of working against God, or as we say, violating His law. Another law of nature is that of combustion. It is this which gives us the genial spring and the torrid summer, securing rich supplies of food for man and beast. Fire keeps the atmosphere in its balance. It purifies the atmosphere in its balance. It purifies the earth of foul, pestilential gasser. This principle of combustion man utilizes. He employs it in the cooking of food, in heating and lighting his; dwelling houses and stores and factories. When our fires and lights are surrounded by safe-guards, and wisely handled, they are the greatest possible blessings. But see the consequences of careless neglect. A person blows out the gas without turning it off. The next morning he have many with a taper in his hand into ing he runs with a taper in his hand into the room which has been hermetically sealed during the night. Instantly, there is a loud explosion, and he forfeits his life. It is said that the fire of St. John had its origin in a building at some distance. Inflammable material catches fire. A strong wind is blowing from the sea. The houses are in general mere patch-work. The fire spreads, and the strong breeze fans it into a flame which spreads like wild-fire, and in a few moments becomes the devouring enemy that no human instrumentality can van-quish—exulting like a hell-fiend in its power to destroy life and property. Now, while we have to discriminate between criminal and non-criminal neglect, it is evident that the violation of law, whether conscious or not, is followed by disastrous consequences. There is, it is true, a deep mystery to us in such calamities. The child mind asks, "why does God permit it?" "Why did He not save the city?" All we can say is, had not fire been brought into contact with inflammable material, and delay taken place in the attempt to extinguish it, the people in the attempt to extinguish it, the people of St. John would have been as safe with that terrible wind blowing as we who were nestling in our homes. All we can say is—that we know with absolute certainty the that we know with absolute certainty the consequences of violated law. We know that God will not stop the machinery of the universe, though we should get entangled in its wheels. And there is surely a lesson in this, of every one learning to do his duty. We see criminal careleseners on all hands. Fire is handled as if it were a toy. The locomotive is allowed to beled out firry sparks upon the wood and heath that have been burned by thesummer's drought. Spontaneous combustion in a ship is caused by taneous combustion in a ship is caused by improper loading, and the vessel and her improper loading and the waters of the one common elements of the deep. Men are easting first here and there without thought; and houses are burned to this day from C the ground, and as with St. John, a whole the ground, and as with St. John, a whole lift is laid in ruins. Every one should i abounding chart

upon our fellow-beings.

Another thing we should learn is the true value to act on earthly treasure. The name—St. John—was at once suggestive of prosperity and progress. It was the mistress of the ceean. It seemed like a fairy tale to be told of the extent of her shipping. She became the centre of a multifarious commerce. The produce of many countries was year by year centre of a multifarious commerce. The produce of many countries was year by year poured into her lap. Railways connected her with every important centre. Add to this the intensity of her people. Her rich men could not be counted on the flagers. Poverty was almost unknown within her borders. Her merchants lived in palaces, and everything that could add interest and and everything that could add interest and beauty to her social, intellectual and religibeauty to her social, intellectual and religious life was generously supplied. But where now is all this wealth and prosperity? This city is now thoroughly stricken. The estimates of her losses vary from ten to twenty million dollare. Many of her richest men have lost their all. Her beautiful buildings, the treasures of her museums, all have been swent away. And men. every. have been swept away. And mon, every-where, shall be wanting in wisdom if they do not read the lesson that is addressed to do not read the lesson that is addressed to them—to make earthly treasure no longer the one end and aim of life. That is the important teaching of this event. Of course St. John will rise from her askes. Her business will be resumed, and in a few years we verily believe that a more beautifal and substantial city will be built. As we have said, St. John lives in her people. Properties will regain their former values. A greater trade than ever will be carried on.
This city is necessary to the commerce and
prosperity of the whole country. It will be well if in passing this their present ordeal her citizens learn to value earthly treasure at its true worth—not to make mammon their god—but to employ wealth for its legitimate purpose of advancing the civilization of the world. And is not this lesson addressed to the whole world? Let none of our great cities be heedless of its warning. Let men who are making money their god, pause and consider. Let rich men who are basking in the smiles of prosperity take heed lest they be enared to destruction. Let poor men who are avarisious for gold, and would stain their hands to procure it, remember they are in danger of bartering their souls for eternity. How thoroughly have the citizens of St. John been taught that money cannot create even the necessaries of life,—that there may come a time when they would exchange a fortune for a loaf of bread, or for a cup of water? And have they not been further warned that money and property do not constitute the true riches. Preachers, who are evidently kept poor for the purpose of teaching men that they can do without great wealth, have been ridiculed when they warned men against the love of the world. But is it not seen that their warnings are well-founded? Has not Gol been re-echoing this week, the old words so long neglected, "Seek ye first the kingdom of God." "Lay not up for yourselves treasures on earth, where moth and rost doth corrupt, and where thieves break through and steal." Breth-ren let us not rest satisfied unless we can point to treasures in Heaven as our own Are we in Christ now? Are we made alive unto God? Are we born again? Surely men will give more heed to the trumpet sound "come unto me." Surely men will no longer despise the great salvation! Oh! for a true and genuine religion throughout our land. Shall we not have the beginning of it in the calamitous event of the past week? It may be that in St. John herself, Christians will be more earnest than ever, and men, who never prayed, will gather together to supplicate the Divine compassion, and that this commercial city shall become the centre from which a religious influence will go out to the ends of the earth. Precious revivals in past times have grown out of commercial panies; and it may be that God in His providence shall cause to arise from this calamity, times when we shall everywhere be calling upon His name and be earnestly

seeking the way of salvation.
We have one lesson more. Let us thank
God for the good that has already sprung out of this calamity. Behold, how great a benevolence has been evoked. If the fire of St. John has proved one of the most terrific on record, there has been called forth by it a spirit of large and noble benevolence. In the first place, we believe, never more, and more earnest prayer, addressed to Heaven in behalf of suffering men, women and children. The telegraph was the tocsin calling all men to prayer. Every one cried out, "God he. the poor." Who can tell but that the prayers of a suppli-cant world entered into the ears of the Lord of Sabaoth, and that in answer to them the fire was at length quenched. But we all know that besides praying for the suffering poor, we must lend a helping hand, and our love must be quick in finding out ways and means of giving relief. The Railway and Telegraph have been invaluable blessand relegraph have been invalidate bestings in this emergency. Through the telegraph, the cry for help fiashed across seas and continents. The telegraph carries back many messages laden with richest promises. In a twinkling, long trains heavily laden with food and clothing were sent off at their factest rate. Not a moment was lost. The next day thousands of dollars were subscribed. The next, the thousands had swelled to tens of thousands. The Atlantic Cable at every click will tell us of some munificent donation to the suf-ferers funds. We will soon learn of the noble charity of the cities of the old world. We are proud to have to record that so many working men and women of their own accord have sent their gifts. In this own accord have sent their gitts. In this we have the true charity—the charity that denies and self-gazzifices for the good of others. Nor have the word may be that have been thousands that have been moved the weight and cities that have been moved to have reached at the megnificent. have been moved, have reached a the magnificent sedented. To despectacle of all being united on olegical contro-

s prayers arise for the afflicted.

seek to work with God in regard to all these brought to light that Ohristianity is the forces of nature, and not by oriminal neglect most sublime thing on earth. During the be the means of entailing wide-epread ruin centuries Christ's sacrifice of himself has been infusing itself as a mighty principle into the world, and planting and featuring the opirit of self-ascrifice in the hearts of men-The name of Jeens is to day mightier than it over was before. With all the abounding selfishness and crime, the world is better than it has been called. Let us thank God for this glorious outburst of generosity.
Oh how much it has done for the stricken
ones. It has aved St. John. It will lay
anew her foundations. It has given heart were not God-forstken. It has made them feel they were not God-forstken. It has turned a curse into a blessing. The calamity of St. John has done more to crush the spirit of John has done more to crush the spirit of war than a thousand cities falling before the besieging fos. Love will conquer the world. Love will triumph over hell. It is love that will bring in the reign of universal empire. What blessings then God brings out of calamities! Have we not been been as the contract of such injuries. taught to see the meaning of such injunctions as those, "Rejoice in the midst of tribulations." Believe that affliction "yieldeth the peascable fruit of righteousness to them who are exercised thereby."

#### A Thought for the Bellever.

BY C. H. SPURGEON.

"As far as the east is from the west, so far hath he removed our transgressions from us."—Psalm citi.

Ruminating upon this text the other day, it came to me with a peculiar sweetness after this fashion: "As far as the east is from the west, so far hath he removed our transgressions from " — himself? Yes, transgressions from "— himself? Yes, that is true, but the text says, "from us," from us. And this was what passed through my mind: "Then my sin is gone away from me, from me! Here am I, fretting that I am not what I should be, and groaning and crying before God about a then ing and crying before God about a thousand things; but for all that, there is no sin upon me; for, 'As far as the east is from the west, so far hath he removed our transgressions from us.' From ourselves our sins have gone; from us, as well as from his book, and from his memory,

they have been removed."
"But I committed them," says one. Ab, that you did. Your sin was yours, yours with a vengeance! It was like that poisoned tunic which Hercules put on, which he could not drag from him let him do what the might, but which burned deep into his flesh and bones. Such were your transgressions. You could not tear them off. But God has taken them off-every one of them-if you have believed in Jesus; and where is that tunic of fire now? Where is it? It shall be sought for, but it shall

not be found, yea, it shall not be, saith the the Lord. It is gone for ever.

I sometimes see believers troubling themselves as if all their sing were laid up like a treasure in an iron safe in some part of their honce. It is not so; it is not so. Your guilt is carried to an infinite distance, and will never be charged against you. The eternal God has removed your sins, and they are removed; be ye sure of this. They are all gono—gone for ever. Satan may stand and howl for accusers, and say, "Come forth and accuse the child of God!" and you yourself may inwardly fear that they will come, and therefore you may put on your filthy garments, and go in before the great Judge, and stand there like a wretched criminal about to be tried. But what does Jesus say when he comes into the court? He says, "Take away his filthy garments from him!" What right has he to put them on; for I have taken them away from him long ago with my precious blood? Take them off! Set a fair mitre on his head. This is one whom I have loved and cleansed: why does he stand in the place of condemnation, when he is not condemued and cannot be condemned, for there is no condemnation?

Ab, we many times go down into the hold of the vessel, and there we lie among the cargo, and the shipmen put the hatches on, and there we are, half stifled, when we might as well come up on the quarter-deck and walk there, full of delight and peace. We are meaning and fretting ourserves, and all about what does not really exist. I saw two men yesterday, hand-ouffed and marched to the prison-van to be taken off to jail. They could not move their wrists, for they were manacled. Now, suppose I had walked behind them, holding my wrists in the same way, never opening my hands, nor stirring them, but crying, "I once had handcuffs on!" And selves, and all about what does not really crying, "I once had nandounts on!" And suppose it was said, "Well, but are they not taken off?" And were I to reply, "Yes, I have heard that they are gone, but somehow, through habit, I go about as if I were them still "—would not everybody say, "Why, that man must be insano"?

say, "Why, that man must be insane"?

Now you, child of God, once had the handcuffs on; your sins were upon you; but Jesns Christ took them off. When you believed in him he took the fetters you believed in him he took the letters away; why do you go about in bondage? "I am afraid!" say you. What of, man? What of? Are you a believer and afraid of your old sins? You are afraid of things which do not exist. Your sins are so gone that they cannot be laid to your charge. Will you rise to something like the truth of your position? You are not only par-doned, but you are an accepted child of doned, but you are an accepted child of God. Go to your Father with joy and thankfulness, and bless him for all his love to you. Wipe those tears away, smooth those wrinkles from your brow; take up thy song of joy and gladness, and say with the apostle-Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is visen easily who is even at the that is risen again, who is even at the right hand of God, who also maketh intercession for us."-Sword and Trowel.

COLORED people have a hard time in many of the States. For instance, the statement is made that in Texas alone fifteen churches belonging to colored people, have been burned by incendiaries since January 1st. It seems that in the South there is a very large class of whites who are determined to gut every possible obstruction in the way of the freedmen for their elevation, and public sentiment does not allow the Governors of the States to ht of amid the not allow the Govern calamity has punish the offenders.

## How to be a Christian.

It was during a revival. I was waiting by a man to help him, if I might. Said he, "I know I am a cinner. I feel the burden of my sin. I want to be a Christian, but I don't know how to be. I am like a man feeling around in the dark. I don't know

where to step."
Said I, "Do you believe that the Lord Jesus tells you the truth, and will never deceive you?"

ceive you?"

"Ortainly I do," he answered, "I haven't the slightest doubt about that."

"You are absolutely sure," I asked, "that the Lord Jesus cannot lie?"

"Absolutely sure," he said.

"Well, now," I replied, "since you are so certain that Ohrist never can decoive you, why won't you take Him exactly at His word? Ho tells you this word, 'Him that cometh unto me I will in no wise cast out.' Now coming is the yielding up of your sinforsaking it, consecrating your soni to Him. Don't you suppose that if you do your part of it, it is perfectly certain that Christ will it, it is perfectly certain that Christ will do His part-receive you-never cast you

out?"
"I think it must be so," he answered. "Well, now," I asked again, "as far as you know yourself, do you thus come?" He waited a minute, and then said

solemnly, "As far as I know myself, I do."
"Oan you not, then," I answered, "just believe that promise; let your faith fasten on that Word as a Word for you, 'I will in my wise cast out." no wise cast out.'

There was absolute stillness for a mument, then the man looked up suddenly and exclaimed, "Why, is that all?" "That is all," I answered.

"Why," said he, slowly, as if speaking to imself, "Then—I think—I must be a himself.

"My brother, you are a Christian," I an-

swered joyfully.

Thus did this man become then and there Obristian.

Can we not all do thus and be saved?
Said James Durham, a minister in Glasgow, on his death bed, to a friend, "Brother, for all that I have preached and writther, for all that I have presented and written, there is but one Scripture I can remember or dare to grip to. Tell me if I dare lay the weight of my salvation upon it, 'Him that cometh unto me I will in no wise cast out.'" This was the answer, "You may depend upon it, though you had a thousand salvations at hazard." That "in no wise" is a double negative—I will not, no I will not cast out; and in whatever darkness or agony or agon darkness, or sense of sinfulness, or agony or remorse, or out of whatever depth of evil, the soul coming to Christ lays grip to that, that soul is saved infallibly—and not life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor dopth, nor any other creature, shall be able to separate that soul from the love of God which is in Jesus Soul from the love of God which is in Jesus Christ our Lord. Coming and thus just resting on His Word, that is being a Christian. The personal contact with the personal Christ—that is true religion; that is

the essential thing in religion.

Why will you not come to Christ? Is it because you are afraid of ridicule and what others may say? "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."

Is it because of the inconsistencies of

"Every man shall give account of him-self to God."

Is it because you are not willing to give up all to Ohrist? "What shall it profit a man if he gain the whole world and lose his own soul?"

Is it because you are thinking you will do as well as you can, and that God ought to be satisfied with that? "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

Is it because you are neglectioning the mat-

Is it because you are postponing the mat-ter without any definite reason? "Boast not thou of to-morrow, for thou knowest not what a day may bring forth."

Is it because you fear you will not be ac-

cepted?
"Him that cometh unto me I will in no wise cast out."—Rev. W. Hoyt, in Baptist Weekly.

## The Old Disciple.

There is something peculiarly dignified and gentle in the experience of aged be-lievers whose serene piety and mel-lowed characters develop the child-spirit of the genuine disciple. We see the last tints glowing on the golden grain; the shock of corn coming in his season, when it is fully ripe. How beautiful is that single memorial in the Acts of the Apostles: "And Musson, an old disciple." That is all we know of him, but that is enough to let us see "the crown of glory" silvoring his noble head. There it will stand as long as the world lasts, a monumental inscription mere enduring than brass. "Second childhood," in the common meaning of the words, indicates the painful lapse of age into childishness. But there is a "second childhood" which is the heautiful childlikeness of the hoary head when it is "found in the way of righteousness." Then "found in the way of righteousness." Thei it becomes "a crown of glory." It is not merely "growing old gracefully," but growing old graciously, which makes the beauty of a revered ago. Not seldom we may see the gradual mellowing of the character, like the ripening of golden grain in the waving harvest field. It bends and sways before the breeze as readily as when it was still green; but its waves are tinted with sunset hues, and every day makes it more ready for the sickle. Infirmities of the flesh searcely touch the spiritual past, and even amid the weakening of both mind and body the refining process goes on silantly. but with increasing power; unconsciously, perhaps to the subject of it, but manifest to all around. Sometimes old age is pervish, fretful, cross and morose, but where grade is working, it as often loses its asperity and as working, it we disen ideas its asperity, and softens into aerene and happy contentinent. And then, when sickness brings the latter day visions of eternal things close to yiew, how gently does the Lord our Shepherd lead down into the valley, and beside the

still waters for his own name's sake !
Surely, the old age of such believers is
more than venerable. It is apostoles
saintly, Christ-like.—Christian Intelligia-

## Our Joung Kolks.

The Mosquito and the Bug. BY ANNIE ARMSTRONG

Once a young mosquito Cried and oried and whined, Just because his color wasn't Bnited to his mind.

Said he would be harpy If he just wes rod. But that a black mosquito Might as well be dead.

Near this young mosquito Lived a scarlet buz. In a hole down in a tree-trunk, Inst as nice, as snug.

But he mourned and fretted Because he wasn't black , Red was so very common, Painted on your back.

So the silly creatures Pined away and died; And the ant, the old grave-digger, Laid them side by side.

Then upon the tombstone He wrote the words below:-"Here lie bug and mosquite"-A mournful tale of woe.

"Both died broken-hearted; Reason is, 'tio said, Red one wanted to be black, And black one to be red."

When they all had read it, Every insect said, That such very foolish creatures Might as well be dead.

### The Herdsman's Lesson.

A herdsman of a Swiss Canton, coming home from his work one evening saw half hidden among the grass, an object which attracted his attention. Approaching with caution, great was his surprise to behold as it raised itself from the grass, a beautiful

On seeing the herdsman, the animal turned to flee, but after going a few steps it dropped down again, too much exhausted

to proceed. Taking a cord from his pocket, he fast ened it round the poor creature's horns, and at last succeeded, after some trouble, in dragging it home, where he deposited his new-found treasure in an old shed.

That evening, while the herdsman was

sitting at the fire recounting his adventure, in walked one of the most noted hunters of the neighborhood. He had been attracted

the neignborhood. He had been attracted by the peaks of laughter which accompanied the telling of the herdsman's story. "Ah, good evening, friend," said the host, making room in the circle for the new

arrival. "How many chamois have you taken

"How many chamois have you taken this week, I should like to know?" "Not one," was the reply. They are like enchanted creatures; they run, and run, and run, and disappear—as if into the earth—when my dogs and I are tired out with the chase."

with the chase."

"Yet I don't think it requires much skill to capture one," said the herdsman grinning, and a laugh went round the group at

the fire.
"Suppose you come and try !" suggested "Suppose you come and try I" suggested the hunter ironically. "Why, the day before yesterday I chased a chamois from morning till night. I spent the night on the mountain; next day my dogs tracked him, and I did not lose him till just on the harden of the river. He must have had a border of the river. He must have had a

long swim to get away as he did."
"Was he a young one of this year?"

asked the herdeman.
"No, indeed!" replied the hunter; "he was a full grown animal with splendid horns nearly a foot in length."

"Really? then I can tell you where he

is;" remarked the herdsman quietly. The hunter looked askance at the speaker, then shrugged his shoulders unbelievingly; but he said nothing, only blew a long whiff of smoke from his pipe.

"I assure you he is not far from here," pursued the herdsman; "you shall see him to-morrow if you like." And away he went The hunter looked round the circle, where

the flickering fire was lighting up each "You don't suppose I believe this non

sense," said he, angrily, taking off his felt hat, and bringing it down upon the table

with a vigorous slap.

