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THE PRESBYTERIAN

Toronto, Friday, July 19th, 1878.

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NOTES OF THE WEEK.

REV. DR. KEMP'S address will in future be "Ladies' College, Ottawa."

REV. MR. LITTLE, of Princeton, has gone to the old country, having been granted leave of absence for two months.

REV. WILLIAM DONALD will be inducted into the congregation of Prince street Church, Pictou, on the 23rd inst.

REV. A. STEWART, B.A., has accepted the call to Clinton. His induction is appointed to take place on the 31st July.

THE Catholic missionaries in China and in India during the last five years have baptized 165,522 heathens, 11,600 of the number being adults.

THE Rev. J. M. King acknowledges the receipt of \$15 for missionary purposes from J. H., Oungah P.O. The money has been paid to Rev. Dr. Reid, Treasurer of the Church.

IT appears that Pope Leo, after first making friendly overtures to the Emperor of Germany, has by the advice of the ecclesiastics surrounding him, determined to adhere to the policy of Pius IX.

ALL communications on Home Mission business with the Owen Sound Presbytery will be addressed to the Rev. J. Somerville, Owen Sound, who has been appointed Convener instead of the Rev. R. Dewar, resigned.

NEGOTIATIONS are in progress for the erection of a fine new brick church for the Collingwood congregation of the Presbyterian Church in Canada. Several plans are now under consideration by the committee, and it is expected a decision will shortly be arrived at.

THE Moderator of the Irish Presbyterian Church, in his address as one of the deputation to the Assembly of the Free Church of Scotland said, that in Ireland there was one criminal out of every 114 Romanists, one out of every 162 Episcopalians, while there was only one out of every 429 Presbyterians.

REV. JAMES CLELAND, of Port Hope, has been appointed Convener of the Home Mission Committee of the Presbytery of Peterborough instead of Rev. William Donald who is about to move beyond the bounds

of the Presbytery. All communications intended for the Committee ought to be addressed to Mr. Cleland.

DR. VINCENT was not able to go to Rome to hold his projected Sunday-School Convention in June, on account of physical inability. Pope Leo should send his Nuncio to Long Lake and Chautauqua to get the Doctor's infallible prescription for conducting a Sunday school, since he was deprived of the advantage of his personal instructions.

ON Sabbath, July 7th, the Lord's Supper was dispensed in Ventnor congregation, under the pastoral care of Rev. W. J. Dey, M.A., of Spencerville and Ventnor. Twenty-one new names were, on profession of faith, added to the communion roll, which previously numbered only thirty-four. Considerable religious interest has lately been manifested in that field.

MR. MOODY feels the need of rest and study, after five years of constant work, and has made arrangements to go to Baltimore in October and spend the winter there with his family. He expects to hold religious services several times a week in the large hall of the Christian Association building that is to be completed before that time, but will not keep at work all the while.

AT the closing examination of the Ingersoll High School, Mr. T. M. McIntyre, the newly elected Principal of the Young Ladies' College, Brantford, was made the recipient of a handsome present from his pupils, in the shape of a splendid silver tilting water pitcher, goblets, and handsome salver, each bearing a suitable inscription. The presentation was accompanied by a cordial address, to which Mr. McIntyre made a feeling reply.

THE Rev. Dr. Cochrane, the Convener of the Home Mission Committee, visits the Muskoka region during the first and second weeks of August. He lectures in the Presbyterian Church, Bracebridge, on Friday, the 2nd; opens the new church at Huntsville on the 4th, lectures there on the 5th, and thereafter goes on to Parry Sound and other points. We bespeak for him large audiences, and trust our mission stations may be greatly encouraged by his visit and labours.

THE American Presbyterian Board of Foreign Missions closed its year with a decrease in receipts of \$60,288, as compared with last year; of the 5,153 churches in the denomination, 2,343 gave nothing, and the heaviest falling off was among the richest churches, the New York Fifth-Avenue Church alone lessening their contributions \$9,238. It is noteworthy that the little church at Gaboon, West Africa, gave nearly as much as all the Indianapolis churches, and more than three times the sum sent by the five churches at Toledo, Ohio.

THE foundation stone of the new Presbyterian Church, Cannington, was laid on the 9th inst. The following ministers were present: Revs. J. G. Robb, D.D., R. D. Fraser, J. T. Paul, E. Cockburn, S. Acheson, J. Culbert, J. McDonald, and J. Campbell. After singing the 100th Psalm, Mr. Paul, Moderator of the Presbytery, read a portion of Scripture and Mr. Fraser engaged in prayer. The scroll to be deposited in the stone having been read, Dr. Robb performed the usual ceremony with the aid of a silver trowel presented to

him on the occasion, and afterwards engaged in prayer. The assembly then adjourned to the drill shed, where eloquent addresses were delivered by Dr. Robb and others. The new building is to be known by the name of Knox Church.

ON Wednesday, the 3rd inst., the Presbytery of London met in the church at Proofline, for the purpose of inducting the Rev. D. B. Whimster, formerly of Meaford, into the pastoral charge of English Settlement and Proofline. There was a large congregation present on the occasion. The Rev. J. M. Munro, of Kintore, preached from Col. i. 18: "And He is the head of the body, the church." The Rev. D. Camelon of London presided and addressed the minister, and the Rev. John Ferguson of Lobo addressed the congregation. The Rev. Mr. Milligan, of Toronto, being present, addressed the congregation in his usual happy style in remembrance of by-gone days. Mr. Whimster enters upon his new field of labor with much encouragement in the work of the Lord there. We sincerely hope that the happy union thus formed may last for many a day, for the everlasting happiness of souls and the glory of God.

AN influential meeting was held last week in the lecture room of St. Paul's Church, Montreal, in behalf of Queen's College Endowment Fund. Rev. Dr. Jenkins opened the meeting with prayer. Rev. Dr. Wardrop in introducing Principal Grant, the speaker of the evening, spoke of the great work being done by Queen's College as the only University connected with the Presbyterian body in Canada. Principal Grant, in the course of his address stated that Kingston had given \$40,000 and had promised more if required; that the subscription list in Toronto had reached \$15,000, and was expected to reach \$20,000 before the lists were closed; and that the total amount now subscribed was \$83,000. Rev. R. Campbell, Rev. Mr. Wells, Mr. Morrison, and Rev. Mr. McRae delivered addresses, while the subscription list was being handed round. It was found on examining the list that the sum of about \$9,000 had been subscribed, for which Principal Grant returned thanks, and the meeting was brought to a close.

THE opening services of the new Presbyterian Church at Leslieville were held last Sabbath. Rev. Dr. Caven preached in the morning, Rev. J. M. Cameron in the afternoon, and Rev. Dr. Robb in the evening. The building is of Gothic design. The main body of the church is faced with red brick, relieved by ornamental projections, and black bands with buttresses of white brick. There are seven windows on each side, and a couplet on the front gable. The main entrances are both in front, the church proper being 56 feet in length, by 42 feet in width, over buttresses, and the ridge of the roof is 49 feet from the ground. At the west corner of the front is the tower, with a spire and finial, in all 70 feet high. At the rear is an extension containing the vestry, etc., 22 feet by 32. The auditorium is 48 feet long by 35 feet wide, and will seat 270 persons. There is a gallery across the front accommodating 70 more—in all 340. The cost of the building is about \$8,000, which sum is borne entirely by the congregation, the only assistance they have received from the Church Extension Society being to the extent of \$1,200 for the purchase of the lot on which the building stands. The congregation was formed on the 16th November, 1877.

BOARD OF FRENCH EVANGELIZATION.

(Continued.)

XII.—ST. HYACINTHE, QUEBEC.

The French Protestant congregation in this city was a little over a year ago taken under the care of the Board, and its pastor, the Rev. R. P. Duclos, was duly received by last General Assembly as a minister of our Church. The congregation then worshipped in the Chapel of the Ladies' French Protestant College, an institution established by Mr. Duclos several years ago. In the providence of God the College building was destroyed by fire last September. With commendable zeal the congregation at once secured the use of the Town Hall for the Sabbath services, in which place they have since been held. Circumstances prevented the re-building of the College, and Mr. Duclos on the appointment of the Board consented to assume charge of the French Church in Quebec. During the winter months St. Hyacinthe was regularly supplied every Sabbath by French Theological students from the Montreal Presbyterian College, and the services were well maintained. At the close of the College Session Mr. C. E. Amaron was appointed to labour in this field for the summer. He reports increasing interest and increased attendance at the Sabbath services, five additional French Protestant families having recently moved into St. Hyacinthe. Feeling very much the want of a church edifice, the Board encouraged the congregation to build. An eligible lot has been purchased for \$1,200, and the contract has just been let for the erection of a commodious brick church, 56x37 feet in size, to cost a little over \$3,000. The people themselves subscribed about \$1,100, most of which has already been paid. The Board made a grant of \$500, and the Presbytery of Montreal \$100, in aid of the building, and an appeal is at present being made to friends of the mission for assistance. The basement of the church is to be occupied as a day school for the education of the children connected with the mission. Notwithstanding the heavy burden upon them in connection with the church building, the people have themselves assumed the entire expense of the teacher's salary, besides contributing a considerable portion of the salary of the missionary. They have recently adopted the weekly offering system, which promises to be most successful. Mr. Amaron preaches twice each Sabbath, one of the services being conducted in English for the benefit of the few English-speaking families in the city. The services are well attended notwithstanding the somewhat unsuitable building in which they are at present held, and the Board cherish the hope that on the completion of the church and the settlement of a faithful pastor the congregation will rapidly increase, and ere the lapse of many years become self-supporting. St. Hyacinthe is the centre of a large and prosperous section of country, and had the Board sufficient men and money at their disposal they would at once open several stations in its vicinity with, they are assured, the most encouraging prospects of success.

XIII.—ST. VALERIEN, QUEBEC.

This is a new field to which the Board has sent a missionary, Mr. S. T. Ami, for the first time this spring. It is situated about twelve miles from St. Hyacinthe in the midst of a well-to-do agricultural community. There are here six French and one English-speaking Protestant families to whom Mr. Ami ministers every Lord's Day, besides visiting the homes of Roman Catholics and instructing the children of the Protestants. He reports visiting a village, Egypt de Milton, four miles from St. Valerien, where he found three French families nominally Protestant. The Board trust that the result of Mr. Ami's labours this summer will be the gathering in of some of the Roman Catholics of the district and the establishment of a permanent mission of the Church in this field.

XIV.—ST. ANTOINE ABBE, QUEBEC.

As stated in last year's Report, Mr. S. Pettis, one of the farmers of the district, gratuitously deeded an acre of ground to the Board for the erection of mission premises. For several reasons the erection of the building has been delayed, but the Board are now glad to report that the work approaches completion, and the building will be ready for occupation this month. It is a frame structure, on a stone foundation, neat, but comfortable, and well adapted for the purposes of the mission. Here the mission day and Sabbath schools will meet, and the Sabbath services be held. The missionary teacher during the present

summer is Mr. T. Saindon, one of the Montreal Presbyterian College students. Till the new building is ready for occupation he has the use of a room in Mr. Pettis' house, where the school and services are conducted.

XV.—ST. JEAN CHRYSOSTOM, QUEBEC.

Last summer Mr. Joseph Morin labored in this and the St. Antoine Abbe field. The missionary this summer is Mr. W. Mullins, one of the most devoted colporteurs of the Board. Mr. Mullins having resolved to consecrate his life to the work of French Evangelization, for which he seems well qualified, entered the Montreal College last fall with the view of becoming one of the regular missionaries of the Board. In a recent report he gives the names of all the French Protestants in this field, numbering eighty, some of whom are widely scattered from each other. He estimates the number of French Catholics in the district at about two thousand, a few of whom appear to be well disposed, but the large majority bitterly opposed to his work. Among the French Protestants are found some very poor, others in comfortable circumstances, and one or two considered wealthy. Mr. Mullins expects they will contribute a fair proportion of his salary. He preaches in the morning of every Sabbath in French at St. Antoine Abbe,—average attendance from twenty-five to thirty—and in the afternoon alternately in French and English at St. Jean Chrysostom, to an audience of about forty. At St. Isidore, where there are five French Protestant families, he gives occasional service on Sabbath evening.

There is a Protestant day school at St. Jean Chrysostom with an attendance of twenty, of whom five are the children of Roman Catholics. Mr. Mullins is an earnest, indefatigable worker, visiting on an average from fifteen to twenty families weekly, with some of whom he spends hours "reading (to use his own words) the New Testament and teaching the doctrine of salvation by grace in contradistinction to dead works, avoiding controversy as much as possible."

Mr. Mullins closes his report as follows: "Several of the older French Protestants in this field have suffered bitter persecution, their lives have been frequently threatened, and their property injured, but in the midst of all they have sternly clung to their Protestant principles and to the Bible. The old people are fast passing away and it behooves us to care for the young, and lead them to Jesus. I believe, if this field is thoroughly worked, that the day is not far distant when it will become a flourishing and, to a considerable extent, a self-supporting mission. However this may be it is ours to be faithful to present duty, leaving results with Him who does not despise the day of small things and who has said, 'My grace is sufficient for thee: for My strength is made perfect in weakness.'"

XVI.—LA TORTUE, QUE.

The Board having only recently (in April) sent a missionary to this field are unable to report fully as to its prospects. The missionary, Mr. T. A. Bouchard, owing to the disagreeable weather and the almost impassable roads this spring, had not been able at the date of his last report to thoroughly canvass the district. He has, however, already met with six families of French Protestants with whom he has held services attended by nineteen persons. La Tortue is in the county of Laprairie, about six miles distant from the village of that name, where we have a Home Mission Station. That station is so very weak and the field so circumscribed, that it has received no supply for nearly two years from the Presbytery of Montreal. Mr. Bouchard being able to conduct services both in English and French, it is hoped that the English-speaking station at Laprairie may be revived, and that in connection with it there may grow up a strong French mission at La Tortue.

XVII.—JOLIETTE, QUE.

In last year's report reference was made to the fact that the French Protestant congregation of Joliette had asked to be received into connection with our Church, and that negotiations were then in progress towards the accomplishment of that end. These negotiations were satisfactorily completed, and the congregation has been under the care of the Board since last July. The Rev. L. Dionne was immediately appointed to supply the field. After laboring there for three months the congregation, encouraged by the Board, applied to the Presbytery for a moderation in a call, and on the eighteenth of October last Mr.

Dionne was, by the Presbytery of Montreal, ordained and inducted as pastor of this French charge.

Here we have a large substantial brick church, with pastor's residence in the upper flat, though the latter is not yet finished for occupation. A mission day school with twenty-four pupils is held in one part of the church building. It is conducted by Miss Vessott, the daughter of one of our missionaries, her salary being entirely paid by the congregation. This is the *only Protestant Church and the only Protestant school* in Joliette, a town of nearly 4000 inhabitants. In addition to the French there are a few English-speaking Protestants for whose benefit Mr. Dionne preaches in English once every Lord's day. At the French services there are almost invariably a few Roman Catholics present. On the Sabbath school roll there are twenty-five names. Some of the French Catholics recently told our missionary that *there were more Protestants in Joliette than he imagined*, the fear of persecution keeping them from openly renouncing Romanism. Not only in Joliette but in many other parts of Quebec, there are, it is believed, not a few of the Lord's hidden ones. May the day soon come when grace will be given to enable many a Nicodemus and many a Joseph publicly to avow themselves on the Lord's side.

XVIII.—LAKE MASKINONGE, QUE.

In the neighborhood of this Lake, which is situated in the county of Berthier, one of the missionaries of the Board has been colporting since the end of April, meeting with a cordial welcome at the hands of a few French Protestant families in the district, and gaining access to the homes of several French Catholics. The Board have just learned that a petition is being signed by several families at St. Gabriel, Lake Maskinonge, and De Ramsay, ten miles distant from St. Gabriel, and midway between it and Joliette, praying that a missionary be sent and regular preaching stations opened at these places. The distance from Joliette to the city of Quebec is about 150 miles, a district thickly settled almost entirely by French. In that whole district there is not on the north side of the St. Lawrence a single congregation or mission station of our Church with the solitary exception of Three Rivers.

XIX.—NEW GLASGOW, QUE.

There is no incident of any importance to report in connection with this field. Mr. C. E. Amaron labored here last summer, and Mr. A. B. Cruchet is the present missionary, services being held in French and English every Sabbath. During the winter months service was kept up every Sabbath by means of students from the Montreal Presbyterian College. The congregation are at present taking steps to call a pastor, one able to minister to the people in both languages, and there is a prospect of a desirable settlement during the present summer.

XX.—ST. MARTIN AND ST. DOROTHEE, QUEBEC.

These places are situated in the county of Laval (Isle Jesu) about fifteen miles from Montreal. Learning that there were several French Protestant families in these districts, the Board appointed Mr. Joseph L. Morin to labor there for the present summer. He reports six French Protestant families in the field, with an attendance of eighteen at his Sabbath service and ten at the Sabbath school. Mr. Morin speaks of the field as a very difficult, and, in some respects, a discouraging one. He says: "In the earlier days of French Evangelization many missionaries have trodden all about Isle Jesu, and there is perhaps not a house where the gospel has not been offered, and yet the people seem more fanatical, more bigoted than those who have never had the opportunity to receive the truth. The few Protestants here are very sincere and good Christians."

XXI.—BELLE RIVIERE, QUEBEC.

At Belle Riviere, about fifteen or sixteen miles distant from St. Martin, there is a French Protestant congregation, formerly connected with the French Canadian Missionary Society, with a good church property. The congregation desire to be taken under the care of the Board, and their present missionary, Rev. W. Groulx, a graduate of Knox College, Toronto, has recently applied to the Presbytery of Montreal to be received as a minister of our Church.

XXII.—GRENVILLE, QUEBEC.

