RIDAY, JUNE 29, 1877

Contributors and Correspondents

For the Presbyteriand GLASGOW AND ITS MEN.

BY W. G., PINE LIVER, ONT.

Many years have elapsed since we saw this western city of Scotland, well called the Queen of Commerce, or made it the seat of our habitation. When reading, on one cocasion, of the decease of one of its distinguished ministers, we were reminded of some of the preminent men who have passed away from this coolesiastical arena, and, no doubt, the same has been the case with a number who figured conspicuously in the affairs of the State. The walls of the very College where we and so many others were wont to attend, have been razed to the ground to make way for railway operations, and any one who could get a bird's eye view of the city would find it greatly different from the appearance it exhibited when Sir Robert Peel was Rector of the college. This University was instituted in 1450. The classical spots around the city have been often referred to, and, perhaps on the whole, by none more ably than by Hugh McDonald, in the book entitled, "Rambles round Glasgow." When we were there, there were such men as Drs. Buchanan, Gibson, Brown, Wardlaw, etc., ready to discourse from the pulpit, and some of them to thunder from the platform.

In the College, Sir Daniel Sandford was the famed occupant of the Chair from which Greek was taught. He might have been called the Chrysostom, or goldenmouthed, of Grecian literature, and a great want was felt when the Chair became vacant. In Moral Philosophy Professor James Mylne prelected. He was at that period far on in years, and had read his time-worn lectures so frequently, andwould give so much from memory that he could afford to look the students in the face. Professor Meikleham experimented, and dissoursed on Natural Philosophy. The Venerable Dr. McGill instructed the divinity students, and Professor Nichol had begun his brilliant course of Astronomy. Of one who once held the Latin shair, an author thus remarks: "Walker loved Latin much and English more, and set agoing by a picturesque description in Virgil, or a happy allusion in Horace, it was delightful to listen to the parallels which he rejoiced to accumulate from Dryden and Shensione, from Pope and Cowper and Campbell . . . By the medical students Dr. Harry Rainy was held in high honor, as well as the great coulist, M'Kenzie; but the pride of Glasgow College and the name of European renown were Dr. Thomas Thomson and Sir William Jackson, the former as gruff and ungainly in the lecture hall as the other was graceful and polished, but each a mighty master in his own sphere, and consequently enkindling in many a susceptible spirit, a kindred

Within the College ground was the Hunterian Museum, containing specimens of many things, such as stuffed birds of varied plumage, rare coins, and some of the memorials connected with the times of the Covenant, when our reforming forefathers had such a fight of afflictions and persecutions to endure in their struggles against popery. The Necropolis of the city is fitly crowned with a monument of John Knox, in close neighborhood with the ancient Cathedral, which by the way is the most finished specimen of Gothic architecture in

Kelvin Grove and Bothwell in the vicinity have stirring historic associations connected with the days of other years. And in modern times we should seek to be instrumental in our own spheres, in diffusing civil and religious liberty, and in preserving a lively sense of gratitude for the many benefits which have been transmitted to us. A fine, new College has been erected for this city, and it is well that Glasgow is advancing in literature and art and science as well as in commerce. The original motto was, "Let Glasgow flourish by the preaching of the word," but the spirit of mammon has abridged it, and it is now simply, let

Glasgow flourish. May cities be more and more distinguished by the heavenly wisdom which, after all, is the main coat of arms, that wisdom and knowledge may be the stability of our times and strength of salvation. The park, named the Green, has often been referred to, it has a monument in memory of Nelson, 145 feet in height, and poesy has frequently woven a garland for the brow of the River Clyde, and never more to, perhaps, than in the following lines:

"How fair appears the rural scene, For thou, C. Olyde, hast ever been Penedocut at strong. Pleas'd in refreshing down to steep The little trembling Sewers that peep Thy shelving rocks simons.

From these verses and from others which might be drawn under your attention, but which will no doubt readily occur to your minds, bearing on the subject of Our duty to God and man in our daily labours, I think it must be obvious to all that there is a dignity, as well as a responsibility, in all grades of honest toil, whether it be that of the head or the hand, or a combination of both. That God has bestowed on all responsible creatures at least one talent all will readily admit, and on the use we make of such gift or gifts, which the bountiful Creator has bestowed on us, will our nappiness and usefulness on earth depend, and the probability of an abundant entrance being administered to us into the mansions above.

Let us consider the examples of activity and labour set before us by our Creator and Redeemer; and it surely must be an incentive and encouragement to us to walk in any path of duty which God has personally honoured, both by precept and example. In the first book, and in the opening verses of sacred history, we are told that God "rested on the seventh day from all His work," thus reminding us of the rest els3where spoken of in Holy Writ, "that remaineth for the people of God," who nobly and faithfully fulfil their mission here; and in the opening chapters of New Testament History, God manifest in the flesh, our Saviour and Redeemer, is found honouring the homes of industry by his birth, child. hood, and early training, by the selection He made of His followers and disciples from amidst the humble walks of life, and by his own examples of labour and obedience, for we have no doubt (being subject to his parents, at least during his earlier manhood) He was called upon occasionally to assist his father, Joseph, in the honourable calling of a carpenter.

There seems to be a universal law that man must work, and his happiness very much consists in his faculties being employed to some good purpose. The adaptations of our whole being declare this-the heart and brain to think and direct, the hands to grasp and carve with cunning art the appliances which the thought and in genuity of the inventive faculties of the mind dictate, the feet to travel, and extend to other peoples and distant lands the blessings of our own. All these gifts must be accounted for, all these talents should be put to usury, enlisted in the service of God, and need for the good of our fellow-

There is a noble dignity in work, whether it be in the pulpit or on the platform, whether in scientific pursuits or in following the plough, or in any of the many honourable callings and professions which our advanced civilization renders necessary, and even

"The hardy some of honest toil" are well worthy of all praise and encouragement.

Labour ennobles the mind, invigorates the body, satisfies the conscience, and tends what is true and noble, and generous, and kind, in man. Labour and poverty are, alas! too often combined, but there is a noble dignity in the horny hand, there is still a manly bearing in the honest day-labourer or mechanic who, though it is sometimes hard to make both ends meet, yet is able to manage it with economy and the exercise of self-denial, and therefore "can look the whole world in the face, for he owes not any man."

Show me the man of true and honest heart Who, for the sake of gain, will not depart From paths of rectitude, and then I can Show you God's noblest work—" An honest man.

Temptation's darts do not disturb his mind, to himself, he's true to all mankind; By honest toil he earns whate'er he can,

And proves himself to be-"An honest man." A celebrated post has said that " An hon est man's the noblest work of God," and he who worthily fills the station in which Pro-

vidence has placed him-"Acts nobly, acts wisely, angels could no more."

God is just as well as merciful, and if we would partake of His favours and mercy, we must also comply with His demands or suffer the penalty which our sloth or neglect deserves. God never intended that the man to whom he gave ten talents should only use five, and that the person to whom one was given should bury that one in the earth; but in His Word He has plainly set forth that according to our privileges of mental and physical capacity, education and social position, He will expect us to give an account of our stewardship, and be able to show both to Him and our fellow-men that we are putting those talents to neary with which he has entrusted us.

In business circles, and in the markets of the world, gold is the standard of currency ren, but brothers, around me. I am under not come here on a recruiting expedition. and exchange, and what segerness and anxions where here. It has spread itself I am not beating the drum to tempt you to

OUR DUTY TO GOD AND MAN IN loty do men even in stock, and by the loss anxious or terest; and she is less anxious or iterest; and she is less anxious or iterest; and she is less anxious or iterest.

nd physical powwith v.h.h has blessed us, on neglect to cas, to the best and reason and reas o can find, and honour and glory No, verily! Talmost profitable there display the of Him who gav ents may be conven, and the lacinterest applies velopment of the ment of dollars t and compound the use and de-be careful invest ment of dollars
one talent we to
use the arght
which we were Pthere, for if we nidered capable, which we were although these again these again the seed carefully planted and out of a like nature. of a like natu self-denial and wear than rust it is better to it useless for brance and into emulate unused plough, cultivation, so dolence rende talent and work are many, and the numerous state set before us time, at all work in the world is wice fields we have of what others

"Lives of grand, depart Footpring
To make ou moral tene with fixed print a thorough that we me temptation to say and courage to say "Yes!" where the temptation to say us to a field of usefulned in the corner of His vineyard. We may meet with disappointment, but let that only mettle us for greater effort; we may meet with uncharitable criticism and saronem from those who are too lazy to exert themselves, or too stupid to notice the talents which they themselves possess; but let that only make us the more careful that we give no offence worthy of such criticism or sarcasm; let our aim be "the glory of God and the world's advancement," and we need not fear what man can do unto us. Honour and ease seldom go together, and honour got too easy is seldom valued aright. We can understand the honest pride which the veteran has in his medals and badges of honour when he thinks of the weary marches and counter-marches which he has passed through, the cold, hunger, and exposure which he has endured, the horrors of the trenches, and the valorous attack and turning of the enemy in the day of battle: we can understand the lightheartedness of the sailor on nearing his native village after a long and perilous voyage-or the sweetness of rest after a day's labour and toil; then let us work on and think of our rest, rather than rest on and think of our work. and let us employ the talents which God has given us, and they will richly reward us, both in this life and in that which is to

come. In this good cause let us united be, If we would prosper. Therefore let us see That all our energies be so combined As best to cultivate the hears and mind. This occupation is the best that can Engage the youth or occupy the man In leisure hours; which, be they rightly spent, Are of great moment, and by Heaven sent To sweeten toil, and relaxation give
To dull and cankoring cares which, while we live, Must be our lot; our time then let us spend As best becomes us, knowing not our end.

Address Pelivered by the Rev. Robt. J. Laidlaw, of Detroit, before the General Assembly of the Presbyterian Church in Canada, Convened at Halifax. June 20th, 1877.

Moderator, Fathers and Brethern:

I have the honor to convey to you the cordial greetings of the General Assembly of the Presbyterian Church in the United States—the Assembly which recently closed its sessions in the city of Chicago. By my hand that Assembly sends you an ephah of parched corn, and ten loaves of bread; and or yourself personally, Mr. Moderator, ten

I regard my position as one of high hon--honorable because of the importance of the body I represent, and doubly honorable because of the dignity and worth of this General Assembly, to which I bring the kindest good-will of that sister Assembly. But I confess I quite lose eight of the honor of the occasion in view of the great pleasure it gives me to be here. I know my brethren intended to do me a kindness when they chose me as their delegate to this Assembly. But I believe they unwittingly showed me a far greater kinduess even than they anticipated. They may not have thought of it, but they have sent me back to my home and my friends. I am by my cwn fireside now, and see not simply breth-