"Nevertheless, said another man, who had not spoken hitherto, "it is true that Plerre, the herdeman, found your chamois, or one like it, and brought it home. Pray, how did he bring it ?"

"With a cord," replied the man. "The truth is that when your great dogs had been chasing the animal all that time, it was tired enough to be led anywhere."

The hunter stayed to hear no more. Much excited, he ran off to the shed, and saw for himself that the story was a true one, for there was the chamois lying panting on the straw.
"For how much will you sell me this

beast?" asked the hunter.

"The animal is not for you, my friend," replied Pierre with a new-found dignity. Dead chamois are your affairs; but as for live ones—no, thank you. I am going to exhibit this in the town and thereby get both credit and profit."

But if it had not been for my dogs, said the hunter, roughly, "you would never have taken him."

"I saw nothing of your dogs," replied the other; "I did not even hear them. Is

it my fault that you missed your game?"

If any one slept badly that night, it was
Joseph, the hunter. He dreamed that he was forever pursuing chamois with great horns, but could never reach them; while the herdsmen caught them easily, and led them away before his eyes with bells on their necks.

The next day everybody came to see the chamois. Good food and rest had restored the poor beast to its original atrength.

are poor seast to its original strength.
Pierre now prepared a halter by which
to conduct his prisener, and began to calculate what he expected to make hy his
expedition. While thus engaged, his two
children came to him and claimed his atination.

"Father," said the little girl, "you must buy me a gold looket with the money you

"And me a silver watch chain," said the

boy. "All this is well enough," replied Pierre, but there is a beautiful cow in the valley yonder, that I've est my heart upon. When I have secured her, we will talk about the other things."

Meanwhile, the poor chamois, bewildered by the noise, and number of spectators, had shrunk into a corner of the shed, and stood there with his head against the wall.

It was now that the hunter once more approached the herdsman and said, "If you won't sell me the chamois for a hundred francs, at least you might oblige me by keeping all those boys from tormenting the poor brute. I cannot bear to see him toased.

"I suppose you think he would prefer you and your dogs," retorted Pierre; " but I don't fancy he would be better off with you than with me."

The altercation between the two men went on for some time, and the porch beneath which they were standing, resounded with their angry voices. When suddenly, a dark, brown shadow passed, with the rapidity of a meteor, over the heads of the spectators—touched the ground with a thud —then bounded away, leaped a fence and disappeared in the distance.

It was the chamois which, profiting by a favorable moment, with one vigorous spring, had escaped from his confinement

and was free at last.
"You and I shall meet again, friend ohamois, shouted the hunter after the an-imal as it galloped away. "I shall find you once more on the mountains. Now, Mr. Pierre, and he turned to the discomar. Pierre, and no turned to the discom-fited herdsman—"where is your honor and profit? If you had only been content with the offer I made you, you would have been a hundred francs richer than you are."

"They have both got a lesson," said a wise looking old man who was passing at

wise looking old man who was passing at that moment. "Remember, friends, that by grasping at too much we often lose all. -Ohild's Companion.

### Christian Liberty.

Grave mistakes on this subject are easily made. Christian liberty is often carelessly spoken of as liberty of action; and men and spoken of as liberty of action, and men at women hastily leap to the conclusion that a Christian, standing in the liberty with which Christ has made him free, has a right to do anything not wrong in itself. The conclusion has no scriptural warrant. The freedom of the Christian is liberty, not of ac-tion, but of judgment. The Christian has a right under the law of Christ, not to do all things morally indifferent, but to determine his own duty in cases brought before him in the providence of God. For the proper exercise of this right to judge, he is responsible to the Master.

Moreover, the New Testament clearly announces the great principles upon which a Christian is bound to proceed in determining particular cases. It tells us that we may not do an indifferent act, until we have ascertained and are fully persuaded that it is indifferent. The man who doubts, while eating, is condemned; for whatsoever is not of faith is sin. It points out the fact, that we are not reparated units; but members of a living organism. the Church of God: Moreover, the New Testament clearly anof a living organism, the Church of God; and that therefore we are under obligation and that therefore we are under obligation to take care that in our conduct we do not oppose the sentiment of the people of Christ. If meat make our brethren to offend, it becomes us to eat none. It informs us that our whole life, and each act thereof, must be made to subserve the interests of the tingdom, which Christ died to actabilish. kingdom which Christ died to establish. Meats and drinks, habits and amusements, indifferent morall, though they may be, are to be abandoned, if they affect unfavorably the interests of that kingdom which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. And it teaches us that acts are to be performed or left un-performed, as they aid or prevent our growth into the image of our Lord.

into the image of our Lord.

Now it is true, that these great principles do limit the Christian's liberty of action in matters morally indifferent. But the New Testament nowhere asserts this liberty of action to belong to him. What it does assert to be his, is a liberty to judge. And this liberty to judge they do not limit. These are the principles, indeed, which are to guide him in the exercise of his right of judgment; but it is the Christian who judges. The member of the Christian Church, therefore, who refuses to be govto guide him in the erned by them, may not justify himself by an appeal to his freedom in Christ Jesus. an appeal to his freedom in Christ Jesus. In so refusing, he does not exercise Christian liberty, but indulges in sheer ungodly license. The Christian has no more right to ignore these plainly declared principles, when determining a case of conscience, than a judge has to ignore the plainly declared principles of the law, when determining a case in court. A judge who should do so wilfully, and should assert his liberty, ought, as all of us would agree, to be impeached and punof us would agree, to be impeached and punished; and a professing Christian, who ignores these great New Testament principles, and then appeals for his justification to his liberty under the gospel, will inevitably inour the awful condemnation which awaits those who pervert their liberty into an occasion of wrong doing. "Therefore, let him that thinketh he standeth, take heed lest he fall."-S. S. Times.

## Presbyterianism.

The following points are noted by one of a different denomination, as showing the excellencies of the Fresbyterian system. excellencies of the Fresbyterian system. After saying the New Testament is full of Presbyterianism, he remarks, thus:—(1.) Presbyterian order is eminently ancient, natural, sensible, and scriptural. (2.) It is the true and original type of Protestanitism. (3.) Its system of Church order is the one most readily illustrated and justified by the New Testament. (4.) It preserves a happy mean between spiritual despotism and spiritual lawlessness. (5.) It is in striking agreement with the most deepotem and spiritual investments. It is in striking agreement with the most advanced order of freedom and political institutions. (6.) Presbyterianism is inclined to give unusual prominance to law. eonssienes, and daty. (7.) It maintains an electic and comprehensive recognition of other Christians as members of Christ's bedy with themselves.

## Sabbath School Teacher.

INTERNATIONAL LESSON.

#### LESSON XXVI.

Acts PAUL IN CYPRUS.

COMMIT TO MEMORY, VS 8-12 PARALLEL PASSAGES.—Acts. ix. 15; Exed.

Soripture Readings.—With v. 1, read Acts xi. 22-26; with v. 2, read Rom. i. 1; with v. 8, read Acts xiv. 26; with v. 4, read Acts iv. 86; with vs. 5 and 13, read Acts xv. 87, 88; with vs. 6-8, compare Ezek. xiil. 10; with v. 0, read Acts iv. 8; with v. 10, read John viii. 44; with v. 11, compare 2 Kings vi. 18; with v. 12, read John iii. 2.

THE FOLLOWING PERSONS ARE TO BE IDEN-TIFIED: Barnabas, Simeon, Lucius, Man-aen, Herod, Saul, John, Bar-jesus, Sergius

ALSO THE FOLLOWING PLACES: Antioch Cyrene, Seleucia, Cyprus, Paphos, Perga Jerusalem.

GOLDEN TEXT. - Then the deputy, whon he saw what was done, believed, being astonished at the dootrine of the Lord.—Acts

xii. 12. CENTRAL TRUTH.—The mighty working

of the Holy Ghost.
We now return to the study of Luke's (Acts i. 1) "Acts, etc.," the earliest Christian church history, from A. D. 38 to 65, which describes the spread of the truth among the Jews, and in the later portion, on which we now enter, among Gentiles.

Our present lesson makes a new era, and contains a striking incident.

Next to Jerusalem, Antioch was a great centre. It was rich, influential, accessible, the Rome of the East, traded by the harbor of Seleucia with the Mediterranean ports; and finally a strong church grew up there (Acts xi. 19-26).

The church (verse 1) was rich in good men—the true wealth of a church, some of them "prophets," who on special occasions foretold events, as in Acts xi. 27, 28, but ordinarily taught, as did the "teachers." (See Eph. iv. 11.) They probably met together for conference, prayer and planning for the extension of the truth. The following are named: Barnabas, whose history is Acts iv. 86, 87; ix. 27; and xi. 19-26; Simeon, called "the black," perhaps from personal features, not named elsewhere; Lucius, named apparently in Rom. xvi. 21. men-the true wealth of a church, some of noins, named apparently in Rom. xvi. 21. From Acts xi. 20, we learn that men of Cyprus and Cyrene came to Antioch and addressed "the Grecians." Manaen, was foster-brother or early companion of that Herod who put the Baptist to death. (See on these Smith's Dictionary.) Saul, is last, perhaps from the close union between him and Luke, the writer. Observe, all these men had associations among the Gentiles and outside Palestine, and so were prepared to take broad views of duty.

The special occasion of the revelation to The special occasion of the revelation to them was as they ministered to the Lord and fasted, probably implying that they had cet apart a time for prayer in regard to their public duty to the world. "Worshipped" would well stand for "ministered." All the traditions of the Jewish Church suggested "fasting" as fitting. No New Testament directions are given on the subject. Immediate decision was reached ject. Immediate decision was reached through the Holy Chort, and they acted on it, and by laying on of hands and prayer set spart Barnabas and Saul as foreign missionaries. Saul had already been called missionaries. Saul man arready been caned (Acts ix. 15). God fits men for work, puts the desire in their hearts, and sends them by his people. The principle "two and two" is adopted (Mark vi. 7), and the experienced Barnabas and untried Saul are

perienced Barnabas and untried Saul are sent together—a good precedent.

Their departure is reported (verse 4) from Seleucia, the port of Antioch, fifteen miles to the west, at the mouth of the Orontes, on the Mediterranean, from which Cyprus could be seen on a clear day. The oyprus could be seen on a clear day. In valended at Salamis (verse 5), the port of the island, where Jews would naturally have "aynagogues." It was their way to offer the gospel first to Jows (Acts xill. 46) Oyprus was rich and fertile, its people corrupt and dalagad. Their attendant was John prus was rion and iersile, its people corrupt and debased. Their attendant was John Mark, nephew of Barnabas, his mother Mary living at Jerusalem (See Acts xii. 12, 25.) He wrote the gospel.

Opposition is foiled in the person of Bar-jesus, a Jew, who had turned his talents to sorcery, or pretended to supernatural power and knowledge, hence called a "false prophet" (verse 6). His professional name was Elymas, from the same Arabic root as Ulema," the wise man," still so employed. He had attached himself to Sergius Paulus as his patron, and lived by his wits. At this time crowds of gipsies, vagabonds, and adventurers, from the poorer but mystical East, hung on the rich and superstitious Romans, who had ceased to believe their gods: and when faith dies, superstition thrives. Paphos was a hotbed of evil. This Sergius Paulus, a "prudent," that is, reflecting, sensible man, appears to be mentioned by Galen as a man interested and welt versed in philosophy. There are coins with his title, "proconsul of Oyprus," or "deputy," of this time. (See also Conybeare and Howson.)

No explanation of his opposition is need-

If his patron who sent for the gospel messengers (verse 7) receives them, his occupation is gone. So when the deputy is inquiring and leaning towards the faith, or Christian doctrine, he opposes it (verse 8).

Ho was present (verse 9) with Paul, who impelled by the Holy Ghost, as in Peter's case with Ananias, and now taking a leading place, fixed his gaze on Elymas, and addressed to him words of severe rebuke, justified, however, by the evil he intended. He is full of all "autility," guile, oraft, malice, and "mischief," unscruptions wrong-doing; a "child of the devil," doing his will and sharing his nature; a foe of all goodness, not ceasing to make crooked the right ways of the Lord. the right ways of the Lord. He seeks his own gain at the cost of ruining the proconsul. The sharp sentence is attended with appropriate judgment. He would keep his employer in blindness. He shall through God's power be blind (verse 11) with appropriate judgment. He would keep his employer in blindness. He shall through God's power be blind (verse 11)— how long the passage does not clearly say— not even seeing the sun. The blow came immediately, and with observation, for "a mist"—a medical word befitting Luke— "and a darkness" fell on hira, and going allout, as a blind man will, and as Haphael's have been stelen. How impertant his re-

picture represents him, he sought, literally, a hand-leader.

The effect (verse 12) on the Proconsul was deep and immediate. He believed the truth taught, being impressed by the force of the message and the miracle going to-

gether. Two things will attract notice here: (a) Paul's new name, as some think, given as in Gev. xvil. 5; xxxil. 28; John i. 42; cr assumed, as some say, from Paulus (un-likely), or being Saul's Latin name (it means little), now taken at a critical time, when standing forth as a teacher of the Gentiles. Notice (b) the coincidence of Paul's own blindness and his first miracle. But how different the results! He was sincere, but misiaken, and light came. Elymas was insincere, and we read of no illumination.

Their next field is in Asia Minor, for which Paul (now at the head) and his "company," or friends, "loosed," sailed, and entered Perge, the capital of Pamphy-

lia, next province to Paul's native Cilicia.

John Mark, disgusted, perhaps, at his
uncle Barnabas being new only second, here left the two in such an unexpected and offensive way that Paul resented it, as we see in Acts xv. 89. He was restored to Paul's regard.

The best teaching of lessons here is the teaching of the facts, but we may mention,
(1) A living church will be truly missionary, will be guided of the Holy Ghost, and will give its best to the Lord.

(2) All true work for God will be done in

the spirit of prayor.

(3) Barnabas' home was Cyprus, and Saul's, Cilicia, to which they proceeded, for there they knew the ways of the people and were known. We are to remember our own.

(4) It is specially wicked to shut out light or virtue for one's own sordid ends.

For God is severe on such sin. (5) Good men like John Mark may err, but they will be restored.

(6) We have here one more illustration (6) We have here one more illustration of the principle that men are often punished in such a way as by the form of the punishment to recall the sin. Elymas desired to keep a man in spiritual blindness. His own bodily eyes are closed. Even so at the last the Judge's words—"depart from me,"—may recall the times when bad nen said to God, "Depart from us."

(7) How easily God can overrule opposition to the truth and turn it into a help. The stroke on the sorcerer also broke the

The stroke on the sorcerer also broke the bonds of the deputy and set him free. Yet that does not lessen the guilt of opposing

the truth.

SUGGESTIVE TOPICS. The state of the church at Antioch-its leading men—their missionary movement—how directed—their delegates—their fit---how directed—their delegates—their first effort—character of the deputy—his desire—how opposed—Elymas' character—his punishment—the effect on Paulus—the next field—a desertion—further lessons.

## LESSON XXVII.

PAUL AT ANTIOCH. July 8, }

COMMIT TO MEMORY, Vs. 88, 89. PARALLEL PASSAGES .- Luke xxiv. 44;

John iii. 18, 19.

SCRIPTURE READINGS.—With v. 26, compare Acts iii. 26; with v. 27, read 2 Cor. iii. 14; with v. 28, read Mark xv. 12-14; with v. 29, read Mark xv. ii. 21-14; with v. 29, read Mark xv. ii. 82; with v. 82, read Gen. iii. 16; with v. 83, read Heb. i. 6; with v. 84, r Gen. iii. 16; with v. 88, read Heb. i. 5; with vs. 84, 85, compare Acts ii. 29-81; with vs. 86, 87, read 1 Kings ii. 10; with vs. 88, read Eph. i. 6, 7; with vs. 89, read Rom. viii. 8; with vs. 40, 41, read Hab. i. 5.

Identify Abraham, Pilate, David, Moses.
Also Jerusalem and Galilee.

Golden Text.—And we declare unto you glad tidings.—Acts xiii. 82.

ORNTRAL TRUTH.—Fergiveness through belief of the truth.

The Antioch of this address is not to be confounded with that of Acts xi. 26. Syrian king Seleucus built several towns, and called them after his father Antiochus. and called them after his father Anticohus. So that it is with "Anticoh" as with "Washington." This was in Pisidia, and a Roman colony. Its ruins have been identified. For the circumstances of his visits see verses 18, 14; for the place of his address, verse 15, and the opening of the subject, verse 16. With the substance of the analy nest of it compare Stanhan's, which early part of it compare Stephen's, which Paul no doubt remembered, Acts vii. 2-44, and verse 58.

Nothing can be greater than the offer of salvation he is about to make, and hence his solemn style (verse 26); "men" of a common race, "brethren" of the Jewish nation, sons of the stock of Abraham, and proselytes or other hearers of Gentile birth (see verse 16), "to you is this report of the way of salvation sent." Now, what authority is there for declaring it? Evideuce ought to be ample that warrants so great an offer. The chain ought to be strong that sustains so great a weight. Study its links.

(a) His very rejection by the men of Jerusalem (verse 27). The people, in ignorance of the prophets, read every Sabbath, fulfilled them in rejecting the Saviour; and it was not the mere rabble, but " their rulers" also; nor in a hasty mood, but by a deliberate judicial sentence—"condemu-ed." So they fulfilled Isa. liii. 1; Dan. ix. 26, and other words. They did not mean to fulfill them, but erred as to them and as to Christ. The unconsciousness strengthens the case. And

(b) He was innocent (verse 25). threats and entreaties they induced a heathen governor to destroy one in whom he found, and they could prove, no crime, "cause of death" (Matt. xxvii. 24, 25; John xviii. 31). Christ's innocence is of great moment. (See Hob. iv. 15 and vii.

(c) His death (verse 29) (which was real else why take him down and bury him? again made the word good. All had been written of him beforehand (Isa. liii. 5, 7, 8,

surcetion is to our faith is seen in 1 Cor. zy.

(d) There is enough fitting evidence of his rising (verse 81). He was seen (1) of roany; (2) "for many days; (8) who were capable of identifying him, " who came up with him from Galilee to Jerusalom," who (4) gave public witness, in the face of danger, and who (5) in many cases yet sur-vived--" are his witnesses." This point is vived-" are his witnesses." This point is well brought out by Paley.

The statement is skilful. The very

point which they might have made against receiving at Antioch one whom the Jewe at the capital slew, is turned into a plea for Him. The promise of God, that Jesus should be raised, declared in their own land by witnesses. Paul and Barnabas say, verso 32. "We declare unto you." "Deverso 82. "We declare unto you." De-olaro glud tidings," is the same (one) word as Acts vill. 4.; vill. 85, 40. Ss it is in Luke i. 19; vill. 1. So there is another h. K. This is not a new thing, but the ful-fidiment of the old; not a denial of the law and prophets, but a fulfillment; we depost advise another than your velicion.

do not advise apostasy from your religion, but entire acceptance of its austance, for (c) God has fulfilled His word (verse 83), e.g., in the Second Psalm. The old promise to David of the Messiah, "I will be his father, and he shall he reven" (2 Sam. promise to David of the Messiah, "I will be his father, and he shall be my son" (2 Sam. vii. 14), was male good in the sending, "raising up," not "ag tio," nor from the dead (that is in the next verse), but presenting as His Son, in His mearnation and work. The meaning, then, of the quotation is this: "As I promised at length a son of David who should do my will, now I provide or present him." It does not reprovide or present him." It does not refer to the begining of Christ's existence, but to the beginning of His work as our

Saviour.