This field has enjoyed the faithful services of the Rev. R. Hamilton during the whole year. Mr. Hamilton was licensed in July last, and in the month of

October was ordained by the Montreal Presbytery as missionary in this district. He conducts service in French every Sabbath morning, the average attendance for the year being a little over thirty, some Roman Catholics being present at almost every service; indeed, every Roman Catholic family in the district, Mr. Hamilton reports, has during the year been represented at some of the meetings. The average number present at the Thursday evening prayer meeting, which is held from house to house, is twenty. The Sabbath school has nearly forty names on its roll. It is conducted very much as other Presbyterian Sabbath schools are, the Shorter Catechism (in French) being in regular use. Mr. Hamilton is most assiduous in his efforts to advance the temporal and spiritual interests of the people. He is looked up as a friend in almost every home in the district, the Roman Catholics equally with the Protestants warmly receiving him and permitting him to pray and read with them. The people generally are poor, and being dependent to some extent upon the lumbering interest, the depression in that business for the last two or three years has deprived them of this means of obtaining a livelihood. Added to this the crops last year were very light and in some instances an entire failure. Most of the French Protestants are able to read. Mr. Hamilton cites the following illustration of the desire of the people for instruction: "The old couple where I stay learned to read after their conversion, frequently sitting up whole nights and sometimes forgetting their meals in their anxiety to learn to read the Gospel. They both knew the letters to begin with. This was the extent of their early education or rather all that they remembered of it. They first learned a verse or two of a hymn by heart, and upon that foundation they set to work and learned to read. The old lady has often said to me that she cannot understand how any one can be a real Protestant and not read the Gospel."

The need of a suitable place in which to meet for public worship being greatly felt, it was resolved to make an effort to obtain a church. One of the congregation gave a site, others took logs to the mill and had them sawn, and Mr. Hamilton personally canvassed friends in Montreal and other places for subscriptions, securing sufficient to warrant the congregation going forward with the work. The building, which is of frame on stone foundation, 38x26, is nearly completed and will be consecrated to the worship of God early next month. Sufficient lumber has been obtained for the erection of a manse on the adjoining lot, and Mr. Hamilton expects to have his family in the new house before many months pass by. A mission day school is much required in this field, there being at present no Protestant school in the whole district. Two small French Protestant colonies have gone out from Grenville, one of seven or eight families to Lac Vert, fifteen miles distant, and the other numbering twelve families to Arundel, a distance of twenty miles. The spiritual interests of these are not altogether neglected by the Board as will appear in another part of the Report. Rev. Mr. Chiniquy visited Grenville last fall and was attentively listened to by an audience of 150, including many Roman Catholics. In addition to the French work, Mr. Hamilton has opened two English stations in the immediate vicinity, to which he gives supply on alternate Sabbath afternoons.

XXIII.—NAMUR, QUE.

As mentioned in last year's Report, on the 15th of May, 1876, three French Protestant families from Montreal, recent converts of Mr. Chiniquy's, accompanied by a devoted missionary of the Board—Mr. C. C. Mousseau—arrived at Namur, in the Township of Suffolk, a township lately opened for settlement, about twenty-five miles to the north-west of Grenville. They found but ten other families in the settlement, all of whom were French Catholics. These were regularly visited by the priest, who came to celebrate mass monthly.

At the end of the first month after Mr. Mousseau's arrival three of these families renounced Romanism. At the end of the second month the priest ceased his visits, only two of the ten families being able to hold out against the truth.

Through the columns of the French press Mr. Mousseau made known the existence of the colony and the terms on which land could be obtained from the Government, and invited French Protestants to join the little band already there. In response to his

invitation a large number of families have taken up land in the district, and the soil being very fertile it is confidently hoped that in this French Protestant settlement there will ere long be at least one large, self-supporting congregation in connection with our Church.

Mr. Mousseau worked zealously here during the year teaching the mission day school and conducting the Sabbath services. His health, however, broke down with his incessant labors, and in April it became necessary to change his field. Amid the tearful regrets of the whole settlement Mr. Mousseau left Namur, his place being supplied by Messrs. Camerle and Richard. The former acts as missionary and the latter as teacher of the day school—both, however, co-operating with each other in visiting and generally in advancing the interests of the mission. Mr. Camerle preaches in French twice every Sabbath, in the new church erected by the Board in Namur last year, and in addition holds occasional week-day services and visits the French Protestant colony from Grenville, settled at Lac Vert, some few miles distant from Namur. He reports an attendance of seventy at the Sabbath services, twenty five at the Sabbath school, and about the same number at the day school. He expects these numbers to be considerably increased as the roads improve after the spring rains. There are at present fifty Protestant families connected with the mission.

The Board are much indebted to the Rev. C. A. Doudiet, who visited this field during the year, a report of which visit appeared in the February number of the Church "Record."

XXIV.—OTTAWA CITY, ONT.

Few places in the Dominion have felt more severely the long continued commercial depression than Ottawa, and it will not be a matter of surprise to any one to learn that our French congregation in the city have suffered much on this account, no less than twenty members requiring during the year to seek elsewhere the means of subsistence for themselves and their families. The time and strength of the missionary—Rev. M. Ami—have been much taxed in endeavoring to procure employment for those connected with the Church and in relieving the more pressing wants of the unemployed. He gratefully acknowledges valuable assistance given him in ministering to the poor by the Ladies' Aid Societies of the other Presbyterian congregations of the city.

During the year a few persons have abjured Romanism, and though twenty members have left the bounds their places have to a large extent being filled by others, seventeen additions having been made to the congregation in the past twelve months. Concerning the admission of new members, Mr. Ami thus writes: "As it is my principle never to receive those who have left Romanism until they have given evident proofs of a change of heart, I have postponed the request of three of our people to join us as communicants. I prefer to have a smaller number of members and have them faithful to their Christian profession, honoring the Gospel by their daily walk."

The attendance at the Sabbath services and at the weekly meetings for prayer, and also at the Bible class and Sabbath school, continues about the same as during the preceding year.

The annual meeting of the congregation in March was an occasion of much interest. Addresses were delivered by Rev. Messrs. Armstrong, Gordon, Farries, Moore and Ami, by Rev. J. J. Cameron of New Edinburgh, and one or two others.

The congregation still worship in a rented hall, inconveniently located and far from attractive, the state of business preventing any effort being yet made in the way of church erection.

The Board again express the earnest hope that the English-speaking Protestants of Ottawa will ere long set on foot a scheme for the purchase or erection of a suitable house of worship for our French Presbyterian congregation—the only French Protestant congregation in the Capital.

XXV.—OTTAWA CITY—WEST END.

Mr. Joseph Allard, student missionary, assisted Rev. M. Ami last summer. A Sabbath evening service was conducted by him in the Duke street school house, and since his departure last fall, the service has been regularly maintained by Mr. Ami with much evident interest and encouragement. The expense connected with the rental, heating and lighting of the school house has been borne by Mrs. Bronson, a benevolent friend of the cause. Instead of sending a

French student to this field for the present summer, the Board, at the earnest solicitation of the Presbytery of Ottawa, have recently appointed Mr. L. LeClaine, a former colporteur of the French Canadian Missionary Society, to labor in the city in conjunction with the Rev. Mr. Ami.

XXVI.—RIVER DESERT, QUEBEC.

The Rev. T. Brouillette was engaged to supply this field for one year, from 1st of September, 1876, his salary being met in equal proportions by the Home Mission Committee, the Lumberman's Mission Committee, and the Board of French Evangelization. At the expiry of his term of engagement Mr. Brouillette was removed to Stellarton, N.S., since which time the Board have had no missionary in the field.

XXVII.—GLENGARRY, ETC., ONTARIO.

Messrs. W. Mullens and G. H. Allard, two of the colporteurs of the Board, spent the whole of the last summer in the counties of Russell, Stormont and Glengarry. They distributed a large number of tracts, Bibles and Testaments among the 8,000 French Catholics in these counties, and report many encouraging incidents in connection with their work. The Board hope to secure the services of an earnest colporteur for the ensuing summer months.

XXVIII.—DRYSDALE AND GRAND BEND, HURON CO., ONTARIO.

The English-speaking Presbyterians in this district now enjoy the services of a settled pastor. Among the French Protestants, of whom there are thirty-five families, the Rev. J. Vessott labored during a considerable portion of the year, being preceded for two months by Mr. Z. Lefebvre, another of the missionaries of the Board. Mr. Vessott's report for February may be taken as a fair illustration of the work done in the field during the year. Families visited during the month, seventy-six Protestants and twenty-two Roman Catholics, average Sabbath attendance at Grand Bend, sixty-seven, of whom five were Roman Catholics, and at Drysdale, fifty-two, of whom three were Roman Catholics, average attendance at the prayer meeting, fifty-five. Mr. Vessott was generally well received in the houses of the Roman Catholics, who expressed pleasure with his visits and with the religious instruction imparted. Mr. G. C. Mousseau succeeds Mr. Vessott in this important and encouraging field.

XXIX.—ESSEX COUNTY, ONTARIO.

The missionary who occupied this field last summer devoted a considerable portion of his time to the English-speaking people, hoping thereby to get a better footing among the French. The missionary of the present summer, Mr. I. P. Bruneau, has instructions to confine his labors exclusively among the French, of whom there are upwards of ten thousand in the county. His headquarters are at Comber, in Tilbury West. Mr. Bruneau has been about two months in the field and, thus far, has only met one French Protestant family. He has found access to the homes of many of the Roman Catholics, and speaks encouragingly of the impression made by him on a few families. In Mr. Bruneau the Board have a most conscientious, faithful missionary, just the kind of man for the difficult field in which he is at present laboring.

XXX.—STE. ANNE, KANKAKEE COUNTY, ILLINOIS.

Since the removal of the Rev. C. Chiniquy from this field to Montreal no regular pastor has been settled at Ste. Anne, the Rev. C. Lafontaine, the Principal of the mission school, conducting the Sabbath services most of the time. The work, however, being too onerous for Mr. Lafontaine, and the interests of the congregation requiring the full and undivided services of a missionary, the Board, in October last, appointed the Rev. E. D. Pelletier to take charge of the field, in the hope that his salary would be entirely met by the congregation. Mr. Pelletier has labored with great diligence and zeal. He conducts three public services weekly in Ste. Anne—two on Sabbath and one on Wednesday evening. The morning service on the Lord's Day has averaged during the winter about 200; the evening one, a little over 100. Since the roads, which have been almost impassable all winter, have become better, the attendance has increased by about fifty at each service.

There is a most interesting Sabbath school in connection with the Church. It was organized two years ago by Mrs. Thomas, an active Christian lady, and has upon its roll nearly 200 names, with an average

attendance throughout the year of upwards of 100.

Mr. Pelletier has recently opened a preaching station in Papineau, a village about four miles distant from Ste. Anne. The Roman Catholics here lately notified their priest that his services were no longer required. Mr. Pelletier's meetings are held every Thursday evening in a commodious hall, and are attended by large numbers, including many of those who have been known as the most prominent Roman Catholics of the district.

The mission day school at Ste. Anne, connected with the Board, is still under the efficient supervision of the Rev. C. Lafontaine, assisted by two, and part of the year by three, most competent teachers. During the year 180 pupils have been enrolled. There are two departments in the school: the junior, taught in French by Miss L. Barselou, and the senior, by Rev. C. Lafontaine, and both taught in English by Mrs. Thomas. Owing to ill health, Mrs. Thomas' place has been filled for the last two months by Mr. F. Brooks.

Particular attention is given to the moral and religious training of the young. The Word of God is daily read and the Westminster Assembly's Shorter Catechism is regularly taught, both in French and English, in all the classes of the senior department. The teaching is thorough, the progress satisfactory, and the order maintained highly commendable.

In this school many of the French missionaries and students of the Church received their preparatory training. Several young men have been studying there during the year with a view to the ministry, and last fall one of their number entered the Presbyterian College of Montreal.

XXXI.—MONTREAL, CANNING STREET CHURCH.

This church is well known as that in which the venerable Father Chiniquy, with a zeal undiminished by growing years and a courage undaunted by persecution, fearlessly exposes the errors of Rome, and faithfully proclaims the truth as it is in Jesus. During the past year, in addition to the Sabbath services and the regular Thursday evening prayer meeting, Mr. Chiniquy has addressed meetings in the church, frequently three times a week during the winter months, to audiences numbering from fifty to one hundred and fifty, and sometimes two hundred, enquirers from Rome. He reports being visited during the past twelve months by upwards of 2,000 French Catholics, of whom 529 have publicly renounced the errors of Popery. He has distributed about 100 Bibles, 300 portions of the Gospels, and 5,000 smaller publications, tracts, etc.

He thus writes: "Though I have often been insulted by abusing words on the streets, I have not been attacked a single time with stones or sticks as in former years, and our Church services have not been disturbed. . . . I am confirmed in the assurance that the Church of Rome has lost more than the half of the power, prestige and confidence she enjoyed five years ago in Lower Canada. Many letters received from priests in the United States make me sure that there, as well as here, there are multitudes who long for the day of their emancipation from the Papal yoke. The Lord is evidently with us, for such a glorious work is the Lord's work. Let us bless Him and give to Him alone the praise and the glory."

Of those who abjured Romanism during the year, seventy-three were received by Mr. Chiniquy into the fellowship of the Church. At the dispensation of the Lord's Supper in March, 133 communicants sat at the table. Mr. Chiniquy, himself an ex-priest, was assisted on that occasion by Rev. Messrs. Internoscia and Camerle, two ex-priests of Rome.

The Sabbath school has, on the whole, been well maintained during the year, the Rev. B. Ouriere taking charge of the Bible class. The teachers included several of the student missionaries and Miss Fluhmann, the French teacher of the Protestant Girls' High School of the city, who, with commendable self-denial, cheerfully gave her services to the work.

XXXII.—MONTREAL, ST. JOHN'S CHURCH (RUSSELL HALL.)

It is gratifying to the Board to be able to report that the Rev. C. A. Doudiet, who has been connected with this church for the past two years, was in October last duly called by the congregation and inducted as their pastor. The congregation has suffered losses during the year from various causes. Some professed converts of former years have returned to the Church of Rome, the strict measures adopted for the detection of impostors, and the withdrawal of

material assistance from such, having led to this. Others had not sufficiently counted the cost, and because of persecution, fell away, while quite a number of true converts, unable to obtain work in the city owing to the depressed state of business, found it necessary to seek elsewhere a means of subsistence for themselves and families.

It is exceedingly encouraging to be able to report that notwithstanding these losses the membership of the congregation is larger now than twelve months ago. While 39 names have been removed from the roll 55 have been added to it, 25 by certificate from other congregations, and 30 by profession of faith, an actual net gain of 16,—the number of communicants now being 104. About 120 families are connected with the church, of whom, not more than 14 upon an average received help last winter from the Protestant House of Refuge. The ladies of the congregation are about to organize a Dorcas Society for the purpose of aiding the poor of the church.

The Sabbath school is in a much more healthy condition than it was a year ago, the number on the roll during the winter being seventy-four, the attendance some days reaching as high as forty-six. Mr. Doudiet personally acts as superintendent, assisted by a good staff of teachers drawn from the membership of the church. During the year, Mr. Doudiet has officiated at thirteen marriages, thirty baptisms, and nine funerals. Since his induction the congregation has met all current expenses, such as fuel, light, caretaker's salary, etc., besides contributing to several of the schemes of the church.

Did space permit, many interesting extracts might be given from Mr. Doudiet's Annual Report. This is, however, the less necessary, as the Board purpose publishing in the Church "Record" his and other Reports in full at an early date.

XXXIII.—MONTREAL, ITALIAN MISSION.

Mr. Internoscia, one of the ex-priests taken under the care of the Board, being an Italian, and naturally feeling a deep interest in the moral and spiritual welfare of his countrymen, of whom there are upwards of 200 in the city, is at present endeavouring to reach them by means of visitation from house to house, and by classes on week evenings, and an Italian service in Russell Hall on the Sabbath afternoon. The attendance at the latter thus far averages about twenty. The vast majority of this nationality in Montreal are Roman Catholics, to some of whom Mr. Internoscia has already gained access, and by his quiet, unassuming, kindly manner, has exercised a good influence over them and induced them to attend his service. What may be the result of this new undertaking on the part of the Board the report of next year may be able to state.

LADIES' FRENCH EVANGELIZATION SOCIETY.

This Society, an auxiliary of the Board, under the Presidency of Mrs. Dr. Jenkins, conducts weekly sewing classes in both the Eastern and Western sections of the city for French Canadian mothers, at which religious instruction is given. These have accomplished much, in fostering a spirit of self-reliance among the converts, an illustration of which is found in the fact that steps are now being taken by the Russell Hall congregation to organize a self-supporting Dorcas Society to provide for their own poor. The Society also conducts sewing classes every Saturday afternoon in both sections of the city for French Canadian girls. These have been well maintained, and have been a means of blessing, it is believed, to not a few of the young. In addition to the personal services of its members in connection with these classes, and in other ways, the Society employs a number of paid labourers. One of these, Miss Bean, besides visiting the homes of the converts, giving religious instruction, and enquiring into and relieving extreme cases of poverty, etc., spends much time in obtaining work for those desiring it and in procuring situations for the unemployed. Another, a Bible woman, devotes her time to visiting, chiefly with a view to gathering recruits for the Society's day and Sabbath schools and the other classes for religious instruction. Last autumn, the Society opened two mission day schools, one in connection with the Russell Hall congregation and the other in the Canning street Church. They are taught by lady teachers, supported entirely by the funds of the Society.

The following are two interesting incidents compiled from the reports of the Society's visitors:

Here is a man who has been frequently asked by

one of the Bible women as she met him in her visits to the home of his family to look to Jesus, the *only* Mediator between God and man, but he appears not only callous but angry and rude, scarce permitting her to read and pray with his wife who has left the Church of Rome, and is beginning to attend the Sabbath service. Sick at heart she leaves that home time and again, feeling deep solicitude and anxiety as to the perseverance in the right path of the wife with such an unsympathetic husband. With artless simplicity she tells us, the tears run down her cheeks as one Sabbath evening she observes him stealthily enter the church in company with his wife and listen with rapt attention to the words of everlasting truth.

A woman—one of the converts—lies sick in the barracks. During her illness she is frequently visited by the Society's matron, who rejoices to hear from her own lips that all her trust and dependence are upon the blessed Saviour. After a few days' absence the matron returns to learn that the woman is dead and has been buried in the Catholic cemetery, and in accordance with the rites of the Church of Rome, a priest having been with her in the closing hours of life. She learns, however, that the priest came not at the woman's own bidding, but at the solicitation of Romish friends; and her heart is cheered on hearing the testimony of a Roman Catholic neighbour that the woman died, calling on Jesus.

These are but illustrations of the quiet unobtrusive work carried on from week to week.

The result of the self-denying labors of the Society's workers the great day alone will reveal, but there is good reason to believe that their work has proved a very great blessing to many of the French people of the city.

NAMES OF MISSIONARIES, ETC.