wonderfully since I last saw it. It must have been growing as the lily, and casting forth roots as Lebanon during the last de-cade. Certainly its roots do not a broader soil, and its etock is much greater in circumference, and its branches cast a more ample shade, but I still recognize in this Assembly the same goodly fig tree beneath whose shadow I was born. For it was my happiness to be born in the Presbyterian Church in Canada. Better still, twice born. Sometimes when I am asked if I did'nt get my theology at Princeton, I say, Yes; and then I correct myself and say, No, I got it in Canada. My first theological hall was my father's home—and father, though himself no divine, in the technical sense of the term, was the Frincipal of that school of theology. The main text book we used was the Shorter Catechism. The regular sessions of our Seminary were held on Sabbath evenings. And we used to take a third of the text book at a single recitation. Then we had daily readings—morning and evening—from the old Family Book—better for than even the invaluable little text book. And we had frequent supplemental readings from "Boston's Fourfold State," and "Ralph Erskine's Sermons," and "Newton's Letters," and the "Life and Letters of McCheyne." And if I were to mention the names of father's assistant P. ofescore, I would require to speak of our ministers, and mention names familiar and dear to many of you— The Rev. Peter Fergusen, of blessed memory, the saintly and now sainted John Mo-Lachlan, the rich-minded Patrick Gray, so recently gone to the General Assembly above, and last, but not least, the Rev. Jas. Mitchell-God bless him and spare him long to guide yet other young men to the cross by the glow of his picus example, and the wisdom of his well-stored mind. But while standing before you in this publie and representative character, I should have refrained from adverting to these per-sonal matters, were it not that the mention of them enables me to fulfil all the better the terms of my commission. It furnishes me an occasion for congratulating you on the prosperity that has marked your history the prosperity that has marked your fistory during the past, and especially during the past ten years, since it was my privilege to be a member of the Canada Presbyterian Church. At that time the Supreme Court of the Presbyterian Church in Canada was a Synod; and there were several Synale, each supreme within its own jurisdiction. And each Synod was so much the Byack and such was the exclusiveness of separate denomination, that the young peo-ple of the branch of the Church with which it was my fortune to be connected, hardly ever thought of the Presbyterian Church in Cape Breton, or Prince Edward Island, or Newfoundland, or even New Brunswick or Nova Scotia. And the idea of going to Halifax to attend a Church meeting, would simply have been regarded in those days as a stupendous joke. But now the various Synods of the Presbyterian Church in all parts of this happy Dominion have flowed together to form one grand General Assembly—and it holds its present sessions at Halifax! I say, sir, this is marvellous in our eyes. When I was a boy-but it just shows how little we knew when we were boys—Halifax was regarded as the ultima thule, the end of all perfection—the jumping-off place. But now this same name, Halifax, has become the synonym for the perfection of progress achieved by the Presbyterian Church in Canada. And you will agree with me that this great Assembly could not have found a meeting place more befitting its dignity than this same goodly city. Nevertheless, Halifax is a long way off when you are not within a thousand miles of it. It is not quite so isolated, however, as one of our mission stations out west, which is said to be a thousand miles from anywhere. And I must be permitted here to bear this testimony, that Halifax grows nearer and dearer to us when we visit it, and view its beauties and gaze upon its magnificence, and have personal experience of the proverbial kindness of its most oultured and most hospitable citizens. And besides, the remoteness of this city from the homes of some of us is its glory, and is also your cause for rejoicing as you meet here. I congratulate you upon it. We on the other side of the lines, feel that our branch of the Church is to be congratulated on the fact that at the late meeting of our General Assembly, the retiring Moderator, Dr. Vandyke, hailed from Brooklyn on the shore of the Atlantic, while the new Moderator, Dr. Eells, was chosen from San Francisco on the shore of the Pacific. We rejoice that God has given us dominions that "reach from sea even to sea." But as I think of from sea even to sea." But as I think of the place where your last Assembly was held, and the place where this Assembly is

to the ends of the earth." The personal reminiscences in which you have indulged me, furnish me an oppor tunity also of calling your attention to the friendly esteem in which the Presbyterian Church in Canada is held by your brethren of the Presbyterian Church in the United States. Occasionally when they wish to confer a favor on one of their number, in the kindness of their hearts they send him as their delegate to this Assembly. And you observe that this year they have conferred that favor not upon one of their own home-born children, but upon one of yours, and he, too, one of the youngest of your sons. I trust, sir, you will see in this a token of the esteem in which my brethren on the other side of the lines hold every son of this Church—and a promise also of the unspeakable honor they would confer on you, Mr. Moderator, and on this whole Assembly, were you all to fall into their hands.

now convened—and especially as I think of

all the way I have travelled through Can-

ada in order to be here, I must admit that

your dominions are quite as prophetically broad. They reach "from the river even

But do not misunderstand me. I have

enliet and come over in a body. That would never do. Even as it is, the Church I have the honor to represent is sometimes accured of robbing you. But, of course, you see in this another token of the love she has for you. It is one of these friendly liberties she would not take with everyone. And it is done considerately. Your brethren on the other side the border, feel that a soil so rich in ministers as yours is, can afford to space a few for the famine of other households. And then there are other consideranoise. And then there are other considera-tions. Yere you poor—and you ku w what I mean by poor—they would never take a man from you. Why Sir, a an Assembly a few days ago some of the Oministours name all the way from India. To that part of the British Emotre, sons and daughters of the American Course of form daughters of the American Causea go from year to year to foil in that needy portion of our common Master's vinejard; and as they work away for the evangelization of the heathen there, they never once look up to see what national banner is waving over them,—though they no doubt secretly re-joice in the consciousness that they are beloved Queen, the Empress of India. Were Nova Scotia, or New Brunswick, or Quebec, or Ontario as much in need of the gospel as India, instead of taking from you even the least of your sone, I am sure the beloved Church I have the honor to represent, would willingly send you her strongest men.
But I do not lose sight of the fast that

you have need of all your sons. Your territory is very broad. It, too, extends from sea to sea, and covers the whole up-per face and bosom of this continent. And notwithstanding all this, some of your sons leave you. And some are so oracl as to hint that the reason why they leave you is be-cause in the neighboring. Republic there is gold, and the gold of that land is good. And what shall I say to these things? I read a story not long ago of a minister who was preaching in a little church on the Massachutett's coast, overlooking the bay-He was in the midst of an earnest appeal to his hearers to be on their guard against to his hearers to be on their guard against the sin of covetousness—the undue love of filthy lucre,—when suddenly a man appeated at the door and shouled at the top of his voice." Schewner schore! Schewner ashore! Schewner ashore! The cry of "ashooner ashore" was usually the signal for a grand rush for plunder. So the congregation rose on masse, and were about to make for the door, when the minister, railing himself to his full height, and stretching forth his hand, cried, "Halt! One word more and I have done!" and se earnest was his appeal, and so thrilling were his tones, that the congregation stood spell-bound. By this time the minister was down from the pulpit, the minister was down from the pulpit, that he might be nearer his dear people— "One word more and I have done i" and by this time he was half-way down the asile, and finally reaching the door and turning half-way round to his audience he raised his hand crying, "Just this one word—Let us all start fair!" and he was off like a shot.

Mr. Moderator, you utterly, and justly, repudiate any such unworthy motive as attributable to you, and I as sincerely repudiate the attributing of any such un-worthy motive to me, in the prosecution our common work of endeavoring to save immortal souls.

But in all seriousness, Sir, a man takes a grand and important step indeed when he leaves his native Church; and were there no compensating circumstances con-nected with such a change—circumstances of infinitely greater value than any mere temporal considerations could be, the change would be more than any honest heart could bear. I see before me some who know what it is to leave their native land, and tear themselves away from the graves of their fathers, and all the earthly scenes that are dearest to their hearts-When you came to this, the land of your adoption, for a time your plaintive

"Oh, why left I my home? Why did I cross the deep? Oh, why left I the land, Where my forefathers sleep?"

But did not your heart soon find solace in the fact that though you had put the wide ocean between yourself and your native shores, you were still under the sway of the sceptre of your beloved Sovereign, still beneath the protection of the British

So, Sir, when one of your sons is led in the providence of God, to leave the Church in which he was born, and around whose altars there cluster the memories that will ever be dearest to his heart, on taking up his abode in the strange land, and going to the door of the church on Sabbath, he first feels like hanging his harp upon the willows, and weeping forth the plaintive wail :-

"Oh how the Lord's song shall I sing, Within a foreign-Church?"

But he soon finds comfort in the fact that though he has put a national boundary line between himself and the sacred scenes that must ever be dearest to him, he is still beneath the sway of the sceptre of his former King and Lawgiver, and the same dear old blue banner of the Covenant still

floats freely over him. To some of us who know what these things mean, it is evermore a precious -that there are some things that cannot be separated, and which no national boundary lines can at all divide. You may draw a line along the middle of the St. Lawrence, and call is the boundary between Ontario and the United States; or you may stake out the course of a sertain parallel of latitude and say that it divides the United States from the British Possessions on the North; or you may draw other lines more or less deficile, and call them the March between this or the adjoining Province, and your neighbors

(Continued on eighth page.)

Sermon by Rev. Alexander Topp, D.D., at the opening of the General

"For if thou altogether heldest thy peace at this time, then shall there enlargement and deliver ancewrise to the Jews from another piece, but thou and thy father's house shall be destroyed; and who knoweth whother thou art come to the kingdom for such a time as this?"—ESTRER IV 14

Whatever may be the outward condition of the Church of God at any time, however apparently depressed and east down, to whatever perils or trials it may be exposed, we have the assurance that its cause is that which is destined to make progress and finally to be triumphant. It has been ever spoken against and resisted and persecuted; still it has at the same time, in the face of all that is contrary or actively hostile, held on its way, bringing enemies into willing, cheerful subjection, and showing itself to be the only power which can subdue the carnal passions of the heart of man, and produce in him conformity to the holy law of God. It was long since the inspired psalmist could in faith thus exult over the adversaries of the truth: "Why do the heathen rage, and the people," etc.

The same sentiment is found in almost

The same sentiment is found in almost overy page of the sacred volume. It was emphatically, though figuratively, set forth in the first promise after the fall, when the tem; ter is thus addressed by God himself: "I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head and thou shalt bruise his heel." Here was the foreshadowing of complete victory. The truth of it has been gradually but surely developing itself. And all the record of the past has been but one accumulating mass of evidence, forming a firm foundation on which to rest, that the empire of sin and Satan will be cast down, and the blessed reign of the Mossiah shall everywhere reversit.

The certainty of the care which God exercises over the advancement of His own work, as well as of the accomplishment of His purpose, is clearly stated in the words which we have read; at least we have an example of it in this passage. The reference is to the cause of God, or rather to the people who were identified with the cause of God, viz. the Jews, many of whom were scattered throughout the kingdom of Persla. A plot had been arranged, at the instigation of the prime minister, to destroy all the Jews in the land. Everything, humanly speaking, seemed to favor the accomplishment of the plot. But the statement is made, evidently on divine authority, that it shall not be successful, but that enlargement and deliverance shall arise to the Jews. God is at no loss how to fulfil His designs. He has everything at His disposal, and can work by whatever means Ho pleaseth, or without means. We have the express determination of His word "that no weapon formed against His people shall prosper," and the declaration of our Lord himself in the New Testament: "I build my Church upon a rock, and the gates of hell shall not prevail against it."

of our Lord himself in the New Testandit:
"I build my Church upon a rock, and the
gates of hell shall not prevail against it."
Nevertheless, that assurance does not relieve those who are identified with the
cause of God of their responsibility in connexion with the same. "Ye are my witnesses," saith the Lord to all His people.
They are His representatives among their
fellowmen, and to whom is He to look for
the maintenance of His own cause, and
for the defence of his truth against all opposing powers, but to those who are the
professing members of His Church. All
Israel were bound to uphold and contend,
at the sacrifice of their life, if need be, for
the good of the commonwealth, and hence,
though the work had been accomplished
and the victory over the enemies of the
land had been gained without their aid,
yet the solemn and decided injunction was
issued: "Curse ye, Moroz," said the angel
of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to
the help of the Lord, to the help of the
Lord against the mighty."
So here Esther, the Queen, has, in the
providence of God, been placed in circumstances in which she could help her people

so here tainer, the queet, the, the providence of God, been placed in circumstances in which she could help her people and save them from the bloodthirsty designs of Haman. She is reminded of her obligation and warned that if she did not seize the opportunity of using the influence to which she had access for that end, she and her father's house would be destroyed; yet enlargement and deliverance would come from another quarter. The safety of the Jews was not absolutely in her power. The intimation was given that it would somehow be brought about in the arrangements of God's providence, yet because of the place which the occupied she stands forth as the responsible person, and on her the obligation rested to employ the means put by God into her hands with that view. "Who knoweth but thou art come to the kingdom?"—to hold the high position which thou dost fill for this very end; yet God's people may be saved from destruction, and his cause and name honored in

the sight of the nations.

Such appears to be the purport of the passage before us. And its application to the circumstances of the people of God individually, according to their means and opportunities of usefulness, or to the Church of Christ generally, or to any one professing Church specially, requires no straining at all. It is quite plain and obvious. It is just the carrying out of the principle so clearly laid down by our Lord himself: "To whomsoever much is given, of him much will be required." And that is a principle which commends itself alike to reason and conscience and sound judg-

We intend to use it on this recasion with reference to our position and circumstances as a Church, and our great responsibility

thence arising.