The first point proved (that God has given the true Son of David, the hope of Israel), he shows (verse 84) that His rising from the dead was predicted, by an argument on Isa. iv. 3, which expresses concisement on Isa. iv. 3, which expresses concisely the substance of 2 Sam. vii. 8-16; Ps. lxxix. 85-87, that He should reign for ever. (See Isa. ix. 6, 7). Luke i. 81-88 proves this to be the meaning. But He could not "reign forever" if not raised up forever, "to die no more." So verse 88 says, "His mission was promised," Ps. ii. 7. Verse 84 says. "His rising again (not says, "Lis mission was promised," Es. 11.
7. Verse 84 says, "His rising again (not like Lazarus, vi died again) is promised, Isa. Iv. 3. Ho important this "ever-living" of Jesus is, appears from Hob. vit. 25,

ing "of Jesus is, appears from Heb. vit. 25, and from His word, Rev. i. 18.

Does any one doubt this ever-living? There is full proof of it in Ps. xvi. 10 (verse 35). Does any one say "That is David?" No, for (as Peter used it, Acts it. 25-81) David "saw corruption" (verses 86, 87). Peter quoted four verses and points—in proof that a greater than David is here in proof that a greater than David is here to His grave (Acts ii. 29). Not so Christ, the ever-living. David served "his own generation." Christ serves all to the end of time.

These are the links in the chain-all These are the links in the chain—all firm. Now for the Burden they Sustain (verse 88). "Therefore" connects. "You can—you, Hebrews, and you, Gentiles—have pardoned through this man. We are sent to preach so to you." This is the application as with Peter (Acts ii. 14). The thing is solarm. They need to know it. thing is solemn. They need to know ite Great events hang on their dealing with its A forgiveness which they could never get by the law of Moses they could get by Him by the law of aloses they could get by Him (verse 80). (See Rom. viii. 2). But, if they rejected Him and it, the other word of (Old Testament) Scripture, "the prophets," would be fulfilled (Hab. i. 5), and an alarming and awful judgment, such as threatened on the Chaldeans, shall some on you. He quotes the Greek translation; nothing turns on the exactness of it. Of this they need to "boware."

From this we may learn: (1.) The wise way of putting things.
Observe, no harsh words as to the Jews—
"ignorance;" judicious persuasious to the hearers; wise use of what they believed already, as proof; and appeal, when the case is proved

(2.) The value of the knowledge of facts of the Old Testament fasts—the import. of the Old Testament 1835—the importance of prophecy, and the minute details of the evangelists as to the dying, burying, rising, and appearing of Christ. So much turns on them! We see how Paul preached Jesus and the resurrection" (Acts zvii.

18).
(8.) The practical use of all this to us.
(8.) acquitted, We can be pardoned freely, acquitted, saved through Jesus. "You know from your Scriptures that there is remission" (Isa. i. 18; Mic. vii. 19; Psalms exxx.
4). Now we tell you it is through Jesus of Nazareth. Here is justification announced generally in the Old Testament, now given in and through Ohrist, and

It is through faith, "all that believe," and none else, for "beware that ye despisenot," do not believe (verse 41). And it is through faith alone—nothing but believing is a condition. And

(5.) It is ruin to reject this Saviour. Despisers of Him perish. This is the language of Scripture. Men may behold, and won-der, and feel safe, and yet be lost !

(6.) We may see here what is to be the substance of Christian teaching and preaching. We are to set forth Jesus Christ in His person and His work, to show that He is the promised Redeemer, and that He has done all that He was announced to do. All leasoning out of the Scripture is to bear on this, and men are to be convinced that they may come to the blood (1 John i. 7)

(7.) That men laugh at danger or argue

against it does not keep it away. That the ostrich buries its head in the sand when pursued and overtaken (if indeed it does such a thing, which is not at all like the instinct of God's creatures), does not prevent

its being killed.

BUGGESTIVE TOPICS.—The persons addressed-the spirit of the sp-aker-the facts-the Scripture proofs-the objectthe standpoint of the hearerstidings to them—the condition of justifica-tion—the dauger of despiting—the Scripture quoted—the lessons to be learned from this address as to Christ—the truth—the way of life—and the danger of unbelief.

WEAR must be the value of that gift WEAT must be the value of that gift which would supply the place of the aun, and make us seems to deplore its extinction? Of infinitely surpassing value, then, must be the gift which could more than indemnity the Church for the personal departure of its Sovereign Lord. Yet such a gift is the Hely Spirit. FOR TERMS, PTO , PRE ELORIT PAGE. C. BLACKETT ROBINSON Editor and Proprietor.

#### TO CORRESPONDENTS.

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

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

Articles not accepted will be returned if, at the time they are sent, as request is made to that effect and sufficient postage stemms are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their voture cannot be compiled with A CONTRACTOR OF THE CONTRACTOR

# OUR GENERAL AGENTS.

Mn. Wm Belley, General Advertising and Sub-scription Agent, will visit places East of Toronto in the course of this and following weeks.

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

#### Britisk American Bresbyterian. FRIDAY, JULY 6, 1877.

A new die for a monogram to be borne on the royal note-paper for use at Windsor Castle has just been executed. It consists of the three letters "V.R.I."-Victoria Regina Imperatrix. This is the first time the last letter has been used.

Ir gives us pleasure to direct the attention of our readers to a sermon preached in the Central Presbyterian Church on Sabbath, the 24th June, by the Rev. David Mitchell of this city, and which will be found on another page. The subject is the great fire at St. John, N.B., and the sermon will be found to be as instructive as it is oppor-

A most important decision in reference to the publication of obscene literature has been given in England. The sentence is no less severe that it is thoroughly deserved. Let us hope that this decision will prove a warning to those engaged in the nefarious and polluting traffic. Much of this literature finds its way to this country from the United States as well as England. If the excise can stop illicit whiskey, cannot they put an embargo upon this class of literature?

As THE reference to Kev. Robt. J. Laidlaw, in our editorial on the Assembly in last issue, might convey the impression that Mr. Laidlaw is a native of Halifax, we beg to state that he was born in the Scotch Block of Esquesing, in the Province of Ontario. Still it is true that when the Presbyterian Church of the United States sent him as a delegate to the General Assembly of the Presbyterian Church in Ganada, convened in Halifax, or in any other city of the Dominion, they only sent him home.

Our hearts and souls are lifted up by the thought of the great Presbyterian Conneil that is now going on in Edinburgh, the metropolis of Scotland. What scenes of brotherly love and fellowship are passing before those who are privileged to look on. It is a wonderful spectacle-Presbyterian ministers and elders gathered from the ends of the earth and occupying one common platform. What will our Roman Catholic friends say to the fact which is brought to light that Presbyterianism girds the earth? Baptists can say the same thing of their Church. So can Methodists. So can our Episcopalian brethren. So can the Congregationalists. Let us thank God for it. | carrying on of our undertakings. But as Presbyterlans we should praise His Infinite Grace which has brought about a day so joyous and triumphant.

THE examination of the various Depart ments in the Model School took place on Thursday last. It was a gala day for the children and their friends. The pupils as a whole acquitted themselves to the satisfaction of the on-lookers, while the various specimens in drawing, writing, map sketching, which were on exhibition, elicited deserved praise. The examination went far to show the efficiency and attention of the teachers during the session. In the afternoon the children assembled in the theatre. The improved appearance of this part of the buildings attracted universal admiration. The gallery and side seats were crowded with parents and friends. The programme was then gone through with spirit. There was some good recitation. The best piece was Red Riding-hood, Miss Ella Withrow acquitting herself well as queen, attended by a large retinue of beautiful princesses, all of whom sweetly sung their parts. Miss Grace Walker called forth hearty applause on account of the perfectly natural elecution with which she acted the character of Red Riding hood. It was matter of regret that several of the recitu tions allowed on the programme were of a strongly Hibernian taint, containing specimens of questionable wit and of not overrefined expressions. The prizes were delivered to the fortunate competitors by Lady Macdonald and Rev. Dr. Ryerson, after which Dr. Ryerson, who presided, delivered a kindly and eloquent valedictory.

#### THE KING OF SIAM.

Good news from the Kingdom of Slam! Letters recently received from the Amerioan Missionaries, Mr. and Mrs. Macfarland, tell the most important fact that has yet occurred in the history of Foreign Missions. The members of the Missionary staff in Biam have recently been engaged in the erection of buildings suitable for carrying on their operations. Like many Christians at home their enterprise was at a standstill for want of money. The missionaries could not see their way to the completion of the buildings. But they did not cease from hoping and praying that the blessing of the Lord would be given to line the cloud that oppressed them with its silver rays of light. At this stage the ladies and girls connected with the mission sewed some beautiful work and sent it as a gift to the King. By and by whon Mr. Macfarland was despairing of the necessary funds for his work he laid the matter before one of the king's ministers. Not hearing at once from headquarters, he went to the palace, and received a gift from the Court of twenty three hundred dollars, made up of one thousand dollars from the King himself, and sums of one, two, and three hundred dollars from each of his Ministers. He bore the burden of silver to his home with lightened heart, and told his wife and companions how the Lord had done marvellous things for them, and that the contribution of the heathen Court was such as to enable them to go on hopefully to the completion of their task.

This is indeed a most interesting and suggestive fact. It comes to us in these times with an inspiration of meaning such as may well gladden our hearts and make us thank God and take courage. In these times of commercial depression our hearts have been saddened at the thought of the possibility of our contributions to Foreign Missions falling off. But here, indeed, is an unlooked for source of income. This may be viewed as the first contribution of the Heathen world to the cause of Christianity. The cry lately came from King M'Tesa from the heart of Africa to the Ohristian Churches to send missionaries to his people. There was a promise of lands and houses, if they would come. But there was no contribution beforehand to provide the means to obey the call. The people of the Sandwich Islands since their wholesale conversion to Christ, have astonished the civilized world by their noble gifts to the Foreign Mission cause. But they gave nothing until they were converted. Here then we have a new and important departure—a departure that is full of significance -that contains promise for the future. What if the governments of Heathen lands -their kings and rulers and peoples, follow the wonderful example of the King of Siam? What if realizing the importance of missionaries being sent to them, and being led to place confidence in the Churches of Europe and America, the heathen send their gifts of money and treasure to provide themselves with missionaries of the cross? It is evident that an untold wealth is within reach for use in the direction of convert. ing the world, if God put it into the hearts of other Rulers to follow this example. Let us in view of the fact before us not despair of the glorious cause. Let us not shoot our three arrows out of the window, but in large faith send off all our arrows. Let us prepare Missionaries for the work taking no care for the morrow. Let the Churches be up and doing, believing that as God fed Elijah by means of the ravens, he will raise up abundant supplies for the

But the contributions of the King of Siam and his ministers reveals to us—what i They show the value of Christian missions to the heathen from a worldly point of view. Why was this sum of twenty-three hundred dollars given to the Missionaries? The King in a handsome letter states the reason. It is because the Missionaries have taught his people many of the useful aris. They have been unwearied and unremitting in their labors to impart to the young the blessings of secular education. They have taught the girls of Siam to sew. The King therefore sees the value to his kingdom of having such subjects. And is not this true of all our missions in all the foreign fields? What have Missions already done for Africa? Have they not imported into that benighted land the blessings of civilization? While the waters of the Nile have ever been flowing down from their equatorial sources, the arts and sciences with a mighty impulse and astrong current have been flowing up this ancient river. What is the mission of Livingstonia doing at the present moment? What are the missions on the lakes of Central Africa, planning and striving for in one aspect of their work? To plant colonies, to till the soil, to clothe the naked, to impart the secrets of the arts and sciences, to erect schools of learning and buildings of industry. What have Foreign Missions done for India and China and for every land where they have found a home? Have they not set the example of frugal care, of honest labor, of concentrated skill? That is what missions, in seeking their one grand

of the cross in heathen lands, must indirectly accomplish. They lay the foundations of civilization. They open up the dark mines in which the wealth of precious metals is found. They raise crops of grain and fruits on hitherto barren soils. They prepare the way for the circulation of a pure and wholesome literature. All this the King of Siem 1008 and recognises, and in token of his gratitude he cheers the missionaries with his munificent gift. Let those who give gradgingly, or not at all, when they are asked to contribute to Foreign Missions, lay those things to heart and pender the important practical lessens they are calculated to tench.

But this great good that comes of Foreign Missions is only coincident with the higher and holier end they have in view. The object of Foreign Missions is to convert the heathen world. Surely we must believe that a beginning of this good work has been reached in the kingdom of Siam. On, we do expect very soon to hear of eternal riches coming to the King and his Court and subjects in return for their donation of temporal wealth. What if Siam within this year should be added to Madagascar, and the Sandwich Islands, and many portions of Asia and Africa as the kingdoms which have become the kingdoms of our Lord and of His Christ? Surely in view of God having touched their hearts and enabled them to give largely of their means, we ought to look forward with the joy of expectation to the conversion of this people. Nothing is impossible with God. It is for Him to work the miracle of grace, and unspeakable results will follow.

#### THE SABBATH.

A skilfully prepared motion in favour of "Sunday Recreations" was recently brought before the British House of Commons, and met with a reception which is re-assuring to the friends of true religion. It was only the small end of the wedge, and it very plausibly intimated that it was desirable that greater facilities should be given for the recreation and instruction of the people by opening the national museums and public galleries for some hours on Sundays. The promoters of the movement did not demand the Sabbath for recreation alone. That would have been the wrong end of the wedge. They demanded it for "recreation and instruction." They did not ask for the whole day. That would also have been the wrong end of the wedge. They asked only for "some hours." They never hinted that they wished to throw all places of amusement open to the public. Oh, no, they were much too cunning for that. It was only "national museums and public galleries" they wished to unlock. After all this expenditure of ingenuity, when the house divided on the question, only eightyseven members voted for the motion, while 229 voted against it. This decision raises our estimate, not of the Fourth Commandment, but of the men who compose the British House of Commons.

The great wonder is that those people who are so very anxions to have the Sabbath legally turned into a day of recreation are so short-nighted as not to see that as soon as their object is effected, the day will no longer be a day of rest from labor. On this point we quote a few sentences from a recent article in the London Quarterly

Review: "If the day is not too sacred for throw ing away money, it is not too sacred for gathering it. If some must work or be cast out of bread, others will work for love of gain. Hence, when exhibitions are open on Sunday, so are shops. To the masters it may be choice; but what is it to the servents? These who have seen Formare. pleasure, labor comes heavily, not only on workmen, but shopkeepers; that the re-tirement of country parishes is no protection to the farm servant, nor the heavy toils of a city mason any excuse against Sunday drudgery. When men who have seen this with their own eyes come and talk of breaking down our Sabbath for the benefit of the working classes, we declare it a bare faced imposture."

When a man's mind and God's law do not agree, then there is something seriously the matter, not with God's law, but with the man's mind. The law is good, just, holy; cannot be changed, and does not need changing. It is the man's mind that needs changing, so that he will no longer call evil good, and call good evil. To the Ohristian, the divinely-instituted Sabbath, devoted, not gloomily and slavishly, but cheorfully and joycusly, to the worship and cervice of God, is no galling yoke of bondage, but a highly prized and richly enjoyed blessing.

MONSIGNOR VANTUELLI, the Papal Nuncio at Brussels, said a week or two ago to some Belgian officers formerl, in the Papal Zouaves, in a public address: "You may legitimately hope that the time is near when the triumph of the Papacy will call again for the help of your arms, and when you will be able to commence the combat which you have been obliged to incompar which you have been oninges to in-terrupt." This is one of the indications, now multiplying in Europe, that the Romish party intend to begin a war, if possible, to re-establish the temporal power of the Days. and glorious purpose of planting the banner | of the Pope.

#### THE UNLAWFUL USE OF FIRE-ARMS.

The public do not seem to be sufficiently informed as to the Act of the Dominion Parliament on this subject. Troubles have occurred in times past in some of our cities and towns in connection with certain anniversaries, in which fire-arms played a prominent part; and such troubles might possibly occur again; although we hope they will not. Again, it is a matter of almost daily experience that pistols or other smallarms turn out to be very dangerous playthings in the hands of boys and other thoughtless persons, who handle them or have them in their possession for more amusement. In view of all the ovils arising from the careless or unwarrantable use of these weapons we deem it our duty to do our part in making the full text of the Act as well known to the public as possible, It is as follows :--

An Act to make provision against the improper use of fire-arms.

Whereas it is expedient to make provision against the improper use of fire arms; therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:— 1. Whosoever has upon his person a pis-

tol or air gun without reasonable cause to fear an assault or other injury to his person or his family or property, may, upon com-plaint made before any Justice of the Peace, be required to find sureties for keeping the peace for a term not exceeding six months; and in default of finding such sureties may be imprisoned in any gaol or place of confinement for a term not exceeding thirty

days.
2. Whosoever, when arrested, either on a warrant issued against him for an offence, or whilst committing an offence, has upon his person a pistol or air gun, shall be liable, on conviction thereof, to a fine of not less than twenty d .llars, or more than fifty dollars, or to im; isonment in any gaol or place of confiner out for a term not exceed ing three month .

8. Whoseev r bas upon his person a pistol or air gun, with intent therewith, unlawfully and maliciously, to do injury to any other person, shall be liable, on conviction thereof, to a fine of not less than fifty or more than two hundred dollars, or to imprisonment in any gaol or place of confine-ment for a term not exceeding six months.

(2). The intent aforesaid may be prima facie inferred from the fact of the pistol or

air gun being on the person.

4. Whosoever without lawful excuse points at another person any fire-arms or air gun, whether leaded or unleaded, shall be liable, on conviction thereof, to a fine of not less than twenty or more than fifty dellars, or to imprisonment in any gaol or place confinement for a term not exceeding thirty days.

5. The seventy fourth, seventy-fifth and seventy-sixth sections of the Act passed in the session held in the thirty-second and thirty third years of Her Majesty's roug, chapter twenty, intituled "An Act respecting offences against the person," shall apply and extend to any offence against the second, third or fourth section of this Act.

6. Nothing in this Act contained shall prevent any person from being liable, under any other Act or otherwise, to any other or greater punishment than is provided for any offence by this Act; so, however, that no person be punished twice for the same of-

## PROFESSOR SMITH'S CASE.

At the meeting of the General Assembly of the Free Church of Scotland, lately held in Edinburgh, Mr. Smith made a statement to the effect that it was his intention to request the Presbytery of Aberdeen to proceed against him by libel, so that he should be suspended from his professorship until the matter was settled, as he did not wish to teach theology until he should be re-instated in the confidence of the Church. We do not suppose that this statement influenced the decision of the Assembly one way or another. Be that as it may, the decision gave the professor an opportunity of doing know that where Sunday is turned to as he had said, for it referred his case back to the Presbytery of Aberdeen, and made provision for the temporary filling of his chair. The following extract from a Scotch paper is the latest news to hand regarding the case:

"On Tuesday, June 12th, the Free Presbytery of Aberdeen met in the Free West Church Hall—Rev. R. A. Mitchell, Moderator—when the extract minutes of the findings of the Assembly on the case of Professor Smith were submitted. The following letter from Professor Smith was read:

'Aberdeen, 7th June, 1877.—To the Clerk to the Free Church Presbytery of

Aberdeen.—Dear Sir,—In accordance with the intimation which I made at the meet-ing of the General Assembly, I request that you will lay before the Presbytery my desire that any charge against me for publishing and promulgating unsound doctrine at variance with the Holy Scriptures and with the Confession of Faith, be reduced to the form of a libel.—I am, yours faithfully, Wm. Robertson Smith.

Wm. Robertson Smith.

"A considerable amount of discussion ensued, and ultimately the following resolution, moved by Mr. Salmond, was agreed to unanimously: 'That the Presbytery agree unanimously: 'That the Presbytery agree to meet this day week in order to resume consideration of the case of the Rev. Professor Smith as brought up anew by the various findings of the General Assembly, various mannes of the General Assembly, and by the letter received from him this day requesting to be dealt with in the way of libel: and further instruct the Clerk to precure the extracts not yet forwarded."