The following is a complete list of the missionaries, etc., at present in the service of the Board, with their respective fields of labor:

Rev. C. Chiniquy, Canning street Church, Montreal; Rev. C. A. Doudiet, St. John's Church, Montreal; Rev. B. Ouriere, Montreal; Rev. Marc Ami, Ottawa; Rev. L. Dionne, Joliette; Rev. R. Hamilton, Grenville; Rev. M. F. Boudreau, Danville; Rev. E. D. Pelletier, Ste. Anne; Rev. C. Lafontaine, Principal Ste. Anne School; Rev. R. P. Duclou, Quebec; Rev. M. R. Paradis, Grand Falls, N.B.; Rev. T. Brouillette, Stellarton, N.S.; Rev. O. Camerle, Namur; Rev. Jos. Vessott, St. Gabriel; Rev. A. Internoscia, Italian Missionary, Montreal; Mr. F. Brooks, Ste. Anne; Mrs. Thomas, Ste. Anne; Mdlle. Barselou, Ste. Anne; Mr. I. P. Bruneau, Essex; Mr. G. C. Mousseau, Huron; Mr. L. LeClaine, Ottawa; Mr. Alfred Blouin, Port au Persil; Mr. Z. Lefebvre, Glengarry; Mr. L. F. Richard, Namur; Mr. A. B. Cruchet, New Glasgow; Mr. G. B. Tanguay, New Glasgow; Mr. Joseph Morin, St. Martin; Mr. A. P. Blouin, Colporteur, Quebec; Mr. S. Carriere, Visitor, Montreal; Mr. T. A. Bouchard, La Tortue; Mr. W. Mullins, St. Jean Chrysostom; Mr. T. Saindon, St. Antoine Abbe; Mr. C. E. Amaron, B.A., St. Hyacinthe; Mr. S. T. Ami, St. Valerien; Mr. A. L. Guertin, Wotton; Mr. Geo. Pelletier, Montreal; Mr. Jos. Allard, Vanburen; Mr. A. C. Cruchet: Miss Bean, Bible Woman, Montreal; Miss Cousineau, Bible Woman, Montreal; Miss R. Cousineau, Russell Hall School Teacher, Montreal; Miss Clark, Canning street School Teacher, Montreal.

Making a total, including the British Agent and the Secretary, of forty-four laborers at present actually engaged in the service of the Board, besides a number of others giving partial service.

CONTRIBUTIONS FROM FIELDS.

The Board are most anxious to impress upon the converts the duty and privilege of contributing, as God may prosper them, for the support of Gospel ordinances, and are glad to report a decided improvement in this respect during the past year.

There are not a few obstacles in the way of attaining the desired end. In new fields it is often both inexpedient and unwise to at once ask the people for money, lest the work be hindered or marred thereby. In some of the older fields many of the converts are poor, and very frequently the public renunciation of Romanism is at once followed by dismissal from employment, and in such years of depression as the past two or three, it has been difficult, and sometimes impossible, to obtain other work. From such causes as these many of the converts, who otherwise would gladly contribute, are unable to do so.

All the missionaries have instructions to see that

collections are taken up at every Sabbath service, no matter how poor the people or how small the attendance; and the Board leave no means untried to cultivate among the people the grace of Christian liberality. It is encouraging to note that *all* the congregations under the care of the Board have done something during the year. Several have contributed a considerable amount, and there is good reason to believe that on the return of business prosperity some of them will ere long become self-sustaining.

CHURCH BUILDING.

During the year mission premises have been erected at St. Antoine Abbe, and at Grenville. At St. Hyacinthe a site has been purchased, and the contract let for the erection of a commodious brick church and school house, which, with the site, will cost upwards of \$4,200. There are now places of worship in the following fields under the care of the Board: Canning street, Montreal; St. John's (Russell Hall), Montreal; Dorchester street, Montreal; Quebec; Namur; Grenville; Joliette, New Glasgow; St. Antoine Abbe; Drysdale, Ste. Anne, Ill.; Danville; and Grand Falls, N.B.; thirteen in all, or including the one in course of erection at St. Hyacinthe, *fourteen*.

BRITISH AGENCY.

As stated in last year's Report, the Rev. R. Campbell, M.A., of St. Gabriel Church, Montreal, was then in Britain, having agreed, at the request of the Board, to devote five or six months in bringing the claims of the mission before the Christian people there. Mr. Campbell's visit proved most successful, not simply on account of its immediate financial result, (over \$5,000 having been collected by him) but also by reason of the interest incited in the work in many parts of Scotland and Ireland by means of his addresses. To Mr. Campbell the cordial thanks of the Board and of the Church are due for his valuable services. In November the Board accepted the offer of the Rev. Thomas Stevenson, a former minister of our Canadian Church, now resident in Scotland, to act as their agent in Great Britain.

As will be seen from the Financial Statement appended to the Report, Mr. Stevenson has already forwarded \$1,572.55 to the Treasurer.

FINANCES.

From the Financial Report of the Treasurer it will be observed that the receipts for the past year from all sources, including the balance on hand on 1st May 1877, amount to \$24,460.90, and the expenditure to \$23,657.42, leaving a balance in the treasury of \$803.48. The actual receipts of the year were \$23,459.48. Deducting the \$10,000 received from the estate of the late Mr. W. Hall, of Peterboro', in the year 1876-77, the revenue of the year just closed exceeded that of the preceding one by \$2,880.69. During the year \$561.36 were received by the Treasurer for building purposes. This is in addition to considerable sums contributed by the people themselves, in fields where churches have been built or are now in course of erection. The thanks of the Board are due to the Church of Scotland for the renewal of their annual grant of £200 *stg.*, and to the United Presbyterian Church of Scotland for a donation of £50 *stg.* As indicative of the interest manifested by the young of the Church in the work of French Evangelization, contributions amounting to \$1,966.39 have, in the past year, been received from 155 Sabbath schools. To these schools, including their superintendents and teachers, the Board are much indebted, and would bespeak their continued interest, as also the co-operation of the other Sabbath schools throughout the Church. Among the receipts of the year is a bequest of \$1,000 from the late Mr. James Cerswell, of Tecumseth, Province of Ontario, received through the Rev. Dr. Fraser, of Bondhead. The Board express the hope that many of the other friends of the mission will remember it in a similar way, and that hereafter a considerable revenue will be derived from this source. The balance on hand on the 1st of May, when the books closed, has already been expended, leaving the Treasurer without funds to meet the salaries of missionaries, etc. The present expenditure of the Board exceeds \$2,000 per month.

CLOSE.

In summing up this imperfect review of the past year's work, the Board feel that there is much cause for devout gratitude to the great Head of the Church for the large measure of success achieved. Never at any former period has the work been more hopeful.

The power of the priests is evidently on the wane, while there is good reason to believe that many of the better class of them are restless and uneasy under the iron yoke of Rome, and are longing for the day of their deliverance. The people generally are much more accessible, the spirit of persecution is fast disappearing, and the missionaries and colporteurs of the Board enjoy, with few exceptions, perfect immunity in carrying on their work. It must not, however, be forgotten that there still remains very much of the land to be possessed. Nearly a million and a quarter of our French-speaking fellow-subjects are yet in spiritual darkness. Self-interest, the political, social, moral, and religious liberties of our children and the future weal of the Dominion, all demand that the most vigilant and unremitting effort be put forth for their evangelization.

The Board regret to report that at a meeting held on the 6th inst., Mr. Chiquy, acting on the advice of his physician, asked leave of absence for a year on account of impaired health. It was agreed to lay the matter before the General Assembly.

The Board recommend that the Assembly re-affirm its finding of last year, viz., that all moneys contributed to the support of French Evangelization (including Rev. C. Chiquy's work) be sent direct to the Treasurer, the Rev. R. H. Warden, 210 St. James Street, Montreal.

All of which is respectfully submitted.

D. H. MACVICAR, LL.D., *Chairman*.

ROBT. H. WARREN, *Secretary*.

Montreal, 11th June, 1878.

Copies of the Report with a full Financial Statement may be obtained on application to the Secretary-Treasurer, Rev. R. H. Warden, 210 St. James street, Montreal.

PRESBYTERY OF STRATFORD.—This court met at Stratford on the 9th inst. The names of fifteen elders, commissioned to represent sessions, were put upon the roll of Presbytery. Mr. E. Wallace Waits was appointed Moderator for the ensuing year. Two circular letters were read intimating the intention of two Presbyteries to apply to General Assembly for permission to receive two ministers into the Church. The Clerk was instructed to communicate with Assembly's committee on the book of rules and forms as to the necessity of requiring that timely notice be given to Presbyteries in such cases. Messrs. McPherson, Mitchell, Waits and Samuel Robb were appointed to appear for Presbytery before Commission of General Assembly in Knox Church, Stratford, on Thursday next, in relation to the Presbyterial connection of petitioners at Brooksdale. Commissioners to General Assembly reported their attendance thereat. The committee appointed to take steps with a view to the organization of a second congregation at St. Mary's reported their procedure, and their action was sustained. The names of sixty-two persons were handed in, and Presbytery declared them a second congregation. Four persons were also declared duly elected as elders for the congregation, and Messrs. McPherson, Hislop, and Alex. Robertson were appointed to ordain and induct them into office, Mr. Hislop thereafter to act as *ad interim* Moderator of Session. A call from Milverton and North Mornington, addressed to Mr. Kay, of Grindstone City, Michigan, was presented, and commissioners heard in support and explanation. It was signed by 109 members out of 255, together with forty adherents. It was agreed to remit the call to the congregation for a further expression of their mind thereon, and the Clerk was instructed to communicate with the Presbytery of Saginaw as to Mr. Kay's ecclesiastical standing. Permission was given to the congregation of Hibbert to sell their manse property. Leave of absence from his congregation was granted to Mr. Peter Scott for three months. The decision of General Assembly confirming the decision of Presbytery enjoining Mr. J. J. Cameron to cease from maintaining stated meetings at Shakespeare was read in the terms following.—Dismiss the complaint and appeal (of Mr. Cameron), and confirm the judgment of the Presbytery. The Evangelistic committee were instructed to prepare a programme for a conference on the state of religion, to be submitted at next meeting, with a view to its being carried out at the meeting to be held in the fall. The matter of Mr. Cameron's services at New Hamburg was taken up, and extract minutes of his ordination and induction were read. After discussion it was agreed to lay over the matter till next meeting, and cite parties interested to appear

thereat. Presbytery adjourned to meet for ordinary business in Knox Church, Stratford, at half past nine o'clock a.m. on Tuesday, the 6th of August next.

J. F.

PRESBYTERY OF GUELPH. The Presbytery of Guelph held their usual bi-monthly meeting in Chalmers' Church, Guelph, on Tuesday, 9th inst. After Elders' Commissions had been produced, and the minutes of last meeting sustained, the Presbytery proceeded to elect a Moderator for the ensuing year, when Dr. Wardrop was chosen to the position, Mr. Bentley's term of office having expired. In absence from home at present of the Moderator elect, Mr. Smellie occupied the chair. A cordial vote of thanks was tendered to the retiring Moderator for the able and courteous manner in which he had discharged the duties of the office. The ministers and ruling elders in Elora were appointed a committee to prepare a scheme of missionary sermons and meetings, and report. Commissioners to the General Assembly at its late meeting in Hamilton, who were present, reported their diligence in performing the duties assigned them. The Presbytery, according to one of their standing orders, revised the list of mission stations in the bounds, when it appeared the only ones were Elmira and Hawkesville, Eden Mills, Drayton, and Preston (German). The committee appointed to visit Elmira and Hawkesville stated that they had visited these places, and given them all the encouragement they could under their present difficulties. The Finance Committee gave in their report, and auditors were appointed to examine the books of the treasurer. These afterwards reported that they had found the books correct—vouchers for the payments made, and gave an account of the state of each of the funds. In cases of congregations in arrears to any of them the Clerk was instructed to write, applying for payment. The Finance and German Mission Committees were re-appointed. By authority of the General Assembly Mr. Hamilton was taken on trial for license, and having finished these to the satisfaction of the Presbytery, and given satisfactory replies to the questions of the formula, he was duly licensed to preach the gospel wherever he may be orderly called. Extract minutes of Synod were read on the application of the Presbytery for judgment or advice in the matter of the difficulties existing in St. John's Church, Garafraxa, and in the protest and complaint taken against the Presbytery of Toronto in organizing a congregation at Ballinacree. Mr. Edward Reeve applied for a discharge as a minister of the Presbyterian Church in Canada on the ground of changes of doctrinal views which he had undergone. A committee was appointed to confer with him and report at next meeting. The committee appointed for the purpose gave in their report recommending a few changes in the standing order under which the Presbytery has been acting; their report was received, and the changes proposed were approved, with the addition that Session records be produced in Presbytery for examination at the meeting in March. Mr. Torrance and Mr. Charles Davidson were entrusted with the application made by Mr. Andrew Scott, Toronto, for certain moneys coming to the late Mr. Dryburgh from the Home Mission Fund. Session records which had been laid on the table in the forenoon were reported on by the committee in each case. The reports were received and the records ordered to be attested accordingly. The Presbytery took up the petition of certain parties belonging to St. John's Church, Garafraxa, praying for supply of preaching. After due consideration it was moved by Mr. J. C. Smith, seconded by Mr. A. D. McDonald, that the prayer of the petition be granted. It was moved in amendment by Mr. Ball, seconded by Mr. D. B. Cameron, that the prayer of the petition be not granted. On being put to the vote the motion carried over the amendment by seventeen to eight. From this decision eight craved leave to dissent, and protested for leave to complain to the Synod. It was subsequently carried by a vote of ten to seven that supply of preaching be granted forthwith. The committee to whom had been referred the constitution of St. Andrew's Church, Guelph, for examination, reported, recommending certain changes, and the Presbytery approved of the recommendation. Leave was granted to this congregation to raise seven thousand dollars, including present liabilities on their church property. It was decided by a majority that the next meeting be held in Knox Church, Guelph, on the third Tuesday of September at ten o'clock forenoon. Some other matters not of general interest were transacted, and the Presbytery then closed its proceedings.

PASTOR AND PEOPLE.

THE RELATION OF FAMILY LIFE TO CHURCH WORK.

BY THE REV. JOHN McEWEN, INVERGOLL.

"Ye stand all of you before the Lord, your God, your little ones, your wives, and the stranger that is within thy camp. That thou shouldst enter into covenant with the Lord thy God; and into his oath, which the Lord thy God maketh with thee this day."—*DRUT. xxix. 10.*

"O our God will Thou not judge them, for we have no might against this great company, that cometh against us; neither know we what to do; but our eyes are upon Thee. And all Judah stood before the Lord with their little ones, their wives and their children."—*2 CHRON. xx. 12.*

"Then I proclaimed a fast there at the river of Ahava that might afflict ourselves before our God to seek of Him a right way for us, and for our little ones, and for all our substance."—*EZRA viii. 21.*

God did make a covenant with Abraham as the father of the faithful, "to be a God unto him and to his seed after him."

As Abraham was a representative believer, so in a still deeper and more permanent sense the Christian parent is God's representative in the home, to the children, in the work and worship of God. The repenting and returning Israelites are assembled by Ezra, longing for restoration to their own land, convinced of the evil of their backslidings, bewildered and perplexed as to their course. They proclaim a day for deep humiliation before God, and seek a right way for themselves, for their little ones, and for all their substance. They realize the dangers by which they are beset, and desire to be in a right relation to God. We ask your attention to this important subject as it bears on our growth and prosperity as a church.

Notice, first:

FAMILY LIFE.

The family is the ordinance of God. Conceived in divine love, founded by divine wisdom, organized in a life of purity, surrounded by solemn sanctions of reward and retribution, it is the corner-stone of human life. Its sacred enclosures and its crown of glory are God's special care and delight the earthly pledge and symbol of heaven's charms and character, "The family of God in heaven and earth." Its relationships do not lie on the surface of human compacts "and mutual arrangements, but deep in the solemnities of birth," out of this comes father, mother, sister, brother, son and daughter. So in the kingdom, *born of God, from the Spirit.*

The family is the place where in faith and love God's gift of a soul to be moulded for him is received, the point of departure into the mission of life for God—life with all its joys and sorrows, conflicts and triumphs, hopes and fears. Between the reception of this gift of a soul to nurture and guide for God, and its departure for work and worship, there lie around you all those influences that make or mar, that beautify or deface, this immortal trust. O how ought the home to be filled with the atmosphere of righteousness and trust, spiritual life and love; hallowed by prayer, enforced by precept, linked to eternal things by faith in God and consecration to his cause.

This ordinance of family life is not only of God, but it is first in the order of time, and we believe of importance; it has been graced by the charms of newly created innocence; it has been degraded and defaced and destroyed by sin; but the Gospel of Christ is to restore, renew and lift it to greater influence, and to an exalted mission. "Bring up your children in the nurture and admonition of the Lord." To this work as Christians we are summoned: called upon to gird ourselves with grace and courage, to fortify ourselves with the love and authority of fatherhood. This importance and pre-eminence of family life is made everywhere conspicuous in the Book of God; and in the divine plan of Providence, it gives tone to a nation, where there is family life approaching its highest ideal. Control family life by the divinely communicated principles lodged in it, and you communicate moral strength to national life and history; it will at the needful hour arise and repel the grasping ambition of the unprincipled invader. The home is the inner sanctuary for purity and power in the work of God in the earth. It gives firmness and fortitude in grappling with the deadly principles and powers of evil in the earth. The absence of pure family life makes a people the prey of levity and licentiousness, the sport of pride and pauperism, it writes, "Ichabod" on a nation's splendour, and doom on its most dazzling

glory. We are not without illustrations on a solemn scale of the truth of these statements. Our God is the God of the families of the whole earth. It was through a line of family life in the main true and loyal to God, that the revealed will of God was delivered. Of the families of Abraham and David Christ came in the flesh. There is impressive instruction in the action of the returning exiles. Humbled before God, weak before their enemies, but seeking a right way for themselves, for their little ones, and all their substance. *Notice, second:*

CHURCH LIFE.

These are two fundamental institutions through which this world is to be saved—the two places of the gathering of holy influence and sacred associations—the one the birth, of blood; the other by the re-birth, of the Holy Ghost, to reason and redemption. The one is by generation, the other by regeneration; the family is first in the order of time, the other is later, but more comprehensive in aim and destiny; the germ of a higher life and of wider expansion, of a more gorgeous bloom, and a rarer fruit; engrafted by the divine hand of the heavenly husbandman, on the original, hardy, prolific stock of family life; compact in growth and free-blooming, as the gardner speaks. Neither institution is complete in itself; they are mutually dependent. The family of the patriarchal times was continually being overrun by the power of ungodliness; the violation of the divine conditions of the family life always brought an ungodly seed.