I. I observe that the furtherance of the cause of God ought to be the grand concern of the professing Ohurch of Christ in all the forms in which it exists. Every one who professes to have received Christ is under obligation to regard himself as the Lord's, and called upon to live for the honor of Christ supremely. So ought it to be with professing believers collectively. Indeed, the very design for which Christian Lorded, the very design for which Christian ware formed at

first, and have ever since been organized, is that the members thereof may not only exemplify to the world the speciacle of oneness in the latth of Christ, and be mutually helpful to one another for their growth in grace, and building up in holiness, but that they may combine their means, and resources, and power all the more effectually, to bring that truth to bear upon others around, and to spread it over all the earth.

Of course, when we thus speak of the

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Of course, when we thus speak of the Church we do not mean the real, invisible Church, composed of all the members of Christ's mystical body, but the organizatior, which bears the name of Christ, which professes to lift up a testimony for, and is identified with Him. In consequence of the imperfection of even sanctified human nature, the Church of Christ is not one visibly in the face of the world. It is split up into communities, differing in some particular points of doctrine, or worship or government, yet holding generally the same cardinal doctrines of the Christian faith, recognizing each other too as Churches of Christ, yet not acting as one body in the pursuit of the same common and.

end.

This division is not the work of God, but the work of Man. Some may say that it is necessary for the interests of the truth, and unavoidable because of the rarity which exists in the constitution of men's minds, preventing agreement in all things, and thus causing the ground of separation. But whilst there may be arguments of this retrieval they proceed the selfculous. nature used, they appear to be of a selfish, worldly kind, and to take it for granted the men must necessarily so differ in regard to articles of faith, and principles of government as that they cannot become an incorporated body, united in Christ, but must be content with co-operation only. People speak of the tribes of Israel being separate bodies, all forming separate communities, yet combined in one commonwealth for the promotion of the common end, for mutual defence and protection against the enemies of Israel. But is there any argument of necessity there? Is it not rather, at the best, only an illustration of how the professing Churches of Christ, holding the same truths, ought to act in the circumstances of separation in which they now are, and not any ground laid down in the word of God as establishing the propriety and necessity of the present condition of things in the visible Church of Christ? Does it not seem to imply that God does not design to bring about unity—a visible unity in the Church—and that he cannot so move the human senti-ments and affections as to produce it, though confessedly He alone can touch and quicken the dead soul, and bring about a willing subjection to Christ? He who can lead the soul to Christ, can certainly bring about such unity of sentiment and action as to make His Church visibly one. And that this is His design appears to be evident from much of the language of Scripture, especially from the words of Our Lord himself on several occasions, plainly indicating such a consummation. In His last intercessory prayer we find him using these words, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Now true believers have always sent me." Now true believers have always been thus one with Christ, and with the Father in Christ, necessarily so, as the subjects of His kingdem, and consequently it follows that Our Lord prays for a further unity, and that a unity which will be instrumental in persuading the world to believe that Jesus Christ is the sent of God. And again he says in another place, "And other sheep I have which are not of this fold. Them also I must bring, and there shall be one fold, and one Shepherd."

But situated as the Churches of Christ

But situated as the Churches of Christ are, their distinguishing mark should be that of devotedness to the work of their great head, and of anxiety to promote in every way, both within and without, and throughout the whole earth, the influence of His truth, and the salvation of men thereby. The more tenaciously any Church adheres to this in the spirit of its master, so much the more does it answer its grand design. Whenever a Church is taken up with matters either political or secular, or is satisfied with the general influence which it exerts in the community or country, apart from the honoring of Christ in the gathering of sinners to Him, and in the growing sanctification of His people; whenever it fails to make the progress of true religion, and all that tends thereto the great object of its care and earnest consideration, and persevering, self-denying efforts, in so far is it failing to cherish and exhibit the mind of Him who was consumed with the zeal of His Father's house. If in mere outward arrangements, which are so far necessary, the Church finds its attention principally occupied; if the internal things of spiritual conviction, and holy living, and the repression of social evils, and the advancement of whatever is favourable to the cause of godliness are not the prominent and absorbing subjects of the Church's prayers, and deliberations and active labours, then is it losing sight of its special business, and placing a barrier between itself, and the fulfilment of the gracious promise of the divine favour. The history of the past clearly proves that Churches as outward organizations may come to nought, whilst the cause of Ohrist goes on advancing. To secure the then presence of the Holy Spirit, as the spirit of light and life and moral beauty, onght to be the aim of every true branch of the visible Church of Christ. And when it is faithful to its Lord, in the steadfast maintenance of His truth, in the ardent prosecution of how and self-sacrifice for the good of souls, then may we rest in the assurance

Lord's, and called upon to her for the honor of Christ supremely. So ought it to honor of Christ supremely. So ought it to he with professing believers collectively. Indeed, the very design for which Christian societies or Churches were formed at the age, are peculiarly called upon to lift our Presbyterianism has emanated, have no

up a bauner b he truth, and to prosecute thei twork with all the greater eat and fidelity and vigor. Every that it is a mark of vision to be now and take advantage of favor counstances which may occur for this own interests either temporary than the country of the country of

The discern familiar with the sailor spreads his sailo when the case when the case he can be specified to wind. He must take it will have the favorable opportunity of the favorable opportunity opportunity of the favorable opportunity of the favorable opportunity of the favorable opportunity of the favorable opportunity opportunity of the favorable opportunity of the favorable opportun

out difficulty with the stream. As an example in case if a with national benefit, it was high the country in the case if the case for abolishing the country when God in his providence has the country when God in his providence has the country when God in his providence has the country of the country when God in his providence has the country in the children of It. If who would be the country when God in the country when God in the country in the countr

Our Lord Continued the unjust steward because the continued to the continued t

Let the Church abound therein; and when He comes, let the Church bestir herself.

Then, again, there are generally at particular periods fundamental doctrines, which as being subjects of assault demand special recognition and advocacy, or, as our forefathers used to say, there is a present truth to be maintained. And perhaps, if I may be allowed to say it, it appears to me that there are two essential doctrines which require to have prominence in the church at the present day as being pecultarly assailed, either directly or indirectly; and these are the inspiration of the Scriptures, their divine authority, and the priestly office of Jesus Christ, His atoning sacrifice, His vicarieus work of obedience and sufferings and death for the sins of His people. If you touch the former you shake the very foundations of our faith; and if you depreciate or attempt to explain away the latter you endeavor to render vain and futile the incarnation of the Son of God; you try to make His mission into this world a meaningless undertaking on the part of the Godhead. "If these foundations be destroyed, what can the righteous do?" Just as the consideration was placed before Esther, whether she had not come to the kingdom for the purpose referred to, the deliverance of the Jews, so have churches to consider, and that seriously, whether there may not be certain things in their history and circumstances, calling upon them to shake themselves from the dust, to awake, and put on strength; to put on their beautiful garments; to hold not their peace, and give the Lord no rest, until He arise and make Jerusalem a praise in the earth. Let us implore wisdom to discern the signs of the times, and act decidedly for Christ and His truth.

decidedly for Christ and Histritin.

III. And this leads us to notice in the third place, that such a time as this appears to have come to us when God in His providence is specially bidding us realize our position and our circumstances, and the claims of His cause upon us, for the purpose of summoning us to higher aims, and more abundant self-denying efforts on the part of both ministers and people for the building up of His cause in this land and

elsewhere.

1. God has been pleased to give very great increase and extension in this Dominion to that particular branch of the Protestant church with which we are connected. We who now in these days carry on our pastoral work generally with as many external conveniences and aids and comforts, as in the country from which

experimental knowledge, and but little conception of the far different circumstances in which our predocesors who came to this continent had to exercise their ministry. The pioneers of our church, who ought never to be mentioned but with honor, after undergoing hardships unknown new, and many trials, have all passed away to their rest and reward above. But the seed which they were privileged to sew, has, by the blessing of God, taken deep root and grown up into a noble stately tree, whose wide spreading branches are covering the whole land, affording shelter and spiritual refreshment, and dropping down preclous fruit to multitudes of our fellow-countrymen. We may well say not with boastfulness, but with humble gratitude and fervent praise, that the promise has been here fulfilled. "A little one has become a thousand, and a strong one a great nation; I the Lord will hasten it in His time."

Far be it from us to speak, as if there were no recognition of the labors of other churches. On the contrary we all, I feel assured, rejoice heartily with them, as they recount with thankfulness the Lord's goodness to them in the past, and in so far as they have been enabled to prosecute the Lord's work with growing success. May the Lord give them abundant prosperity, is our sincere carnest petition. "Peace be with all them that love our Lord in sincerity!" But of course we are now dealing with what concerns ourselves, and the claims which the Lord consequently has upon our more thorough devoted services to Him. For surely the grand and only really satisfactory acknowledgment which the Presbyterianism of this country can give of the growth and prosperity which God hath vouchsafed in the days that are past, is to labor and pray that through the instrumentality of those who now belong to the church, whether as office-bearers or members, there may be by the divine blessing the same advancing tide of progress and usefulness, a breaking forth on the right hand and on the left, that salvation may be nigh to them that fear Him, and that glory may dwell in our land.

2. The union of the various branches of

our common Presbyterianism, which by the blessing of God has been effected, has laid upon the united church a weightier responsibility, and a louder call to greater faithfulness and ardour in the work entrusted to it. As different churches, and acting separately, and often as it were, crossing each other's path, there was not only a tendency to isolation from each other, though holding professedly the same doctrine and government, and worship and discipline, but the influence which they exerted was a cattered influence, not like that of a solid, powerful phalanx, as when they appear before the country as one, not in do-operation only but in a corporate capacity. As one compact body, perhaps the largest Protestant church in the Dominion, its weight cannot but be felt with regard to all that affects the highest interests of the country. I do not mean that the church should over identify itself with any political party, and thus become an engine for the carrying out of the views and aims that are connected therewith. So soon as it becomes such, its power as an institution of Christ, whose kingdom is not of this world, will begin to wane, and its spiritual life will be sadly injured. Such a church as this to which we belong, though like its Divine Master it does not strive or cry or lift up its voice in the streets, cannot fail, wherever its sentiments are known, to have a mighty influence on public opinion. And all the more so, when it is found addressing itself exclusively and energetically to its proper work, seeking the moral and spiritual welfare of the community.

But I do not speak so much of the natural influence which one church may exert and will exert upon the institutions and interests of the country. I refer to the unity of action, and the combination of resources, and the greater concentration of aim and effort which the United Church, extended over the whole Dominion, may be expected to bring and ought to bring to bear upon the great work of the Church,—the extension of its own borders, the prescution of home and foreign missionary operations, and the preparation of a qualified and devoted ministry. It is matter of thankfulness to God that the work of missions both at home and abroad has been carried on with so much v.gor and success. "God be merciful to us and bless us for that end." "That Thy way may be known upon the earth, and Thy saving health upon all nations." Grace comes into the heart, yet it may go forth to embrace others. And so the spirit of Christ dwells in the Church that its sympathies may extend to and its efforts be directed towards the subjection of all to the government of Messiah. And in a special manner let the Colleges and Theological Halls of our Church have our warmest affections, and our most anxious care, and the most liberal support. "The harvest truly is great, but the laborers are few; pray ye the Lord of the harvest that He would send forth laborers into His harvest." These are objects of concern which demand the constant solicitude of the Church, and according as they occupy the forefront or not in all its proceedings, so will it have the favor and countenence of its Great Head or not. It stands true at all times. "The Lord is with you while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him He will forsake you."

3. Another element in the responsibility which rests more manner as a church, is the

He will forsake you."

