

Contributors and Correspondents

For the *Presbyterian*.

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 expected 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 hospitality 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 traveling long 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 distinguished for education, intelligence and piety than ours, and if the Church does not wake up and utilize this talent the fault is her own.

BRITISH AMERICAN PRESBYTERIAN.

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-PRESBYTERIAN COUNCIL.

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

Some of them have become old and venerable 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 results of this great council I have no doubt will be the deepening of the convictions, and the strengthening of the affections, of Presbyterians 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, Thon to Thine heritage Didst send a plenteous rain, Wherby Thon, 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, Thon didst prepare."

PRESBYTERIAN.

Toronto, 29th June, 1877.

Infant Salvation.

EDITOR BRITISH AMERICAN PRESBYTERIAN

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 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.) 'Children 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? Were they not more likely to be the children of those who looked for, and saw in Christ, the long promised Messiah? (3.) 'Children, according to Christ's own declaration, belong to the family of God.' And here again I would ask, what children? Is Mr. Mackay prepared 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 shown that this reason is a purely gratuitous assumption, without a fragment of Scriptural evidence to support it, and need not further notice it now. (5.) 'Children dying in infancy possess none of the characteristics of the lost.'

This fifth 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 Scriptures in language that is soothing and encouraging.' Well, here again the cases cited by Mr. Mackay are the children of believing parents, who stood in covenant relation 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 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 impossible 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 Jehu. They are just simply worthless in the support of Mr. Mackay's position. That position is that, "all children dying in infancy are saved," and these eight reasons, now mentioned, 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 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 different. 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.

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 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 said 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 unsafe 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 revenues 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. EDITOR.—I desire to state, through your paper, that the congregation of Gravenhurst, Muskoka, are building a church, but are unable to complete it at present for want of funds. The new edifice is now being 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, seating 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 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 burdened 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 undersigned.
D. J. BROWN, Student.
Gravenhurst, July 2nd, 1877.

The Dunkin Act.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR.—As the minds of many, both in town and country, are being turned to the Temperance question, more especially as affected by the Dunkin Act, and as many very excellent people seem to have a difficulty as to what course to pursue, when called upon to take action on 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, physical, intellectual, moral and social effects of the Liquor Traffic, and quotes largely from Judges, Ministers, Inspectors, Recorders and statesmen in Europe and in America to substantiate his views; and then follows 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 anyone have failed to receive the Circular, their attention is now called to it:—

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

Besides the new Congregation organized in January by the Rev. O. Chiquin, 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 such important centres as Danville, St. Hyacinthe, Joliette, etc., etc.

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

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 30th 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 family connected with the Church should be too much to expect.

The General Assembly of the British American Presbyterian Church has placed under the care of the Board the following contributions for building Rev. O. Chiquin's Mission, St. Hyacinthe, Joliette, Montreal, and Gravenhurst, Muskoka, from whom

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

D. H. MAQUICAR, Chairman.
ROBT. H. WARREN, 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 Sabbath collections being generally small, Subscription Sheets are enclosed, in the hope that these will at once be placed in the hands of suitable 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 King, Moderator, presiding. The attendance both of ministers and elders was large. The Moderator stated that his term 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 Presbytery, as applied for, to receive as ministers of the Church Rev. A. B. Beamer 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 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 reuniting at half-past two, application was made by Mr. Robt. Smith, a member of the congregation at Alton, 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 Ballinasfad, 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 granting of the prayer of the petition; second, that while the weakening of a congregation at present far from strong, either numerically or financially, and labouring under peculiar difficulties, is exceedingly undesirable, nevertheless the general interest of Presbyterialism throughout that district evidently required that the Presbytery should take the necessary steps to organize a congregation at Ballinasfad, and to associate the same with Melville Church, Caledon. The foregoing report was received, and the committee thanked for their 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 affixed 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 matter." The Rev. R. D. Fraser directed the attention of the Presbytery to the calamity at St. John, N.B., and suggested the propriety of action being taken to call forth the liberality of the congregations they represent. 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 bounds in aid of the sufferers in St. John on Sabbath, the 23rd July, or some early date thereafter, the collection to be remitted by the Rev. Dr. Reid. In accordance with an application, Rev. M. McGillivray was appointed to moderate in a call from the congregation of Knox Church and Melville Church, Scarborough. An extract 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. The Presbytery decided to adjourn 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 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 a neat 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.—Temple.

The Late Mrs. T. B. Mullan.