THERE is a rumor in the air that the First Presbyterian Church in Baltimore, Md., has addressed a letter to the Rev. Dr. Black, of Inverness, Saotland, who, lately resigned his charge, suggesting a change to the region of Maryland.

## Ministers and Churches.

[We urgently scileit from Presbytery Clerks and our readers generally, itoms for this department of our paper, so as to make it a general epitoms of all iceal church news.]

The Roy. P. Wright, of Chalmers' Church, Onebec, has been called to Chal. mers' Church, Montreal.

THE Rev. Principal MacVicar LL.D. Presbyterian College, Montreal, and Mrs. MaoVicer, sailed for Britain last week, The Doctor is a member of the Pan Pretoyterian Council which meets in Eduburgh.

On the 29th ult. Rev. W. J. Dey laid the corner-stone of the new church which his congregation at Spencerville are building. The material is stone, and the building is expected to cost \$9,000, more than one half of which is already covered by sub. coriptions.

THE new church to be built at Scaforth will cost about \$10,000. The contractors take the old building at \$3,400, so that the actual outlay in money will be reduced to \$6,600. This is already partly provided for, and it is expected that by the time the building is completed the debt remaining upon it will be very small.

THREE Presbyterian Churches were destroyed by the recent great fire in St. John. They were St. Andrew's, of which the Rev. Wm. Mitchell, lately of Montreal, was minister; St. David's, the Rev. Dr. Waters; and the Reformed Presbyterian, of which the Rev. Mr. Stavely was pastor. The congregation of St. Andrew's have decided on re-building at once, and the other two will likely follow suit.

WITHIN the last six months a revival of religious interest has taken place in Norwood and Hastings. Forty-three members have been added to the congregation at the first mentioned place, by profession, since the 1st of March, raising the number of new members added within the last two years to ninety-six, while the congregation at the latter place has increased nearly fifty per cent. A handsome new church is about to be built at Norwood.

A special meeting of Presbytery was held in Chalmers Church, Guelph, last Friday. Ray. Alex. McKay, D.D., of East Puslinch, was elected Moderator. It was arranged that Rev. J. Smith, late of St. Paul's, Hamilton, would be inducted as pastor of St. Andrew's congregation, Guelph, on Wednesday, 11th July, at 2 p.m.-Rev. F. Wardrope to preach and preside, Rev. R. Torrance to address the minister, and Rev. J. Smith to address the congregation. Considering the very recent erection of

the new Presbyterian Church in Brucefield, the congregation is now in a very prosperous condition, and rapidly increasing in numbers, which is a very good sign of a church's prosperity. They have a workman at their head who is not ashamed of his calling, rightly divining the word of truth and giving unto every one a portion in due season. May his labors be abundantly bleat amongst them. Sabbath collections are good considering the size of the congregation, about 55 or 56 families. The collection every Sabbath amounts to over \$8 a day, and during the communion season recently the very handsome sum of over \$55 was collected, including two weekday services and the Sabbath services. The above collection goes to Knox College. The congregation is also going to erect a new brick manse for their minister this summer which will cost in the neighborhood of \$1,500. The best of harmony exists between pastor and people, and all things seem to work together for their good .-Com.

THE Prosbyterian Established Church in Scotland does not take any step backward. The report of the Endowment Committee states that up to 1876 there had been added to the Church of Scotland 240 parishes, the total value of buildings, endowments, &c., being \$8,880,000. During the year 18 new parishes had been added, the total of sittings in the 18 churches being 12,220.

WE beg to refer our readers to the advertisement of the Island Park Hotel, Prince Edward Island, which appears in other columns. We can cordially recommend this summer resort from personal experience. The Hotel is pleasantly situated on an island containing one hundred and forly acres, which have been laid out in walks and drives. Here, Mr. J. L. Holman, the enterprising proprietor, has expended between fifty and sixty thousand dollars; and the result is a large, first class, well for. nished house, with good accommodations for one hundred and fifty guests. Attractive views are got from the Hotel windows of water stretches and lovely rural scenes. Safe sea-bathing can be had all around the island; opportunities for boating are provided; and there are numerous drives through a well cultivated agricultural district. The whole neighborhood, indeed, is calculated to please those who desire quist combined with healthful recreation; and to all such we advise a visit to Prince Edward Island, where living is inexpensive, the gir keen and bright, and the fields and foliage of so beautiful a green as to constantly elicit expressions of delight.

### Book Reviews.

THE INTELLIGENCER. Cincinnati, Ohio: E. N. Freshman & Bros.

We have received the first number of a publication with the above title. Its object is to assist the enterprising firm of E. N. Freshman & Bros., the well-known Advertising Agents of Cincinnati, in their special work of bringing advertisers and newspapers together. Both parties are often imposed upon by unprincipled advertising agents; but we can say from our own experience that the Messre. Freshman are fair in their dealings and reliable in every respect; and that it would be to the advantage of our brethren of the press, as well as of advertisers, to cultivate their acquaintance.

BELFORD'S MONTHLY MAGAZINE. Toronto.

Bolford Brothers.

The July number has a varied and promising table of contents. The first instalment of Dr. Caniff's "Fragments of the War of 1812," will not disappoint those who have been looking forward to it on the strength of the notice given in the June number. The "Patriotic Ode," written by a Toronto girl thirteen years of age, might well have been inserted without the apologetic figures. Dr. Holland's, "Nicholas Minturn" proceeds with increasing interest; and the other articles seem to be fully up to the mark previously attained.

THE FORTNIGHTLY REVIEW. Toronto: Belford Bros.

The first number (Jone 1st, 1977) of the North American series of this able English periodical is before us. The contents are: "George Sand," by Matthew Arnold; "Maoris and Kanakas," by Sir David Wedderburn; "The Farther outlook in the East," by Sir George Campbell, M.P.; "The Gresvenor Gallery," by Professor Colvin; "Disendowment: a Practical Sketch," by H. W. Crosekey; "Evolution and Positivism," by J. H. Bridges; "A Leaf of Eastern History," by the late Nassau W. Senior; "Exogamy and Endogamy," by J. F. M'Lennan; "A Short Rejoinder," by Herbert Spencer; "Home and Foreign Affairs;" "Books of the Month.

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency. June, 1877.

This number contains four sermons "Regeneration the aim of the gospel," by R. S. Storrs, D.D., "The Gospel for all Nations," by the Bishop of Durham; " Harps on the Willows," by Llewelyn D. Bevan; "The Old Faith or the New," translated from the German of Rudolph Kogel; and one of Joseph Cooks' Boston lectures with the title " Triunity and Tritheism." The professed object of the Complete Preacher is to publish the best sermons preached in the entire Christian world. In making the selection, no doubt the prevailing taste is to some extent consulted; and if this be the case, the fact that the weighty, doctrinal sermon of Dr. Storrs on "Regeneration" has been inserted, is so much to the credit of the prevailing taste, and we would fain take it as an indication of a return to health and soundness. The following extracts will, we think, be sufficient to justify these remarks; but we would recommend a perusal of the whole

"No: what the Gospel comes to do is neither so much to teach us concerning God, though it illustrates His character, nor concerning sin, though it illustrates the character of it, the evil effect of it, the condemnation of it; but what it comes to do is to show how the sinner may be harmonized again, sympathetically harmonized in the spirit of Lis mind and heart, with the Eternal God against whom he has offended. The new birth is therefore the burden, and the lesson, and the promise of the Gospel. Not Education. Education of the intellectnot Education.

ual forces is important in its places, important in its relations; but it is subordinate to this—the regeneration, by the inward energy of the Holy Spirit. Not ethical teaching so that a right exterior life may be fashioned by the power of the Gospel.
That, as well, is important in its place; but
the Gospel contemplates a man's becoming right before doing right, contemplates his being holy in heart before he can be holy

"More radical is the aim of the Guspel in its operation upon man: to bring him into harmony through the new birth with the spirit of the Most High. Not even civilization is the word which unlocks to us the meaning of the Scripture; although wherever the Gospel goes thither civilization goes in its trair. It scatters the emoluments, the industries and the arts of civilization around its path as the prince may scatter the diamonds and pearls from royal robe. These inventions which multiply power, which multiply wealth, which span the spaces of earth and contract them, which curb and conquer the seas, which make the winds and lightnings the mossengers of man—they are the fruit of the Gospel, but they are not the end of the Gospel. The Hindoo says: "Your wire groups. The Finadoo says: "Your wire speaks in the air, while ours is zilent; your black stones burn, while ours had no such virtue in them until you taught us; your iron swims, while ours sinks; therefore, the Gospel is the Book of God." There is a subcribinate and inside the automatate for a subordinate and incidental argument for the divinity of the Gospel in its effect upon civilisation; but that is not the purpose, prime, paramount, supreme, for which it comes into the world. Nor does it come for the advancement of social order or civil liberty, important as these are in their places. Nor does it come to give men salvation, independently of the new birth of the soul. There is no such detectable an timomianism in the Gospel. It does not

offer a man eternal life or the condition that he will do certain outward acts, or en tertain certain intellectual convictions, that he will form his life according to the law of certain practices and rituals. It offers him salvation, as the outgrowth of regeneration; as the development into the perfect fruit and flower, of that germ which is implanted of spiritual and Divine life when the new birth takes place within him. But there is no salvation possible, according to the Gospei, to any man in whom this radical, spiritual change, by the power of the Holy Ghost, has not been accomplished. If you were to crowd such a man through the gates of pearl, the crystal pavement would be darkened by the shadow of his selfish-ness. Heaven itself would blast him into blindness with its celestial splender en circling and surreunding him. There is n) salvation for any man except as the new birth precedes it, and is the germ of it; and so that new birth—regeneration by the Holy Spirit—is the key-word of this book of truth and life.

"It is thus transcendent in its aim. Where is there a philosophy which con-templates an ideal like this? Where has there been any most elaborate system of ethics, or of ritual, except so far as they have been formed by the Gospel, that has contemplated so amazing a change for man? Take the onlid and train him; take the community and equip it. Arm its hand and enlighten its eyes, by telescope and microscope; give it new faculty for transmitting thought; give it new power over the energies of nature—that is the aim over the energies of nature—that is the aim of civilization, the aim of statesmanship, the aim of philosophy. But the Gospel proposes this radical, spiritual, immortal change within the man, whereby not only his sins are forgiven for the past, but he is started anew, to begin his moral life again, with his past experiences for his warning, with God's promise of the future This new birth by for his inspiration. This new birth by which the soul is harmonized with God, and man in his feebleness and the fowness of his years upon the earth is made sympa thetic with Him who hath the eternal years, and before whose creative will the universe has risen as a temple in the spaces—this is the aim of the Gospel."

The Biehop of Durham's sermon has merits, independent of the interest attaching to it as being a triumphant de fence of the Evangelical section of the Church of England, as against the ritualistic and Romanizing section.

Mr. Bevan's sermon, "Harps on the Willows," contains a good deal of poetic sentiment; but it also contains sound sense and solid gospel comfort. Perhaps the principal point he makes is that the passage which forms the text gives no encouragement to those who measure a man's piety by the chronic gloom on his countenance, or the permanent sadness by which he is oppressed. The captive Israelites did not cast their harps into the depths of Babel's streams: they hung them upon the willows where they could find them again.

A very remarkable question, considering all things, was the question addressed to a candidate for ordination in a Congregational Council. "What is your weakest point?" was the question. "Ask my wife," was the answer. A pertinent answer to an impertinent question.

Dr. Schaff has been travelling in the East during the past spring, and says, as the result of his inquiries: "The great majority of the missionaries with whom I have conversed on the subject of the Turkish Rule in Constantinople, Beyrout, Damascus, and other places, heartily desire the speedy overthrow of this intolerable despolism."

THE Pan-Presbyterian Assembly met at Edinburgh on the 8rd instant. The open ing sermon was preached by Rev. Professor Flint. Among the delegates from Canada are Rev. Principals Caven, Macvicar, and Snodgrass, Drs. Topp and Robb, Rev. Messrs. McLennan, Charlo ttetown, P.E.I., Burton, Belleville, and Campbell, Mon-

REV. R. DOBBIE, on behalf of the Presbyterian Auti-Unionists, has taken suit against the Board of Management of the Presbyterian Church of Canada for seven hundred thousand dollars. The suit is based on the following grounds of action :-- 1. To obtain a statement from the Board of the receipts and disbursements since the Union. 2. To have those who joined the Union declared to have forfeited their rights to the fund, which amounts to about three quarters of a million. This amount is sought to be recovered from the Presbyterian Church in Canada. 8. To eject the Unionist members of the Board administering the fund, and to have the vacancies filled by members of the Presbyterian Church of Canada in connection with the Church of Scotland. 4. To declare the Acts of the Legislature ultra vires of that body and unconstitutional.

ENTERPRISE. - One of Toronto's most enterprising citizens is Mr. J. P. Wagner, proprietor of the Central Factory, Adelaide St. West. He has recently replaced his old machinery with the nowest improved kinds, and has on handthe largest stock of prepar-ed building materials in the city. His facilities for turning out good cheap work is unsurpassed in the Dominion.

A MRW Methodist Church in Boston is to be the largest belonging to that denomina-tion in America, and will seat five thousand

#### BRANTFORD YOUNG LADIES. COLLEGE.

It is with grout satisfaction that we record the prosperity and progress of this useful and well-conducted institution. An educational establishment in which young ladies could obtain secular instruction of a high order, and at the same time be under thorough Christian training and management, was much needed; and the need is supplied by the Brantford Institution. The Graduating Examination and Commencement Exercises lately held, furnish abundant proof that the College is deing a good work.

On Sabbath evening, the 24th ult., Rav. Dr. Cochrane preached the graduating sermon from Pealm oxiv. 12.—" That our daughters may be as corner stones polished after the similitude of a palece." To hear after the similitude of a palace." this sermon an audience assembled that completely filled Zion Church. The following are the names of the young ladies composing the graduating class for 1877:-

Agur, Anna M., Ingersell; Bleakley, Maria, Bowmenville; Bunton, Maggie A., Burlington; Carman, Ella J., Iroquois Compson, Lillie M., Seneca Falls, N. Y. Doray, Maggie A., Iroquois; Elliot, Lizzie Iroquois; Johnson, Nellie L., Detroit, Mich.; Macdonald, Mary E., St. Louis, Mo.; Mc. Kenzie, Katie, Madoc, Ont.; McIntosb. Mary, London; Tisdell, Eva, Perrytown, Welch, Lillien A. Hamtarack, Missisce Lillian A., Hamtramck, Michigan.

The Commencement exercises were held on the evening of Tuesday, the 26th, the chair reing occupied by Rev. Dr. Cochrane. On the platform, best less the young ladies, delicately drossed in white, who were to delight the andrene with their essays, we noticed Rav. Principal Kemp, Rev. Wm. Stevenson, Detroit; Rev. R. N. Grant, ingersoli; Rev. Thot. Lown, Brantford; Wm. Paterson, E.q., M.P., M. J. Kelly, Esq., M.D., LL.B., Inspector of Schools.
The titles of the numerous cessays read,

as well as the manner in which the subjects were treated, show that the instruction given is substantial as well as elegant.

At the conclusion of the easys the Rev. Dr. Cochrane introduced the Rev. R. N. Grant, of Ingersoll, who expressed the pleasure the evening's proceedings had afforded him, and the pride that, as a citizen of Ingersoll, he felt in listening to the splended valedictory a young lady of his town had delivered. He was proud to know an Ingersoll girl stood in her class and was so much thought of by the teachers and the goholars of the College.

The Rev. Mr. Stevenson, of Detroit, was the next speaker, and in his usually happy manner complimented Brantford on her position as a city and being the possessor of such an excellent College as that whose commencement exercises we are now enjoying. He believed under the wise direction of the excellent management this col-lege would become the centre of great usefelness to the country. Mr. Stevenson's excellent remarks were well received by the assembly. Dr. Kemp, who is always well received by a Brantford audience, next addressed the meeting. He claimed for the workers in connection with the College their desire, and that of the management, to conduct the course of studies therein pursued with a special view to a

## COMMON SENSE VIEW OF SURROUNDINGS,

and in order to fit the pupils for any sphere in which the casualities of life may east them. He felt a sort of pride in announcing that four of the graduating class of the present year were from the neighboring Republic, and he felt sure the Directors of the school and the cultures of Brantford were always glad to welcome this class to our city. He referred to the need existing of a proper college library and of more ex-tensive apparatus, a want which it would make his heart, and those of the Directors glad to learn some well-to-do public spirited parties had met.

Wm. Patterson, Esq., M.P., and the Rev. W. W. Carson, would not take up the time of the evening, but would merely express the great pleasure it afforded them to

be present on the occasion.

Dr. Cochrane, in a few feeling eloquent remarks, next handed the thirteen graduates, whose names we have given elsewhere, the diplomas of successful scholarship.

After this the Rev. Dr. Kemp, assisted by the chairman and Mr. Director Robert Henry gave the prizes to the successful scholars of the year. Several young ladies, as will be seen by the prize list we publish. were the recipients of many prizes, and the boquets and cheering that greeted the different names of honor, must have proved gratifying to both parents and scholars. We give below the names of the winners of prizes and those on the honor roll.

#### HONOR LIST, 1877. SENIOR CLASS.

Mental Philosophy. — Miss Anna M. Agur, Ingersoll, and Miss Eva M. Tisdell, Perrytown (equal), 1et; Miss Ella

Carman, Iroquois, 2nd. Logic-Miss Eva M. Tiedell, Perrytown 1st; Miss Anna M. Agur, Ingersoll, 2nd. Rhetoric—Miss Ella Carman, Iroquois,

1st; Miss Eva M. Tiedell, Perrytown, 2nd Political Economy—Miss Eva M. Tis-dell, Perrytown, 1st; Miss Anna M. Agur, Ingersoll, and Miss Ella Carman, Iroquois,

Anoient History—Miss Eva M. Tisdell, Perrytown, 1st; Miss Anna M. Agur, Ingersoll, 2nd. Geography—Miss Eva M. Tisdell, Perrytown, 1st; Miss Anna M. Agur, Ingersoll,

2nd. Algebra-Miss Lizzie Elliott, Iroquois, 1st; Miss Ella Carman, do., 2nd. Geometry—1st Div.—Miss Eva M. Tis-Geometry—1st Div.—Miss Eva M. Tisdell, Parrytown, 1st. 2nd Div.—Miss Lizzie

Elliott and Miss Ella Carman, Iroquois (equal) 1st; Miss Mary McIntosh, London, Astronomy-Mies Ella Carman, Iroquois 1st; Miss Eva M. Tisdell, Perrytown, and Miss Anna M. Agur, Ingersoll (equal),

English Literature—Miss Mary Me-Intesh, London, and Miss Eva M. Tisdell, Perrytown (equal), 1st; Miss Liszle El-liott, Iroquote, and Miss Maggie Bunton, Burlington (agnell) 2nd Burlington, (equal), 2nd.

SENIOR CLASS.

Evidences of Christianity-Miss Eva M. Tisdell, Perrytown, 1st; Miss Ella Carman, Iroquois, 2nd.

Church History-Miss Anna M. Agar, Ingersoll, 1st; Miss Eva M Tisdell, Parry town, 2nd.

MIDDLE CLASS.

Grammar-Miss Margle MeTean, Londonderry, N.S., let; Miss Annie Whiti g, Onondaga, 2nd.

Geography Miss Jessio McCallum, Stromness, and Miss Flora McDonaid,

Hamilton, equal.

Arithmetic—Miss Annie Melville, Nettawa, and Miss Annie Whiting, Onendaga,

(equal), 1st: Miss on whiting, One nduga, (equal), 1st: Miss on white Wilson, 2nd.