8. Another element in the responsibility which rests upon us as a church, is the fact that the country in which we find ourselves is one which is only, as it were, in its youth, apparently destined to become the abode of a numerous people, and of a great and mighty nation in the course of time. The future of any man's character and position, and acting, depends very much, under God, upon his early training, and the influences by which he is surrounded. So the future of this Dominion, in so far as its social, and intellectual and moral condition is concerned, will, subject to the Divine hand, be fashioned to a large extent by the faithfulness with which the truth is presented and pressed upon the hearts and consciences of those who have to bear their parts in moraling and building up the in-

parts in moulding and building up the institutions of the country.

It was well said by the Queen of the realm that the Word of God is the source

of Britain's greatness. And as God has been pleased to give our Church a high vantage ground in this portion of the British Empire—a vast territory, so rapidly growing into importance and numbers—as he hath called our Church to occupy a position of such prominence in it, surely it becomes the Church to realize its obligations, to gird itself for the discharge of them to the utmost of its diligence and power, to strive unweariedly for the lengthening of its cords and the strengthening of its stakes, and for the leavening of the great mass of the poplation with scriptural principles and scriptural views, that the righteousness which alone exalteth a nation may pravail in it. We bless God for the horitage which has come down to us as the precious, distinguishing feature of Presby erianism—I mean the profession of those scriptural doctrines of grace which God hath especially owned, and blessed in cyrry age, and which we trust will be handed down unimpaired as the doctrines which alone are according to godliness. Let us proclaim them as the great apostle did, determined to know nothing save Jesus Christ and him crucified.

The mission of our Church, indeed, is one eminently fitted to inspire all its office-bearers and members with a holy courage, and determination and zeal to go forth, in dependence on the divine blessing, to seek enlargement for the cause for the Gospel and deliverance for the slaves of sin and Satan into the glorious liberty of the sons of God. And the more steadfastly and calmly the Church sots itself to this, and the faithful preaching of the truth asit is in Christ, and the use of all appointed means, and the entering in by open doors, whether to individual sinners, or to destitute localities, with the healing balm of the great Physician, opposing all social evils, and countenancing all that is for the premotion of vital godliness, laboring to extend itself more fully from ocean to ocean, and to send the glad tidings of salvation to heathen lands so much the more will it be honored to build up the spiritual temple of God, and to contribute to the hastening on of the time when Jews and Gentiles, all shall be brought in, when there shall be one Lord, and His name one over all the earth. Let ours be the spirit and language of Nehemiah: "I am doing a great work, so that I cannot come down." "The God of heaven, He will prosper us; we His servants will arise and build."

Fathers and Bretbren, we have sought thus to keep before us, in looking forward to the work of another assembly, the great responsibility devolving upon us as a Church in the position which we occupy. But what is applicable to the Church as a whole, is applicable to every minister, and elder, and deacon and member individually. The spirit and character of the aggregate depends on the spirit and character of each of the individuals composing it. Hence the necessity of the Holy Spisit in our hearts as the spirit of life, and faith, and holiness, and love, and power, in our respective spheres of labour. Then may we expect that God, even our God, will bless as abundantly.

holiness, and love, and power, in our respective spheres of labour. Then may we expect that God, even our God, will bless us abundantly.

Let us cultivate the spirit of unity and love and peace. "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity! There God commands the blessing, even life for ever more." Of course unity and peace are only to be sought and found in consistency with the word of God. Peace with God rests upon the honouring of His law, and the satisfying of His justice in the person and work of Christ, and so peace in the Church must rest on the honouring of His own truth. "Buy the truth and sell it not."

But in all matters of mere policy, and the best mode of procedure to accomplish the work of the Church, let there be nothing of the spirit of contention for the mastery but the manifestation of a single eye for the glory of God and the good of Jerusalem, and God will make plain the path of duty. "Upon the upright there ariseth light in the darkness.

And knowing that again the Lord heild.

And, knowing that except the Lord build the house they labor in vain that build it, let allour work as a Church, and in our several congregations, be ever accompanied by earnest, believing prayer for the descent of the Spirit to make the truth effectual and saving. He alone can give efficacy to the means. "Prove me now herewith, at a see if I will not open the windows of Heaven and pour out a blessing that there shall not be room to receive it."

The Art of Preaching.

It is preaching of Christ our Lord which is the secret and substance and centre and heart of all preaching; not merely of facts about Him and notions about Him, but of His person, His work, His simple yet unfathomable sayings—here lies the scerat, the art of preaching. Independently of its great and sacred aim, and of the matter to be taught, preaching is an art; in the caroful consideration of that art lie many secondary but not unimportant means for the more complete and perfect attainment of the end. With these we are all familiar. We know that the word—not in its theoretical sense, but as the briofest mode of expressing the art of business and conversation—the word in man is a great instrument of power. As long as 8,000 years ago, among these ancient forefathers of the Greek nation, from whom we have still in many things much to learn, and in whom we find a multitude of points of sympathy, it is most remarkable that the great orator, the great poet, who has commemorated their deeds, and who lived in a time of turbulence and war, nevertheless places one other instrument of power upon a level with the sword, and that is the word proceeding from the mouth of man. Well, now, this word has to be consecrated to aims most high and solemn, which were in great part hidden from the men of those days: but the more high and solemn the aim the greater ought to be the care that the means for attaining such an end are carefully considered and wisely employed.—W. R. Gledelone.

Wn do not helieve immortality because we have proved it, but we forever try to prove it because we believe it.—Martineas.

Tan grace that leads to Ohrist, first some from Christ. If I live on him, I feel that I am enabled to live to Him.—Rowland Hill.

Our Young Loiks.

An Original Fable.

"What miserable ground!" cried the "What miserable ground?" oriod the farmer; "running to waste truly;" and he looked in angry discontent on the rushes that grew in the furrows, and the nettles and dooks that crowned the ridges of his

new field.
"What does he mean?" murmured the rushes; " we wouldn't wish hetter ground; so nice and marshy; see how we flourish."
"And we," cried the nottles and dooks;

"here we are, as fine as can be, rejoicing in the 'high and dry.' I'm sure we make a wonderfulshow. We are perfectly satisfied with things as they are; but some people are never content!"

"Av as," caused the olderow. "no doubt

are never content I"
"Ay, ay," cawed the old crow, "no doubt
you are satisfied, my fine fellows; ill weeds
thrive in bad ground; it's not likely you'll
go in for improvement of the soil that is to
get rid of you!"—The Leisure Hour.

Housework for the Little Girls.

A number of good household magazines have lately done much towards stimulating the little girls to learn to cook, and wash, and iron neatly, and I dare say it has been a great help, or will be after a while, to busy mothers and tired housekeepers hope many more little girls will take their first lessons these bright summer mornings, and become skilful in all the mysteries of cakes, and cookies, and tarts, and tea bis-enit. Bread making is rather heavy work for little girls; but be sure to learn the art for little girls; but be sure to learn the arr as soon as you are strong enough to mould the leaves easily. Do not attempt too much at once, or you will be likely to grow discouraged. One thing at a time, and do it well. Learn it perfectly, so that you will never forget it. If you know how to make even one kind of cake, in perfection, it is the strong the perfect of lang standard. more than some housekeepers of long stand-

ing can do.
Attend carefully to little things. When cutting out your cookies or biscuit, see that you set the cutter fairly over the rolled dough. Do not leave a corner irregular; but make the form perfect and symmetrical. So when you place them in the pan, do not let the edges bend up on the side of the pan. A fair, round, even cake, tastes better than an unshapely lump of the same baking. So when you are dishing up any-thing for the table, even to so simple a dish as fried much, lay everything smoothly and evenly on the plate—not jumble and break eventy on the plate—not jumped and the the pieces, as some careless people do, making the meal look most uninviting. See that the edge of the dieh is neatly wiped bethat the edge of the dien is noatly wiped before it goes on the table, and then set it evenly before the plate of the one who is to serve it out. A very plain dinner can be made to look very inviting, and a rich one quite the reverse, just by the manner of serving it up.

quite the reverse, just by the manner of serving it up.

Study what the cook book says about these "little things," so often overlooked, as carefully as you do the compounding of a cake; just in proportion as you attend to these, will be your success in winning the little of a good housekeeper. It is on these little hinges, that the comfort of the household is largely dependent, and the earlier you learn to observe them the deeper will be the lesson. It is very hard to unlearn careless, untidy ways, which we have acquired in childhood.

A Little Talk to Boys.

When I meet you everywhere, boys-on the street, in the cars, on the boat, at your own homes, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are merry, you are full of hap-py life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to attudy out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you. Sometimes when mother or sister comes into the room where you are siting on the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister, in the doorway from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say "the governor," or "the boss," in speaking of your father; and when he comes in at night you forget to say, "Good evening, sir." Sometimes when mother has been shopping, and passes when mother has been snopping, "Jud passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother;" but keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you ware speaking to one of your boy companwere speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, nor wait a mo-ment till she has passed in.

Such "little" things, do you say? Yes, to be sure; but it is these very little actsthese gentle acts—which make gentlemen. I think the work gentleman is a beautiful word. First man—and that means every-thing brave and strong and noble; and then gentle-and that means full of all these little kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud! I met one the other day, and I have been happier over since.—From Up Stairs.

Words of Cheer.

"Old age," says one whose words have survived his name, "is a blessed time, when, looking back over the follies, sins, and mistakes of past life, too late, indeed, to remedy, but not too late to ropent, we may put off earthly garments, one by one, and dress ourselves for heaven. Griefs that are heavy to the young, are, to the old, calm and almost institute that are heavy. abnost joyful as tokens of the near and ever-

sensing time when there shall be no more death, neither corrow, nor crying, neither any more pain."

Even though walking in darkness for a while, the most have the oure promise:

"At eventile is thall be light."

Subbath School Teacher.

General Principles.

The following were stated at a Normal class held at Camden, N.J. :

1. Eff-ceive teaching of moral and religious truth means actual work. Let no teacher or candidate for the office imagine

to to be easy.

2. It means keeping ahead of work.
Good business men drive their business, instead of allowing their business to drive them. So of good Sunday school teachers.

3. It means early study of the text of the state correct lesson. It should also include some

atndy of the lesson weeks in advance.

4. It is well always to form for one's self a plan, or analysis, embracing the more important points of a lesson in their na-

tural order.
5. It is important to arrange and systematise one's knowledge, so that it may be available and utilised to the bost advantage. 6. Supplement private study of the text with all available helps.

7. Utilise the odds and ends of time by having an open Bible on your dressing case, or in your desk at your store or office, and something on the lesson always about you. Refer to it often, if only for a moment.

8. Study prayerfully. God is his own interpreter, and the Holy Spirit is our best teacher; and His presence and help come only in annual to present

Analytical study of a given lesson was treated according to the following outline: treated according to the following outline:

1. The Object of Bible Study.—The
Bible should be studied: (1) As a source
of knowledge. (2.) As a mean of grace.
(8.) As a preparation for teaching.

2. Methods of Bible Study.—Intelligent methods should comprise: (1) Collation of kindred passages. (2.) A plan or

tion of kindred passages. (2.) A plan or analysis of lesson. (8.) Adaptation or me-

thods. KINDRED PASSAGES .- (1.) The historical connections. (2.) The same or similar incidents or subjects treated elsewhere in the Bible.

Analysis .- (1.) Definition of words, ancient and modern uses, and meaning in original languages. (2.) Persons mentioned. (8.) Places mentioned. (4.) Time of events recorded. (5.) Peculiarity of customs or events (miraculous or otherwise). (6.) Topical outline of subject. (7.) Leading fact of doctrine. (8) Duties to God,

ing fact of doctrine. (6) Duties to doctrine to man, and to self.

ADAPTATION OF METHODS TO THE CLASS.

—(1.) Selection and wise arrangement of portion of lesson best adapted to class.
(2.) Brief calling back of title and subject of last lesson, so as to connect with present.
(8.) Recitation of title and golden text, so (8.) Recitation of title and golden text, so as to bring the subject clearly before the mind. (4.) Recitation by teacher and scholar of selected verses. (5.) Questions to test knowledge and stimulate mental and spiritual activity. (6.) Distinctive practical thought of lesson. What for me and my class? (7.) Lesson hymn.—Philodelphia Sunday School Times. adelphia Sunday School Times.