The institution of the Church means the gathering together of all who love the truth, own the Lord, and wait on him for instruction in the way of holy living. The church is a wider organization, resting on a broader basis, the embodiment of purposes, thoughts, and divine emotions, that spring into historical importance with the terrible fact of sin. The magnitude and character, the sacredness and solemnity of the church life in the earth and the regard in which it is held by God, is significantly set forth by the terms in which it is named. "The house of God," "the temple of the Holy Ghost," "the body of Christ," the gift of the Father to His Son, the fruit of his purchase in the outpouring of His blood; heaven-born, guided, trained, sustained, saved with an everlasting salvation, "Holding forth the word of life," the light in the dark place, the city set on the hill, the salt of the earth. The church is then the embodiment of heavenly grace and life, love and liberty, carrying it into family life, sanctioning its authority, and that by it all nations of the earth may be blessed. This return of the Israelites to their land, church privileges, and responsibilities, shows how family life is prominent and enters into church prosperity. They sought the Lord for themselves, "their little ones, and all their substance." They sought His protection, His peace, and His guidance. Having thus indicated the reality and importance of these two fundamental institutions, the family and the Church, *notice, third:*

THEIR MUTUAL RELATIONS, PRIVILEGES, AND RESPONSIBILITIES.

These two institutions have mutual authority. They have been set up by the same wise hand, they are the offspring of the same loving head, the objects of the same watchful care and jealous regard. What is affirmed of the one is true of the other: "I, the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day." "This is his vineyard of red wine," "with the tender vines," and the "olive plants by the sides of the house." "They have the everlasting arms encircling them, and the seal of the divine signet upon them, written over the nursery, 'of such is the kingdom of heaven.'" "He set a little child in the midst" and said to all the world, "except ye become as little children, ye cannot enter the kingdom of heaven." They have the mutual authority of life and law, of heaven and earth, of truth and trust.

THESE TWO INSTITUTIONS IN THEIR FINAL AIMS HAVE THE SAME MISSION TO DISCHARGE—

the training of the soul to great usefulness here and great reward hereafter. The foundation of all noble life in this world is *healthy blood, strong bone and tough sinew.* Family life here lays this foundation, and woe betide its coming generations if by false and artificial living its blood is inflamed, or by improvidence it degenerates into rude sensuality. It is from this source that "the iniquities of the father visit the children unto the third and fourth generation." The parents eat

sour grapes, and the children's teeth are set on edge. This man, and that, perisheth not alone: he has left the seeds of disease and death with others. On this healthy foundation of family life, the aim of church life is to rear a superstructure of noble reason, living virtue, and by sovereign grace, eternal life in Christ Jesus. All at once admit these last aims to be worthy of the Church of Christ, but those who practically set family life on a lower level, confining its goal to an earthly end. In the work of bringing the soul to Christ, and building it up for usefulness in time and reward in eternity, and the close relation subsisting between these two institutions, there is no room for misunderstanding or antagonism, shyness or suspicion. No institution, however hopeful its character, however manifest its authority and commission, can contravene or supersede the mission and end of the Church and family. They are schools of training, not for earth only, but for heaven; it is a training not to serve ourselves, but the Lord, and one another under him. There is to be preparation for business, but it is business for the Lord, "Diligent in business, fervent in spirit, serving the Lord," and these exiles are seeking a right way for themselves, and their little ones, and all their substance.

These two institutions having the same divine authority—the same mission and end, in life and godliness—we ask, *What is the right way?*

I. MUTUAL SYMPATHY.

Church life has taken the necessary form of teaching and preaching—the pulpit and the school. The Sabbath school is not an outside, good kind of institution, but the Church at work, teaching and training her children in the knowledge of Jesus Christ and for the cause of God. She has evangelistic efforts, for gathering around her the careless and the outcast, warning and teaching them of the right way of life. Speaking of homes where the parents are professing Christians: what is that family but the Church laying the foundation of blood and bone, high and healthy, rearing a sanctuary for reason and virtue, to be quickened by the Divine Spirit and crowned by the divine favor. The Church assembled for work and worship, embracing old and young, parents and children, is but the wider circle, the larger union, the fuller utterance of prayer, and the richer peal of praise belonging to the family, and ascribed to Christ, "of whom the whole family in heaven and earth is named." Responsive in their sympathies.

II. MUTUAL CO-OPERATION.

The school should not usurp the prerogative of the home, and the home should not leave its work of instruction to the school. There should be the aim of united life; co-operation in those aims to the revealed destiny of the soul; co-operation in service towards those ends; not mere good will and good wishes, but honest, honorable, healthy effort. The parents should foster loving and reverential regard for the person and work of the teacher or preacher, and they in turn should inculcate and impress on the heart the sacredness of parental authority and love. This co-operation ennobles and sanctifies the home, it extends and strengthens the work of the Church and fulfils the common mission of the training of souls, the conversion of sinners and the glory of God. In both institutions let us steer clear of that questionable territory of no-harm influence. What harm is there? Oh, there is *no harm in it!* Let us rather tread the firm ground and clear territory of positive influence, and positive good. "Godliness is profitable unto all, having the promise of the life that now is, and of that which is to come." Let there be unity of aim and work, closeness of sympathy and interest; encourage and enquire concerning the spirit of each, continuing in the faith that holds, and the prayer that pleads. Keep them from the evil that is in the world. Separated from mere earthly distinction and carnal ambition, our desire could be like Salome's, "Grant that these my children may sit on thy right hand in thy kingdom;" and in the spirit of the old Hebrew prophet, resolving, "We God's servants will arise and build.

"Such is the house that I must build,
This the cottage, this the home,
And this the palace, treasure-filled,
For an immortal's earthly home;
O, noble work of toil and care!
O, task most difficult and rare!
O, simple but most arduous plan
To raise a dwelling-place so fair,
The sanctuary of a man."

What a loud call there is for co-operation in view of the position parent, or preacher, or teacher may

take in the presence of the child. In our respective spheres of work, we may be a throne from which the child may descry the throne of God and of the Lamb; or a stumbling-stone on and over which the child may fall never to rise. There is a touching plea in the loyal ardor with which children invest those they love with real or fancied excellence: ready to follow them as guides or ready to listen to them as wisdom.

It is the privilege of every wise and loving parent and every true and beloved teacher to ascend that throne of homage, to occupy that place of honored affection; and long after his lessons in their detail have been forgotten, he will remain fresh in the memory of the heart, a teaching power in the busy scenes of life. Oh, may none of us forget this heritage of influence. By a sluggish, spiritless brain, rude manners, or a selfish heart, may we never alienate that winsome confidence or blight that green fresh hope. These returning exiles set themselves to seek from the Lord a right way for their children and all their substance. We notice two things on which we need to seek wisdom and knowledge.

THE NATURE OF THE CHILDREN.

Genius has said many good things on child nature, but when you have gathered them together and put them alongside of one tender touch of Christ they are tame. Was ever trustful dependence, truthful simplicity, guilelessness of character, and gentleness of manner more impressively set forth than when the Master took a little child and set him in the midst, speaking out the object lesson, "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven."

This is the divine writing on child nature:

"Oh! bright and shining babe,
What wilt thou be hereafter?"

answered by the loving words, "Of such is the kingdom of heaven." Think of the stages of dawn and hope in childhood. The period of simple sensation, when there is felt but pains or pleasures; then the upward step of attention, when there must be given "here a little and there a little;" truth pictured to the eye, truth sounding in the ear, taken up by the tongue and treasured in the memory. How quickly is this succeeded by the period of conscience and heart life—the white line in life's work and history; the child is a bundle of feelings as well as of habits: feelings to be fed by truth, and habits to be formed in wisdom. Lay gentle hands on natures so delicate—they carry the marks through time into eternity. Oh! that the family and the Church were more alive to their need of wisdom in moulding such natures for Christ.

The instrumentality by which this nature is to be touched and moulded is

THE WORD OF GOD,

The Scripture which makes wise unto salvation, the truth that is living with love, and the record of love—love guided by wisdom. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that." "Blessed are they that sow beside all waters." Teach the truth truthfully.

"Thou must be true thyself,
If thou the truth would teach;
The soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

Let us under a sense of our trust, elevate the home into its high and holy mission. Let it be a nursery in the Church and a nursery of the Church, casting in her prayers and power as the strength and hope of the home. Seek unto the Lord for direction for "ourselves, our little ones, and all our substance."

THE HOLY SPIRIT'S WORK IN PRAYER.

The Christian consciousness confirms the fact, which all prayer assumes, of direct communion between the human mind and the mind of God. Varying in degree of vividness, this witness of spirit to spirit is perhaps the most uniform experience of real prayer. The believer is conscious of exercises which he cannot attribute to any other cause than the real and personal agency of God.

Thoughts are often suggested which the believer feels that he did not originate. Preachers have told us of such mental illumination in prayer, by which obscure texts of Scripture have been lighted up; difficult plans of sermons have been opened to them, with an affluence of material and a suddenness of develop-

ment which impress them irresistibly with the conviction: "This is the work of God: this is the teaching of the Holy Ghost; this is the fulfilment of the promise, 'It shall be given you what ye shall say.'" The Rev. Dr. Finney more than once cast aside the elaborated sermon which he had brought to the pulpit, to make room for another on a new text, and a different theme, which seemed to him to be revealed to him in the preceding prayer.

Emotions often fill the praying soul which we cannot otherwise as rationally account for as by the simple fact that the Infinite One is present, drawing the suppliant to communion with himself. "The Lord is in this place," said the awestruck patriarch. That feeling in a believer's soul often has the vividness of vision. A voice proclaiming the fact from the heavens would not be more convincing.

Revolutions of feeling often occur in prayer, of which the most probable explanation is, that they are the work of God. Hope takes the place of despondency. Love displaces fear. Rest follows self-conflict. Trust expels forebodings. Assurance of pardon lifts off suddenly the leaden weight of guilt. Remorse transformed to penitent faith is one of the most revolutionary changes of which the human spirit is susceptible. Poetry and romance discover nothing else like it in the history of human passions. Yet this is one of the most common experiences of believing prayer. . . .

Power of speech is often marvelously quickened in prayer. Emotions which the soul has struggled with long and painfully, find sudden outlet in language of which the praying one never conceived before. Some men can habitually speak in prayer as nowhere else. An unlettered Christian was once summoned into court, in a trial in which he had much at stake. He was called upon to tell his own story. He was flustered, he stammered, he repeated, and contradicted himself, and was in danger of losing his case for want of the power of utterance. He knew himself, and knew that there was one act in which he could talk. He begged of the judge liberty to pray. It was granted. He knelt down, and with flowing tears poured out his case before the Lord in language clear, coherent, fluent, and convincing to the jury. Be this story literally true or not, it illustrates a fact well known to believers in the reality of prayer. A man is known to me, who in common life is an incorrigible stammerer. He cannot say a word without making it three. He is the butt of mimics. But in prayer his utterance is Ciceronian. Few men can mimic him in that. One prayer offered by the late Professor Stuart more than forty years ago is still remembered, and fragments of it rehearsed, as a most thrilling approach to apostolic inspiration.

"The Spirit helpeth our infirmities." How often does the promise come home to the struggling suppliant, as a fact revealed! Apostles had no monopoly of it. Leaders in public worship, to whom the service is a cross and a terror, do you know nothing of this unsealing of the dumb lips, this inspiration of the silent tongue? Has it not sometimes been to you like a burst of sunlight on a wintry sky? Has not the outbreak of triumphant song, in the hymn that followed, been your own irrepressible offering of thanksgiving? Youthful preachers know, or will know, what I mean?

But cannot these phenomena result from the unaided working of the human mind? Oh, yes, they can. Sometimes perhaps they do. We can afford large concessions. But the point to which Christian consciousness bears witness is that commonly they are more naturally explained by the hypothesis of the real presence and the direct agency of God.

A HINT.

We find the following prompt words in the "Oregon Churchman." We give them for the benefit of those concerned:

There is a class of grumblers who do a vast deal of harm. In our parishes they are the persons who are always finding out that "people take so little interest" in this or that. To a great extent, no doubt, it is true that there is a want of interest in all good work. But the people who most frequently use the word are those who do the least. A man's vision is always colored for him from within. We hear now and then from infidels that the churches are all falling to pieces. A man who never prays, thinks no one else prays. And if one settles himself down to masterly inactivity, he will be sure to think that no one takes any interest in anything. The way to kill this kind of

grumbling is for the grumblers to go to work. Take interest yourselves, and you will then find that other people take interest also. It must always be, of course, that the burden of the work will fall upon the few. The great majority of the people are interested in nothing but getting bread and making a show. Let the few faithful ones in every parish work together faithfully, doing their best to bring others into the work, but never abating their own labors because the laborers are few. It is always so. It always will be so. The strongest proof that the Lord is among His people is seen in the fact that in almost every community there are those who are ready to toil early and late in the Master's cause. God's blessing rests upon faithful work, singly or in crowds. Don't grumble then about the few who labor, but see that you are among that number.

SOME KINDS OF SPECTACLES.

How many people wear spectacles! not visible to their neighbors and friends, perhaps not made of glass or costly pebbles, nor rimmed with gold or steel or shell—but spectacles for all that, affecting every impression received by the wearer.

To be sure, these spectacles are not always helpful. Very often they are hindrances. In many cases they distort, enlarge, contract the objects presented to them. Yet singularly enough their wearers can seldom, if ever, be brought to recognize their own lack of clear vision. They distrust the testimony of others. They discredit the plainest facts, if those facts would prove them wrong. They shake their heads with serene obstinacy and say "You can't deceive us! We know better," and all argument becomes hopeless.

Some of these spectacles magnify terribly. Seen through this kind, a small fault becomes a glaring impropriety; a few hasty unconsidered words develop into a downright insult; a trifling inattention grows into a serious neglect; or worst of all, a thoughtless criticism of a friend enlarges into a cruel slander.

Other spectacles, again, diminish everything within their range of vision. The wearers of these never see great and noble deeds in their full proportions. Large aims and thoughts must narrow down to suit their limited field. As for the small kindnesses, the petty sacrifices of every-day life, these escape them altogether, dwarfed into an unmeaning littleness, and this unworthy of note.

Still other spectacles of this sort are constructed on the model of those bits of smoked glass with which we watch a solar eclipse. Like them they impart a dull, dim, depressing hue to all around. The blue sky, the golden sunshine, the brilliant coloring of flowers, are all blended in one monotonous tint. Nor is this peculiarity confined (as in the case of the smoked glass) to natural objects. Bright smiles, healthful bloom, worldly prosperity, faithful love, promising genius—all these, and many more, lose their charm and brilliancy when looked at through these dismal spectacles. Unhappy enough must be he or she who wears them, but alas! tenfold more wretched is the fate of the unfortunate who must dwell here below with the wearer.

Let us be quite sure, dear friends, that we make not even an occasional use of any of these hateful spectacles. Rather may we seek and seeking find a pair of these clear, true, enviable glasses, fashioned by the hand of Love, which shall show us the good that dwells in every one and every thing about us. Such a pair of spectacles will help us to bear all things, hope all things. They will aid us to find the silver lining to the darkest cloud that overshadows us. They will serve us in discovering something to do, something to learn, something to love in all our lives, and when we look up to heaven they will not fail us. Love springing from faith, shall strengthen and enlarge our vision evermore.

AUTHORITY, custom, or chance are, in fact, the great sources of law in primitive communities, as we know, not contract.—*Maine*.

CHRIST HAS DIED.—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 this? 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 dispute over trifles; here is a great thing; Christ has died for us.—*Rev. Phillips Brooks*.

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Editor and Proprietor.*

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TORONTO, FRIDAY, JULY 19, 1878.

PRIESTLY CELIBACY.

AT the Old Catholic Synod held recently at Bonn, after considerable discussion, the forced celibacy of the clergy has been abolished, seventy-five voting for the abolition and twenty-two against. This is a remarkable event, marking the progress of thought in the times in which we live. The decision of the Synod will have the effect of cutting off the Old Catholics from the Papal Church, as the celibacy of the clergy is considered by the Papacy to be a vital principle. Upon this to a large extent depends the priestcraft as a caste within the Church. The theory of the priest being married to the Church carries with it his cosmopolitan character. He is the property of his Church. He claims no nationality. He is ready to obey the commands of his superiors, disregarding every social and national tie. But the moment a priest marries, all this is reversed. He takes root like a tree. He establishes a relationship to the state. The duties of a citizen are forced upon him. Between the old Catholic clergy and those of the Papacy, there is thus a radical difference. The sanction of marriage amongst the priests of the Old Catholics by the Papacy would virtually put an end to celibacy everywhere. The logic of events, therefore, is the excision of the Old Catholics. But inasmuch as these remain Roman Catholics to all intents and purposes, the adoption of the principle of priestly marriage is likely to prove as leaven that will affect gradually other Papal countries. It is said that the movement is working in Italy and that already there are a great number of adherents.

Although the Old Catholics are thus cut off from the main body of the Romish Church, they can by no means be called Protestants. There is much of Protestantism, however, wrapt up in this germinal principle of the right of priests to marry. When the thin end of the wedge is inserted, the main difficulty is overcome. The rest will follow. And so the very enlightenment which leads to such a resolution as that of the Old Catholics anent marriage, will prove the precursor of reforms

affecting doctrine and practice. Luther's marriage played no inconsiderable part in the great Reformation. The marriage of Hyacinthe was significant of a radical change of view in the mind of this great preacher. So it will prove with the Old Catholics. Marriage strikes at the very roots of the Confessional. The married priest cannot feel at home in the box. Nor will those confessing confide their sins to other ears than those who are cut off from human sympathies by the vow of celibacy. Once the light gets in upon the Confessional, it will soon search into the other dark corners of spiritual error and superstitious practice. The marriage of the clergy involves the idea of a silent and gradual revolution.

COMMUNISM.