British History—Miss Maggie Tisdale, Simcoc, 1st; Miss Jessie McCallum, Stromness, 2nd.

General History-Miss Jessie McCallum, Stromness, 1st; Miss Hattie E. James, Halfax, N.S., and Miss Maggie McLean, Londonderry, N.S., (equal), 2nd.

Geology—Miss Jessie McCallum, Stromness, 1st; Miss Belle Cameron, Collingwood, 2nd.

Chemistry—Miss Apple Malpilla Net

Chemistry-Miss Annie Melville, Nottawa, Miss Bella Watt, Brantford (equal), 1st; Misses Susan Gonenlock, Jessio Callum, Maggie McLean, Jennie Wilson, Kate McTaggart, and May Ross (equal),

Biblical History-Misa Annie Melville, Nottawa, Miss Maggio McLean, London-derry, N.S., and Miss Alios Park, Hamil-ton (equal), 1st; Miss Jossie McCallum, Stromness, 2od.

Natural History—Miss Jessie McCallum,

Stromness, and Miss Bolla O. Watt, Brantford (equal). 1st; Miss Jessio Osborne, Hamilton, and Miss Annie Melville, Nottawa (equal), 2ad.

#### MIDDLE CLASS.

United States History—Miss Hattie E. James, Halifax, N.S., 1st; Miss Jessie McCallum, Stromness, Miss Matilda Ross, London, and Miss Mary E. Smith, Ridge-

Algebra—Miss Minnio Whiting, Onou-daga, 1st; Miss Maggie McLean, London-derry, N.S., and Miss Annie Melville, Not-

tawa (equal), 2nd. Geometry—Miss Helen Gordon, Toronto, 1st: Miss Annie Melville, Nottawa (equal), 2nd.

#### JUNIOR CLASS.

Arithmetic-1st Division: Miss Emily Watson, Ayr, 1st; Miss Lottie Polley, Goderich, 2nd. 2nd Division: Miss Minnio McIntosh, Brantford, 1st; Miss Maud Wid-

der, Goderich, 2nd. Geography — Miss Lottie Brethour, Brantford, 1st; Miss Mary Greer, Brant-

Grammar-Miss Lillie Cockshutt, Brantford, 1st; Miss Minuie McIntosh, Brant-

ford. 2nd. British History—Miss Maud Widder, Goderioh, 1st; Miss Minnie McIntesh, Brantford, 2nd.

PREPARATORY CLASS.

Grammar-Miss Nellie Cockshutt, Brantford, 1st; Miss Lottie Polley, Goderich,

-Miss Callie Wisner, Brant-Arithmeticford, 1st; Miss Angeline Matthews, Kingsten. 2nd.

Geography—Miss Nellie Cockshutt, Brantford, 1st; Miss Kate Wilkes Brantford,

Scripture History—Miss Nellie Cockshutt and Miss Nellie McIntosh, Brantford, (equal) 1st; Miss Lottie Polley, Goderich,

#### LANGUAGES. LATIN-SENIOR CLASS.

Miss Anna M. Agur, Ingereoll, and Miss Eva M. Tisdell, Perrytown, (equal) 1st; Miss Bella O. Watt, Brantford, 2nd.

JUNIOR CLASS.

Mies Lillie Cockehutt, Brantford, 1st; Miss Minnie McIntosh, Alias May Bennett, Miss Amelia Bennett, Brantford, and Miss Mary Smith, Ridgelown, (equal) 2nd.

FRENCH-SENIOR CLASS.

1st Div.—Miss Ella Carman, Iroquois, and Miss Luzie Elliott, do, (equal) 1st; Miss Anna M. Agur Ingersoll, 2nd. 2nd Div.—Miss Jessie McCallum, Stromness, 1st; Miss Eva M. Tiedell, Perrytown 2nd. JUNIOR CLASS.

1st Division-Miss Mary E. Smith, Ridgetown, and Miss Maggie Bunton (equal)

1st.
2nd Division-Miss Katie McTaggert Clinton, 1st; Miss Lillie VanCamp, Berlin, 2nd.

German, 1st Division-Miss Hattie E. James, Halifax, N. S., 1st; Miss Annie M. Agur, Ingersoll, 2nd.
2nd Division—Miss Amelia Wienaug,

Brantford, 1st; Miss Mary E. Smith, Ridge

town, 2nd. 8rd Division—Miss Alice Park, Hamilton, 1st; Miss Ada Markle, Drayton, 2nd.

DRAWING AND PAINTING.

Painting in Oil-Miss Annie Devereux Brantford. special excellence, 1st; Miss Mary McDonald. St. Louis, Missouri, Im-provement, and Miss Lillie VanCamp, Berlin, improvement, (equal) 1st; Miss Lillie Compson, Seneca Falls, N. Y., improvement. 2nd.

Water Color Painting-Miss Mary L Kemp, Brantford, special excellence, 1st; Miss Mary McIntosh, London, improve-ment, 1st; Miss Maggie Bunton, Burling-

ton, improvement, 2nd.
Crayon Drawing—Miss Lillie VanCamp,
Berlin, improvement, 1st; Miss Blanch
Anderson, Toronto, improvement, 2nd.

Peneil Drawing-Miss Lottie Brethour, Brantiord and Miss Alice Park, Hemilton, equal, 1st; Miss Annie Melville, Nottawa

## MUSIC.

MUSIC.

Miss L. G. Kemp, vocal, special excellence. 1st Division, vocal, Miss Alice Chisholm, 1st prize; 2nd Division, piano and vocal, Miss Lizzie Hood, 1st prize; 2nd Division, piano, Miss Maggie A. Doran, 1st prize; 3rd Division, piano, Miss K. McKenxie, 1st prize. Piano and vocal, epecial excellence, Miss Eva Tiedell.

#### MEDALS. SENIOR CLASS.

General Proficiency—Miss Eva Tisdell, Perrytown, Members' Medal. Miss Anna M. Augur, Ingersoll, Class Medal.

MIDDLE CLASS. General Proticionay-Miss Jessie McCal-

lum, Stromness, Class Medal.

aunior olaes. General Profelency—Miss Minnie MeIn-torb, Brantford, Class Medal.

PRPPARATORY CLASS. General Proficiency-Miss Nellia Cocks

chutt, Brantford, Class Medal.

It is proper to add that the presentation of "The Members' Medal," and of the gold and silver medals generally, were times when the warm teclings of the sol are and their friends could not but broak orth in hearty applause.

We congratulate the winners of 'e medals in the Gradusting Class. Miss dva Tisdell, of Porrytown, and Miss Ann. Agur, of Ingersoll, on the high position tasy have taken in the College. It is soldom we find such eminence in such a variety of studies.

## Britisk and Horeign Aotes.

In the House of Commons a motion for the abolition of capital punishment was rejected-155 to 50.

THE Latter-Day Saints held a Conference in Glasgow on a recent Sabbath, and agreed to "sustain" Brigham Young as their Prophet, Seer, Revelator, and Presidont.

Five and twenty years ago there were not a dozen Presbyterian Churches in London, and these for the most part were weak and poor; but now there are over fifty shurches. and they are nearly all strong and well to

Birmingham, Eng., has decided to buy up all the liquor saloous within its boundaries at a cost of nearly £1,000,000, close up a portion of them, and run the rest under carefully digested regulations.

THE New York Legislature, which adjourned on the 24th ult., rendered one service, at least, to the cause of good morals by a law prohibiting betting and pool selling. The next thing is to enforce it.

THE Rev. J. Munroe Gibson, D.D., pastor of the Second Presbyterian church of Ohicago, Ill., and formerly of Montreal, gives part of his summer vacation this year to examining the work of the American Sunday School Union in Western Iowa and Eastern Nebraska.

LORD HARROWBY'S motion in connection with the English Burial bill, to allow friends of diseased persons to dispense with the Church of England services at the burial of their dead in Church cometeries, if they prefer, or to substitute some other, was passed by a vote of 127 to 111.

THERE are about 2400 undergraduates on the College and University books at Oxford; 400 of these graduate in each year, the average time spent in the University being over four years. The University Professors number 87, 9 of whom give no definite courses and have no pupils.

Ar municipal elections in Rome lately the Liberal and Radical coalition triumphed, not a single clerical candidate being elected, the latter being defeated by over a thousand majority. The whole influence of the clergy was exerted on the masses of the population. This is the most crushing blow the clerical party received in Rome for many years.

In the House of Lords last week the government was defeated on the Burials bill. The Duke of Harrowby moved that where friends of a dead person object to the Church of England services they may dispense with it or substitute other service, even though the dead person is buried in a churchyard. The Duke of Richmond, lord-president of the council, said he would meet the motion with a decided negative, as it would operate very unjustly on the clergy. The motion, however, was passed by 127 to 111. The government afterwards withdrew the bill.

THE rebellion in Japanese provinces is not altogether suppressed, but the govern-ment appears to have the advantage of the insurgents. The government acknowledges that some weeks must pass before the end is assured. There is no anxiety, however, as to the ultimate perfect success of the Imperialisis. Official returns of the casualties of the Satsuma rebellion show the killed in battle on the Imperial side to be 10.185; died in hospitals, 824; wounded, 8.752; now in hespital, 5,584; recovered and returned to duty, 268.

News by steamer from Chins, dated May 26, says there is no abatement yet of the suffering from famine in the Northern Chinese provinces. Sudden cold weather in the silk districts has greatly injured the silk prospects. The givernment is endeavouring to supply food, but its resources are insufficient. Large loans are solicited, obtained only in part, and with great difficulty. The government is absolutely paralyzed by internal political disorders, and the calamities of flood and famine.

TREER has been some talk lately at Constantinople about the alleged intention of the Sultan to raise "the standard of the Prophet." This banner is never unfurled except at times of grave emergency, when the Porte desires to inflame the faunticism of its Moslem subjects. The origin of this all-powerful standard is somewhat curious. When the Prophet was on his death-hed at Medina, on the eve of proceeding to the conquest of Syria, the chief officers of his army were summoned to hear his last orders. As they were listening to his dying utterances, Ayosha, the beautiful and best loved wife of the Prophet, rushed into the room, and tearing down the green curtain which screened one end, threw it to the officers with an exhortation to preserve it as a rallying standard for Islam. This was really done during subsequent wars against the infidel.

PRESBYTERIAN COLLEGE, MONTREAL Copies of the Annual Calcudar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicary. LL.D., will receive prompt attention during his absence in Britain from the person is e arge of his office.

### OHINA MISSIONS.

When for weeks the husbandman longs in vain for a drop of rain to descend from the skies to moisten the soil of his dried up she skies to moisten the son of his dried up fields, and after patiently waiting, a cloud rises from boneath the horizon, promising the longed for blessing from heaven, his heart rejoices; he is illed with new hopes to see a harvest spring up, and new encouragement makes him forget his past anxicloud disappears as it came, without yielding to his desire. What can had not renew his hope, patient, waiting until sconer or are such may be the case?

Now the same may be sald concerning the work of Missions. Those engaged in it experience somewhat similar changes. There are tirass when you would think that all your tabor is in vain and useless; your hopes, instead of being realized, end in disappointment; one naturally feels discourappointment; one naturally less discouraged in consequence, until, and sometimes where you least expected it, you find that your labor has after all not been in vaiu.

As has been often the case before in other

Mission fields, after years of waiting, to see the fruit of one's labor so now, are our brave Missionaries in China occasionally cheered by the like results. Chins, the field now under notice, is of

enormous extent, being more than twenty times the size of England and Waies. It contains more than one and a quarter millions of square miles, and has nearly every variety of soil, and olimate. This country, too, is very thickly populated. It is supposed that the Chinese form one-third of the whole human race, viz: about 850,-

But what are the trials? What breaks the missionaries down, sending them into premature graves, and bringing them home with that worst of all diseases—which is yet no disease at all—nervous prostration? Tell us the burden, and where it presses heaviest. This is it—to live in a land where there is no Christ, among people who have not the fear of God before their eyes; where there are none of the sweet restraints of our holy religion; where there are no sanctuary privileges, no Sabbath, no Christian homes, no Christian friendships, no truth, no honesty, no decency, no light shining above the brightness of the sun on eyes, and hearts, and homes, and lives. It eyes, and nearse, and near is neither a healthy nor a cheerful atmosphere that breathes from the valley of the shadow of death and dry bones; few indeed, can inhale it long without sickening.

But, there is no darkness too deep for

the light of God's truth to penetrate, and when it falls upon any land the bolts and bars of superstition and idolatry must give way before it, as the walls of Jericho fell be-fore the children of Israel.

fore the children of large.

Dr. Speer, who has been a missionary in
China thirty years, says it seems
yery strange to enter places now which
were formerly inaccessible to foreigners; to meet friendly saintations where they were formerly stoned and cursed, etc. . . . Now many of the Chinese are coming back from Christian lands telling painful stories of

personal wrongs.

Ground was broken in China over five years ago. Rev. G. L. Mackay, the first representative of Canadian Presbyterianism representative of Canadian Freedystrianism to the Celestial Empire, sailed from San Francisco on the 1st November, 1871. The field which he selected was the northern part of the Island of Formoss. This island, which is nearly as large as Ireland, and has a population of about three and a half mila population of about three and a half millions, has proved a most encouraging mission field. Few missions have yielded such early fruit. In less than four years Mr. Mackay had been privileged to receive thirty-seven converts into full communion, while the applications of many more have been delayed. A band of nine er ten na-tive helpers had been gathered, and are now rendering valuable missionary service, while receiving a careful training for future work. Nearly a dozen chapels have been built almost without aid from Canada. These facts proclaim, in a manner which cannot be misunderstood, that Formosa is a field "white to the harvest."

The Island of Formosa—so called on ascount of its lovely form, by the early Portugese navigators, whose beautiful names, so different from those given by the rovers of Northern Europe, adorn the land of disovery—is one of the fairest and most fertile under heaven. China claimed it, very much as that calcase! as that colossal pomposity claimed all the lands of the world; but left it to govern itself. On the west side are several Chinese towns and settlements, with the seat of authority in Taiwan.

There is no Missionary to be found at present who follows more closely than Mr. Mackay, the simple but effective methods of the early Christian Church. In reading the following, one would suppose he had come across a page of the history of the Church in the first century, so closely do the modes and results resemble apostolic times:

"I am teaching several students and
preaching twice every day. Two of them were teachers for many years, and one was vegetarian of the straitest sect of the Buddhists. I teach them the Bible, Geography, Astronomy and History. In due time we shall have six young men, apart from the nine helpers, who will be able to go forth and tell the story of redeeming love. I might have opened more than a dozen chapels before Dr. Frazer arrived, and we might have established quits a number sines. might have established quite a number since might have established quite a number since, but it is important to have the work thorough and compact. Indeed this is absolutely necessary, if we would have a vigorous working church amongst such a people as the Chinese. Until now, we have had young men always at hand when needed. In this way, the different departments of work have advanced together. Following out the same idea, we expect ere long to plant several stations, and have young men plant several stations, and have young men trained to take charge of them. There is one thing about our way here which you must bear in mind : you cannot judge of the progress made, by looking simply at the number admitted into communion. If regular hearers who have renounced idol-stry were baptized, we would have a commanion of 400 or more. In a few weeke, we expect to commemorate the dying love of Jeaus, and I think several will sit down with us for the first time. You will remember nine chapels are in full operation,

five schools are in working order, six stu dents preparing for the great work before them, and the hospital removing prejudices. The truth is, you will require to come out and see, before you could form any conception of what the Lord has accomplished here. Why should not the General Assembly appoint a man to come out and see this needy field? I may state that I have preached the Gospel in nearly every town and village of Northern Formess, and that the helpers are doing a good work around

Two years ago the Rev. J. B. Fraser was Two years ago the Rev. J. B. Fraser was sent out to re-enforce Mr. Mackay, and has entered en his labors as a medical mission-ary at Tamsui. Dr. Fraser had a full medical and theological training, and will be equally propared to minister to the bodily allments and the spiritual diseases, of the natives. The Presbyterian Churchin Canada has procleded to send another missionary has resolved to send another missionary to Formosa, as soon as a suitable laborer can be found.

Why will not another missionary go out to labor for Jesus?

There will be a day of rockoning in the future, and some will have to answer for their woful neglect of the heathen. Quotations from some of Mr. Mackay's letters may here touchingly illustrate the great and good work being done in that far off but interesting country. In one of these he

says:—
"A convert who lives about a mile from here was asked a few months ago to assist in purchasing articles for idel worship. He replied he could not consistently do so, as he no longer bowed before things made by men's hands. An evening or two after, the same party, followed by thirty armed men, went to his dwelling, broke the door, beat his wife, mother and sister, dragged himself about the room, and finally left him for dead. The house of another worshipper at Chiwn nhi was entered by forty soldiers, who ransacked the whole place, and snatched an infant from its mother's arms and trampled it to death. At Go-ko-khine, one of the first who cast away tablets and idols was ordered by the owner of the house in which he lived to cease going to the chapel, or else he would drive him out of the house. The convert replied, "you can do that and much more; but to drive me from the true God, you and all your host can never ac-complish." It is truly matter of thankful-ness that these men "took joyfully the spoiling of their goods."

Amid these trials and discouragements, our missionary has been cheered by the steadfastness and fidelity of the converts and the progress of the Lord's work. Mr. McKay writes: "It is now about a year since I admitted five into communion on profession of faith, and I rejoice in being able to state that they have faithfully followed the Lord Jesus, and fearlessly testified to the truth unto this day. The only man I brought from the south commemorated the dying love of Jesus, with us a year ago. Since that time he has been cruelly mur-dered and beheaded in the woods; his headdered and beheaded in the woods; his head-less body is yonder by the winding path, but his soul is in the highest heavens with the Lord of Glory. Last Sabbath we ob-served the Lord's Supper at Go-ko-khin, where the first chapel was erected. There I admitted four old and three young men, who have steadfastly followed the Lord since they first heard the gospel. The five who were admitted last year were present, so that exactly twelve native converts sat around the table of the Lord. In a quiet, retired spot, away from the displa heathenism and the inquisitive gaze of out-siders, with our usual hearers present, we had a precious communion. I believe the Master was with us. I never enjoyed a sweeter communion in America, Scotland, or my dear native land. Several of the hearers seemed moved, and all appeared serious and thoughtful during the services. If any heart was touched, if any soul was awakened, to Jehovah alone be the ever-

lasting praise and glory.

"At a place called San-teng-po, several
miles to the east, the people have just completed a small, neat chapel, entirely at their own expense. I visited them a few weeks ago, and was delighted to find the parents teaching their children the everlasting gospel. A number of small boys met me on the way, and all were able to sing our beautiful Chinese hymns; the very youngest, three years old, could sing.
The little girls are kept in dark rooms, and
do not appear with their brothers as in
western lands. On Sabbath I observed father, son, grandson and great-grandson sitting on a bench together, singing the praises of the Lord. Thus in the midst of opposition and corruption, the Lord is blessing his own work.

Ye who live at home in luxury and ease, and who wonder what our missionaries are doing, and at the same time withholding that countenance and support which such Christian and devoted men as the Rev. G. L. Mokay and Dr. Fraser have a right to expect, read the following account of a day's labor:
"Onourwayhome we halted at Ki lok-kan,

in the temple, and sung the gospel of Jesus; then went through a rich plain, and at dark arrived at To-tong, a Chinese town near the base of the hills. Although the place the bass of the nills. Although the place was large and evidences of prosperity were there, the only house we could get, in which to pass the night, was a sort of hut with walls of a kind of reed and roof of Pigs occupied nearly half of the grass. Figs occupied nearly han of the space inside and made very free with the other half. A man could push his head through any part without difficulty. As the night was cold we could not sleep, and were glad when the cocks began to erow and the people began to move about. We made our way into the market at dawn and began to sing hymns there. A great crowd assembled as we told of Jeens of Nazareth, thon left and occupied the whole day visit-ing the numerous villages of the aborigines They called me their kinsman, but I don't recognize any such distinction, as I con-sider myself as much the kinsman of the Chinese as of any other race out here in the far east.