The Precious Blood of Christ.

The Bible is full of the blood of Christ the blole is full of the blood of Christ. It is indeed the great theme of the Soriptures. In the judgment of Peter it is precious. But why precious? Why is so much importance attached to it? I answer

1. Redemption is by the blood of Christ.
"Neither by the blood of goats and calves, but by His own blood, he entered in once into the holy place, having obtained eternal redemption for us." "In whom we have redemption through his plood." By nave expension through his Blood. By nature we are under the curse of the broken law, and in bondage to corruption. "Christ hath redeemed us from the curse of the law, being made a curse for us." Dying for us, in our room, he has satisfied the

mands of both law and justice and thus secured for us complete deliverance.

2. Justification is by His blood. "Much more then, being now JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through him." The blood of Ohrist is the symbol of his obedience as well as of His sufferings. It is the evidence that He has finished the work given him to do; and that he has wrought out and brought in an everlasting righteousness, and thus i that which is needful to justification. There is no justification without righteousness. No man can attain it by the obedience of the law. Christ has wrought it out. It is in him. In receiving Christ the believer receives the gift of righteousness unto justi fication of life, and hence he is justified on the ground of the righteousness of Christ, imputed to him and received by faith alone.

8. Peace is by his blood. "But now in Ohrist Jesus, ye who sometimes were far off, are MADE NIGH BY THE BLOOD OF CHRIST; for he is our peace." And having made PEACE THROUGH THE BLOOD OF HIS CROSS, by him to reconcile all things to himself." "How much more shall THE BLOOD OF CHRIST PURGE YOUR CONSCIENCES from dead works to serve the living God." nature is alienated from God. There can be no peace until the demands of law and justice are satisfied. All this is found in the blood of Carist. There is no peace for the troubled soul in anything but the blood of the Lamb. It is only by faith in this blood that solid, enduring peace can be ob-

O weary wanderer, looking for rest and finding none, this way, "Behold the Lamb of God that taketh away the sins of the world!" "Be of good courage, rise, He calleth thee." Do you not hear His words: "Come unto me all ye that labor and are heavy laden and I will give you REST?"

4. Forgiveness is by His blood. "Almost all things are by the law purged with blood; and without shadding of Blood is no REMISSION." "In whom we have redemption THROUGH HIS BLOOD, THE FORGIVE NESS OF SINS, according to the riches of his grace. There is no remission without satisfaction. Justice must be done. God cannot do wrong, even to save sinners. Christ, by the shedding of his blood in the room of sinners, makes it possible for God to remit the penalty to the believer and More, he makes it impossistill do justly. More, he makes it impossi-ble for him not to remit the penalty to the believer without injustice. Hence, this re-mission of sine to the believer in a high art of justice he well as of mercy. Morey and

truth are met together, rightsonsness and

peace have kissed each other."

5. Cleansing from sin is by the blood.

The Blood of Jesus Christ his son cleanseth from all sin." Unto him that loved it and washed us from our sins in nis own brood."

We need hotinoss as well as forgiveness; sanctification as well as justification. He has not secured the letter for his people and left them to work out the former as best they could. He has made full and complete provision for both. His blood is efficacious to purify as well as justify. The redemption which Christ has purchased is full and complete. He is made to the believer sanctification as well as wisdom and righteousness. We are sanctified in Him as well as justified. It becomes us to look to and trust in the blood of Jesus for deliverance from the dominion and power of sin as well as for the remission of its penalty. We need hotiness as well as forgiveness sin as well as for the remission of its penalty.

Lot us appreciate the blood of Christ; lot us study it; let us trust it; let us magnify it, yes, let us glorify it. It olhanseth from all sin.—D. A. W., in United Presentation.

Elijah and Elisha.

How very differently does the son of Shaphat begin his prophetic career from what is related of Elijah! Him we find descending from the mountains of Glicad as if he had come from another world; and as I no ned come from another world; and his first prophetic uttorance is that of a delegate of Omnipotence: "As the Lord, the God of Israel livet", before whem I stand, there shall be ne ther dow nor rain those years, but according to my word." His family connections are concealed from us. Not a word is mer ioned of his father and his mother, nor is a zero anywhere an allusion to his genealogy or relationship. The softer feelings of domestic allianoss seemed shaded by the experience of his clevated soul, and he steps forth gigantically conspicuous above his age and generation. There is an imposing majesty in his whole character, which keeps every-thing about him, as it were, at a distance he is like Sinat itself with its bounds set round about the mount.

Elisha's character is quite of another kind, and in the circumstances of his coming forth into public notice, he appears as any other man. The sacred history conducts us to his house and family. We are made acquainted with his occupation and connections. We behold him at his plough as a common husbandman, as one whose feelings and experience are much whose resultings and experience are much the same as our own; who participates in all our relative circumstances; who, like ourselves, is closely allied by blood, affection, and tenderness, to the circle in which tion, and the the series of the sensibilities of our common nature; who can feel the pain of separation and taking can reur toe pain or separation and taking leave of friends: and in whose bosom beats, in every respect, the heart of an ordinary member of the family circle. We can venture familiarly to approach him, and we feel our hearts gained to him in so doing

Now all this was suited to the official character which Elisha was to sustain in Israel. While Elijah was as another Moses, a vindicator of the Divine holiness, and an ambassador of Divine wrath against all who violate his law, and therefore appeared as he did; Elisha, on the contrary, was appointed as an evangelist and representative of Jehovah's loving kindness, and was to shine before men in a very different light, not to threaten and terrify, but to allure, persuade, and convert. Hence God sent him to the tabernacles of his brethren as one of themselves, and stationed him as a friend, in whom the most timid might feel confidence, and whose humane and affable intercourse might operate benignly on the minds of men. Elisha shows himself to have been a beloved and affectionate son; and we at once feel our hearts drawn out towards any one in whom, we perceive such features of character.—From Krummacher's Elijah the Tishbite.

The Final Victory Sure.

Why should we be afraid? No anatomy of speculation can after the nature of man; no criticism can turn history into fable; no science or wit of man—none but Christ can satisfy souls thirsting for the living God. For awhile these troubl prevail. Some, tired of the ancient sun, and moon, and stars, may long for new lights; some, casting off specific Christian views, may step back towards old pagan philosophy, and deem it progress, and call the bareness wealth; many novelties may spring up to divert and mislead the unwary but fashions of thought like other fashions, soon pass away, and times of scepticism bring about the reaction of faith.

Why fear? Is it not a part of the mys

tery of His way—the Divine policy of which the cross is the sublime example—that He always triumphs even when he seems to fail; rises out of suffering and death more powerful than before; and gains a wider influence, a brighter lustre, from all that is done to injure His name? Greater changes may occur, the powers of heaven may be shaken and the mountsins be removed; it may look to the eye of man as if ruin were coming on the loosened winds; but as we stand in the present, cowering while we hear the birds of prey flapping their wings and screaming with premature joy as if about to feast on the dead body of Christianity, or timid as we cast a glance toward the dubious future, there rises the figure of our Lord in calm me jesty, who sits as king upon the floods, and master of all the wild forces that are abroad, and His quiet voice is heard saying to us out of His peaceful greatness, "Children let not your heart be troubled, neither let it be afraid." No; O Lord, we will not fear, for Thou art with us and greater than all. With Him is the burden of empire and the issues of the war, with us is the service of obedient love. It is His to see that the purposes do not fail; it is ours to go forth without worry to fail; it is ours to go forth our labor from morning until evening. We have only this one thing to do—to mind our spirit and our work. Let us renew our atrength and refresh ourselves once more for toil by the sight of Him. "O come, mag-nify the Lord with me and let us exalt His may me Lord with ine and let us exist His name together.' Let us rejoice in hope, for lo lin the distance we see " all the people praising Him, and the whole earth filled with His glory.'—Ree. J. T. Brown.

"Go Ye into all the World!" THE SOUTH SEAS.

Toava, the first native teacher from Ra-rotonga to the heathen, was ordeined in the year 1832, by the late Rev. Asron Buzacott, and located by his colleague, the Rev. John Williams, on the island of Manono, during his second wish to the Naglantan's Garage his second visit to the Navigator's Group. From the time of his recoption as a member of the native Church at Avarana, nearly half a century ago, to the day of his death in the Spring of 1876, Teava remained steadfast in his adherence to the truths of Christianity, and practically embodied them in a holy and useful lite. In his work among the heathen Teava proved himself apt to teach, and as the result of his labors whole tables abordanced idelating and as the result of his labors. whole tribes abandoned idolatry, and expressed their readiness to place themselves under Christian instruction. At Manono under Christian instruction. At Manone and in the Samoan Islands he spent more than twenty years. "With his life in his hand," writes Mr. Bouzacott, "He traveled in an open cance from island to island, striving to remove the prejudices of the people, and to prepare the natives to receive European missionaries." He subsequently returned to his native island of Rarotongs, where he was narmitted to spend the ovenwhere he was permitted to spend the ovening of his days.

A HEATHEN'S TESTIMONY TO CHRIST.

The Rev. James Chalmers, in giving a shetch of Toava's personal character, 3378:
"During the last nine years I have seen much of him, and learned to admire the man. He lived much in prayer and the study of God's Word. From his position in the land he was able to speak faithfully to the chiefs. A few days before his death he said he was done with all below, and looked only for that in Christ's presence. Not in only for that in Christ's presence. Not in what he had done did he trust, but in the Cross of Christ alone. "I think the mesenger has come to fetch me," he said, and lying down on his mat, he quietly passed away. What a change! In his youth he was a heathen, had fought, taken his captives, and cooked them! In his manhood he was converted to Christ, became a true soldier of the Cross, and led many to the Saviour. In his death he trusted alone to Christ, conquered death in Christ, and wont up triumphantly to hear Him say, "Well done, good and faithful servant, enter though into the joy of thy

THE HANDS DROP OFF, THE WORK GOES ON As one and another of the earlier converts are removed by the hand of death, their places are being supplied by others likeminded, to whom the rising generation may look up as councellors and guides. The Aitutakians have chosen Ioane, pastor of Avarua, as their pastor. He is represented as a good man, firm and peaceable. He has already entered upon his daties. The Avarua Church has re-elected Teava as their pastor. He is faithful in pastoral work. He preaches well, is a good visitor of the sick, and is true and faithful in dealing personally both with old and young.

A STRIKING CHANGE.

The following anecdote illustrates most foreibly the success of missions in the South Seas. Not long ago a oung man came from Raratonga to London, and was taken to see the British Museum. Among the rest of the wonders he there saw, was a row of idols, and among others a Raratonga god. He looked at it with wondrous curgod. He looked at it with wondrous curiousity, and asked permission to take it in
his hands. He looked at it all around for
awhile with great interest, and passed it
back to the guide and said, "Thank you.
That is the first idol I ever saw in my life."
It the time of the honored Tehn Williams In the time of the honored John Williams there were more than one hundred thousand individual gods in Baratonga, and so clean a sweep has the Gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth.

SISSIONS AND COMMERCE.

The following gratifying testimony to the material results of Christian missions in the interior of Africa is borne by Henry Taylor, a merchant, residing at the missionary station of Molepolole in the Matabele country. He writes: "The traders of this part of the country desire me to convey to the Society their very best wishes for the success of the nev mission to the Lake Tanganyika. They trust that by God's help the greatest blessing will attend the labor of the fow noble men who have so readily come forward to open up a fresh field of missionary labor. Those unacquainted with the history of South Africa but little know the vast amount of commerce that has in all cases followed the steps of missionary labor. Some fifty years ago but little was known north of the Vaal River. I do not think I am far wrong if I saw the the few noble men who have so readily do not think I am far wrong if I say the trade of the country now is little short of £250,000 per annum, the diamond fields excluded. For these great results the London Mission have much to be proud; such names as Livingstone and Moffat will live in ages to come. Were I to mention the strides the Zambesi trade has taken of late years I should scarce be believed. It has been hoped by many that the Society will yet try and establish a mission in the Bahrutsi Valley, where a large field would be open to them. Now that the country is so well known, there should be no fear that the fatal results that attended the first mission would

CAPE COLONY. To the training institution established many years since at Lovedale, in the Cape Colony, the London Missionary Society, in common with other similar bodies, is large y indebted for the band of native laborers into whose hands the care and guidance of the native churches of South Africa are, in the native churches of South Arica are, in the natural course of events, gradually plac-ing themselves. The institution is under the management of the Free Church of Sootland missionaries. While providing a sound, general and theological training for its immates, its distinctive feature is to be found in its industrial element, and its efficiency in this department of work can hardly be too highly extelled.—Christian at Work.