WHAT is it? This is the question of the hour. Like everything that is bad, it springs from a good, solid principle. The underlying thought is that of men having everything in common. In the Christian society at its outset this principle was nobly exemplified. It was a necessity arising from circumstances that there should be a common purse, and that from it the wants of the individual should be supplied. Was this necessarily confined to a condition arising from persecution? It would almost seem so from the fact that with prosperity this communistic principle passed away. Individuals through good fortune or superior ability accumulated property at the expense of others. Is there such a thing as possession in common in the present state of Christians? We should say there is very little, if any, of it. But there may be a possession in common in a higher sense than is found in that of the early Christians. Were all the followers of Christ imbued with the spirit of the Master, there would be exemplified the blessedness of contributing to the wants of others on the part of those who are able and strong—and there would be an acknowledged corresponding blessedness of receiving. There would be a levelling down process with those who are specially gifted with the power of making money or acquiring property, and there would be a levelling up process with those who receive in a right spirit the fulness of blessing from others. In general society there is a wholesome communistic principle at work. The thought of the poet, the artist, the merchant, the inventor, becomes the common property. No one can appropriate science, or philosophy. The literature of the past is a common legacy. The Bible is every man's property.

It is easy to see that this excellent principle will soon become evil when it is pushed to its extreme. As there is but one step from license to licentiousness, from temperance to intemperance, from virtue to vice, so there is but one step from a healthful principle of possessing all there is in common, to the dangerous and destructive principle of violently laying hold of the property of others. Men say why should others be wealthier than we, why should others be sharers in a prosperity that is foreign to us? They might as well exclaim why should others be wiser, more virtuous, more benevolent than we are. Can they wrest wisdom from others that they may become wise? Can they ap-

propriate the goodness, the patriotism, the character of other men that they may be good, patriotic, and pure? This is an impossibility. But while the property of others, unlike their wisdom and goodness, may be despoiled, the action is that of violence, and must lead to the destruction of the wealth which is sought to be shared. In the communistic tendency of our age the principle underlying it is evil and only evil. Men see the advantages of property in the hands of others. They seize upon that property with violent hands. The very attempt calls forth resistance on the part of the holders of it. The consequence is the conflict which leads to wholesale destruction. In the antagonism that is produced, houses are razed to the ground, noble palaces are laid low in the dust, thrones totter and fall, machinery is broken in pieces, fertile fields are laid waste. Can a nation thus afflicted become strong and rich with such a process of disintegration going on? There is one result possible, and that is exhaustion and loss. Then the communistic principle will have its woful exemplification. Men will become sharers alike in the poverty and ruin which their own follies and crimes have brought about.

What was the French Revolution but an exemplifier on a grand scale of the evils of communism. All sacred regard for the rights of others was set aside. Poor men would be rich at all hazards. Criminals of every description would claim that they were on the same level with noble citizens. Burglary, arson, murder became lofty professions. One man is as good as another. But see the fearful consequences, in the bankruptcy of the nation, in the paralysis of commerce, in the destruction of law and order. What was the commune of France which like an arch-fiend rose upon the ashes to which this nation was reduced by the arms of the German Empire. Here we have communism run mad. The lawless classes with a fury of assault that is irresistible for the time being, seize noble palaces, and the hoarded wealth of banks, and the property of merchants. They claim that they have a right in these. In the universal scramble for money and property and houses, the money is scattered into insignificant fragments, the property is wasted, and the buildings are burned. By the dispossession of the rightful owners, the nation becomes poorer, and were such a process going on to its legitimate consequences, it would result in such desolation as would give no prospect of recovery. It would end in absolute exhaustion.

Where is there a nation that is free of this ulcerous cancer, of this ugly sore? The very Germany that exemplified the value of conserving her forces, is seamed and riddled by this social evil. In such a country communism does not present the ghastly appearance that it did with the commune of France. It is a subtler, more insidious, more dangerous thing. It is organized. It can boast of its marshalled forces. It proudly owns its host of secret emissaries. It is a civil Jesuitism that leaves not a stone unturned to gain its ends. Its ministers are found on the street, in the market, in the church, in the palace. The commune is a thing that destroys itself in the universal destruction it brings about. But the communism of the day is energetic,

aggressive. It is always undermining. It is lying at the gates of royalty ready to shoot down majesty itself. It is like a tape worm that leaves a bit behind that will grow into larger proportions than before. Even the proud monarchy of England is honeycombed by the secret, insidious workers of communism. These men are plying their work industriously. They are hiding away the dynamite. They are preparing for the moment when they will touch the electric spark to fire the explosives that are hidden away out of sight. In the United States we see communism in its ruder forms. It carries its head proudly. It preaches its doctrines. It circulates a literature of its own, and suffering as this nation does from the loose materials which compose its population, from a want of patriotism, from corruptions in its municipal institutions, from a low tone of social morals, from the extremes of millionaire wealth and abject poverty, from there being no standing army of consequence, the communistic elements may rise at any moment, and do their intended work of destructive seizure. What are the Ku Kluxes, the Molly McGuires, the government and municipal rings but a few of the communistic forces that are at work, and that are fearfully suggestive of Revolution.

To meet these evils will require a long continued process. They must be met by superior education, by the sound teachings of political economy, by the preaching of a pure gospel, by examples of patriotism. In the meantime, much may be done by the mutual accommodations of capital and labour. There lies the secret,—grasping monopolies on the one hand; ill-paid labour on the other. Let Christianity arise and assert itself. Let it proclaim to capital that it has its duties and responsibilities. Let it teach masters to be mindful of their servants. Let it impress upon servants to be honest and faithful. Were such mutual forbearance exhibited by capital and labour under the benign influence of the Christian religion, it would go far to meet and overcome the evils of socialism as they appear everywhere in our day.

WILL OF LATE MR. JOHN McBEAN

The Rev. Dr. Reid has received, under the will of the late Mr. John McBean, five thousand dollars for sundry objects of the Presbyterian Church in Canada, viz.: for Home Missions \$2,000; for Foreign Missions \$1,000; for Widows' and Orphans' Fund \$1,000; and for Aged and Infirm Ministers' Fund \$1,000. During his life time Mr. McBean was a liberal contributor to these and all the other missionary and benevolent objects of the Church.

PRESBYTERY OF LONDON. This Presbytery met in the Clarence Street Presbyterian Church on Tuesday, July 9th, at 2 o'clock, the Moderator, Rev. J. Thompson, presiding. The minutes were read, and after some objections and explanations, were confirmed. The first business brought before the Presbytery was a motion of Rev. G. Sutherland, laid over from a previous meeting, in reference to the redistribution of Probationers. Mr. Sutherland said there were numberless complaints in regard to the matter, and it struck him that there could be something done to alter the present plan of sending probationers. The present system did not suit either the congregations or the probationers themselves. Congregations suffered from ministerial neglect. Pastoral and ministerial work is thoroughly neglected. The congregations suffered both temporally and spiritually. He thought that probationers should be sent for a longer period, and the remuneration should be greater. The small amount that probationers get on the Sabbath

was not sufficient. A change such as he contemplated would do away with a great deal of complaint. Mr. Cuthbertson could not see how a change could be made, as the Distributing Committee sent the men to fill the vacancies. Mr. Duncan thought that Mr. Sutherland's motion touched a very vital matter, and the only way to obviate the present difficulty was to petition the Distributing Committee to take the matter into consideration. The Moderator then ruled the discussion out of order, as no resolution was before the chair, and hoped that the members would keep in order. Rev. Mr. Sutherland, Ekfrid, thought there was a great deal to be said in favor of a change, but that he would favor laying the matter over till next meeting. Mr. Camelon thought there was too much laid on the Secretary. He favored a committee to assist the Secretary in making the appointments. Moved by Mr. Fraser, seconded by M. Murray, that a committee consisting of the following members be appointed to consider the whole matter of distribution, seeking if possible to lengthen term of supply, and report at next meeting: Revs. Messrs. Duncan, G. Sutherland, Rennie and Mr. Cowan. Mr. Sutherland was named as convener. The petition of Hyde Park and Komoka for union was then taken up, and representatives from said congregations heard in favor of the petition, guaranteeing the amount required. A committee was appointed to consider a claim from Delaware congregation against the Komoka people, and retired to consult in reference to the matter. A petition from Glencoe, asking for the severance of the union between St. Andrew's Church, Glencoe, and St. John's Church, Dunwich, was then read. Delegates from Glencoe were heard in favor of the petition. Moved by Rev. Mr. Simpson, seconded by Rev. Mr. Rennie, that the documents lay on the table, and that the Dunwich congregation be cited to appear before the Presbytery. Carried. The Moderator then called Rev. Mr. Duncan to the chair, and as a member of the deputation appointed to consider the readjustment of the congregations of Bear Creek, Burns' Church, Brigden, Moore Line and Mandaumin, read the report of the deputation. The Moderator said the deputation was unanimous for the readjustment asked for. Delegates from the several stations were heard before the Presbytery. Rev. Mr. Fraser moved, seconded by Rev. Mr. Camelon, that the report be received, and the thanks of the Presbytery tendered to the deputation. The Moderator then resumed the chair. Rev. Mr. Fraser reported in favor of sustaining the call to Rev. Mr. Beamer, from Springfield and Aylmer. Dr. Mills was heard, from Springfield congregation, and Mr. Milne from Aylmer. On motion of Mr. Cuthbertson, seconded by Mr. Munro, the call was sustained by the Presbytery. Adjourned till 7.30. Presbytery resumed at 7.30, the Moderator in the chair. Minutes read and sustained. Rev. Mr. Beamer accepted the call from Aylmer and Springfield, and the induction was appointed to take place at Aylmer on Wednesday, the 24th inst. Rev. Mr. Whimster was appointed to preach, Rev. Mr. Fraser to address the minister, and Rev. J. A. Murray to address the people. Rev. G. Sutherland read a call from Port Stanley in favor of Rev. G. H. Paradis, which was sustained and the induction appointed to take place on the 25th inst.; Mr. Goldie to preach, Mr. Sutherland to preside and address the minister, and Mr. Camelon to address the people. Rev. Mr. Camelon asked to have a call moderated in for Dorchester. A like request was made by Mr. Fleming on behalf of Westminster. Agreed to. On motion, Revs. Messrs. Camelon, Murray, Monroe, Proudfoot, McKinnon, and Mr. Cowan were appointed a deputation to represent the Presbytery at the Commission of Assembly, to meet at Stratford on Thursday, 11th inst., to adjudicate on the claims of the Brooksdale congregation. Mr. Camelon was then called to the chair, and the readjustment question, left over from the afternoon, taken up. The Moderator thought it unwise to delay the matter. All the parties were quite unanimous as to the change. Rev. Mr. McKutcheon thought that it would be very unwise to disturb the existing relations. Mr. Nesbit favored the recommendation of the deputation. Rev. Mr. Duncan was not in favor of making the proposed change. He thought the whole section should be taken into consideration before the changes proposed should be made. Rev. Mr. McKinnon moved, seconded by Rev. Mr. Duncan, that Bear Creek and Burns' Church be separated and Bear Creek and Brigden be erected into a new charge, and that Burns' Church be supplied at once, and in the meantime the

same deputation be instructed to visit Burns' Church and Moore Line and see if a more equitable arrangement could not be made than that recommended. The resolution was agreed to. The committee appointed to consider the claim of Delaware against the congregation of Komoka reported in favor of recognizing the claim and recommending that Komoka pay \$20 to the Delaware congregation. On motion of Mr. McKinnon the report was adopted and the question of union between Hyde Park and Komoka taken up. Rev. G. Sutherland moved that the union between Komoka and Hyde Park be effected, in accordance with the application; seconded by Rev. Mr. Camelon. Carried. Mr. A. Dewar asked permission to raise money on church property in Komoka. Permission was granted, and the Moderator instructed to sign the necessary papers. A petition from the Lucan congregation was taken up, which was an application for a moderator to be appointed over them. On motion of Mr. Cuthbertson, Mr. Rennie was appointed moderator. Mr. Rennie then reported from the committee appointed to consider the resignation of Rev. Mr. Sage. The report spoke in high terms of Mr. Sage and his work, and hoped that the Head of the Church would soon open up a new field of labor for him. The report was received and ordered to be engrossed. Mr. Rennie reported from the committee appointed to visit Parkhill in reference to the union of the two churches in that place, recommending that the same be sanctioned, and after the reading of the petitions from the congregations interested, the Presbytery concurred in the petition. A petition was read from the congregation of McGillivray, asking to be erected into a separate congregation, and the necessary steps taken with a view to carry out the prayer of the petition. On motion of Rev. Mr. Munroe, Rev. Messrs. Sutherland and J. A. McDonald were appointed a committee to examine the statistics and financial reports of all congregations and mission stations within the bounds of this Presbytery, when the minutes of Assembly are to hand, and to bring in a report as to their condition, that this Presbytery may have a basis to deal with delinquent congregations. Carried. On motion of Mr. Duncan, the next meeting of the Presbytery was appointed to take place in Sarnia on the last Tuesday in September. The Presbytery adjourned, the Moderator pronouncing the benediction, till 9 o'clock next morning. Presbytery met pursuant to adjournment. After devotional exercises, the minutes were read and confirmed. A claim from Rev. Mr. Ferguson for arrears was taken up, and on motion the Clerk was authorized to pay the amount. A motion was then made appointing Rev. Mr. Abraham and Elder Cordon a deputation to visit the Alveston congregation in reference to arrears due Rev. Mr. Ferguson. A report in reference to the election of elders for the London East congregation was then read and adopted. Rev. Dr. Proudfoot was appointed moderator, with Messrs. Murray, Duff and Cowan as a special session. A petition from Mandaumin was allowed to drop at the request of Rev. Mr. Goodwillie. A communication from Wardsville, asking for an increase of the amount of the grant from the Presbytery was read and laid on the table till the next meeting of the Presbytery, the congregation to furnish reasons for the increase in the meantime. Mr. Galloway was received on trial for license. On motion of Rev. Mr. Cuthbertson a vote of thanks was tendered to the Rev. Dr. Proudfoot for his services on the Home Mission Committee, and Rev. Mr. Thompson and Mr. D. S. Robertson were appointed to assist the Convener of the said Committee in his duties. After the transaction of some business of no interest to the general public, the Moderator pronounced the benediction and the Presbytery adjourned, to meet in Parkhill on the first Tuesday of August.

Some of the physicians in Britain are calling attention to the danger attendant on children's parties. Dr. Whitmore says, "These interesting little gatherings, which, by the way, are productive of much greater enjoyment to the parents than to the children themselves, are not unfrequently the means by which certain infectious diseases, and probably whooping-cough, are spread. A lady recently gave a small 'children's party,' at which some fifteen or sixteen little ones were present. Amongst them was a little boy who was observed to cough violently, and who it was afterwards ascertained, was suffering from whooping-cough. Of all the children present on that occasion, it is already known that twelve had taken the disease, as well as two housemaids who were in attendance; and I am informed that in three or four cases there are dangerous complications which may cause fatal results." Dr. Whitmore, in a foot-note, adds—"Since writing the above two of the children have died from the disease."

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER V.—CHECKERS AND DESTINY.

About this time my brilliant young nephew made a discovery that set him as wild as a locust. It chanced one very busy day that after my morning call upon Mr. Dyer, a vial of medicine and directions were to be sent to Miss Agnes for her father. I had not a moment to spare just then, and Hal, who was lounging about the house, generously volunteered his services. The directions were oral, and of course the fellow saw Miss Agnes. At dinner he pounced upon me.

"Uncle Doctor, why didn't you tell me I was going to meet the most elegant young lady in town? There I went striding into the house, with the stoppel out, ready to pour the concentrated wisdom of your directions into the ear of some pussed-up old maid of a nurse, and asked for Miss Agnes; when lo! in came the daintiest and completest creature I ever beheld. By George! she took my breath away. Such eyes! such a figure! such a hand! And there I stood like a gaping fool!"

"And forgot the directions, you young idiot?"

"No. I grabbed them when my breath came again, and got them out somehow; but whether right end first, or wrong end first, I never can tell. She must have thought me a verdant specimen."

"As you are. And probably she did not notice you at all. Something of more consequence demands her attention."

"But you don't mean, Uncle Doctor, that she is the nurse?"

"Yes."

"Wish I were sick!"

"She is his daughter."

"Oh! that alters the case. It was Miss Dyer, then?"

"Eat your dinner."

Hal took up his fork and balanced it upon his forefinger, while the other hand stroked his brown moustache. He was a healthy, good-looking cub.

"Hold on, please," he said, deprecatingly, "till I get myself together. I should as soon think of stuffing on Mount Parnassus as of eating with this divinity in my thoughts. I have a project. You just get another influenza, Uncle Doctor, and I will come home and take care of you and this old patient of yours too. He would be a good one to begin upon, since he is old and rich and wouldn't be missed. And I should become quite reconciled to my fate as an M.D. if I were to meet such an interesting nurse daily."

After a pause, receiving no answer, he broke out again: "I say it is a sin and a shame to keep her mewed up in the house with a sick man."

"She is on the street every day, per order."

"She is? Does she ride or walk?"

"Mary, feel the lad's pulse. He is in a fever."

"It is of no use, Uncle Doctor. I am going to see her again, riding or walking."

"She would not know you, and besides, your time is up. You return to New Haven to-morrow."

"See if I stay there! I will find some excuse for running home. I'll have a filial fit!" and he looked mischievously at his mother. Mary was proud of her eldest son, and with reason, though he had his full share of nonsense and student self-complacency.

I, too, liked Hal. He brought back the old jolly days of my own student life, and was every way refreshing and entertaining. I adopted him with the rest of Mary's fatherless children, and he was currently reported my favorite.

It was during the long weeks of Mr. Dyer's slow convalescence that I really became acquainted with him. After he began to mend there was no necessity for medical attendance, but he had become accustomed to my visits and querulously insisted that I should continue to call. And if I was not unusually busy I found time during the day to run in and chat a few moments. Sometimes I passed whole evenings with him, and he was becoming a singularly interesting study. I found him unusually well-informed for a business man. His conversation roved over a wide range, often seeking to draw me out, but carefully avoiding anything that looked personal. I discerned, however, in an unguarded moment, an uneasiness, a mental fret so deep as to leave little trace on the surface. Its cause I could not conjecture, nor its probable duration.

Then, too, his willingness—perhaps I should say his suppressed eagerness—to avail himself of suggested remedies, was quite in contrast to his former indifference, and proved that he had still an object in living.

Agnes detected this, and one day as I was taking leave of her in the hall, she said: "Doctor, I believe you are my father's best friend and mine also. Find out for me the thing he is living for?"

I looked straight into her deep eyes to reach the bottom of her thought. "You think there is something, then—something that was not there a while ago?"

"I am quite sure?"