In our obituary column last week our readers would notice the death of Sarah A. Summerville, the beloved wife of the late J. B. Mullan, minister of St. Andrew's Church, Fergus, at the early age of thirty-four 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. Mullan amongst us she took an active part in furthering the interests of the Church with which she was more immediately connected. In her position as Secretary of the Ladies Aid Society, she assisted materially in carrying out to a successful 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 filled. She faithfully discharged the duties of a minister's wife; 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. Mr. Mullan in his sad bereavement; and may the Great God who has so often used him as an instrument in assuaging the sorrows of others, grant him in this hour of affliction that peace and comfort which cometh only from above.—Fergus News Record.

Genuine Philanthropy.

On the 6th ult., there took place in Montreal an event of much interest—the laying of the foundation stone of an asylum for deaf-mutes, the gift to the city of one of its most respected citizens, Mr. Joseph Mackay. 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 Bishop of Montreal, Mr. Hickson, and several others. Speeches were made by the donor himself, Dr. MacVicar, Rev. Canon Ba'dwin, Rev. Dr. Douglass, Rev. Dr. Wilkes, and Mr. Thomas White, jr., editor of the *Gazette*. The site selected is on the Cote Ste. Luc road, commanding a fine view of the St. Lawrence and the Mountains. 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 accommodation 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 dining-room, several class-rooms, recreation rooms, teachers' rooms, library, lavatories, hospital and nurses' rooms, together with efficient water-supply, heating, and ventilation, and in fact all "modern improvements." The architect is Mr. John James Browne, of Montreal. All the contracts are signed, 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 Quebec. The whole cost will be about \$40,000. In this new country such magnificent gifts by private individuals for public purposes must be rare. Let it be 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 Church, 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 Saint Ste. Marie. Application was 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 ordained Missionary. There was produced and read, a call to the Rev. Donald F. Azor, M.A., of St. Andrew's Church, Sauguen, from the united congregation of St. Andrew's, Mount Forest, and Woodland's Church, Eremont, accompanied with a promise of \$1,000 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 him from his present charge, and instructed him to wait for and obey the orders of the Presbytery of Sauguen. 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, Sauguen, and declare the church vacant.

Our Young Folks.

The Mosquito and the Bug. BY ANNE ARMSTRONG. Once a young mosquito Cried and cried and whined, Just because his color wasn't suited to his mind.

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 chamois.

"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 set my heart upon."

Christian Liberty.

Grave mistakes on this subject are easily made. Christian liberty is often carelessly spoken of as liberty of action; and men and women hastily leap to the conclusion that a Christian, standing in the liberty which Christ has made him free, has a right to do anything not wrong in itself.

Presbyterianism.

The following points are noted by one of a different denomination, as showing the excellencies of the Presbyterian system. After saying the New Testament is full of Presbyterianism, he remarks, thus:—(1.) Presbyterian order is eminently ancient, natural, sensible, and scriptural.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXVI.

PAUL IN CYPRUS. [Acts xlii. 1-13. COMMIT TO MEMORY, vs 8-12. PARALLEL PASSAGES.—Acts ix. 15; Exod. viii. 16-19. SCRIPTURE READINGS.—With v. 1, read Acts xi. 22-26; with v. 2, read Rom. i. 1; with v. 3, read Acts xiv. 26; with v. 4, read Acts iv. 36; with vs. 5 and 18, read Acts xv. 37, 38; with vs. 6-8, compare Ezek. xliii. 10; with v. 9, 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.

LESSON XXVII.

PAUL AT ANTIOCH.

COMMIT TO MEMORY, vs. 38, 80. PARALLEL PASSAGES.—Luke xxiv. 44; John iii. 18, 19. SCRIPTURE READINGS.—With v. 26, compare Acts iii. 26; with v. 27, read 2 Cor. xiii. 14; with v. 28, read Mark xv. 12-14; with v. 29, read Matt. xxvii. 68, 64; with vs. 80, 81, compare Acts ii. 82; with v. 82, read Gen. iii. 16; with v. 83, read Heb. i. 5; with vs. 84, 85, compare Acts ii. 29-31; with v. 86, 87, read 1 Kings i. 10; with v. 88, read Eph. i. 6, 7; with v. 89, read Rom. viii. 3; with vs. 40, 41, read Hab. i. 5.

The following points are noted by one of a different denomination, as showing the excellencies of the Presbyterian 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 in striking agreement with the most advanced order of freedom and political institutions. (3.) Presbyterianism is inclined to give unusual prominence to law, science, and duty. (7.) It maintains an elastic and comprehensive recognition of other Christians as members of Christ's body with themselves.

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

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE BACK PAGE.

C. BLACKETT ROBINSON
Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later 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, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

Mr. Charles Nicol, General Agent for the Presbyterian 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.

British American Presbyterian.

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.

It 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 opportune.