I am always desirous to learn through my friends, what is said of me by my enemies. -Benjamin Yaughan.

For the Presbuterian.1 SONG OF THE BELOVED.

"My Belacel is mine and I am His. He feedsth umong the lilies"—Canticles II. 16.

Blessed joy when we have found Him, And with raptur'd soul can say.
Thou art mine O my Beloved, am thine through endless day Now all earth-born cares and troubles, Howe'er great, are made to cease, When the voice of our Beloved Boftly whispers to us peace.

Is my soul with doubt beclouded? Does the eye of faith grow dim? Tis, like Peter, when I m looking At the waves, and not to Him Ahi I know I'm my Beloved's, For His will's my only choice . I can trust His ov'ry promise. And I know His gentle voice.

Oh. I wish I could His beauty And His matchless grace display. Inst sad nearts might sook me, asking. Where is thy Beloved, pray? I would tell them, mong the lilles You will find my Heav'nly Friend; O. His countenance is comely, There the rose and tilly blend.

His pure life was like the lily. And His death like ruddy rose; Now in glorious apparel
He redeeming love bestows Rnowing that His arms are round me And beneath me to sustain, I can pass through deepest sorrow And ondure severest pair.

This, O friends, is my Beloved, And with me Ho doth abide; Wheresoe'er He leads I'll follow, Till it comes the eventide. Then what blissful joy awaits mo, When this life's stern conflict's o'er, And my soul wakes in His likeness, To be with Him everwore.

ELIZABETH BECKET. North Monaghan, June, 1877.

Salt.

In both the Old and New Testaments we find many references to this great purifying agent. Every sacrifice which was offered to the Lord Jehovah was to be mingled with salt. Thus we read in the second chapter of Leviticus, "And every oblation of thy meat offering shalt thou season with of thy meat offering shalt thou season with salt; nother shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings, with all thine offerings thou shalt offer salt." So in Ezekiel we read, "And thou shalt offer them before the Lord, and the priests shall the shall them there and then shall offer them before the Lord, and the priests shall the salt area them and then shall offer east salt upon them, and they shall offer them up for a burnt offering unto the Lord." Turning to the pages of the New Testament, we find both our Lord and His apostles referring to sait. St. Paul speaks of the strengthening, purifying influence by which the ordinary every day conversation of Christians should be distinguished under this emblem of salt .--"Let your speech be always with grace, seasoned with salt." And our Saviour three tunes over speaks of sa't, first, as representing the principle of life and purity which should exist in the soul of every true Ohristian; and, secondly, to teach how each separate Christian should spread abroad and diffuse that principle, and thus become an agent of life and purity to all with whom he has to do. First, he spoke thus—"Every sacrifice shall be salted with salt," that is to say, every soul which is really given up to God must be full of this life-giving principle—this salt of the heart. Secondly, he attered these words— "Ye are the salt of the earth, meaning that individual Christians are to go forth, and by their love to God, and their zeal for Cl 'st, are to neutralize the sin and to break down the wickedness, and to keep in preak nown the wickedness, and to keep in check the corruption of evil in this world. Thirdly, he speaks thus—"Salt is good; but if the salt have list it; savour, wherewith shall it be seasoned,"—that is, if by neglect or sinful living this quickening principle loses its power, its fresumess, and its witnes how can it again he restored. its virtue, how can it again be restored to its former vigour? This useless, worthless, powerless salt is fit neither for land, nor yet for the dunghill, but men cast it out.—Good Words.

The Jew.

The Jew still walks the earth, and bears the stamp of his race upon his fcrehead. He is still the same being as when he first wandered forth from the hills of Julea. It his name is associated with avarice and extortion, and spoken in bitterness and scorn, yet, in the morning of history, it gathers round it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for more than eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone over the grave of her departed

splendor. The Jew saw Rome, the "mig'ity heart"

of nations, sending its own cearcless life's throb through all the arteries of its vast empire. He, too, has seen that heart cold and still in death. These have perished, yet the Jew lives on-the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sad and gloomily on the relies of ancient power. Above him shines the o'ar sky, fair as when it looked down on the towers of Zion; but now, alas! beholds only a desolate city and an unhappy land. The world is his home. The htera-ture of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham-Such is the Jew. His ancient dreams of empire are gone. How seldom do we re-alize, as we see him in our city streets, that he is the creature of such a strauge, peonliar destiny. Neither age, nor country, nor climate, have changed him. Such is the Jaw, a strange and solitary being, and such the drama of his long and mournful his-

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR Trame, Pro , PF FROMTH PAGE. C. BLACKETT ROBINSON Patter and Proprietor

TO CORRESPONDENTS.

Letters un inclicies intended for the next issue bould be in the hand; of the Editor net later esday morang.

All communications must be accompanied by the writer's usua, otherwise they will not be inserted Articles of accepted will be returned, if, at the cone the get seal, a reguest is made to that effect a decline constant a made to that effect a declines a companied will not be preserved, and solve quant requests for their acturn cannot be complied with

OUR GENERAL AGENTS.

Mr. WM St 1 b., General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

MR. CHARLES NICOL, General Agent for the PRESUVIKHAN is now in Western Ontario pushing the interest, of this journal. We commond him to the bost offices of mit isters and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Bresbyterian. FRIDAY, JUNE 29, 1877.

THE FIRE AT ST. JOHN, N.B.

The sad tidings from St. John reached us last week after we had gone to press-too late to allow us to express our great sorrow and deep sympathy with the sufferers. At first it seemed almost beyond belief to be told that this prosperous city was smouldering in ashes. It was difficult to believe the despatches that met our eyes on Thursday morning, which conveyed the news of the destructive fire. The General Assembly evidently did not realize the wide-spread disaster, when they passed the resolution of condolence. It was only when the citizens of Halifax were called to action, that the Assembly knew the extent of the conflagration. In fact, the tidings took us completely by surprise. It could hardly be believed that a city like St. John should be so completely at the mercy of the elements. The change is awful to contemplate. One day the citizens rise from their slumbers, and go forth in the bright sunshine to their various tasks. The next they are rushing from the advancing and devouring enemy. In the morning the warehouses, banks, wharves, schools, are the scene of wonderful activity. In the evening they present to view one mass of darkness and blackness. It is found after careful computation that two-thirds of the city is destroyed, that its most valuable buildings are burned, that property of the value of from ten to twenty million dollars has been lost, and that about three-score of our feilow-creatures have for-

feited their lives. All this is evidence of the fact that in this advanced age there is no real protection for life and property in cities. It is to be presumed that St. John, like Toronto, prided herself on her Fire Department. The firemen were in no way inferior to their brethren in other cities in point of bravery, skill, and endurance. The engines were probably all that could be desired, and yet the city lies in ashes to-day. It teaches that while euch agencies are of value for the prevention of destructive fires, they are unable to cope with the elements when they get the upper hand. A fire takes place in a workshop of the suburb of Portland. It is not extinguished in time. It quickly seizes upon the nearest building. As yet it could be easily extinguished were the engines and men on the ground. A strong breeze from the sea is blowing. It fans the flames. In a moment they rush forward, seizing upon every inflammable material. The wind continuing, sends the raging flames still forard in their triumphal march. Soon the heroic men stand baffled in presence of the raging enemy. The fire leaps frantic at the thought of its wild liberty. The post office, the Custom House, magnificent warehouses, the retail shops, the dwellings alike of the rich and poor, churches, schools-all are folded in its greedy embrace. Men despairing of accomplishing anything stand aghast, and with wild gesticulations and piercing cries, give vent to the inertia of despair. Women and children with looks of horror depicted on their countenances are flying before the remorseless flames.

Such was the conflagration, whose smoke is still rising from the exhausted embers. Or rather we should say, language fails to convey a conception of the awful horror. And yet let the citizens of Toronto and every other city, remember that it may zoon be their turn. What is to hinder the same thing taking place any day in Toronto? We say, ours is a superior Fire Department. But is this sufficient protection during extraordinary circumstances? The probability is, that any ordinary fire could not resist the skilful and daring onset of our men. But let there be a fire in several localities at one and the same time, as was the case with Chicago as well as St. John, let a strong wind be blowing from the lake; the wind would fan the flames; dangerous sparks would a carried to the towers and steeples of the churches and public buildings, or to the high Mansard roofs which have become so common in our day. The Fire Brigade would prove altogether inadequate for the task. They could not sope one can live in this world.

with such an enemy. The city of Toronto would be at the mercy of fire and the wind. But this is not the worst of it. Were our buildings generally as nearly fire-proof as possible, there would not be the same like lthood of a wide spread conflagration taking place. But look around our streets. Side by side with the stone building, there is no end to all kinds of wooden creetions. And what is worse, there are many dwellings and buildings that are only woodwork veneered with plaster, or with brick. These in consequence, being deemed comparatively fire-proof, do not in a mornest of excitement receive the same attention as the buildings that are to the eye wooden in structure. The flames would thus spread from house so house, from street to street, from block to block, and no matter what may be the character of our Fire Department, they might prove powerless in such an emergency. In a day our beautiful city migld like St. John, be laid low in the dust. And so with every other city that we know of in the Dominion.

Let us trust that due attention will be given to this matter—the most important science of the age. The art of extinguishing fires is, in our day, carried to perfection, but the science of the subject is wholly and sadly neglected. It should be made a special study alongside of chemistry and electricity. But this consideration apart, it is a matter of rejoicing that the country has been roused into a noble and enthusiastic outburst of benevolence in the view of the wide-spread suffering entailed by the great fire. The cities are vying with one another as to which will do her best. Toronto has come to the front, and will probably contribute as a whole not less than fifty thousand dollars. Other cities have done equally well. Hundreds of towns and cities are vet to be heard from. In the United States action in this direction has taken place in many of the leading cities. The fire of benevelence will doubtless leap over the oceans; and we will be made glad to learn of the considerate donations of the peoples of the Old World. Let us hope that a sufficient amount will be contributed to lay anew the foundations of the stricken city. From her ashee, Phænix-like, St. John will undoubtedly arise in grander proportions, and with more solid structures. Her citi. zens are not paralyzed or vanquished. They live to-day, and are already making their old energy and enterprise felt in presence of the blackened ruins. It will be well if we all learn the many lessons that are addressed to our common sense and to our immortal souls in the midst of such a terrible calamity.

The General Assembly of the Presbyterian Church in Canada has accomplished a great deal of valuable work since our last issue. It has evidently gone at its tack with enterprise and determination. The calibre of this Assembly is quite worthy of the noble Church it represents, There is a large number of very able debaters. But what is remarkable they are all pretty thorough business men. It was with pleasure we listened to the honestly made remark of the delegate of the Northern Presbyterian Church, U.S.A., to our General Assembly, and who spent the Sabbath with us in Toronto, that the impression upon a stranger is that there are many men ih the Canada Presbyterian Church of great mental force and energy. By the way, it was with much delight we read the criticism of the Globe's reporter on the appearance made by the Rev. Mr. Laidlaw of Detroit, the American delegate to whom we have just referred, before our Assembly. Mr. Laidlaw in graceful terms conveyed the friendly greetings of his church, spoke good humouredly of being a Canadian, and revisiting bis old home at Halifax, and expressed with much warmth the earnest desire that the Presbyterian Church in Canada might go forward with faith and determination to her noble work. The reports read at this Assembly of the Home and Foreign Mission Boards, of the French Evangelization scheme, of the Colleges of Quebec, Kingston, Halifax, Montreal, Toronto and Manitoba, of the Committee on the Lumbermen's department of the Home Mission Board, and of Sabbath schools, have been eminently satisfactory. The discussion upon representation of elders was instructive. We were glad to see the elders coming to the front and speaking out like men. That is the way to make themselves felt and prized. The discussion upon Hymology was rather disappointing. There should be immediate action upon this subject. It becomes the Assembly to legislate for the greater part of her congregations in a matter so important as this, and not to leave it in its present undetermined state.