"I had an impression of that sort, but I am apt to distrust my own impressions till they are fortified by proof. That you have divined the same thing is a sort of proof. But I think you would be more likely than I to find out what it is."

"No; free as he is about anything else, I cannot get even a hint of the thing that is absorbing his thought. He knows how I feel, and if it is any concern for what is hereafter, he will not tell me. He has no suspicion that you want to 'convert him,' as the phrase goes, and you can get at him more easily than I. Are you willing to try?"

"Yes," taking the hand she offered me. It was a pretty hand, as Hal averred. Somehow this girl assumed that I sympathized fully in her desires concerning her father's spiritual welfare; as if saving souls as well as bodies had become a part of my profession. Well, perhaps her enthusiasm like many another enthusiasm was contagious.

The solution of her perplexity was nearer than either sup-

posed. While I was at tea that night this note was handed in:

"DEAR DOCTOR:—Agnes has an invitation to pass the evening with a friend. If you are at liberty be compassionate enough to come over and let me defeat you at a game of checkers. Yours,
JOEL DYER."

He did not say that Agnes's acceptance depended upon my compliance with his request, but I knew that it did, and sent back a verbal message that I would come.

During the later stages of his convalescence we played many a game of checkers in my non-professional calls. He was a good player, and we were not badly matched. It was the only recreation for which he seemed to have a taste.

I went early, lest I should be detained by calls, professional or otherwise; but early as it was I found Mr. Dyer alone.

It was my privilege to enter unannounced, and having ascertained that he was in the library, for he was able to range about the house, I went in through the half-open door, and saw him sitting by the table, surrounded by newspapers which he had pushed aside. He was leaning his elbows on the table, his forehead resting in the upturned palms of his hands, and I caught a glimpse of a worried, depressed face that through all his pain and sickness I had never seen before. A slight noise caused him to change his position and look up. The face I met was the one I had always seen—intelligent, imperturbably calm, but perhaps a shade more thoughtful and refined than before his sickness.

"Ah, I am glad you have come. It was getting dull," said he, rising and offering me a seat with his habitual courtesy. I believe he never shook hands with any one. He seemed to have an unconquerable aversion to personal contact.

After a little he reached for the checker-board, saying, "I like this game because there is no room for chance. It is all cause and effect. If you are defeated you have only your own carelessness and inexperience to blame. In fact, the existence of such a thing as chance, fate or destiny is to be questioned. All things are caused, though we see only results."

"Somebody says, 'All things that exist have sufficient reason for existing.'"

"And somebody says true; otherwise we should be in a pretty muddle. I hate mysteries, abstractions, things that cannot be seen, heard or touched, or taken into rational cognizance," said he, with unwonted energy.

There was a kind of suppressed eagerness within the man that betrayed itself in his checked intonations and the nervous motions of his hands as he placed the men; and besides he played badly. The fruitless attempts of a fly to escape from a spider's web were somehow suggested to me as I watched him. My own game was more careless than usual, for I was preoccupied; but for some reason he played worse, and was defeated in three straight games.

CHAPTER VI.—TOM PEEBLES AND BOB LYON.

"It is useless," said he, shoving back the board at the close of the third game. "There is a 'combination,' and I have gone short."

"You are not feeling as well to-night," I remarked, picking up the stray men.

"Yes," indifferently. He lifted his long arms, and resting the back of his head in his clasped hands, said positively: "Doctor, a sick man is a spoiled man. He gets full of notions and whimsies, and is no longer judicial or master of himself. For instance, a little affair pesters me that is not worth a moment's consideration. At any other time it would not trouble me an instant, but now, I cannot rid myself of it." Musingly—"If I consult you, possibly you may think of some way out of it." And without waiting for a reply, he went on in a matter-of-fact way.

"Some years ago I was engaged in the broking business, and at first was unfortunate in two or three transactions, but after watching the knowing ones, I retrieved my losses, and became reasonably expert. It is an occupation in which the perceptions are acutely trained. If anything will give a man a sixth sense, that sort of training will. It happened—No! Nothing happens. I will put it this way: For reasons perfectly intelligible to myself, I purchased at a low figure, and at the right moment, a stock that was sure to rise. In a short time it verified my expectations, by going up and up, and with a little urging, reached a dangerous elevation. Sometimes the very impetus or momentum of a rapidly rising stock, carries it out of sight, and men lose their heads, forgetting that all these things follow a Paw, and that in such a case, there must be a collapse. Just before this stock reached that point, I began to scent danger, as a fox scents a hound. There was something in the financial atmosphere like the density that sends the mercury down before the coming storm, though the sky be never so clear, and the day never so bright. I passed a sleepless night, and went down town the next morning, determined to unload."

He paused a moment, thinking closely before he said:

"Half-way down the street I espied my man. He was the son of an old acquaintance, who was about to come into possession of his inheritance, which had been delayed by the terms of his father's will, till he should be twenty-five. He had previously paid me the compliment of consulting me as a shrewd and successful operator, and asked my advice as to the disposition of his money when it should come into his hands."

"Good morning!" said he, cheerily. "You are just the man I want to see. I came into possession yesterday, and now I want to get rich quickly and quietly."

"Where is your money?"

"He mentioned the securities in which it was invested. They were perfectly safe, but slow, paying small percentages, and could be called at any time. If I was the man he wanted to see, he was the man I wanted to see. He was wild for the very stock that I wished to sell, and before noon, the transfer was made."

Joel Dyer lapsed into silence for a moment, rubbing his hands in a pleasurable, self-congratulatory way, that revealed an altogether new phase of his complex man. He

evidently admired his own shrewdness and sagacity, and would have been astonished if one had called it by a harder name. He had no patience or compassion for a man less shrewd than himself. His lips curled contemptuously as he said to himself, "Poor fool! he deserved his fate for his haste and indiscretion." Then addressing me: "In twenty-four hours the storm that had been so long brewing, suddenly burst. That stock immediately collapsed. The man came to me in alarm. I told him not to be frightened, and not to sell, it was sure to come up again. But he would not listen, and went up and down as wild to sell as he had been to buy. Of course just then no one would purchase."

"The silly fellow was half crazed, and at length when I became satisfied that the stock had touched bottom, and must commence slowly but surely to rise—(for it was a good stock, no wild-cat affair; only it had been blown up out of all reason, and of course had fallen out of all reason)—I offered to buy. He grabbed as hastily as before, and sold for a song what had cost him so much. He went off with the absurd impression that I was still his benefactor. But, sometime later, when he found that this stock was rising and would approximate to a true value, if there be such a thing, he wished to repurchase a few shares with a margin, so as to retrieve in part his former loss. Agar he showed his inexperience by supposing that I would sell on a rising market. And when I convinced him that stock-broking knows neither friend nor foe, he said some very unhandy things, and took himself out of the way."

"I heard of him afterwards as dabbling in stocks, in desperate attempts to cover his loss. Nature never intended him for a stockbroker, and he ought to have known enough to have kept out of it; but he was one of those men who cannot be taught by experience. After repeated failures he fell into the contemptible habit of gambling, and lost thereby what little money and reputation remained to him."

"He passed quite out of mind, and probably I never should have thought of him again, but that he had the assurance to present himself ten years ago. He had then become a miserable, drunken wretch, and it is likely was more than half intoxicated at the time. He claimed to be a ruined man, and I did not dispute him. And he went on to charge his ruin home upon me in language that none but a lunatic would have used. I had the patience to show him conclusively that our transactions were perfectly legal and business-like, and that he had no one but himself to blame. He would not listen, and was so outrageous that I felt compelled to turn him out of doors."

"He went away cursing me and mine, as if there was any efficacy in his curses to hurt me or to help him. Then again he dropped from my recollection, till, as I sat on Sunday listening to the Rev. Mr. Peebles, pastor of our church—and a very able man he is—something in his voice as he was speaking earnestly, and a singular gesture of his left hand, unnoticed before, brought up instantly that crazy-headed, would-be broker, as he stood in my door-way cursing me. I must confess to a genuine surprise. I suppose this disease was working in me then, disturbing the normal poise of my nervous system; for, thereafter, as often as I saw the Rev. Mr. Peebles, I saw that despicable broker."

"Somehow, by a process I cannot understand, and therefore am ashamed to own, I felt compelled to go to church Sabbath after Sabbath, and look constantly and intently at Mr. Peebles as if I were giving the closest attention; whereas, the fact is, I scarcely heard a word that he said. I saw only that cursing broker, and felt that I *must* look him down. I would not own this contemptible weakness to any one else; but you, a physician, must know that it is caused solely by my disease."

"Well! it grew worse, and from being a thing that would stay with me on Sunday, and that I could thrust off on Monday, it began to abide with me through the week. After Agnes came home, that accursed broker haunted me day and night. I was never under bondage to any man, or anything, and thus sort of surveillance is anything but pleasant. I have fought hard, giving no quarter, but there he is, and there he will be, unless somebody or something can rid me of his presence. After I was compelled to take my bed, it occurred to me that if I could find the man and secure him the amount he claimed to have lost through me, I should get free again. I say 'claimed,' for do not understand me as admitting for an instant that I had done anything wrong. I had not. It was all legal and fair. I make this concession to a shadow, as a tribute exacted by my disease."

He paused with a weary sigh, and when he began again, his chin had dropped upon his chest, and he seemed speaking to something within himself.

"Another thought comes and goes, and proves the more harassing of the two. I said that curses have no efficacy; and they have not. But Agnes is a singular child, and has notions that I cannot understand. And if she should ever come to know that she had been cursed as belonging to me, it might affect her unpleasantly. What was that she said a few days ago about the sins of the parents descending to the third or fourth generation? I suppose she believes that sort of thing, and to believe it is as bad as to have it true."

Raising his head and again addressing me he said: "I have instituted a search for this man. He appears to have lived a vagabond life, wandering from place to place. He stopped longer in San Francisco than elsewhere, and shipped from thence to the Sandwich Islands, and disappeared as effectually as if he had gone down the crater of a volcano. There is a shocking rumor concerning him which I do not believe. No, he is alive, somewhere. But where? is the question."

"You will understand that I have spoken to you of this matter, partly to get it out of my road, and partly in the hope that you could suggest some scheme for unearthing this man, and freeing me from his detestable presence."

It is impossible to describe the eagerness and intensity with which he told me all this. The smothered fire in his eyes, the nervous play of his sharp features, no longer under perfect control, and the continuous opening and shutting of his gaunt hands, produced a sort of uncanny fascination, that for the time shut out everything else. When, exhausted, he sank back in his chair, my gaze was still riveted upon his face. He sat with his eyes closed, and his hands fallen

feebly on the outstretched arms of his chair, and both were silent longer than we knew.

"You see no way then?" he asked, at length, in a weary, hopeless tone.

"Of finding this man?"

"Yes, and of shaking him off."

"I see none yet. It would take time."

He opened his eyes and pulled himself upright by the arms of his chair, asking with a look of entreaty that I never saw on his face before:

"Are you willing to help me? You shall be amply compensated. You understand that it is only another phase of this unconscionable disease, and to be rid of it will help me more than anything else in the world."

The unsteady voice and broken manner of this hitherto immovable man, filled me with a strange compassion. The breaking down of a brave man is a thousand times more pitiful than the driveling of a coward. Who could sound the depths of this man's suffering? Under the stress of compassion, and without realizing how far I was compromising myself, I answer:

"If I can, and all that I can."

"Thank you," said he, letting himself back and closing his eyes again with the air of a man essaying to cast his burden upon another. It could not be done, but if there was any satisfaction in trying, why, let him try! Here or hereafter he would come to know that the thing he called disease, had another name.

After an interval, absorbed in one of his habitual or constitutional fits of abstraction, he aroused himself saying, impressively, "We must begin at once." Already it was "we," not "I."

"Begin what?"

"Our search. We lost him in Mauna Loa. Advertisements have proved unavailing. We cannot go ourselves. Suppose we send an agent, a live man with the ability and perseverance to find . . . , even in the heart of the crater if need be."

"Wait a little. Can you describe the man?"

"Oh, yes," musingly, "I have seen him so much, first and last, that his face is more familiar to me than my own. At first it was a pleasant face, fair as a girl's, with curling, reddish-brown hair and beard. At last it was coarse, bloated, red, and his eyes—well—they were hideous," he said, with an effort to repress a shudder; and he put up his hands as if to shut out or thrust aside something that obstructed his vision.

"And his name?"

"Lyon; Robert Lyon."

"Has he no relatives?"

"None. His father died when the boy was quite young. His mother married again, and died years ago in Massachusetts."

I was about to ask another question, when I heard, Agnes's voice in the next room.

"Hush," said Joel Dyer, keenly alive. "She has returned. Not a word to her."

The next moment Agnes stood in the door-way, her hat in her hand, and a happy light on her fine face.

"Playing yet?" she said, cheerily, glancing at the open board, the comered kings, and their guardians. "Why, father, did you let him defeat you?" knowing that the red men were invariably his.

"Yes, certainly," answered Joel Dyer, quite his old imperturbable self again. "He must be encouraged now and then, or he would refuse to play, you know." Never was man more completely masked, but now that I had seen behind the mask, that face could never again be the same to me.

Having no longer an excuse for remaining, and in fact, glad of a pretense to escape, (for I saw Agnes regarding her father watchfully, and looking keenly at me, as if she detected something unusual,) I rose to go, and Mr. Dyer rose also. He thanked me for coming, adding, courteously:

"You can afford to come again soon, since you have defeated me so 'thoroughly,' at this sitting."

"And give you an opportunity to return the compliment?"

"Of course."

"Probably I shall need a discipline of some sort. Uninterrupted success is rarely good for any man."

And so we parted. Agnes accompanied me to the hall-door, I busily talking, and for the first time refusing to meet her eyes, which I knew were studiously seeking mine, to ask a question she would not put into words. I was vexed with Mr. Dyer, for getting me into a position where I could not be perfectly frank with her. She had entreated me to help her, and I had promised. Her father had volunteered the information we were both seeking, and then effectually stopped my mouth. He too, wanted my help, and I had imprudently promised. How could I help him and Agnes not know? How could I help her and be true to him?

As the result of a long walk—for I went a round-about way home—and the soothing influence of a cigar—for I some times allayed my vexation and perplexity in that way—I came to my own door, and to the conclusion that I must run the risk of being misunderstood by Agnes, and trust to results for my justification. All the while this sharp discussion was going on upon the surface of my consciousness, under it I kept hearing, "Robert Lyon!" "Robert Lyon!" repeated and repeated, like the steady beating of my own heart. The name seemed as familiar as my breath, and yet I could not say that I had ever heard it before.

Feeling a little like a haunted man, I stealthily entered my office and endeavored to collect my wits.

Presently I discovered upon the table an open magazine, —the "North American Review": some one had been taking liberties. Tom, of course! Yes; along the margin ran a string of fine pencillings, which, upon inspection, resolved themselves into this:

"DEAR OLD CRUSTY:—Are you still incorporate? I seek you vainly by day and by night. Have you killed a patient and hung yourself? If you can be moved by mortal influences, read, I pray you, this article of mine in the 'Review'; and if I am to see you no more in the flesh, leave me your impressions on the opposite margin. TOM."

I read this, smiling at Tom's conceit, still repeating "Robert Lyon! Robert Lyon!" till suddenly it changed to "Bob Lyon! Bob Lyon!" That seemed even more familiar, and fraternized instantly with Tom's image, called up by his pencillings, till it ran into "Tom Peebles and Bob Lyon!" at such an alarming rate that I began to believe that there was something unwholesome in this Robert Lyon, as Joel Dyer averred; and that he had succeeded in shifting this veritable Old Man of the Mountain over upon me. Of course this explanation was scarcely satisfactory, for now it was "Tom Peebles and Bob Lyon—Tom Peebles and Bob Lyon"—there were two of him.

I got up and took a huge draught of cold water, resolved to drown the thing; but as soon as I returned to my chair, it began again: "Tom Peebles and Bob Lyon!" "Tom Peebles and Bob Lyon!"

This was getting to be a serious matter. Suppose this Robert Lyon should go on appropriating names indefinitely, and saying them over and over to the exclusion of everything else? What a prospect! I reached for a handful of cigars, determined to smoke him out if it took till morning.

By the time I had succeeded in hiding myself in a cloud of smoke, my thoughts escaped to my school days, to the running accompaniment of "Tom Peebles and Bob Lyon!" trying to find among my classmates a Bob Lyon to account for the familiarity of the name and its quick appropriation of Tom Peebles. The more I was obscured, the clearer I grew. I was now certain that somewhere I had known a Bob Lyon, and that, somehow, he involved or evolved Tom Peebles. At my third cigar the remembrance burst upon me like a pistol shot. Tom Peebles had a half brother, a droll fellow, whose sayings Tom was forever quoting during our college days, and his name was Bob Lyon. An electric shock could not have brought me to my feet sooner. No wonder the names coalesced; they were halves of a whole.

I threw away my cigar—I had smoked enough to last me a week—and sat down to face another question.

Could Joel Dyer's Robert Lyon and Tom Peebles' Bob Lyon be one and the same? Probably not. Joel Dyer's Robert must have been an older man. Tom's half brother I had never seen, so that Joel Dyer's description would not help my prognosis. I knew him only through Tom, who half worshipped this brilliant elder brother in enthusiastic boy-fashion. There had been one mother and two fathers, and Bob was five or six years older than Tom. It all came back, clear as daylight, now; and with it a kind of surprise that, fond and proud as Tom had ever been of Bob, he had not once mentioned his name to me since the renewal of our ancient friendship. With a feeling of relief I surmised that Tom's Bob Lyon was dead.

But going back over Joel Dyer's account, I came to the place where he said that he had forgotten the man, when something in the Rev. Mr. Peebles's voice and manner recalled, as by magic, that Robert Lyon. And my heart sank with the almost certainty that Tom's Bob was the man. Even if there was no other resemblance the half-blood told in voice and manner. If this be true, would it account for the singular antipathy Tom acknowledged and fought against? It was another link in the chain of probabilities.

But of course it was quite possible that two men could have the same intonations and the same gestures and never have seen or heard of each other; and in that hope I obliged myself to rest content until such time as doubt should be changed to certainty.

(To be continued.)

PRIESTLY MAGIC.