Missionary Conference in China.—1 committee of arrangements met in Shang-hat on October 26; 1875, for the purpose of nat on Ustoner 25, 1875, for the purpose of organizing a conference of Protestant Mis-ionaries in China. From a report present-ed, it appears that 110 Missionaries were desirous of the proposed conference,—these Missionaries representing every part of the

Mission field and every form of Protestant Christianity. It was unanimously resolved to invite tue Protestant Missionaries in China to meet in conference at Shanghai

on Thursday, May 10, 1877.
The Chinese Presbyterian Mission in California employs seventeen laborers; has Mission-Schools at San Francisco, San Jose, and Sacramento, with an average attendance of 167; has received thirteen to church membership in San Francisco during the year, four at Sacramento and nine at San Jose. In Oakland fourteen mombers of the Sunday School united with Rev. Dr. Eelle' church.

These are only a few of the many vic-tories achieved by the gospel in our time, but they are significant as types of more glorious things to come. The everlasting gospel is pressed forward with the banners of the cross, and by and by the anthem of ten thousand volces will be heard proclaiming through the earth. "Hallenjah; for the kingdoms of this world are become the hundress of are Lord and of Windoms of the land of the following the control of the hundress of are Lord and of the Control of the hundress of are Lord and of the Control of the hundress of are Lord and of the Control of t kingdoms of our Lord and of Els Carist, and He shall reign for over and ever."

Mission work among the heathen consists in gradually working out the regeneration of the world amidst thousandfold labors, disappointments and hindrances. Let the Church then remember, that whenever a soul is converted from dumb idols to serve the living and true God, when, as it is the case with an infant Church among the Gentiles, we see the first fruits of the same come forward, determined to join the band of faithful followers of the crucified Saviour, the Church of Christ in her members and servants must then likewise without hesitation, come to the rescue, and grant the needful assistance at the hour of need, which indicates the hour of a new birth.

#### Resolutions,

If you are a child of God, will you no adopt and practise these resolutions 1. I will daily observe secret and family

2. I will daily and prayerfully read the Word of God. 8. I will daily seek the salvation of

sinners. 4. I will obey God's ordinances as taught

in His Word. 5. I will cheerfully give of my means to

the cause of God. 6. I will do what I can in the Sabbath school.
7. If I am offended with a brother, I will

follov the rule in Matt. xviii. 15-17. 8. I will never visit any place of amuse

ment or social pleasure on which I cannot first ask God's blessing.

9. I will never use intoxicating drink as

10. I will daily seek to grow in grace.

If you are not a child of God, will you not adopt and practice the following resolutions :

1. I will no longer neglect my soul's sal vation.

2. I will regularly attend divine worship. 8. I will pray for myself, and not be ashamed of religion.
4. I will ask the prayers of others, and

ceek with all my heart.

5. I will forsake every known sin and cast myself on the mercy of my Saviour.

## The True Training of Children.

The first thing that parents need to re-member, in their thought for their children, is that they have no ownership in them. Before you will ever feel and act toward them as you should, you must have a heartfelt conviction that they are God's children rather than your own. You are not to dispose of them as you wish, but as He wishes. His desires, not yours, are to be consulted in their education. You are to train them to be, not what you would have them to be, but what He would have them to be. He has committed them to your care for a time, to train, discipline and instruct, and to fit them for such ser-vices and mode of life as He shall ordain. No matter how zealous you are; no matter how earnest and loving and conscientious you are; you will never educate children for God unless you feel that they are His, not yours. If you feel that they are yours, that you own them, you will be likely to educate them for yourselves, and not for Him; you will strive to make them excel in things that are agreeable to you, and not agreeable to Him; and the result will be, that without realizing it, without wish-ing it, you will rob God, by the substitution of your own wishes in their education and development in the place of His. He will be divorced from His own, and His own will not know Him. They will grow up ny fitted for His service, and unconscious of His fatherhood over them. They will never know that to be true which the Scripture teaches,-that God is the former of bodies, the Father of their spirits, whose name they should honor, and in whose service they should find their chief delight.

Teach your boy otherwise. Say to him, "My son, I am not educating you for this earth: I am educating you for Heaven. I am not showing you how to serve your self; I am showing you how to serve Your self; I am showing you how to sorve God. It will not delight me one hundredth part so much to know that you are fitted for busimuch to know that you are fitted for business as to feel that you are fitted in character and taste for Heaven." Say to him, "My boy, I am not able to keep you; God alone is able to keep you. He alone gives the breath to your nostrils; He alone upholds you; but for Him, you would, even while I am talking with you, drop dead. Remember that you are not mine; y renot your mother's; you are God's. He gave you life. He upholds you day by day; without Him you could do nothing. By and by, your stay here will end. He will send forth His messenger to bring you home, and you must go. See to it that you are prepared to meet Him in that hour."

Say this to your son, father; say it in so many words. Some things must be spoken many words. Some things must be spoken to be fully understood. The voice adds force to the truth, and deepens its impression. Bear testimony, then, for God, and your children will remember it while you live; and when you have gone from sight, being sathered to your reward, they will say, "Our father failed not in his duty to say, ward us, but taught us all he knew of wisdom;" and they will rise up and call you; blessed.—Golden Rule.

Light at Evening-Time.

The novelist wrote as follows :- "T'ne old post-chaise gets more shattere ast every turn of the wheel. Windov , will not pull up; doors rofuse to o on and shut. Sicknesses come thicker and faster; friends become fewer and fewer. Death has closed the long, dark avenue upon early loves and friendships. I look at them as the grated door of a burial plar e, filled with monu-ments of those one, dear to me. I shall never see the three secore and ten, and shall be summoned a, a discount." Ah; that is not a cheerful sunset of a splendid literary career. At evening time it looks gloomy and the s're smells of the sepulchre.

List a now to the old Christian philanthro sist, whose inner life was hid with O' rist in God. He writes: "I can scarce anderstand why my life is spared so long, except it be to show that a man can be as happy without a fortune as one. Sailors on a voyage drink to with one. Sailors on a voyage drink to 'friends astern' till they are halfway across; and after that to 'friends ahead.' With me it has been 'friends ahead' for many a year." The vetoran pilgrim was getting nearer home. The Sun of Righteousness flooded his western sky. At evening-time it was light.—Dr. Cuyler, in Independent.

#### A Modest Young Man.

We love a modest, unassuming young man, whorever we find him-in a counting-room or a law-office-at the bellows or the at the roll-stand or the type-caseon a clam-bank or in the pulpit. Among a world of brass and impudence he stands forth an honor to himself—showing to others that he at least has had a good bringing up, and knows what belongs to good manners. Ask him a question, and good manners. Ask min a question, and he will not give you a snappish reply or look cross enough to bite you. If you are looking for anything, he will take pains to find it for you, if he can.

mind it for you, if he can.

When in company with others, he does not usurp all the conversation; and endeavor to call the attention of others to himself, by boisterous language. He listens attentively to his seniors, and modestly advances his opinions. We love such a man—we do sincerely—and his company we do highly prize. If he meets you in the street, he pleasantly bows and bids you goodmorning. You do not find him standing at the corners, using profane words, or see him at the entrance of churches on the Sabbath. He quietly enters his pew, and takes his seat without a flourish. He goes takes his sear with the sear. Such young men there are. We often see them. You will find them in some of your printing-offices, work-shops, and other places, where to work and earn one's living is honourable. When they come upon the stage of active when they come upon the stage of active life, they must succeed—it could not be otherwise. We would give more for a modest, unassuming young man, for all the practical business of life, than for a score of brassy, impudent rascals, who are not worth the bread they keep from molding.

## "I Can Never be a Drunkard."

In our youth we had a very dear friend who often used this expression. He was a proud boy and a prouder man. He was fond of what the world called pleasure, and finally rushed into the vortex that leads to Social in his nature, he was often ruin. tempted at parties to take wine, and berat-ed his friends who refused when he accepted. And when, in his calm moments, these very friends would warn him of his danger, he would reply, "I can never be a drunkard.

The habit grew upon him, and after a while he commenced taking his dram reg ularly. Ashamed of his habit, and fearful that his friends would discover it, he used cloves and other articles to destroy the smell of his breath. Often remonstrated with by watchful friends, he would deny that he had gone to excess.

The writer removed to Texas, and returning to his old home where his friend lived, about seventeen years afterward, the first time he saw him he was down on the sidewalk drunk, and a year afterward be

was found dead in the same street.

Young men, beware! There is not one in ten thousand that can always be moderate in drinking. If you touch it at all you are in danger. The ingenuity of man has truly given you the means of destroy-ing the smell of liquor upon the breath, but not of saving you from a drunkard's fate.

## Where Language Fails.

When we turn in thought or attempt to turn in speech toward the spiritual world, how utterly inadequate does language seem! How can it be otherwise? There is in the wide world no phraseology that is adequate. Language was made for the animal man. The poorest of all instruments in this world is human language when it attempts to interpret that which is best in men. For the most exquisite development of thought and feeling in the great realm of spirituality there is no lanuage. For the real life of mankind in the innermost soul there is no language. There are no letters or words out of which language can be formed with which to describe the finer emotions and experiences of men. We use the best that we can invent, but they are only proximate and symbolic.

Of the facts that there is a world that is not represented by materiality we have no question; and that this world is near us and around us we love to think; and that it is populous with life, and with life developed to a higher condition than it has reached on this earth. That the mind and soul of human life are working away from the material and visible and toward the spiritual and invisible, which is transcendently more powerful than the visible and material—of this we have no doubt at all. But when we would speak of this great spiritual world, of the world which covers this visible world, language fails. It transcends expression.—Ohristian Union.

Tax Irish Canadian pilgrims arrived in Bome en Satarday. They stopped at Lour-des to attend Mass and receive the communion there.

## Scientific and Aseful.

TO RESTORE COLORS. Sal-volatile, or hartshorn, will restore colors taken out by acid.

TO OUT WHALEBONF. Hold it in the flame of the lamp an in-

stant, and you can out it with shears. TO KEEP MICE AWAY.

Camphor placed in drawers or trunks will prevent he mice from doing them an injury. TO REMOVE SPOTS FROM SILK.

Benzine, ether or soap will take out spots from silk, but tomember the goods must not be rubbed.

TO STAIN WOOD. To stain oak color, take parts of American potash and pearlash, two ounces each to one quart of water. Use carefully, as it will blister the hands.

TO REMOVE PAINT SPOTS.

Oil of turpentine or benzine will remove spots of paints, varnish or pitch from white or colored action or woolen goods. After using it they should be washed in soap suds.

In ordering a pair of boots or shoes made, provide your shoemaker with a piece of thick flaunel to put between the soles, and you will be saved the discomfort and annoyance of squeaking shoes.

TO KEEP SHOES FROM SQUEAKING.

#### BREAD PANCAKES.

Cut bread dough which is ready for baking into atrips or fancy designs, and drop into hot lard. When they are a fine brown, drain them well, and send to the breakfast table very hot. To be eaten with syrup.

EGGS AND APPLES. Beat up the eggs as for omelet, pare and slice the apples, fry them in a little butter; then stir them in with the eggs. Melt a little butter in the frying pan, put in the eggs and apples; fry turning over once, and serve hot.

TO CLEAN WALL PAPER.

Oil marks, and marks where people have On marks, and marks where people have rested their heads, can be taken out of wall-paper by mixing pipe clay with water, to the consistency of cream, laying it on the spot, and letting it remain till the follow-ing day, when it may easily be removed with parknife or brash. with penknife or brush.

#### TO EXTRACT CORNS.

Roll a lemon till soft, then out a thick slice and bind on a corn at night. If white in the morning it can be easily extracted. very bad corn may take several applications before a cure is effected. We have never tried it, but have good authority for thinking it will effect a cure.

TO REMOVE FRUIT STAINS.

Colored cottons or woolens stained with wine or fruit, should be wet in alcohol and animonia, then sponged off gently—not rubbed—with alcohol; after that, if the material will warrant it, wash in tepid scap-suds. Silks may be wet with this preparation when injured by these stains.

EGGS AND CHEESE. Into a baking dish put four or five spoonfuls of milk thickened with flour; break into it six or eight eggs without breaking the mallest approach to make a mallest approach to the mallest approach t the yolks; sprinkle over the whole some grated cheese and a little papper and salt; bake in an oven, without allowing the yolks

to harden. Serve very hot. SCRAMBLED EGGS WITH DRIED BEEF. Shave the beef very fine; put a table-spoonful of butter in a frying pan; set it over the fire, and when hot put in the beef; heat a few minutes, stirring constantly to prevent burning; beat up the required-number of eggs and stir in with the hot beef; stir altogether until the eggs are cooked. Serve immediately.

LEMON DUMPLINGS.

Mix with ten ounces of fine bread crumbs half a pound of beef suet, chopped fine, a large tablespoonful of flour, the grated rind of one lemon, four ounces of loaf sugar, or, if wished very sweet, more; a little salt, and three eges, well beaten. Divide these into four equal portions, put into well-floured cloths, boil one hour. Serve hot, with brandy sauce.

PRIED PATTIES.

Mince a little cold mutton, beef, or yeal, allowing one-third ham to two-thirds of the other meat; add an egg boiled hard and chopped fine; season with salt, pepper, mace, and a little grated lemon-peel; moisten with cream. Make a good puff paste; roll thin and cut into round pieces; put the mince between two of them; pinch the edges well, to keep in the mixture, and fry a light brown. To be eaten warm or cold, as liked.

A GOOD CEMENT.

Pound burnt oyster-shells, sift the powder through a very fine sieve, and grind it on a stone slab till reduced to the finest powder; then take the whites of eggs (according to the quantity of powder), beat them well, and having mixed them with the powder, form the whole into a kind of paste. With this paste join the pieces of china or glass, and press them together for seven or eight minutes, and the united parts will stand heat and water.

TO REMOVE GREASE SPOTS.

Grease spots may be taken from white linen or cotton by scap suds or weak lye, and from calicoes with warm scap suds. Grease spots on woolens can be taken out by scap-suds or ammonia. On silks use either yelk of egg with water, magnesia, ether, benzine, ammonia, or French chalk, Either is good. These are mostly used by the French, who have skill in cleaning spotted or stained fabrics. Most of them we have used, and know them to be reliable.

Ir is natural for the heart to long for something better than itself; to long for a God; Christ same and satisfied that a God; Christ same and satisfied that longing; we see Him at a terrible price giving Himself for God; whydoes He this? Nor for Himself, for ue; This attracts our attention to Him, and we long to know more of Him; Then somes the Holy Spirit. The man is made new and started in life afresh with God's blessing. Man's Christianity is gratitude to Christ. How simple I De not dispute over trifles; here is a great thing: Christ has died for us.—Ree. Philips Breoks. a God; ipe Breche.

#### If We had but a Day.

We should fill the hours with the sweetest things, If we had but a day:
We should drink alone at the purest springs

In our upward way. If the hours were few ; We should rest, not for dreams, but for fresher

To be and to do

We should guide our wayward or wearled wills By the clearest light: We should keep our eyes on the heavenly hills

If they lay in sight:
We should trample the pride and the discontent Beneath our feet:

We should take whatever a good God sent With a trust complete.

We should waste no moments in weak regret if the day were but one, If what we remember and what we forget

Went out with the sun: We should be from our clamorous selves set free To work or to pray,

what the Father would have us be, If we had but a day.

## The Friendship of Parents and Children.

That parents and children should mutually cherish feelings of love and esteem, is always taken for granted. During the earlier stages of human life, the little ones earner stages of numan me, the little ones are dependent for everything upon father and mother. Food, clothing, education, proparation for activity in the world, moral training and social position, are all given to the children by their parents. After a while there comes a time when the need for guidance and supervision on the parents' part in some degree ceases. The children have arrived at a stage of experience when they are responsible for themselves, and when equally with their parents they share the duties and burdens which come to men and women. Then, they are often called upon to repay the care and devotion which were once lavished on them. They learn to be patient with the infirmities of age, to be patient with the mirrmites of age, tender with its helplessness, thoughtful of its needs. They minister as once they were ministered to. Many a daughter waits with unfailing assiduity on the dear father and mother, who are growing old; and many a son, in the pride of his strength accommodates his stops, with gentle consideration, to the tottering feat of the whitesideration, to the tottering feet of the whitehaired one who leans confidingly on his

The best and noblest men are readiest, in the fulness of years and honors, to achnowledge the debt they owe to those who brought them up. Norman MacLeod, writing at the time of his father's death,

said:
"Were I asked what there was in my father's teaching and training, which did us all so much good, I would say, both in regard to him and my beloved mother, that it was love and truth. They were both so real and human; no cranks, twists, crotchets, or isms of any kind, but loving, sympathising—giving a genuine blowing-up when it was needed, but passing by trifles, failures, infirmities, without making a fuss The liberty they gave was as wise as the restraints they imposed. Their home was happy—intentely happy. Christianity was a thing taken for granted, not forced with seewl and frown."

Instances like this might easily be multi-

plied from the biographies of great men-instances in which children gratefully re-cognise the preciousness of the home in-fluences which were about them, enfolding closely as the atmosphere through the formative periods of their lives. I have chosen this case of Norman MacLeod, because I think two words in it are the key to all real friendship between parents and children—"Loving—sympathising." The one without the other is of little worth.

Friendship is something quite distinct from and other than, filial or paternal love, in which there may be a large interblending of duty. It implies that there are be-tween the friends certain points of correspondence, and certain possibilities of coalescence, which make it charming for them to be intimate. It implies aims, pursuits, and tastes in common. It implies unbounded trust and reciprocal pride. It is the union and communion of congenial stue union and communion of congenial natures. Brothers and sisters are not invariably friends, nor are mothers and daughters always joined in the exquisite closeness of such a relation. It is not the inevitable precipitate of kinship, by any means. When, however, the ties of blood and the ties of affection form a triple. and the ties of affection form a triply-iwisted cord, it is not quickly broken. Not iwisted cord, it is not quickly broken. Not death itself can sever the strong cable of domestic friendship when it is hallowed by consecration to Christ; for though the one go a little sooner to the home above. the other feels loneliness, but not loss, since the meeting-time is ever in view.

How is friendship in the home to be cultivated? First, by constant confidence. Where the parents from the beginning treat their sons and daughters as though the home economy belonged to all, and the home interests were the personal affairs of tach, the children regard "our house" as a place where they have rights and privileges, and in which they can always find a teluge. It is the mistake of some exceltent people in family gevernment to con-trol wholly from the outside. Arbitrary commands and military rigidness of disci-pline enforce obedience, but self-govern-ment is not taught. Such training may not take away the respect of children, bu h detracts from the reposeful love to which tear is a stranger. When the household talk is free, and the household sun is bright, and around the table every day parents and children meet as at a festival, the foundation of a strong and beautiful itendship are being laid and cemented.

In the second place, there is no more potential factor in home friendships than

potential factor in home friendships than consistent, unobtrueive home religion. Let the habit of family prayer never be intermitted, and let the daily worship be not formal and cold, but a hearty, glad, cheer-sit service, the uplifting of praise to the Pather, and the simple seeking of help from him. No single thing so unifies a home, and so knits its separate threads together, as the continual remembrance of God in morning and evening worship. It is the dearest recollection of the absent, is sweetest comfort of the sick, and the success support in days of darkness and calamity.

If fathers would spare some time from the effort to support their families, from the mere getting and saving of money, and if mothers would make fewer pretty gar-ments, and put up less jelly and fruit, that they might talk, and read, and frolic, and visit, and enjoy with pure enjoyment the children of their delight, they would find some satisfactions now too frequently denied. They would understand the young lives around them better. They would themselves be understood. They and their darlings would be friends.—Margarct E. Sangster.