HE who waits to do a great deal of good at once, will never do anything .- Dr. John

MATHEW HENRY, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men: this is mine, that a life spent in the service of God, and in communion with Him, is the most comfortable and happy life that any

Ministers and Churches.

[Wourgonily solids from Prosbytory Clorks and our roaders generally, items for this department of our paper, on at a make it a general spitomo of all local church news.]

Ir is reported from Halifax that the Rev. John Mactavish of Woodsteek has received a call from Inverness, Scotland.

TWENTY SIX names were reconfly added to the roll of Granton congregation, making in all seventy-teven new members received during the last nine months.

THE Rev. R. Hamilton, of Follarton and Avonbank, has sailed for Elinburgh as a delegate to the Pan-Presbyterian Council, which meets there in July. At the Wednesday evening meeting preceding his departure his congregation presented him with a purse of \$116 to assist in defraying the expenses of his journey, and to show the sincerity of their good wishes for him.

Last Sabbath being the festival of Saint

John the Baptist, the Knights of Malta

colebrated the day with an appropriate

sermon, preached in the Central Presbyterian Church. At six o'clock the Knights assembled at their hall, and proceeded thence to the church on Grosvenor street. Over one hundred and fifty members were present. The building was crowded with a large and attentive audience. The organ was admirably handled by Mr. Reynolds, and the choir and congregation rendered the praise with great taste. After brief devotional exercises, the Rev. David Mitchell announced as his text Acts xxi. 89. "A citizen of no mean city." He said the Apostle was proud of his birth city. I address you as citizens of no mean city. Here the speaker spoke at length of Toronto, as beautiful for situation, as the seat of government, as a place of learning and commerce. "From her rapid growth, her intellectual vigour, the sterling qualities of her people, her enterprise in commerce. her ambition in learning, her devotion to religion, the city of Toronto is destined with the advancing years to rise to a high and commanding position amongst the great cities of the world. It should be a matter of pride and rejoicing that we are its citizens. But at the same time, it ought to inspire us with a sense of the duties and responsibilities which devolve upon us. Every one of us is responsible for making this no mean city in regard to her political institutions." The preacher here drew a strong picture of the bribery and corruption of New York, and spoke of the duty of electing none but patriotic and efficient men to occupy high official positions. He spoke of every one doing his utmost to make this no mean city in respect to morality. and to the great reforms that were needed to repress the evils which abounded. He next referred to the fact that upon every one rested the responsibility of making this no mean city in the matter of commercial integrity. It should be the aim of every one that the city be widely known as a place in which honest dealers alone can thrive. Again, he said, let it be our endeavor to secure for the city the reputation of being not mean, or worthy of being despised, as regards education, general intelligence, and the circulation of a pure literature. And, lastly, let it be our life work to make our city distinguished for religious liberty, for her Protestantism, and her Coristian benevolence. Mr. Mitchell said he addressed the members of the order before him, as those who were marching under the blue banner of the covenant, and commended what they were doing for Protestant evangelization, not only in the city, but

Book Reviews.

throughout the Dominion.

SCRIBNER'S MONTHLY. New York: Scribner & Co.

The July number opens with an illus trated paper on "Bow-Shooting" by Maurice Thomson, who deals with the subject in a practical vein. Mr. Thomson is accustomed to shoot his game with the bow, and he gives his reasons for preferring it to the shot-gun. There are anecdetes of some of his archery trips in Florida and Indiana, and explicit directions are given as to the manufacture of the implements, with directions for their use.

There is a remarkable story of twentyfive pages, translated from the Russian of Tourgueness and entitled "The Nobleman of the Steppe," in which a distinguished part is played by a Cossack horse, upon whose identity the interest hinges. The following extract illustrates the improvidence, tyranny and caprice of Russian noblemen of the last generation :-

"Pantalei Jeremeitsch's father had received his estate in a broken-down condi-tion. In his turn he had lived in a free and easy way, and at his death had left to his only heir, Pantalei, the mortgaged village of Bessonovo with thirty-three male and screnty six female serie, and fourteen and or weighth dessotines of badly located land in the wilderness of Kolobrod; moreover, no deed of this tract was found among

"That is more mechanics of all kinds. proper and much cheaper," he used to say.
"Rural economy!"—this destructive notion he did not abandon to the end of his days, and it was really that which wrought his ruin. But then in return he lived in pleas-

ure and satisfied every one of his whims.

Among other things it occurred to him to have a family carriage built ander his own directions and it was so large that, in epito of the combined efforts of all the horses of the village and their owners, it upout on the first downward slope, and tell to pieces. Jeromel Lukitroh (for that was the name of Pantalet's father) had a modument erected on that spot, and gave immelf no further trouble about it. also took it into his head to build a church. ulone (of course), and without the aid of an architect. The burning of the tiles consumed a whole forest; he had a mighty foundation laid, as if he intended to erect a state cathedral, built the walls, and began the vault of the cupola; but the cupola fell down. He made a second attempt; the cupola broke down once more; a third time there was the same result. Then Jeremei Lukitsch grew thoughtful; there is something wrong about this affair," he thought, "some cursed witchcraft," and he gave an order that all the old women in the village should be flogged. The old women were flogged, but for all that the cupola would not stand.

The peasants were to live on a new principle, all according to his "rural economy." He had their houses built three and three together, so that they formed a triangle, in the midst of which a pole was raised, with a little house for the starlings. and a flag. Every day he invented some thing new; now he made soup out of burs, now he cut off the tails of the horses to adorn the caps of the servants, now he sowed notices instead of homp, fed the pigs

on mushrooms, etc.
One day he read in the Moscow Times an article by the landed proprietor, Chriak Chrupicrski, on the utility of good morals for the peasantry, and immediately gave command that all his peasants should The peasants learn the article by heart. Their master then asked them obeyed. buy they really understood what they had learned, and the overseer answered for them, "Why shouldn't they understand them, "Why shouldn't they unusers it?" About the same time, for the sake of order and rural economy, he had all his serfs numbered and the number of each sewed on his collar. Whenever they met their master, every one cried out, 'Number so-and-so passes by, and the master answered graciously, 'Go, in God's name.'"

The next thing that attracts our attention is a paper of Anecdotes of Gilbert Stuart. the painter, by his daughter. Of these anecdotes we select two: the first will probably be highly appreciated by many of our contributors and correspondents, and the second is of general interest: -

"Stuart once painted a head of a friend to whom he was very much attached, and who had recently died. But the panel upon which it was painted began to split through the middle. My father tried to find some one who could join it without mjury, but all declined it as an impossibility. One person who happened to see it however, declared with great confidence that he was sure he could do the work satisfactorily. He took the panel and in time it was returned, joined in the nestest and firmest manner; but lo and behold, the man had shaved the picture down until the features met! The nostrils came together, also the corners of the mouth, entirely leaving out the bridge of the nose. When things are written with care for the press and then are cut down to suit the publishers, I am always reminded ot this occurrence, for the latter process produces an uncomfortable vacancy, and brings to a very sudden termination circumstauces that require explanation."

"Ruggles, an old cabinet maker, of Boston, told me that he used to make Stuart's panels for him. They were made of ma-hogany, and as Stuart complained that he missed the rough surface of canvas that was favorable to the sparkle of his color, Ruggles invented the way of producing that sort of surface by cutting teeth in the plane-iron and dragging it backward, proving the best way of indenting without tearing the wood. Ruggles said that at the time he used to work for Stuart, his shop was in Winter street, on the ground floor, and, one day, sitting at his shop door, he saw Suart coming down the street, in earnest conversation with a gentleman. Stuart came into the shop followed by his friend, and, said Ruggles, "I saw that the gentleman was urging him to tell him something that he was unwilling to trust him with." Stuart said: 'Mr. Ruggles! have you got a piece of his?' I gave him a piece; he then turned that the chief and nave you got a piece of chair? I gave him a piece; he then turned to the other and said: 'I know a secret; that stands for me,' and he made a mark thue, I. 'Now, you are my good friend and would like to know my secret; you are a man of honor, and if I tell you, it will do no harm, and, at any rate, it will gratify you as a mark of my confidence, so I tell you, and mak-ing another mark, I, that stands for you, so there are two that know it. But you are a married man, and, as your wife is a discreet woman, and you never have any secrets between you, some day when you are alone together, and have nothing to talk about, you tell her you know something curious, but are afraid she will speak of it. She will be indigent at not being trusted, inelsts that she ought to know; promises she never will whisper it to any one, and perhaps cries a little, so you tell her, and that stands for her; he made another mark, I. 'Now, how many ner, and that stands for her; he made another mark, 1. 'Now, how many people know it?' 'Three,' said his friend. 'There are one hundred and eleven that know it,—111,' said Stuart."

In his Editorial on "The New Temperance Movement," Dr. Holland is perhaps somewhat severe on those advocates of temperance who are not prepared to go the length of total abstinence:-

try among the poor, which has given rise to such noble efforts for temperance by Cardinal Manning, has roused, at last, the ecolesiseties of the English church, and it is becoming quite resp stable now in Eng. land to work for temperance. That makes it respectable here, of course, and it is real. ly very encouraging to see wine-bibbing elergymen and observe members trying, in a moderate vay, to counteract the legiti-mate effects of their own permicious example. It is a total irritation to listen to their disclaimers of sympathy with the their discinners of sympathy with the 'extremiets,' who have ende to uperance a litsing and a by-word among respectable people. It is a bit rasping to the original Adam in an old-factioned testetaller, who has denied himself that he might save his follows, to be told that he is looked upon by the people of the new departure as a fanatio; but he understands exactly what that means, and should forgive it and forgetlit. It is a comfort and an encouragement to know that the results of intemperance have become so well appreciated that men of moderate views cannot keep on with their wine-drinking without doing something against their consciences. It wine-glasses with one hand, while they gesture furiously with the other about the buses of the excise law, and stand upon their rights as freemen, gentlemen, and Christians, with one foot, while the other is lively in kicking the illegal rum seller .-But we would not make fun of them, for, however much they may be blinded as to their own position and the position of those whose principles and policy they have de-tided for so many years, they are to be congratulated that they have awakened to the fact that something must be done, and that they have a duty to discharge in the matter. Nay, we are willing to go far-ther than this, if they prove themselves to be in earnest. We will follow their lead, knowing, of course, where an earnestly pursued purpose will conduct them. All the earnest workers for temperance land in a common conclusion; and the total abstainer may be sure that if these men are in earnest they will soon be in his company. There is no help for it, as he has thorough ly learned by experience and observation.

The number contains many other clayer and valuable articles, and is, on the whole, a very fair sample of this deservedly popular magazine.

ST. NICHOLAS. New York: Scribner & Co. This attractive magazine for the young continues to combine instruction and amusement in very judicious proportions. The following paragraph is taken from an article on George III., by Noah Brooks, in the July number:

"For one, I love to think of the pure and simple life of George III. As kings go, he was decent, reputable, and well disposed. His palace life must have been dreary and humdrum to the last degree; but it was clean and wholesome, which cannot be said of the life of some of the kings and princes who came before him, or who have lived in England since his day. His daughters were handsome and accomplished: that is to say, they played the plane, worked ele-gantly in floss silks, painted impossible flowers on white satin, and furnished whole suites of rooms with their own needlework. The sons were big, rough, unmannerly, and much given to rude sports. Of these the the best; and when York visited Weymouth, where the king was living for a while, a portable house was built for him close by his father's. The fond father clung to the arm of his dear Frederick, but the boisterous young prince was stupefied by the duliness of the little court circle: he broke away and fled, after staying only one night in the house which his father had been at such pains to provide. The Princess Amelia was her father's darling, and in all the history of George there is no more pathetic picture than that of her sickness and early death. When her father was old and blind, she was attacked by a lingering illness. The poor, sightless mon-arch epent hours by her bedside, passing his fingers, from time to time, over her face, as if to assure himself that she was there. She loved him with unalterable af-fection when he was deserted by others, and on her deathbed he was more than assured that she loved him for himself alone. A touching eight it was when the king, one gloomy day, told of the death of Amelia, threw up his clasped hands and cried: 'It is too much. This was caused by poor Amelia;' and so parted in agony from his reason."