Darkness being almost an essential to these ancient media as to most modern ones—when from the consecrated stone, as Pliny says, "the gods arose in the blue wreaths of the burning incense, or when a phantasmagorical procession of the heathen deities passed athwart clouds of dust or smoke, the "phenomena" were due to the priestly students of nature, who must have used some arrangement of concave mirrors and lenses by which images of solid bodies and pictures could be thrown upon such cloud-curtains. When the vivid lights and the enchanting scenery faded to black night—in which by the lightning's flash were presented forms to make the stoutest tremble and the music of flutes, of trumpets, and of cymbals was drowned in thunder artificially produced and rumbling in solemn tones a-down the labyrinthine passages of the sacred caverns, and the earth would seem to tremble, the effect was merely an artifice of the priests further to impress the minds of their victims. A slight knowledge of mechanics would enable them to raise and depress the flooring of the caves, and that the priests adopted devices to this end has been proved by an examination of the Temple of Ceres, at Eleusis, where the floor was found to be much below the level of the portico. Afterwards grooves were discovered in the walls in which a false wooden floor might move up and down, and there were marble blocks at certain intervals, each containing holes at various heights for the wedges that fixed the flooring in its place. When Apollonius of Tyana, "the true friend of the gods," if not always the truthful one, visited India, and the sages there struck the ground in the temples of the gods with their magic wands, he who had been initiated at Athens into the Eleusian mysteries well knew that signal to the stalwart arms below would set the floor upon which he stood heaving like the deck of a ship. When the Temple of Serapis, at Alexandria, was destroyed by order of Theodosius, it was found full of secret passages, and of machinery to aid in the impostures of the priests; and when those wily Egyptian retailers of the supernatural vaunted that their lamps would burn "for ever," they omitted one important fact, that from these were laid secret pipes leading to bituminous wells, and the lamps having asbestos wicks, which are incombustible, but would raise the oil, they might almost be said to be in a fair way to burn eternally.—*Lecture Hour.*

AT the meeting of the Andover alumni twenty-seven deaths of ministers were reported, of whom nineteen had lived to be seventy years old and upwards, and seven to be eighty or upwards. A verification of the Scripture, "The fear of the Lord prolongeth days."

BRITISH AND FOREIGN ITEMS.

THE Centenary of the founding of Sunday-schools will be celebrated in 1881.

THE Rev. J. P. Holler, of Michigan is going to carry the red ribbon movement into Utah.

COOKERY is to be a regular branch of instruction in the schools of the London School Board.

THE Viceroy of Nanking, China, has degraded five high officers of state for indulging in opium smoking.

ANDOVER Theological Seminary has received a check for \$25,000 from an anonymous friend in Philadelphia.

AS a result of a recent revival in the colored churches of Richmond, Va., 2,841 persons were baptized June 16.

THE "Christian Index" of Atlanta ventures the assertion that Romanism is losing more than it is gaining in Georgia.

ELEVEN young ladies are studying at the London Medical School in preparation for missionary work in India and Africa.

THE Jewish and Unitarian churches united recently in a town party at Kalamazoo, Mich., dividing the proceeds equally.

THE "Unitarian and Mixed Christian Churches," of the Connecticut River Valley, held a conference at Chicopee, Mass., June 20.

A TRANSLATION of Bunyan's Pilgrim's Progress has just been completed in the Russian language, and is published in a cheap popular edition.

THE Secretary of State at Washington has instructed the Consul at Tangiers, Morocco, to co-operate with representatives of other governments in behalf of the oppressed Israelites in the Empire of Morocco.

Rev. Mr. GOODRICH, of the North China mission of the American Board, anticipates a mighty religious movement in that immovable land, within the next quarter of a century as great as there has been in Japan.

Rev. NEWMAN HALL has in his new church in London a large and ornate pulpit of alabaster and marble enriched with mosaics including some stones he brought from Mars Hill, Athens, and from the Colosseum at Rome.

CITIZENS of Sterling, Ill., certify that there has been no license in that city for four years, during which time drunkenness has decreased 75 per cent., that the population shows more thrift, and that the city is more industrious and moral than ever before.

BELGIUM is almost as thoroughly Roman Catholic as Spain. But the liberal anti-clerical party was so completely triumphant in the elections, that the Pope has recalled his representative at Brussels. He will not give the light of his countenance to a country so hostile to his ideas.

OF the four hundred and fifty missionaries of the London City Mission, scattered throughout the metropolis, nine devote themselves to Foreigners. It has been computed that there are nearly one hundred thousand foreigners in London, about twenty-four thousand of whom are French and Italian, the former vastly outnumbering the latter.

It is estimated that there are some 75,000 Canadians residing in California and the Pacific States, and the lack of an organ to ventilate their views is a want which has just been removed by the incorporation at Oakland of the Dominion Publishing Company and the issue of a well conducted weekly paper named the "Dominion Press."

THE Rev. Mr. DeWitt, of Sturgis, Mich., at a recent temperance meeting held that it was perfectly right to drink liquor if a person wished to do so. The Presbyterian Church, of which he is pastor, thereupon notified him that his services would be needed no longer than the end of his year, which expires in a few weeks. Mr. DeWitt was thereupon presented with an easy chair by the liquor-sellers of Sturgis. Query: Does Mr. DeWitt prefer the endorsement of the liquor-dealers to that of the church?

THE correspondent at Rome of the London "Pall Mall Gazette" writes. "A Scot a physician long resident in Rome, coming out from an audience of the Pope the other day, said. 'Never have I seen such a change in any human being, unless produced by some physical illness. Cardinal Pecci was a tall, erect, well-knit figure, his presence was imposing, his gestures commanding, his voice sonorous and vibrating. Leo XIII. is a bent old man, his hand shakes as with palsy, his voice is hoarse, and the glance of his eye is uncertain and suspicious.'"

A PRIVATE letter from Florence tells how some one in the little village of Fontana Santa lately sent for a minister of the Free Evangelical Church of Italy, and announced the intention of all the people to turn Protestant. The minister hesitated, not understanding what the sudden conversion of a whole community meant, and thinking it must have some anti-clerical significance, but as they insisted on having him he finally went, and found all the population eagerly awaiting his coming. The first day he had to preach five times. He is still uncertain as to the meaning of the movement, but thinks it is, at any rate, a good opportunity of preaching the truth, and begs for the prayers of Christians that his work may be blessed.

AT a meeting held in Edinburgh, the Sabbath Alliance of Scotland adopted a report, protesting against alleged "Sabbath desecration" on the part of the Queen and the Prince of Wales, in the one case by going to an island in Loch Maree, and in the other by a visit to Mr. Drew's famous stable of Clydesdales, at Merrytown, near Hamilton. The report congratulated the Alliance on the fact that the boatmen who usually ply on Loch Maree had refused to convey the Royal party, and that the hotelkeeper there had been obliged to employ his own servants. The committee were also pleased to find that the "worthy innkeeper at Achnasheen" had declined to allow his horses to be used in carrying letters to Loch Maree on the Lord's Day while the Queen was there, and they expressed deep grief "that the Royal family should so frequently manifest disregard for the sacred day of rest, which must inevitably encourage others to do so."

OUR CONTRIBUTORS.

OUR HOME MISSION WORK.

MR. EDITOR,—It is my intention to suggest a way by which, I believe, it would be possible to increase very greatly the resources at the disposal of the Church for her great Home Mission work and at the same time to gain the prayerful sympathy of the Church in Britain, in this work in a way in which that sympathy has not yet been reached.

The suggestion is made with the greater confidence because it does not simply add one more to the appeals which it has been found necessary to repeat so often in various forms during the past two or three years, but while calling again upon the Church in Canada to rise to the greatness of the work which rests upon her with a peculiar responsibility, it contains also a proposal which may prove the most powerful stimulus to our own liberality by bringing to our aid the help which is essential to our success in the magnificent, the colossal Christian work embraced in the Home Mission of the Presbyterian Church in Canada.

Before noting more definitely the plan by which it is believed the interest of the home churches could be generally and permanently secured for the work in the Dominion, let me state briefly the present condition of this matter:

Looking to the work as it stands to-day, we find great cause for thankfulness and encouragement, whether we think of the zeal and activity of the Church at the present moment, or of the results which have crowned the efforts of the now united church and of the several branches while they laboured side by side as joint possessors of a common heritage. Especially of late years, and in the newer settlements has this experience of the past been made manifest in the admirable adaptation of resources to the requirements of the fields.

One feature of peculiar significance has been noticeable especially in the work in the North-West.

Through the presence of the college and presbyterial organization, mission stations have been opened almost *immediately* on the planting of the settlements. Taking thirty-two settlements for example: our church opened service in eight of them the same year as the settlement was opened, eleven in one year after, and six in three years; or in twenty-five out of thirty-two of these settlements our church established service within three years of the opening of the settlement. It will not be necessary to point out the significance of this to any one who has any knowledge of mission work. It is not simply the gain of a few years of time, it is the holding of that which, once lost, can scarcely ever be regained.

It is of unspeakable advantage to plant the standard of the cross so that the earnest hearted men and women of these new settlements may have the gospel which they learned to love in the homes which they have left, to cheer and encourage them in their arduous and often discouraging struggles, and that in their new home, the tendrils of their natures may learn to twine around the tree of life instead of growing into wild disorder or trailing in the dust.

So far then the work is exceedingly encouraging, but unfortunately there is another side to the shield. That which has been so well done has often been accomplished under great difficulty, even in spite of financial pressure and, it might almost be said, in the face of something very much like financial embarrassment.

For several years, during the very time that this work was being carried on with such wisdom and zeal, the Home Mission Fund was found to be steadily sinking into debt. At each successive meeting of the Home Mission Committee the Reports came in with the discouraging exhibit of the steady increase of expenditure over receipts. Claims for supplement were more and more narrowly scrutinized, and almost severely dealt with. The prospective contributions of one year were appropriated before they were in the treasury to the payment of the claims of the past, and the work of the coming year of most important and pressing nature was arranged for on the faith of the contributions of a year still farther in the future. And although such a mode of transacting *business* was accepted by the members of the Committee with the same feelings that many a man has accepted a similar state of affairs in his business, it was accepted as

the *alternative* to be preferred to the abandonment of our work, and the confession of our inability as a Church, to meet the loud cry, "come over and help us," which came in from all sides from our brethren.

At last came a *crisis*, and a special appeal was made to the Church, but unfortunately it was a call for money to *pay a debt*, and not an appeal on behalf of *spontaneous advance*. The response was good, but there was a sort of grim preparation in Presbyteries when the question of the "Home Mission Fund Debt" came up, suggestive of surgery, clear blades, and steady nerves.

However, the debt was almost paid, but it was paid in a way that has left little doubt as to the wisdom of ever repeating the experiment.

And now comes the *present* view. The debt is steadily increasing again, in spite of all the efforts at retrenchment and economy. Our agents feel the situation keenly, and realise painfully the humiliation and the danger of our position; and although no one will for a moment think that our credit is actually in danger, the bare mention of such a thing, the mere thought of it brings vividly before the mind the circumstances that have suggested it, and have made it possible to glance for a single moment in the direction of actual embarrassment, or to seek for satisfaction in the assurance that we are solvent, and that no bank has even thought of a scheme of the Presbyterian Church going into liquidation.

And this is not all. The work that has thus already taxed our energies and our resources is only *begun*. And unless we can meet requirements greatly enlarged almost immediately, we shall lose to a very great extent the opportunity of doing a work in the North and North-West alone, such as has perhaps not fallen to the lot of any church in modern times. The tide of population now pouring into these regions is immense, and will increase with each successive year as their extent and fertility becomes better known. So that while we hopefully look for a growing liberality on the part of our people in the older part of the Dominion, it will be entirely beyond our power as a Church to meet the requirements of these fields.

The remainder of the article will be held over till another issue. Yours very truly, G. BRUCE.

JOHN KNOX UNDER THE POPE'S HEEL

Sabbath, June 23rd, was the day of the usual public procession of the Host in the Province of Quebec. Accordingly, there was no forenoon service that day in the Presbyterian Church at Lachine, on account of the bell-ringing, singing, drumming, trumpeting, and so forth, in connection with said procession there. How it would delight the Popish party to know that they had, during at least half a day, shut up an accursed Presbyterian Church! How they would rejoice if they could keep all Protestant churches always shut! Those Roman Catholics who say that Protestants should not be interfered with in their worship, are either *hypocrites*, or *bad sons* of their Church. Rome says that Protestants have no religion, and no rights. Were Protestants to force Romanists by their noisy proceedings to shut up any of their churches for but half a day, what a yell about persecution "the beast" would "let out of him!" Rome's justice is of the jug-handle kind—all on one side—and that of course hers.

The Rev. Mr. Ournère, of Montreal, an ex-priest, was detained so long waiting for Baal's host to pass that he was unable to perform his public duties that forenoon. His congregation had to make use of a lay service. How it would please the other party to know that they had, for once, prevented a "renegade" priest from uttering his heresy!

The procession was between where the most of the members of St. Gabriel St. Church, Montreal, live, and the church. Accordingly, the attendance was smaller than usual, though it was the Communion Sabbath.

John Knox had, however, companions in suffering on the Sabbath referred to. A Methodist minister on his way to fulfil an appointment, was stopped by the procession. He asked leave to go through, but was refused. He then hurried on round about, but was half an hour behind time in reaching his destination. The same day, two Protestant gentlemen were returning with their families in their carriages from church at Lachine, when they were stopped by the procession. They waited for it to pass. A fellow, however, in the garb of a priest, took the horse in one of the carriages and backed it into a lane, disregarding the attempts of those to whom it belonged to rea-

son with him. Of course, he was boiling over with rage because they would not fall down when they heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, and worship the flour-and-water lozenge which was then being carried along (Dan. iii. 5). Gladly would he—could he have done so—have cast them into a furnace of fire.

Yet Kirwan of the "True Witness" has the impudence to say, "If the procession of the Host be offensive to Protestants."

The foregoing facts regarding the late public procession of the Host shows what Rome will do when she has the power. Archbishop Lynch's sweet words to his "dear Protestant brethren" may be those of sincerity. We have great reason, however, to bless God that his church is kept so much in check. I am afraid that he is like many who, in practice, are thorough total abstainers, simply owing to want of funds. T. F.

Melis, Que.

INFORMATION WANTED.

MR. EDITOR,—May I trouble you for a small space in your columns to ask what is the position which ministers who are beneficiaries of the Temporalities Fund occupy in regard to the Funds of the Presbyterian Church in Canada?

I. THE H. M. FUND.

The present arrangement is, that the minimum stipend of ministers is to be \$700, and if congregations are unable to pay that amount, their ministers are (under certain conditions) entitled to a supplement from the Home Mission Fund. But suppose a beneficiary of the Temporalities Fund to be in receipt of \$500 from his congregation, is he entitled to a grant of \$200 from the Home Mission Fund? If so, his professional income is \$900, or \$1100, or perhaps \$1150: and if not, the minister, or the Temporalities Board in his place, is, in reality, just handing over so much money to the Home Mission Committee, which is contrary to the terms of union.

The General Assembly, at its late meeting, sanctioned the recommendation of the Home Mission Committee, that Missionaries in Manitoba are to receive \$700 and \$900 from the Home Mission Fund, *irrespective of any income from other sources*. But the professors in Queen's College, who are beneficiaries of the Temporalities Fund, are to receive so much, *including* their allowance from that Fund. Does the Church regard those who go to Manitoba more favorably than those who remain with their charges in Ontario or Quebec?

II. THE AGED AND INFIRM MINISTERS' FUND.

Beneficiaries of the Temporalities Fund are entitled to a retiring allowance from that Fund—will they, in addition to that, be entitled to a retiring allowance from the Aged and Infirm Ministers' Fund, provided they have complied with the requirements of that Fund?

I am in the dark in regard to these matters; and if you or your readers can give me some light, I shall feel very much obliged. ENQUIRER

July 8th, 1878.

HOME MISSION WORK IN THE MANITOULIN ISLANDS.

Our readers are aware that the Home Mission Committee have begun mission work in the Manitoulin Islands. Mr. McKay, assisted by students of Knox College, have occupied certain parts of the island for the past nine months. The Convener, Dr. Cochrane, has received the following from Mr. Builder, who has been laboring at Manitowaning. Will not some of our wealthier members aid in the erection of this small church which is so desirable to give permanence to our operations?

DEAR SIR,—Permit me to give you a few facts of interest in connection with our mission on this part of Manitoulin with a view to solicit aid in our Church building scheme. As you are well acquainted with the chief places and general progress of the work from the report of Rev. Dr. McKay, I will endeavor to give a few particulars of the progress, prospects and needs of this place and immediate vicinity. The village is prettily situated on the west side of the bay on gently rising ground, and commands a charming view of the water for fifteen miles and of the rocky bluffs away to the left. The land surrounding is excellent for wheat, although broken in places by rock, and in general hard

to clear on account of stone. Notwithstanding this difficulty it is being most avidously seized upon, not less than 7,000 acres having been taken up on a jut of land within ten miles of here this spring. The village must improve as the country back of it advances; and judging from the building at present going on, and the new arrivals by every steamer, the population will at least, before the end of the summer, be one-half more, if not double of last year. In place of two stores last summer there are now five, and two more fast nearing completion. Should anything like the present progress continue, the prospects are very bright. Last Tuesday a bonus was granted of \$1,000 to get a grist and carding mill erected on the bay-shore, to be run by steam. It must be remembered in looking at the prosperity of the place as a whole that to the individual the making of a new home means hard struggling for a few years unless he is able to make a good start. Comparing this with other places on the Island it is certainly the most important, the Government officers residing here. There is an English church, built a number of years ago for the Indians. Service is held in it every Sabbath fortnightly by Rev. Dr. Hill; the intervening Sabbaths by Mr. Phipps, the Government agent, who reads the service. A Methodist church was built last summer, in which at present we hold service every fortnight, in the afternoon, the Methodists occupying it themselves in the evening. The sects are fairly represented—the Methodists certainly foremost in activity. What can be done in the way of winter supply for this part? Unless some one is sent it seems of little use to labor here in the summer. The individual may have joy in his work; yet the Church cannot have joy, as its fruits are gathered by other hands. Many of the Presbyterians are seriously talking of joining in with other denominations if they do not get regular supply. With a short account of church building I shall close. Last winter a lot was purchased and a list started for subscriptions, which have reached about \$300. We expect more yet from the people here, but will require some outside aid if it is to be divided in anything like a safe financial condition. The contract has been let for \$700, to be finished by the 15th September. Would it be adding one too many to the many calls for aid to get a congregational collection in aid of this from the churches in Ontario? If you could make it convenient also in taking your vacation to be at the dedication services and preach, the people would consider themselves highly favored, say the last Sabbath in September. Trusting to hear from you at leisure, and with kindest regards, yours very truly,
JOS. BUILDER.
Manitowaning, July 4, 1878.