#### Is it Catching.?

The Interior directs attention to an unusual thing just now provailing in California as an "epidemic." It is one which need not alarm anybody. We hope it will reach up in this, and all other directions very early:

It is paying church debts. One would not think it would "take" easily. A good many communities seem to have had their consciences vaccinated against the danger of that kind of an epidemic. And yet on the Pacific coast it is raging fiercely. Mort-gage after mortgage is sent scudding before the wind; burden after burden is flung joy-onely away, and the long-meter doxology gives triumphant expression to the sense of relief. And, stranger still to say, there is an evangelist whom Providence has raised up to lead on in this new kind of revival. We have had preaching evangelists, Bible-We have had preaching evangelists, biltereading evangelists, and singing evangelists. In this age of new things is not the newest and richest a debt-paying evangelist? And he, too, is from Chicago. Edward Kımbali is working up the Church of the whole Pacific coast to a sense of financial obligation, to a revived and intense desire to pay church debts. A Sunday or two ago, having carefully laid his plans beforehand, he encouraged one of the San Francisco congregations to tackle a fifty-eight thousand dollar debt. They pulled hard together and long. It was a five-hour seige, but they came out victorious, and went home rejoioing. The same scenes have been wit-nessed in many churches in California, and from a condition of depression and death have, by this just and honest deed, been suddenly lifted to hope, activity, and pros-

Pority.

What if this revival should spread? Will Mr. Kimball become popular? Will the people send for him to lead them in this revival as they send for preaching and sing-ing evangelists? We fear not. He will probably have to go uninvited. The diffi-oulty will not be to find good openings. We could name a couple of score of them in our own city. But the trouble will be to get a call. The people might like his sermon well enough, but would hardly tolerate the application. Nevertheless let him come. That evangelist is needed. Let the pastors bless him. He can take all the grumbling, smile at the squirming, keep turning the machine till the streams of liberty flow, and then take the next train out of town and never come back. And the pastor can go on preaching the gospel and saving souls, and souls will be easier saved. This is the very man the ministers need. They can do their own preaching on a pinch; they can sing a little, but they are not just the people for paying church debts. Is there a pastor in Chicago who does not want Mr. Kimball? Is there a congregation who does?

## A. B. O's for Business Men.

Attend well to your business. Be punctual in your payments. Consider well before you promise. Dare to do right. Envy no man.
Faithfully perform your duty.
Go not in the path of vice.
Have respect for your character. Know thyself. Lie not for any consideration. Make few acquaintances. Never profess what you do not practice. Postpone nothing you can do now. Quarrel not with your neighbor. Recompense every man for his labour. Save something against a day of trouble. Treat everyhody with kindness. Use yourself to moderation. Villify no person's reputation. Watchfully guard against idleness. Xamine your conduct daily. Yield to superior judgment. Zealously pursue the right path, & never give up.

## Grapes vs. Fever.

Dr. Hartsen, of Canues, recommends grapes as a valuable diet in fever. The grapes contain a considerable amount of hydro-carbonaceous matter, together with a certain quantity of potassum salts, a combination which does not irritate, but, on the contrary, soothes the stomach, and consequently is used with advantage, even in dyspepsia. While considering the carbo-hydrates contained in the grape, we must not neglect the organic acids, particularly tartaric acid. Dr. H. thinks the nour-ishing influence of these acids too much neglected. It is indeed known that they are changed to carbonate acid in the blood, and excreted as carbonates in the urine. Possibly careful research might show that, under some circumstances the organic acids are changed to fats. Dr. H. believed that the organic acids should be ranked with the carbo-hydrates as foods. When fresh grapes are not to be had, raisins or diluted wine might be used.

WHEN we come to God for counsel, we must be willing to put our whole case in his hands—to take the up-hill step instead of the smooth one, should He point to it.

Some years ago, two gentlemen were riding together, and, as they were about to separate, one addressed the other thus:
"Do you ever read your bible?" "Yes, but "Do you ever read your bible?" 'Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God." 'Neither did I," replied the other, "but God loved me." This answer produced such an effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at ones, the great truth, that it is not how much I love God, but how much God loves me.

Doth the Father command you to believe on His Son? Doth the Lord Jesus invite, nay, entreat you to come to flim, and at the same time assure you that "He will in no wise east you out?" And shall not this multiplied security remove all your doubts. and bring you to him with an humble, but steadfast, hope of obtaining that rest which He offers unto you? Say not henceforth, My burden is so heavy, and my guilt so great, that I dare not go to Him; but rather say, My burden is so heavy, that I must go to Him; for no other arm can remove it but His own. He offers you His help, be cause you are miserable: He invites you to come to Him, not because you deserve, but because you need His aid. Arise, then, O sinners! and obey His call: cast your burden upon Him who is mighty to save; yield yourselves, without roserve, to this faithful Redeemer, to be justified by His blood, and ennetified by His Spirit; "take His yoke upon you, and learn of Hun;" and then you shall find rest to your soul.— Robert Walker.

"AFTER the believer is grounded and established in the knowledge of his union with Christ, at behooves him then to inquire what God has given him a right to in con-sequence of this union; and the Scripture will inform him that in the covenant of will inform him that in the covenant of grace it has pleased the Father that all fulness should dwell in His Son, as the head, for the use of his members. He has it to supply all their need. They cannot possibly want anything, but it is treasured up for them in His infinite fulness: there they have hear hear it green for green every moment. may have it, grace for grace, every moment, as their occasions require; and they have it in no other way, and by no other hand, than faith, trusting the word of promise, and relying upon Carist's faithfulness and power to fulfil it; as it is written, 'the just shall live by faith '(Hab. 11. 8); having received justification to live by faith in the righteoneness of Christ, he depends on Christ to keep him alive, and makes use of Christ's fulness for all the wants of that spiritual life which He has given. He trusts Him for them all, and lives upon Him by faith for the continual receiving of them all: and according to his faith, so it is done unto him."-Romaine.

\$66 a week in your own town. Torms nad \$5 outfliftee. H. HALLETT & CO., Portland

# Dresden Hall. **CLEVERDON AND MARTIN.**

IMPORTERS.

12 and 14 King Street, West, Toronto.

We are now showing, at low prices, our large and varied Stock of CHINA, CLASS AND EARTHENWARE,

in all qualities, at our extensive and elegant show Parties furnishing will do well to call and exam-

We offer to the Trade 150 crates White Granite ware at close prices for each or short credit.

WEDGEWOOD HOUSE.

# We are showing the Finest and Best Assort-CHINA, CLASSWARE, &C.

In the city, comprising in part Dinner and Dessert Sots, Breakfast, Tea and Bedroom Sets, Cheese Covers, &c., &c., all of which we are solling at prices to suit the times. Note the address,

61 King Street West, mear Bay Street. C. MOPHAN.

# Recent Publications

LIFE OF THE REV. GEORGE WHITE-FIELD, by the Rev. L. Tyerman, 2 vols., with portraits. HISTORY OF CHRISTIAN THEOLOGY IN THE APOSTOLIO AGE, from the French

JOHN YOUNG, Upper Canada Tract Society,

## THE CANADA Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

EDITED BY REV JAMES CAMERON, CHATSWORTH-NUMBER FOR JUNE, NOW OUT.

CONTENTS

EDITORIAL: The Merits and Demerits of Islam. LIVING PREACHERS: A Good Conscience.— POETRY: "To say Good Night and Pray"— Will you Vote for Crime?—What do Poople go to Church for 2-Gunterian THOUGHT: The Higher Criticism-Tekel: Weighed and Found Wanting.-Christian Life: A Conscorated Life.—CHRISTIAN WORK.—PRACTICAL PAPERS: How to Win Souls.—Curistian Miscrelany: The Devil a Four Servants-Why Sinners are not Alarmed-The Great Concern-Without the Wedding Garment (illustrated)-A Word About Tact.—CHILDREN's Taxasury: Reading the Bible—The Lesson About the Birds (illustrated)-Faithful Unto Death-Praying and Watching.-Special Notice to Susscainers.

Published by C. Blackett Robinson, at the office of this paper.

TERMS:—One Dollar per annum—free of posts Sample copies mailed on receipt of ten cents.

OURE OF EPILERBY OR FALLING FITS BY HANGE'S EPILERTIC PILES.

Per-sprendering from this distressing malady will find Hance's Epileptic Pills to be the only remarks for allegacy entire to the control of the control of

will find Hance's Epitephe Pais to be the following certificate should be read by all the aftheted, it is in overy respect true.

A MOST REMARKABLE CURE.

Long coact, Is sensown to be, Ann., April 2, 1876.

Stars, Hance, — Date Nor.— The Epitephic Palls that he cived from you last September thave accomplished all that you recommerded them to do. Myson's hearity, stoul, and robust the is as he arry as any child in Kansas—indeed he is in the manner a new boy, before it and robust the is not be not a star of the commence of taking your Palls he was a very pix and debeate looking child, and had i plus pace Fits for about four years, and seeing year Palls advertised in the Christian Lastructor, as to you and got two boxes of them, and he has not in a fill since the commence disking them, and he has not in a fill since the commence disking them the fast of the commence disking from the farm, and he has not in a fill since the commence disking from the farm, and he has not had it should and his mind at clear and quick. Heat that you are not sufficiently paid for the serve and benefit you have been to us he restoring our child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epitepsy. Please send me some of your circulars, so that I can send them to any that I hear of flust is afflicted in that way.

Respectfully, etc., LEWIS THORNBRUCH Son by 31 two \$5, itwoky, \$27. Address SETH SHANEL, by Saltimore \$4. Baltimore, Md.

Please mention where you saw this advertisement.

## OPENING OF NAVIGATION.

STEAMER CITY OF TORONTO, COMMENCING TUESDAY, MAY IST, 1877 Loaves Yongo at Wharf Toronto, daily at 7a.m., arriving at Ningara at 930 a.m., and Lowiston at 10 a.m. making direct connections for the Falls, Buffalo, Rochoster, Cleveland, New York, &c., &c. Ticke, and all information at 8 Front at East. D MILLOY, 1gent.

J. BRUCE & CO.,

Photographic Art Studio, 118 King St. West, Toronto, opposite the Rossin Rouse.

Portraits in every style anequalled for Artistic north and finish. Satisfaction guaranteed.

Discount to (lorgymen and Students.

GALT

## COLLECIATE INSTITUTE.

Each Department in charge of an experienced Graduate. Every facility afforded to these preparing for Examinations. With a single exception no one from it has ever failed in passing his examinations successfully.

WM. TASSIE, M.A., J.L.D., Head Master.

## HAMILTON

# COLLECIATE INSTITUTE.

SPECIAL FEATURES OF THE SCHOOL ARE:-(1.) Large classes organized for those reading for the Universities, Professional Examinations, and for Teachers' Certificates.

(2.) Departments taught by University men, who are specialists in the subjects which they teach. (E.) Full staff of masters; of the fourteen teachers, sight are University men.

(4.) Thorough equipment for carrying on the work.

For "record" and Circular apply to GEORGE DIOKSON B.A., Headmaster.

# E. N. FRESHMAN & BROS.,

Advertising Agents, 186 W. Fourth St., CINCINNATI, O., Are authorized to receive advertisements for the paper.
Estimates furnished free upon application.

Send two stamps for our Advertisers' Manual.

\$12 a day at home. Agents wanted. Ontilt and torms free TRUE & CO., Augusta, Maine.

# ONTARIO

## BAKING

POWDER,

White, Odorless, and does not discolor.

Best Manufactured. Try't and be convinced. For Sale at principal according to the sale at principal according to the sale at principal according to the sale at th

MANITOBA. CHEAP LANDS. FREE Grants. Good Investments. Cheap passages. Soud stumped envelope for information, and socts for map. ARCHIBALD YOUNG, Manitoba Land Office, Toronto.

# GUELPH Sewing Machine Co.



THE OSBORN SEWING MACHINES having been awarded

## MEDALS, DIPLOMAS & CERTIFICATES

from the Judges

At the Centennial at Philadelphia may be taken as confirmatory of the judgment of judice at Canadiau Exhibitions, where the Osborn has hing been awarded first position. We sol'clt a trial. Avery Machine warranted fit for the fluest or heaviest goods. Agents wanted where none have been appointed.

WILKIE & OSBORN, Manufacturers, Guelph, Canada.

MADAME FOY'S CORSET SKIRT CHESAS Increases in Popularity every

And for HEALTH, COMFORT & HTYLE, is acknowledged the BENT ARTICLE of the kind ever made. For sale by all leading jobbers and retailers. Beware of imitations and infringements.

MANUPACTIANS SOLELY BY FOY & HARMON.

New Hayen, Conn.

85 TO \$20 per day at home. Bamples worth

# Alexander & Stark.

STOCK BROKERS

(Members of the Toronto Stock Exchange.)

LOANS MADE

EXISTING MORTCAGES PURCHASED.

Orders for sale or purchase of

Stocks. Shares, etc., promptly attended to.

10 KING STREET EAST, TORONTO.

## D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRA FOUNDERS AND FINISHERS

Manufacturors of

## PETROLEUM GAS WORKS

Engineers and Piambers' Brass Work, &c., Conservatory and Green House Hesting.

Importer and Wholesale Dealers in Iron a. & Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

#### CANADA

## STAINED GLASS WORKS ESTABLISHED 1856.

Hoclosiastical and Domastic Stained Glass Wisdows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDE JOSEPH McCAUSLAND PROPRIATOR 8 King Street West, Toronto.

Visitors to Toronto will find comfortable ac-commodation, by the day or week, at

## THE FORY TEMPERANCE HOUS

controlly situated at 24 Bay Street near Kmi

"Ought to find a place in every Presbyterian home" —Collingwood Bulletin.

## British American Presbyterian,

FOR 1877.

TERMS:—\$2.00 per annum in advance. Postage propaid by Publisher.

Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary In telligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected

from the following gentlemen: Rev. Dr. Waters, St. John, N.B.

Rev. Prof. Bryce, M.A., Winnipeg, Ma.

Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec.

Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston

Rev. W. D. Ballantyne, B.A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B.

Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc. Rev. Alexander M'Kay, D.D.

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

We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the PRESEXTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000 If each of our present subscribers will only send us anorman NAME we shall at once reach 19,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

Remittances and Correspondence should be ad-

C. BLACKETT ROBINSON,

Publisher and Proprietor. P.O. Drawer 2484, Toronto, Ont.

## Sabbath School Bresbuterian FOR 1877.

Notwithstanding the almost insurerable diffi-culties in the way of getting our Sabbath Schools to even introduce the S. S. PRESHYTELIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of mak-ing room—among the numerous papers usually ordered—for a few copies of a menthly get up specially for our own schools.

It is true that we have not by any mean. reached our ideal of what such a paper should be; but marked improvements will be made in the next volume.

Instance improvements with be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rov. J. France Campbell; but he only loft a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. France, who is already so well and favourably known to our young readers, will confune his valuable contributions.

Ministers and superintendents are earnestly in-

butions.
Ministers and superintondents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

TERMS.

"The paper is good, and both printing and illustrations are well executed.—London Advertiser.

"Yery much needed by the Presbyterian School of our country."—I. Hutt. North Pelham.—"It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkwill.—"The children of the Church should have a jabhath Benoo' paper of their own."—H. 6008 F. Record.

C. BLACKETT ROBINSON,

Publisher and Proprietor.

Drauer Sibi, Toronto, Ont.

### Bible Fictures.

Every not those has a private history, a life it often it is wonderful than the book around which it centres. What strange, fleromeore group themselves with the 'i imud! What grand taces cluster round in "tenso-like volumes of Aristotle" and the ribleocohy of Plate! Have and the philosophy of Plato! Have not "Thomas a Kompis" and "Pilgrim's not "Themas a Kompis" and "Pilgrim's Progress their own hely remanse? What then sha'l be said about the Book of books? All the hite of sacred story, ancient and modera, clings to it. There is scarcely a page from which the eyes of heroes and saints do not look up into ours. From the sarly records of the church, her martyrdoms and tembs—from the pulpits of Jerome, Tertullian, Chrysostom, and Augustine—from the labors of Bede, Outhbert, Kentigern, and Patrick, what wonderful photographs could be taken!

Let us begin with the Psalms, for they

gern, and Patrick, what wonderful photographs could be taken!

Liet us begin with the Psalms, for they have tender memories of Jesus, and the first verse of the twonty-second is shadowed by his cross. The Great Scotch divine Ebenezer Erskine is dying; but from his bed he preaches his last sermon. What is his text? "This God is our God for ever and ever; He will be our guide even unto death." A relative says, "Sir, I hope you get now and then a blink to bear up your spirit;" and Erskine, with a smile, answers promptly, "I know more of words than blinks. Though he slay me, yet will I trust in him." Picture the earnest Scotch faces in that holy room, and the almost glorified face of the dying preacher, and put this illumination against Psalm xiviii. 14.

Now turn to Psalm xxxi., its third yerse has some remarkable memories. The loving

some remarkable memories. The loving and brave Savonarola, the mouk of Florence whom Luther followed and honored, has been brought out to die. On him the Inquisition has exhausted all its tortures; and quisition has exhausted all its tortures; and popular fury, led by popular interest, its hatred. Yet calm as a hero going to his reward gots the martyr to the state. On what hidden bread has he been feeding? Liston, "Thou art my rock and my fortress." This was in Florence, in the May of 1498; in London in the month of May, thirty-seven years later, John Haughton, a Carthusian priest, whose severe virtues and love of the Bible shamed the licentious and love of the Bible shamed the licentious and ungodly church of his day, went to the stake repeating the first five verses of this same

Psalm.

Twenty-five years later, on a dull, cold morning in February, a pitiful procession left Newgate's sullon prison. The first martyr of English Protestantism, John Rogers, is going to his fiery trial. Amid the crowd of halberdiers, priosts, approntices, and citizens, is a woman with a babe at her breast, and ten young children going weeping at her side. It is Rogers's wife. He is not allowed to speak to her, and he has nothing to leave her but this touching prayer: "O God, be good to this poor wife, and all my little souls, hers and my children; whom with all the faithful and true Oatholic congregation of Ohrist the Lord of life and death, save, keep, and defend in all troubles and assaults of this vain world, and bring at last to everlasting salvation, the true and sure inherit. vain world, and bring at last to everlasting salvation, the true and sure inheritance of all crossed Christians. Amen I Amen!" But as the dark procession proceeds, above the sobbing and above the jibing rises suddenly the triumphant voice of John Regers chanting the fifty-first Pealm. Surely the heart must be taken out of the Anglo-Saxon people before anything can take from them a Bible consething can take from them a Bible conse-orated by such memories.

crated by such memories.

Seventeen years later Bishop Jewel, another champion of the Protestant faith, lay dying. "Sing me the seventy-first Psalm," he said; and at the words "Thou art my hope O Lord God: thou art my trust from my youth," he added emphatically "My only hope!" "Lord, now let thy servant depart in peace—this is my today!"

In 1680, Dr. John Donne, "the first preacher in England," had to preach before Charles the First and his court in the Chapel Royal. The pangs of death were upon him when he opened his Bible and read from Psalm laviii. his text, "Unto God the Lord belong the issues from death." Never did such an audience listen to such a sermon; the king's sad face grow sadder still, the gayest were profoundly touched. a sermon; the kings sad lace grow sands still, the gayest were profoundly touched. The streaming eyes, the hollow voice, the dying face of the preacher, made his mes-sage as one from the grave; and the message delivered, he went straight from the

sage delivered, he went straight from the rulpit to his house to die.