A most important decision in reference to the publication of obscene literature has been given in England. The sentence is no less severe than 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 Rev. 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 Beeswing, 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 Canada, 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 Council 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. But as Presbyterians we should praise His Infinite Grace which has brought about a day so joyous and triumphant.

The examination of the various Departments 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 elocution with which she acted the character of Red Riding hood. It was matter of regret that several of the recitations allowed on the programme were of a strongly Hibernian taint, containing specimens of questionable wit and of not over-refined 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 Siam! Letters recently received from the American 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 Siam 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 sowed some beautiful work and sent it as a gift to the King. By and by when 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 Christian 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 converting 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 carrying on of our undertakings.

But the contributions of the King of Siam and his ministers reveals to us—what? 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 arts. 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 strong 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 and glorious purpose of planting the banner

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 Siam sees and recognizes, and in token of his gratitude he cheers the missionaries with his munificent gift. Let those who give grudgingly, or not at all, when they are asked to contribute to Foreign Missions, lay those things to heart and ponder the important practical lessons they are calculated to teach.

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. Oh, 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 skillfully 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 eighty-seven 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 anxious to have the Sabbath legally turned into a day of recreation are so short-sighted 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 throwing 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 servants? Those who have seen Europe must know that where Sunday is turned to pleasure, labor comes heavily, not only on workmen, but shopkeepers; that the retirement of country parishes is no protection to the farm-servant, nor the heavy tools 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 Christian, the divinely-instituted Sabbath, devoted, not gloomily and slavishly, but cheerfully and joyously, to the worship and service of God, is no galling yoke of bondage, but a highly prized and richly enjoyed blessing.

MONSIGNOR VANTURELLI, the Papal Nuncio at Brussels, said a week or two ago to some Belgian officers formerly 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 interrupt." 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 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 small-arms 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 mere amusement. In view of all the evils 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 pistol or air gun without reasonable cause to fear an assault or other injury to his person or his family or property, may, upon complaint 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 dollars, or more than fifty dollars, or to imprisonment in any gaol or place of confinement for a term not exceeding three months.

3. Whosoever has 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 confinement 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 loaded or unloaded, shall be liable, on conviction thereof, to a fine of not less than twenty or more than fifty dollars, or to imprisonment 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 reign, 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 offence.

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 reinstated 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 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 meeting of the General Assembly, I request that you will lay before the Presbytery my desire that any charge against me for publishing and promulgating unscriptural 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."

"A considerable amount of discussion ensued, and ultimately the following resolution, moved by Mr. Salmund, was agreed to 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, 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 procure 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 Liverpool, Scotland, who, lately resigned his charge, suggesting a change to the region of Maryland.

Ministers and Churches.

(We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.)

THE Rev. P. Wright, of Chalmers' Church, Quebec, has been called to Chalmers' Church, Montreal.

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

On the 20th ult. Rev. W. J. Day 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 subscription.

The new church to be built at Seaforth 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, Rev. 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. Wardrop 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 blest 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 week-day 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 Presbyterian 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 forty 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 furnished 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 quiet combined with healthful recreation; and to all such we advise a visit to Prince Edward Island, where living is inexpensive, the air keen and bright, and the fields and foliage of so beautiful a green as to constantly elicit expressions of delight.

CHINA MISSIONS.

(Contributed.)

When for weeks the husbandman longs in vain for a drop of rain to descend from the skies...

Now the same may be said concerning the work of Missions. Those engaged in it experience some what similar changes.

As has been often the case before in other Mission fields, after years of waiting, to see the fruit of one's labor...

China, the field now under notice, is of enormous extent, being more than twenty times the size of England and Wales.

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...

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...

Dr. Speer, who has been a missionary in China thirty years, says it seems very strange to enter places now which were formerly inaccessible to foreigners...

Ground was broken in China over five years ago. Rev. G. L. Mackay, the first representative of Canadian Presbyterianism to the Celestial Empire, sailed from San Francisco on the 1st November, 1871.

The Island of Formosa—so called on account of its lovely form, by the early Portuguese navigators, whose beautiful names, so different from those given by the rovers of Northern Europe, adorn the land of discovery...

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.

Two years ago the Rev. J. B. Fraser was sent out to re-enforce Mr. Mackay, and has entered on his labors as a medical missionary at Tamsui. Dr. Fraser had a full medical and theological training, and will be equally prepared to minister to the bodily ailments and the spiritual diseases...

Two schools are in working order, six students 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 will not another missionary go out to labor for Jesus? There will be a day of reckoning in the future, and some will have to answer for their woful neglect of the heathen.

There will be a day of reckoning 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.