READING ALOUD.

Reading aloud... seems almost gone out of fashion, except among those who do it in some way professionally. It is no longer really taught in schools, or it is taught in very few. A single generation has seen it pass away. The reason of this is twofold and strange. For it is first the great diffusion of education, and next the great increase in reading. Reading aloud cannot be taught in large classes, and consequently in public schools and in large private schools it has fallen into neglect. Not that there is no pretense made of teaching it, although even of this there is comparatively little; but that there has ceased to be that individual practice before the teacher, guided by his example as well as informed by his instruction, which used to be regarded as one of the most important of daily school exercises. This is much to be regretted. Better let two "branches" go than this of reading aloud. In fixing his attention, in leading to exactness of apprehension, in power of bringing the pupil's mind into a flexible adaptability to the thought presented to it, there is no exercise that will take the place of reading aloud. A person cannot read anything aloud well, with proper inflection and emphasis, without thoroughly understanding it. A pupil cannot scramble through and skip over what he knows he is likely to be called upon to read aloud. It is among the very best of educational disciplines. Besides this, with a competent teacher it is, I need hardly say, the very best means of acquiring that clear enunciation which is one of the greatest beauties of speech, and which any observant person will find largely lacking in the younger people of the present day. Good English speaking and good English writing come, except in cases of rare inborn faculty, chiefly by the reading aloud of good English authors under the supervision of a teacher who himself or herself speaks good English and understands those authors. Of such teachers how many may be found in our public or in our private schools. Of such teaching, or of the attempt at such teaching, how much?—*Richard Grant White in the New York Times.*

Births, Marriages and Deaths.
 NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Bracebridge, on the 15th inst., the wife of the Rev. A. Findlay, of a son.

MARRIED.

At the residence of the bride's mother, on the 4th July, by the Rev. J. J. Richards, Mr. James Laidlaw, of North Crosby, Leeds Co., to Miss Elvira A. Clark, of Westport.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX.

July 28, } *JESUS AT NAZARETH.* { Luke iv.
 1878. } 16-30.

GOLDEN TEXT.—"And they were astonished at his doctrine: for his word was with power."—Verse 32.

HOME STUDIES.

- M. Matt. iv. 1-11. The temptation in the wilderness.
- T. John i. 35-51. The first disciples.
- W. John ii. 1-12. The first miracle.
- Th. Matt. iv. 12-25. Jesus in Galilee.
- F. Luke iv. 16-32. Jesus at Nazareth.
- S. Isa. lxi. 1-11. Anointed to preach good tidings.
- S. John iii. 1-21. Discourse with Nicodemus.

HELPS TO STUDY.

Jesus was thirty years at Nazareth—a small town—everybody knew Him well. How was He occupied when there? Had no doubt done carpenter's work for them—been paid,—no one thought WHO He was. Now He goes there after being away some time—since last there has done wondrous things—see how He is received.

I. THE "CARPENTER'S SON" IN HIS OWN TOWN, verse 16-20.

It is the Sabbath—people gathering to the synagogue (as now to church) for Sabbath worship and teaching—eager to go to-day—expect to see one who for years was regularly there, but absent lately—whom none could ever find fault with—so good—too good to be liked by all. Why eager to see Him? Have heard strange reports of what He has done at Jerusalem, Cana, etc.,—of His preaching publicly and having disciples, etc.

The synagogue full—He is there—not looking very different—not dressed like old prophets or the stern man who baptized in the Jordan. The service goes on—He rises as if a regular scribe—takes the roll given Him—the roll of Isaiah's prophecies—reads out a beautiful message from God (Isa. lxi.—words they know well)—then sits down to preach in the very building in which He had sat so often as a listener—all eyes on Him.

II. THE "CARPENTER'S SON'S CLAIM."

See the text (ver 18, 19), and first sentence (ver 20), of His sermon we have no more, but how full this is! and how suitable! Think what sort of people sitting there—the common people of a little town. Most of them poor, toiling wearily day by day—some broken-hearted with trouble or sorrow—some captives to besetting fault,—some blind (either literally or with ignorance). Jesus brings good news to them. God promises a "Jubilee year." Note 2.—a time of release from the worst slavery (John viii. 34), of recovery of an "inheritance" that is "incorruptible," etc. (1 Pet. i. 4.)

But who to bring all this? One anointed by God's Spirit—the "Messiah"—of whom Isaiah wrote so much. And when? What does Jesus tell them (ver. 21)? Now! This day—then he means that He is Messiah!

III. THE "CARPENTER'S SON" REJECTED, ver. 22-30.

Now see what the Nazarenes think of it all. They like His words—so different from what used to come from scribes—no hard rules which no one can remember or keep—words of grace indeed—and He (they well know) not a learned man either. They are fascinated at first. But see—altered looks—whispering—murmurs—"What! he! whom we have known all his life, Joseph's son, the carpenter—he set himself up to be God's Messiah!"

Jesus stops—He knows all their thoughts—see what He says, ver 23, 27. "It is only what he expected (surely)—what is always the case (no prophet, etc.) but let them be careful—they may lose great blessings. Are they jealous because His works (healing the sick, etc.) not done there first, ver. 23? What had God done of old? did the barrels of meal last in Hebrew homes in Elijah's days? did Elisha heal Israelitish lepers? If we hear not the 'good news,' God can send it down to the publicans and fishermen of Capernaum—can even send it away to the Gentiles" (comp. Acts xiii. 46, xxviii. 28).

This maddens them. "Does this carpenter compare himself to Elijah? does He dare to say that the promise to Israel shall go to the Gentiles—the dogs—the uncircumcised?" Comp. the tumult at St. Paul's similar words, Acts xxii. 21, 22.

Look!—on the Sabbath—in the house of prayer—the whole congregation springing up, seizing the gentle Jesus, dragging Him out, rushing to the edge of the cliff to hurl him over. Suddenly—he is gone! where? none can tell! So they have seen a miracle after all, but—it has separated them from their Saviour.

WHICH OF US ARE LIKE THESE NAZARENES?

1. *All of us are like them in one way.* The same Saviour comes to us, proclaiming the same Gospel. But do we want it? Are we poor? Perhaps we have nothing; Solomon will tell us how, Prov. xiii. 7. (comp. Rev. iii. 17). Are we broken-hearted? We ought to be, for sin; see what David says, Ps. li. 17. Are we blind? Peter (2 Pet. i. 9) or John (1 John ii. 11) will tell us how that might be. Are we captives or bruised (i.e. crushed) by cruel foes? Paul can help us to answer, see Rom. vii. 23, 24; 2 Tim. ii. 26. Is any or one of these texts like a mirror, in which we see ourselves? If so, to us Jesus comes, to make rich, Prov. viii. 17, 18; to give comfort, John xiv. 18, 27; to open the eyes, Acts xxvi. 18; to deliver from bondage, Rom. vi. 14, vii. 25; to do everything for us, Phil. iv. 19.
2. *Some of us are like them in another way.* They rejected Jesus; how many do now! But, you say, we would not have done as they did. Are you quite sure? They little thought that morning what they would do before night. But you may reject Jesus without going so far as that. To neglect Him is to reject Him.
3. *In one other way we are like them.* What made them

reject Jesus? Was it not that they knew Him so well, His face and voice so familiar, thought little of it? And you know all about Him—heard it often—Gospel nothing new to you—is that why you care not for it? Negroes and savages not clothed and educated like you—whom you would look down on—they often eager for God's message—and they will be in heaven when others are "cast out." But you may come now—acceptable year of Lord (com. 2 Cor. vi. 2)—"now in nowise cast out" (John vi. 37).

1. **SYNAGOGUES.**—The word is a Greek one, meaning assembly, and is almost identical with the Latin "congregation." Like our word "church," it originally designated the assembly of worshippers (comp. John ix. 22; Acts ix. 2,) but in course of time was applied to the building in which they met. Synagogues probably originated during the captivity, when the Temple worship was suspended, or even before (Ps. lxxiv. 8). Subsequently they rose in all directions, and had a great influence in fostering the religious life of the nation.

They generally stood on the highest ground in or near the town, and were so built that one end was towards Jerusalem, at which end was the ark or chest containing the Books of the Law, etc., and the "chief seats" so eagerly sought (Matt. xxiii. 6; Jas. ii. 2, 3). The pulpit, which stood in the centre of a raised platform occupied a position similar to that in our churches.

The "ruler of the synagogue" was the chief local Rabbi. Jairus filled this office at Capernaum (Luke viii. 41), and Crispus at Corinth (Acts xviii. 8). The word "minister" in the passage before us, means (as elsewhere, Matt. xx. 26; Acts xiii. 5) a servant, and refers to the *chazzan*, a kind of clerk; this functionary was often also the local school-master.

The service consisted of prayer by the "ruler," the people standing (Mark xi. 24; Luke xviii. 11) and responding "Amen"; singing of the Psalms; the reading first of the Law, then of the Prophets (as first and second lessons); and the "derash," or "word of exhortation" (Acts xviii. 15). Any one could read the Books of the Prophets; hence there was no obstacle to Christ doing so. The reader always stood; the preacher sat (comp. Matt. v. i.; Mark iv. i.)

The synagogue was also used as a court of justice (Luke xii. 11, xxi. 12), and even as a place of punishment (Matt. x. 17; Mark xiii. 9).

2. "Opening" and "closing" the "book" of course means unrolling and rolling the roll of the sacred writings. Each of the Old Testament books (or groups of books) would occupy a roll; so Jesus was handed the roll of Isaiah's prophecies. Probably the regular appointed "lessons" were just at that time from Isaiah; but Bengel's argument, attempting to fix the very day of the year by seeing when chap. lxi. fell in the Rabbinical calendar, cannot be relied on. It is more likely that Jesus Himself selected the particular passage.

The passage as given by St. Luke agrees substantially with the Septuagint version of Isa. lxi. 1, 2; but one clause is omitted, and some words from Isa. lviii. 6, inserted instead. The omission by our Lord of the closing words of the sentence ("the day of vengeance") may have been in order not to favour the popular idea of a temporal restoration. "To preach the acceptable year," would be rendered, "To proclaim" the proclamation of the Jubilee being referred to. See Lev. xxv.

3. The two proverbs quoted by our Lord may be compared with two parallel English sayings, "Physician, heal thyself," with "Charity begins at home"; "No prophet," etc., with "Familiarity breeds contempt." "Physician heal thyself" does not here mean, "Preach to yourself before you preach to us," but, "You, a Nazarene, ought to heal the Nazarene sick before those elsewhere."

4. A steep hill, two miles from the modern Nazareth, is the traditional scene of the attempt on the life of Jesus, and is called the Mount of Precipitation. It is evidently, however, not the real spot. Just over the town is a smaller cliff forty feet high, on which are many traces of former buildings. Here a portion of the old village may have stood, and certainly (see above, Note 2) the synagogue. If so, Jesus had only to be dragged a few yards to the edge of the precipice. The cliff may have been virtually much higher, as the ground below has risen considerably through the crumbling of the rock and the accumulation of debris.

CONSUMPTION CURED.

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

MEETINGS OF PRESBYTERY.

- BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.
- OTTAWA.—In Knox Church, Ottawa, on Tuesday, the 6th day of August, at 2 p.m.
- PETERBORO'.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.
- TORONTO.—In the usual place, on the first Tuesday of September, at 11 a.m.
- WHITBY.—At Whitby, on the 3rd September, at 11 o'clock a.m.
- CHATHAM.—The Presbytery of Chatham meets at Thamesville on Tuesday, the 14th Sept., at 1 o'clock p.m.
- LONDON.—An adjourned meeting will be held on 1st Friday in August, in Knox Church, Parkhill, at 2 p.m.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.

OUR YOUNG FOLKS.

LIFE A SCHOOL.

AN ESSAY READ AT THE CLOSING EXERCISES OF THE BRANTFORD
VOL. NO. LADIES COLLEGE BY MISS AGNES JANE ORK, BERCAYBSON.

We speak of school-days as if they only included the period which we spend within the walls of some building known as the school-room; no matter whether it be built of logs, stone or brick; no matter whether it be a common or high school, academy or college, or known by any other name. It may indeed be quite proper to call the time spent within these institutions of learning our school-days. We must not, however, think our education completed when we bid farewell to the classroom. We often hear the expression that the time spent at school is the happiest of our lives. This in some sense may be true, but it has many exceptions. School-days have a variety of phases. There are the bright sunny days when study is a pleasure, lessons being no trouble or worry, when teachers are thought to be reasonable and patient, when recreation is entered into with glowing spirits and when everything looks delightful. But there are also gloomy days, when the dark side of everything turns to view, and one is inclined to say that there is nothing right in this world. We are apt then to complain that everything is wrong and out of joint. These times are not happy; we become discontented with ourselves and nurse our own sorrows. It is, however, happily said that "misery sweetens comfort," and it is pleasant to know that there is the light as well as the shade even from our first entrance into the school of life.

Our first school is that of home and our mothers are our first teachers. They strive to lay the superstructure of after life so that our characters may be reliable and upright. It is certainly important that our first impressions should be just and good, as our tuition commences at the earliest period of our lives.

Some years ago there were found on the banks of the Mississippi the tracks of a human being deeply imprinted in the solid rock. These tracks were made when the rock was soft as clay. In time it became hard and was formed into stone. Children resemble the soft clay. Everything they come in contact with makes an impression either for good or evil. But as they grow older their characters acquire more solidity, and are less impressible, till at mature age they become fixed like the stone. How important, therefore, it is that our early impressions should be such as we should wish to be permanent in our after years.

The time allotted to some for attending school is very short. If they had to depend on that short period for their knowledge and culture they would have much reason to repine at the little they knew or at their limited power of thought. But the school of the world teaches more and better than the academy—it puts all our talents and acquirements to the test. The theoretical part of education having had its time, there follows the practical part which has to be learned and used in the busy and often laborious work of life. It is a truth that life is what we make it. When young persons, therefore, are entering upon the sea of life, then is the time they

must acquire the pilot's art of steering their course so as to avoid the dangers that surround and beset them. When we know we are forming a character for eternity, it is our business to keep out of the way of evil influences and subject ourselves to the moulding of those that are good. Our character is constantly forming, whether we think it or not, under the influence of the circumstances that surround us. If we are determined to be educated everything will be a school to us. We shall then be constantly making contributions to our stock of knowledge from every object we see, and by seeking to act discreetly, wisely, and correctly in every place, we shall be led to form good and useful habits. It has been well observed that the difference between a wise man and a fool is that one goes through the world with his eyes wide open, while the other keeps them shut.

When we remember that our whole life, both for time and for eternity, will be affected by the character which we form now in our youths, it should stimulate us to lay its foundation in knowledge, wisdom, and the fear of God. If we do this, it will rise higher in excellence and loveliness as we advance in life. But if no good foundation be laid, or if it be laid in selfishness and sin and built up accordingly, it will certainly sink us lower in degradation and deeper in wretchedness in the course of our existence.

THE LAW OF CONTENTION.

"O, Frank, come and see how hot my saw gets when I rub it. When I draw it through the board awhile it's hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two years more than Eddie boasted.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?"

"No: what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the hotter their temper grew, until there was no knowing what might have happened if their mother had not thrown cold water on the fire by sending them into different rooms."

ONE FORM OF RUDENESS.

A breach of politeness, and one which is most annoying to refined and sensitive people is the very general practice of interrupting one's conversation. The impunity with which this is done has degraded rational conversation, which ought to be the greatest charm of social intercourse, into a farce. A man or woman who has anything to say that is worth saying, desires to say it in his or her own way; and those who have brains to appreciate it, will be equally desirous of hearing it without interruption. Yet it is a common thing for a parlor conversation to partake more of the babble of Babel than a conversation among rational beings, who are supposed to know and appreciate what each other says. One begins to relate an incident, and before he has finished two sentences some parrot in fine clothes chimes in with her senseless gabble, breaking the thread of discourse and compelling the narrator to begin again or abandon the attempt to instruct or entertain.

This is the grossest impoliteness, but it is as common an occurrence as conversation itself. It is hardly too much to say, that nine out of every ten people who indulge in this habit are incapable of carrying on a rational conversation on any useful topic, and they indulge in these breaches of etiquette by way of covering their retreat and hiding their ignorance.

We suggest to young people—and old ones, too, for that matter—that here is a promising field for social reform. Never interrupt a conversation by interjecting remarks, however appropriate and witty they may seem. All sensible people will respect you, and conclude that you have good sense and know how to use it to the best advantage.

WHAT THE MOON SAW.

"Yesterday," said the moon to me, "I looked down upon a small court-yard, surrounded on all sides by houses. In the court-yard sat a clucking hen with eleven chickens; and a pretty little girl was running and jumping around them. The hen was frightened, and screamed, and spread out her wings over the little brood. Then the girl's father came out and scolded her; as I glided away and thought no more over the matter."

"But this evening, only a few minutes ago, I looked down into the same court-yard. Everything was quiet. But presently the little girl came forth again, crept quietly to the hen-house, pushed back the bolt, and slipped into the apartment of the hen and chickens. They cried out loudly, and came fluttering down from their perches, and ran about in dismay, and the little girl ran after them. I saw it quite plainly, for I looked through a hole in the hen-house wall. I was angry with the wilful child, and felt glad when her father came out and scolded her more violently than yesterday, holding her roughly by the arm; she held down her head, and her blue eyes were full of tears. 'What are you about here?' he asked. She wept and said, 'I wanted to kiss the hen, and beg her pardon for frightening her yesterday, but I was afraid to tell you.'

"And the father kissed the innocent child's forehead, and I kissed her on the mouth and eyes."—*Hans Christian Andersen.*

CHILDREN'S PRAYERS.

Little Nellie, who was only four years old, no sooner saw work laid aside, than she ran to her mother's knee. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking. "When I say my prayers God says, 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise she meant.

"A little girl's noise. Then the angels will do just so" (shutting her mouth very tight, and keeping very still for a moment) "till I say Amen."

I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands of angels praising him with their golden harps, and yet through all the music and all the praises He hears the child's prayer.

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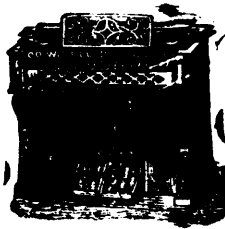
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