Among Old Testament memories none are more beautiful than one which associates the Song of Solomon with Bernard, of Clairvan. His sermons on it, though preached nearly seven hundred years ago, read like pages of Baxter. It comforts me to think that those extrest monks in their poverty and hard labours heard, after their poverty and hard labours heard, after their day's toil, such words as these from their Christ-loving abbot: "I assert that all who christ-loving about: "I assert that an who are unwilling to come to God are ignorant of him. They refuse because they think Him austere, who is gentle-terrible, who is altogether lovely. What fear ye? That He will not forgive your sins? But he bath nailed them to the cross with His ne hath nailed them to the cross with His own hands. That ye are bound with the chain of evil habits? But He looseth them that are bound. What hinders ye then from salvation? This, that ye are ignorant of God." When he died, he had got as far as chapter six and verse eight of the incurred cartials, thus presching in all as far as chapter six and verse eight of the inspired canticle, thus preaching in all eighty-six sermons from it. His prayer before preaching is almost perfect, and might certainly for brevity and humility be studied as a model: "Break Thy bread to these hungry soils, by my hand if thou deignest, but by Thine own strength."

I dare not linger over Isaiah; cnapter thirty-five atone would consecrate the book. Bengel says that the number of Jews and

Bengel says that the number of Jews and atheists converted by it is known only to atheists converted by it is known only to God. The first year after Pentecoat, the memorable record begins for us near the grand old historic city of Gaza where the proselyte from Meror's ancient city met the apostle Philip. But who save Infinite Knowledge can follow it?

The New Testament, like the Psalms, is activably view in historical associations.

particularly rich in historical associations. A very beautiful one is associated with us 

copy of the gospels in their own tongoo beyond life, and Fisher lovingly clasps his to his heart. As he goes, as prays that,
"As it has been his best comfort in life, so now he might open it i upon some passage suitable to his sore strait;" and Gad gave him the blessed assurance of Jesus in John xvii 8 .- " This is life eternal."

him the blesse I assurance of Jesus in John xvii. 3.—"This is life eternal."

One chapter of Matthew, the 27th, has three very distinct memories. John 'Huss was strengthened for his martyrdom by it; and Bishop Juxon real it to King Charles just before he laid his discrowned bend upon the scaffold. The third memory is a fairer one; Henry Martyn, sitting in the Khan's garden in Bhiraz, listens to Aga Baba reading it aloud to some of his Persian companions, and the Christian missionary accepts with unspeakable joy this sarnest of a glad harvest of souls.

That dear verse which Luther affectionately calls "Bibel in kleinen," "God so loved the world," etc., became suddenly precious to Bishop Butler in his last moments; and Luther, dying, kept repeating it until life was nearly extinct, when he quoted three times in Latin the memorable resignation, "Father, into thy hands I commend my spirit," and so passed away. This last text has been the parting utterance of innumerable saints. Roger Holland and his six companions burned by Bonner at Smithfield, died with it on their lips; and over two hundred years later, amid the splendors and crucities of Mehammedan rule in India, the great and good Swartz died at Tanjore with the same exclamation, rule in Iudia, the great and good Swartz died at Tanjore with the same exclamation, after joining his native attendants in singing the hymn,

ing the hymu,

"O head so full of bruses."

The thirteenth chapter of Romans we cannot seperate from the city of Tagasta and the memorable conversion of St. Augustine; and verse 17 of Romans xiv. is just as intimately associated with that wonderful sermon preached in the churchyard of the High Church of Glasgow, by Whitefield. Those who know the locality, the time, and the men and women he preached to, can easily imagine the woird and solomn scene.

preached to, can easily imagine the world and solomu scene.
With verse 4 of Hebrews xiii. there is a memory greatly to the credit of Latimer, Bishop of Lincoln. On one New Year's day when nobles and churchmen brought Henry VIII. rich gifts, the bishop brought him a New Testament superbly bound, and on the napkin which wrapped it was this verse. One has only to read it, and remember Henry's life and temper, to estimate the courage necessary for so daring a mate the courage necessary for so daring a

There is also in connection with verse 21 of 2 Corinthians v. a wonderful reproof to all puffed up with their earthly knowledge; for it was on this text that Joseph Justus Scaliger, the greatest scholar of any ago, rested at last; "My hope," he said, "reposes upon Him who knew no sin that we might be made the righteousness of God in him." There is also in connection with verse 21

him."

I searcely dare begin with the last chapters of Revelation, for their wealth of association is beyond expression. How have human hearts in all ages glowed to the description of the New Jerusalem. Savonarcla with streaming eyes, under the shrubbery of Damascus roses—near which he was afterwards burned—read it to the multitude long fed with soraps of Aristotle, and it was as if they had drunk of the river of Paradise. McCheyne, preaching by moonlight, near an old church, took for his text the "great white throne," and none that heard ever forgot that sermon. Bishop Mant, weak and dying, became so excited by the longing of his heart that he

Bishop Mant, weak and dying, became so excited by the longing of his heart that he oried out, "Bring me my hat and staff—I want to go—I must go to that country!" And Robert Hall, smiling away his noble life, whispered with failing breath, "Even so, come Lord Jesus."

Who has a Bible and fails to interline it with such general and with still more precious personal memories? Has not the story of "Blind Bartimeus" and the "lost sheep" received in many thousands of hearts wonderful illuminations during the spiritual campaigns of Moody and Sankey? nearts wonderful fluminations during the spiritual campaigns of Moody and Sankey? "Jesus of Nazareth passeth by" and the "Ninety and Nine" have new meanings manifold.

But no human pen can write the history of the Bible. In every Christian kome there are passages peculiarly dear to that home; and in every Christian's heart there nome; and in every Unristing a near tests which have some purely personal glory, which beam for it with tenderer light and diviner meaning, which are its own by special promise and private interpretation. pretation .- Amelia E. Barr.

Birtus, Marringes and Denths. NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

MARRED.

In the Presbyterian Church, Cookstown, on Wednesday, 19th June. 1877, by the Roy. Prof. Greg. M.A., Knox College, Toroato, assisted by the Roy. Samuel Aches on, Presbyt rian minesor of Munion, brother of the church of the Strategroom, R. v. Stuart Acheson, pastor of the church of the Strategroom, R. v. Stuart Acheson, pastor of the Church of the Strategroom, R. v. Stuart Acheson, pastor of the Church of the Strategroom, R. v. Stuart Acheson, edited the County of the Strategroom of the Strategroom of the Strategroom of the Acheson of the Arda 'a

On the 19th ult, at the residence of the bride's father, near Ingersoll, by Rev Robb filed in, of Stayner, brotter in law of the bride, S. Charles Warner, of Orillia, to Sarah M., daughter of Robort Huggart.

ort Huggart.
At the residence of the brile's father, on the
20th ult. by the Rev. Robt. Chambers, B.A. the
Rov. Malcoim McGillivray, M.A., of Scarbery, to
Clears Robins youngest daughter of Thomas Dow,
Leq. Manager of the Ontario Bank, Whitby

## Official Announcements.

MEETINGS OF PRESBYTERIES

Barrie.-at Bracebridge, 1st Tuesday of August, at 7 o'clock.

at 7 o'clock.
WHITEN -The Presbytery of Whitby will meet
in St. An trew's Church, Whitby, on the third
Tu-sdey of July, at 11 a.m

HAMILTON - The next ordinary meeting will be
beed in Central Unarch, Hamilton, on the third
Tuesday of July, at 11 o'clock a.m. Commissions
of olders will then be required for the next year.

Kangray - In St. Andraw's Hall, K. Lystin. on Kingston -In St Audrow's Hall, K 1981, on 10th of July, at 3 p m.

BROOKVILLE.—At Proscott, on Tuesday, 3rd of July, at 7 p.m. PETERBORO' —At Milibrook, on the second Tuesday of July, at 11 a.m.

day of July, at 11 a.m.
OTTAWA.—Bank street Church, Tuesday, Aug.
7th, at 3 p.m.
SAUGREN —At alount Forest, on the second Tuesday of July, at one o'clock p.m.
London.—At London, on Tuesday, 10th July, at t c usual hour.

NERVOUSNESS. Dr. Calarier's Specific, or French Remedy,

Dr. Unlarier's Specific, or French Romedy,
for Vervous Behility, etc.,
Attended with any of the following symptoms—
Dominged Digestion, Loss of Appetite 1, 183 of
Flost, Fitful, Nervous or Heavy Soap Inflammation or Weskness of the Kentagys, Fraulied
Breatches, Fast inc of Vous Briggian Action of
the Heart, Eruptionson that is a Landman, Hoadache Affections of the Flost Loss of Momory;
Buddon Frammand theat and Brachings, General
Weskness and Indolesce, Areason to Bosioty,
Melancholy, ort clorgies of Physicians, Lixyvers,
Students, and phasis on a paradits involve great
Mental Activity, will had this preparation most
valuable. Frice of 1, 512 Pacients for 55 Address
JOS, DAVIDS & CO., Chemists, Toronto, (Sole
Agents for the above preparation)

## Prince Edward Island SUMMER RESORT.

ISLAND PARK HOTEL, SUMMERSIDE.

On an Island, 140 acres in evtent, beautifully wooded, opposite Summerside, connected by Forry Steamer, accommodating 150 guests. Sca-bathing, Fishing, Pure Air, Fresh Oysters. Horses, Carriagos, flow and Sait Boats on hiro. Torms, Two dollars per day. Special arrangements mad 6 for Summer Board. Open 1st June.

J. L. HOLMAN, Proprietor.

## A. & S. NAIRN, Coal Merchants,

TORONTO.

DOCKS foot of Church St. OFFICE 30 Adelaide St., next Post Office.

COAL. FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped 1. o. b. cars. Also COAL AND WOOD, all kinds, for City do-

TORONTO CENTRAL FACTORY, 59 to 73 Adelaide St. West. Cheap for cash, il rst-

Doors, Sashes, Blinds, Casings, Monidings, Bases, Shooting, Flooring, Rope alouding, threags Sheathing, Felt, etc., etc. Also good second-hand Machinery. Having religioushed his factory with the latest improved hachinery he can sell very much cheaper than herotofore, and also de Planing and Sawing at very low rates. All orders will receive prompt attention. J. P. WAGNER, Proprietor.

# "HEAVENWARD,"

The new book of Sunday School Songs, by James R. Murnay, P. P. Bliss, and other favorite writers, including the near Hymns and Music of the late

This is the only New Song Book containing Mr. Bliss' hest Songs. The vordict of all who examine "HEAVENAMEN" is, "It is u loquited by any other Sunday School Music Book." A sample copy mailed for 25 cents "Fitco—ia boards, 35 cents. "33 por hundred. Order from your Book.

SONGS OF FAITH
For Revival, Praise or Camp Meetings
A collection of New Gaspel Hymns and Sacred
Songs by the best writers, including Moody and
Sankey's famous songs. Words and Music, 350ts.;
So per hundred. Words only, 6 cents; \$5 per
hundred. Song for sample.

NEW ANTHEM BOOK-READY JULY 1st.

CHAPEL ANTHEMS

By Dr. J. B. Horbort, assisted by the best writers of the day. Sample copy mailed for \$1.25. Cata-logues of Music Books and Shoot Music sont free. S. Brainard & Sons, Publ'rs, Cleveland, O.

#### 1877 SUMMER CIRCULAR.

Gentlemen: Gentlemen:
We bog to invite your inspection of our Summer stock of Woollear and Gentlemen's Farnishing, which we believe is one of the most select and varied over shown in our city.

olorymen and Students will find our stock of Super-fine Cleths and Black Goods generally, the most reliable of any in the trade, and our prices very moderate.

R. J. Hunter & Co.,

Merchant Tailors, Cor. King & Church Streets.

## SUN MUTUAL Life and Accident INSURANCE COMPANY

OF MONTREAL

Authorized Capital, - \$1,000,000.

THOS. WORKMAN, M.P., President. T. J. CANTON, Esq., Vice-President. M. H. GAULT, Esq., Managing Director. ROBERT MACAULAY, Esq., Secretary.

HEAD OFFICE-164 ST. JAMES STREET' MONTREAL.

This Company is remarkable for the following features of interest to assurers:—

1. It is a Canadian Company incorporated by special Act of the Dominion Legislature, and invests the whole of its funds in Canada, thereby giving to its Policy Holders the beneat of their own promiums.

2 It has made the required deposit with the Dominion Government, for the absolute security of its Policy Holders.

Its investments are of the most select character, and command a high rate of interest, making it profitable to its Policy Holders.

4 Being under an experienced management, by which its funds are nusbanded, tecklossiess, waste and ruin, incident to companies in the hands of novices, are avoided.

With these and other inviting features made knows on application to the Head Office or to any or its agencies there will be no cause for surprise that during the past twolve months of unparalled ed deuression in trade, the Company has done

More Than A Million

of new Life business besides Accident.

TORONTO BOARD:

HON. JOHN MCMURRICH A. M. BMITH, 1889., JOHN FISRIN, ESQ., HON. S. C. WOOD, M. P.P., WARRING KENNEDY, ESQ., WARRING KENNEDY, ESQ., (Mayor.)

Manager for Toronto, R. H. HOSKIN.

## Is Aerated Bread WHOLESOME?

PROF. CROPT, University of Toronto, DR. JAS. H. M. CHARDSON, Clover Hill DR. JOHN ILLL. 83 Richmond Hiveot Past; DR. W CANNIFF. 301 Church Street, W. W. CANNIFF. 301 Church Street, among many competent judges, kindly permit reference as to the perfect PURITY and WHOLE BOMENESS and superior NUTRATIVI, QUALI TIEB of broad made by the acrating process

J. D. Nasmith,

Corner Jarvis and Adelaide Streets,

# Wm. McMaster, Jr 206 Yonge St. \* 208

is now offering for sale a splendid stock of

## SILKS!

BLACK SILKS from 50c. up. STRIPED SILKS, 55c., 574c., 624o. CHECKED SILKS, 500., 55c., 60c. ALSO

DRESS GOODS IN GREAT VARIETY, NEW STYLES AND NEW SHADES.

Costumes, Parasols, TUTTLE'S PATENT EXTENSION CORSETS, ALL SIZES. LADIES UNDERCLOTHING A SPECIALITY.

IMPORTANT NOTICE.

KENT BROS

# Celebrat'd Spectacles

Parties who use Spectacles should be careful to get them properly suited to their sight, as many get their eyesight ruined by wearing spectacles improperly fitted. By using our PATENT SPEUIACLES' INDICATOR

we are able to fit with the first pair, saving the an-noyance of irritating the eye.

Importers of Watches, Olocks, Jewelry, &c.

IKENT BROS.'

166 YONGE ST., TORONTO.

## JUST RECEIVED

a fine assortment for the season's trade of WATCHES, GOLD AND SILVER, Chains, Lockets, Necklets,

and a great variety of other kinds of Jewelry, OLOGKS AND ELECTRO-PLATED WARE consisting of

TEA SETS, SALVERS, CARD & CAKE BASKETS, EPERCNES, &C.,

ontirely new, at moderate prices, and warranted of the finest quality. W. WHARIN, 23 KING ST. WEST, TORONTO.

## 1877. NEW CARPETS. 1877 WILLIAM GORDON

New Brussels, New Tapestries, New All Wools, New Unions

Bought when prices were at the lowest, will be gold low. N. B.—As usual Mr. G. will give ten per cent. off to clergymen.

184 YONGE STREET.

# Boarding School

To be Rented,

or otherwise disposed of for a term of years. It is 8 miles from Montreal, beautifully situated. JAS. McGNEGOR, Cote des Negis.

THE OLDEST UNDERTAKING ES-TABLISHMENT IN TORONTO.

ESTABLISHED 1838.

W. H. STONE, (Late H. B. WILLIAMS,) Furnishing Undertaker,

239 YONGE STREET, TORONTO, (Opposite Piddington's Bookstore.)

METALLIC CASES A SPECIALTY.

OPEN AT ALL HOURS.





MENKELY AMD KIMBERLY, BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to Church Bells.
Illustrated Catalogue sent free.

## MCSHANE BELL FOUNDRY Manufacture those celebrated Bells for Churches AGADEMIES, &c. Price List and Circulars sent free

HENRY MOSHANE & CO.,

MENEELY & COMPANY, mell Founders, West Troy, N. Y. Fifty years established. CHURCH BELLS and CHURES; ACADEM. FACTORY BELLS, etc., Improved Publis Mountings. Cutalogues free. No agoneles. Toronto, P.O. Drawer, 2484.

### THOMAS CREAN,

Merchant and Military Tailor, MASTER TAILOR Q. O. RIFLES, (Late Master Tailor in the 16th Regt.)
435 CONGL. SI, between Ann and Carleton Siz

TORONTO. A fine as orthogat of Scotch and English Tweeds, Succine, Wessien Coatings and Spring Overcoating on hand.



SEND FOR

PRINTED INSTRUCTIONS

Self-Measurement.

A. WHITE, 65 KING ST. WEST,

S.JAMES & CO.,

(LATE WHITE & SHARPE.)

Architects, Civil Engineers, And Building Surveyors. 17 TORONTO STREET, TORONTO.

LANCLEY, LANCLEY & BURKE, Architects, Civil Engineers, &c.,

31 King St. West, Toronto. HENRY LANGLEY. ED. LANGLEY. EDMUND BURKE

Robinson & Kent,

(Lato Duggan & Robinson,) BARRISTERS-AT-LAW,ATTORNEY Solicitors, Conveyancers, &c.

Office-Provincial Assurance Buildings, Court Street, Toronto. HERBERT A. E. KENT. J. G. ROBINSON, M.A.

ESTABLISHED 1854.

A MODONALD, Renovator and Dyer, of Contlowan's Wearing Apparel, No. 24 Albert Street, Cor. of James,

TORONTO

R. MERRYFIELD

Boot and Shoe Maker, 190 YONGE STREET.

A large and well assorted Stock always on hand.

# **BOOK AND** JOB PRINTING

Business and Visiting Cards,

Circulars, Hand-bills,

PAMPHLETS, SERMONS, BILL HEADS;

BLANK RECEIPTS,

AND ALL KINES OF

PLAIN, ORNAMENTAL AND FANOY

# PRINTING Neatly and expeditiously executed at level prices at

PRESBYTERIAN PRINTING HOUSE,

102 BAY ST., TORONTO. Estimates furnished for Book Work. BOOS
BINDING in all its departments at fair prices.
Orders from our friends and patrons solleise
and satisfaction guaranteed.
Address.

Address, C. BLACKETT ROBINSON, 102 Bay Street Toronte

## British Zwerican Bresbyterian 102 BAY STREET, TORONTO, CANADA.

TERMS :-\$2 a year, in advance, free of post To avoid mistakes, persons sending mone should write the name of their Post-office, Counts and Province.

and Province.

CHANGE OF ADDRESS.—Sabscribers whence dering their address changed must be careful in the control of the contro

to be sent.

128 Post Office Money Orders, Registered Letters and Drafts may be sent at our rise. And one of these modes is perfectly safe, and fost Masters of all Post Offices where money orders are mot sold, will register letters for a small fee Money mailed in unregistered letters for a small fee risk of the sender. Make Drafts and Money Odes payable to the order of the undersigned.

128 Orders to discontinue the paper must be a companied by the amount due, or the paper will not be stopped.

128 According to law, papers may be forwards.

not be stopped.

EX According to law, papers may be forwarde until an explicit order of a discontinuance is received; and whether taken by subscriber of from the place where they are deposited he is countable for the pay until he orders a discontinuance and pays what is due.

ADVERTISEMENTS 10 cents a line—12 lines the inch.

Special Entes on application, for long stinued advertisements. mund advertisements.

Efficie, Marriages and Beaths, not exceeds
4 lines, each 25 cents; 5 lines or over, 50 cents.
Orders to discontinue Advertisements must a
handed in in writing.

Address all communications, O. BLACKATT ROBINSON, Publisher and Propriess