A convert who lives about a mile from here was asked a few months ago to assist in purchasing articles for idol worship. He replied he could not consistently do so, as he no longer bowed before things made by men's hands.

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."

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.

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. Mackay and Dr. Fraser have a right to expect, read the following account of a day's labor:

"On our way home 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-long, a Chinese town near the base of the hills. 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 grass. Pigs occupied nearly half 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 crow 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 Jesus of Nazareth, then left and occupied the whole day visiting the numerous villages of the aborigines. They called me their kinsman, but I don't recognize any such distinction, as I consider myself as much the kinsman of the Chinese as of any other race out here in the far east."

Missionary Conference in China.—A committee of arrangements met in Shanghai on October 25, 1875, for the purpose of organizing a conference of Protestant Missionaries in China. From a report presented, 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 the 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 members of the Sunday School united with Rev. Dr. Kells' church.

These are only a few of the many victories 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 voices will be heard proclaiming through the earth: "Hallelujah; for the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever 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 not adopt and practise these resolutions:

- 1. I will daily observe secret and family prayer.
2. I will daily and prayerfully read the Word of God.
3. 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 follow the rule in Matt. xviii. 15-17.
8. I will never visit any place of amusement or social pleasure on which I cannot first ask God's blessing.
9. I will never use intoxicating drink as a beverage.
10. I will daily seek to grow in grace.
If you are not a child of God, will you not adopt and practise the following resolutions:
1. I will no longer neglect my soul's salvation.
2. I will regularly attend divine worship.
3. I will pray for myself, and not be ashamed of religion.
4. I will ask the prayers of others, and seek 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 remember, 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 services 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 wishing 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 unfitted 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 their 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 yourself; I am showing you how to serve God. It will not delight me one hundredth part so much 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; you are not 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 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 gathered to your reward, they will say, "Our father failed not in his duty toward 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:—"The old post-chaise gets more shattered at every turn of the wheel. Windows will not pull up; doors refuse to open 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 through the grated door of a burial place, filled with monuments of those once so dear to me. I shall never see the thrice-accursed and shall be summoned to a discount. Ah; that is not a cheerful sunset of a splendid literary career. At evening-time it looks gloomy and the smell of the sepulchre."

Listen now to the old Christian philanthropist, whose inner life was hid with Christ in God. He writes: "I can scarcely understand why my life is spared so long, except it be to show that a man can be just as happy without a fortune as 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.' The veteran 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, wherever we find him—in a counting-room or a law-office—at the bellows or the crank—at the roll-stand or the type-case—on 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 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.

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 good-morning. 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 to hear, and not to see. 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 honorable. 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 ruin. Social in his nature, he was often tempted at parties to take wine, and berated 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 regularly. 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 he 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 destroying 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 language. 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 desirable 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.—Christian Union.

Two Irish Canadian pilgrims arrived in Rome on Saturday. They stopped at Lourdes to attend Mass and receive the communion there.

Scientific and Useful.

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

TO OBTAIN WHOLEBONE. Hold it in the flame of the lamp an instant, and you can cut it with shears.

TO KEEP MICE AWAY. Camphor placed in drawers or trunks will prevent the mice from doing them an injury.

TO REMOVE SPOTS FROM SILK. Benzine, ether or soap will take out spots from silk, but remember 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 cotton or woolen goods. After using it they should be washed in soap suds.

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

BREAD PANCAKES. Cut bread dough which is ready for baking into strips 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 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 following day, when it may easily be removed with penknife or brush.

TO EXTRACT CORNS. Roll a lemon till soft, then cut a thick slice and bind on a corn at night. If white in the morning it can be easily extracted. A 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 woollens stained with wine or fruit, should be wet in alcohol and ammonia, then sponged off gently—not rubbed—with alcohol; after that, if the material will warrant it, wash in tepid soap-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 yolks; sprinkle over the whole some grated cheese and a little pepper 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 tablespoonful 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 eggs, well beaten. Divide these into four equal portions, put into well-floured cloths, boil one hour. Serve hot, with brandy sauce.

FRIED PATTIES. Mince a little cold mutton, beef, or veal, 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 GRASS SPOTS. Grass spots may be taken from white linen or cotton by soap-suds or weak lye, and from calicoes with warm soap suds. Grass spots on woollens can be taken out by soap-suds or ammonia. On silks use either yolk 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.

It is natural for the heart to long for something better than itself; to long for a God; Christ came and satisfied that longing; we see Him at a terrible price giving Himself for God; why does He die? Not for Himself, for us; This attracts our attention to Him, and we long to know more of Him; Then comes 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! Do not despise our trifles; here is a great thing: Christ has died for us.—Rev. Phillips Brooks.