Intelligent young people are very fond of writing that is so much in sympathy with nature as the following taken from "And the Sun smiled," by Margaret Eytinge:

"Go sway, for a little while," said the rain to the sun. "Don't you see I am preparing to visit the earth? And as you ought to know, the sun shoulin't be shin-

ing when the rain-drops are falling."
"It's such a lovely—such a very lovely day," said the sun, "and the earth is so beautiful and pleasant to see, that I don't

want to 'go away.'"

"I sha'n't stay loug—not more than five or ten minutes," said the rair. "I'll only make a shower-call."

"But I'm not content to lose sight of all this joy and loveliness even for 'five or ten minutes,'" said the sun. "Ever so many new buds and flowers came out to greet me this morning, and ever so many baby-hirds sang to me their first twittering, tremulous songe, and the brooks dimpled and laughed as my rays kissed them, and the daisies looked straight up at me with frank, fear-less faces, saying, 'Welcome, dear sun!' and the buttercups proudly showed me their pretty blossoms, that I might see it was my color they wore; and they are all, at this moment, as happy as happy can be-Why can't you leave them alone? According to my way of thinking, they have no need of you in the day-time, when I am here to make life bright and warm. Wait the papers of the deceased. He had, it must be admitted, succeeded in ruining himself in the most singular manner. According to his views, a nobleman ought to have nothing to do with tradesmen, bourgeois, and "rascals" of that stripe. In his house he established work-shops for The terrible state of things in that soun. be composed of an equal number of minis-

Messra. James Fairbairn, Bowmanville:

James Brown and W. Adamson, Toronto

Rateliffe and Kerr, Kemptville, supported

After several ministers had spoken

mostly in favour of the memorial, a select

committee was appointed to prepare a recommendation on the subject.

Rev. Dr. Robb sald that since passing the resolution in reference to the St. John

fire, news had been received that the cal-

amity was very much greater than had been known in the morning. He there-

fore moved that the Assembly adjourn till four c'clock, in order to afford memi ers an opportunity for attending the public meeting of citizens to be held at three

AFTERNOON SEDFRUNT

The Assembly resumed at half-past four

p.m., and after devotional exercises took into consideration an overture from the

Presbytery of Manitoba, asking the Assem-

bly to extend missionary efforts to the Crees, Ojibways, and other Indians of Keewatin, Manitoba, and the North west.

Rev. Dr. Topp suggested that the over-ture be put into the hands of the Foreign

Mission Committee, with instructions that

if circumstances permit 'hey shall extend the work in the direction indicated.

Rov. Dr. McKnight seconded the motion

which was carried.

An overture was read from the Presby-

General in Council to nominate a day

as a day of national thanksgiving through-

The motion was carried after discus-

An overture was read from the Prosby

tery of Ottawa, praying that the Assembly take immediate steps towards the prepara-

tion of a hymn book, such as may be used

in all churches by the authority of the As-

EVENING SEDERUNT.

The Assembly met and was constituted

in the usual form.

Rev. Dr. Morrison, of Owen Sound, read

a lengthy report of the Committee on the

After discussion, the motion for the

adoption of the report was carried, and the Assembly adjourned.

NINTH DAY-FRIDAY 22nd.

MORNING SEDERUNT.

resumed consideration of the overture from the Presbytery of Ottawa on hymn-

The Assembly, after devotional exercises,

After considerable discussion, bringing

to view several obstacles to the securing of uniformity at present, it was moved by Rov. Mr. Straith, seconded by Rov. Dr. Proudfoot, and carried, "that the further

consideration of the overture be deferred until next Assembly."

Rev. Dr. Topp then read the report of the Committee on Loyal Addresses, con-

taining the addresses proposed to be sent to Hor Majesty the Queen and to His Ex-

cellency the Governor-General. With a slight amendment the addresses were

Rev. John Gray, of Orillia, read the re-

port of the Committee on Home Mission

Reports. Among the recommendations

adopted by the Assembly were the follow-

ing:—The grant of \$800 to Dr. Cochrane, Convener of the Committee on the West-

ern Section; the grant of \$50 to Rev. R.

Torrance, for services; the grant of a sum of \$1,200 to Rev. Mr. Jameson, of British

Columbis, his congregation having raised \$800, and that he be required to furnish statistics. The recommendation of the

Committee for the appointment of a permanent Home Mission Secretary was re-

The following were adopted:

That the Home Mission Committee be instructed to take the necessary steps to ob-

tain such additional missionaries for Mani-

\$300 by any field in Manitoba be reached

steps be taken to call a pastor in regular

That the Assembly enjoin presbyteries

That no congregation shall receive aid

which does not make a full return of their

statistics, and contribute to the schemes of

Probationers may be transferred from one scotion of the Church to another on application being made to the respective Boards of the Eastern and Western Sec-

AFTERNOON SEDERUNT.

engaged in the usual devotional exercises.

At three o'clock the Assembly met and

The Mcderator was empowered to con

for with other Churches and to act along

with them in recommending a date to the

Lieutenant Governors of the various pro-

vinces on which to hold a day of thanks-

Board were adopted with the exception of

clause 10, which recommended reporting to

the Assembly the names of congrega

tions not contributing to the fund.
Rev. Mr. Baxter, Montreal, read the re

port of the Committee on the Record, which expresses gratification at the success of the

magazine, resommends the appointment of

Mr. Warden as editor, at a salary of \$600 per annum, and of Mr. Murray, of Halifax, as assistant editor at a calary \$200.

Clauses 5 to 15 of the Home Mission

The Assembly then adjourned.

to deal with those congregations which have taken up no contribution for the Home Mission funds of the Church.

That when a minimum contribution of

ferred to Presbyteries to report upon.

toba as may be deemed necessary.

out the whole Dominion.

State of Religion.

adopted.

form.

the Church.

tions.

sembly.

The motion was carried.

The Assembly then adjourned.

ters and elders.

the morial.

o'elock.

are nothing compared to mine, and the earth will be too sleepy to miss them any

how. My dear son," said the rain, "I grant "My dear sun," said the rain, "I grant that you make life 'warm,' but, begging your parden for speaking so frankly, sometimes you make it too warm. Even while we are talking, it is getting warmer and warmer, as it does overy midsummer day from noon until two or three hours before that fall; and goon the does not a second to the search of the search o night fall; and soon the flowers to well will begin to dicop and fade, and the grass to bend wearily toward the ound, and the birds to cease singing, and the brooks to stop dancing, unless I send my metry, sparkling little ones to cheer and refresh them. Hide behind a cloud for a few mements, and when you come forth again you will find the earth free from thirst, dust and stain, and a thousand times greener and more beautiful than now before my pure drops have fallen upon it.

But the on was obstinate that July day, and refused to be hidden by the friendly sne retust to be induced by the intendity cloud, and so kept on chining when the thower began to fall. And, looking down on the earth as the glittering drops reached it, he saw the sweet buds opening their dainty leaves, the flowers raising their languid heade, every blade of grass standing erect and firm, the little streams dancing gayly to a cooling song of their own, and everything, everywhere, wearing a look of

radiant happiness. And he said to the rain, "You were right," and, smiling upon her, his smile arched the heavens, and, bright with every levely hue that ever glowed in gem or flower, shone there until the shower ceased, and children, beholding it, cried out joyfully, "A rainbow! a beautiful, beautiful rainbow !"

GENERAL ASSEMBLY.

SIXTH DAY-TUESDAY 19th.

EVENING SEDERUNT.

The Assembly resumed at half-past seven p.m., and after devotional exercises and

routine business,
The report of the Foreign Mission Committee of the Western Section was read by Rev. Prof. McLaren. The report gives full and encouraging accounts of the three missions of the Church, viz.: the Indian Mission of the Saskatchewan, begun by Mr. Nisbet, and now under the charge of Mr. T. C. Johnson and Mr. Alexander Stewart; the China Mission in Northern Stewart; the China Mission in Northern Formosa, conducted by Rev. G. L. Mc-Kay and the Rev. Dr. Fraser; and the East India Mission in Contral Hindostan, in which Rev. Mr. Douglas, Rev. J. Fraser Campbell, Miss Fairweather and Miss Roger are engaged. The assistance rendered by the Women's Foreign Missionary Association in raising funds to the amount Association in raising funds to the amount of \$1,707, was acknowledged with gratitude. The year's revenue from all sources was \$15,429.74, and the expenditure

\$14,958.08. Rev. Dr. McGregor read the report of the Foreign Mession Committee of the Eastorn Section. The fields operated in by that branch of the Church were Trinidad and Ambrym, one of the New Hebrides. In Trinidad the school under Miss Blackadar's charge was in a flourishing condition, with 572 names on the roll, and a daily attendance of 899. The attendance of the condition of the condi dance included creoles, coolies, and whites. Important aid had been rendered by the Women's Foreign Missionary Association of Halifax, which had offered to pay for Miss Blackadar's maintenance. The mission under the care of Mr. Grant and Mr. Morton was in a flourishing condition. The Ambrym mission was founded by the late Dr. Geddie, whose labours had been successfully followed up by others, at the head of whom was Mr. Inglis. The latter had come to England to superintend the printing of the Bible in Ambrymez, a work undertaken by the British and Foreign Bible Society, and to be completed this The appointment of Rev. Mr. Annand as missionary to Ambrym took place during the year. The New Hebrides mission was advancing but slowly. The Day Spring, a schooner purchased and sustained by the Sunday schools for the use of the mission, had made during the year five vovages round the island, and one to New Zealand. Ti was the communication with the outside world, and the means by which mails and supplies were conveyed to the missionaries. The total receipts for the year were \$11,871, of which \$2,788 was for the Day Spring. The expenditure amounted to \$12,649. The report concluded by noticing cases of signers and death amounts the min. of sickness and death amongst the missionaries, and the lamented death of Rev. Dr. Bajal, of Pictou, who had been a member of the Foreign Mission Committee for thirty-two years,

In moving and seconding the adoption of these reports, Rev. Geo. Christie, of Yarmouth, and Rev. Dr. Burns, of Halifax, made carnest appeals on behalf of foreign missions.

The motion was carried, and the reports

reforred to a special committee.
On motion of Rev. D. H. Fleicher, is was decided that the General Assembly of 1878 meet in the Central Presbyterian Church, Hamiton, on the second Wednesday in June; and the sederunt closed with the benediction.

SEVENTH DAY-WEDNESDAY 20TH.

MORNING SEDERUNT. The Assembly met at ten o'clock a.m. and after devotional exercises and the reading of the minutes, Rev. Dr. Topp, —presiding in the absence of the Mo-derator—proceeded with the consideration of the overture anent a susten-tation scheme, which had been interrupted on Tuesday by the return of the committee appointed to confer with Rev. Mr. Mac-

After some discussion it was agreed to sonsider an overture from the Presbytery of Toronto on the same subject. This overture proposed the separation of the Home Mission Fund and the Supplementary Stipend Fund, and the raising of the stipends of all ministers whose congregations are not able to do so of themselves

to a minimum of \$800. Rev. Dr. Topp spoke in support of the overture, maintaining that the home mission work of the Church had now attained

such a size that it should be placed under more immediate and systematic control than under the present arrangement. There was no doubt that the salaries of very many of the ministers of the Church very many or the muniters of the Church were entirely inadequate. In his opinion no minister should receive less than \$800, and it was a matter in which the strong congregations should assist the weaker once. He did not think that the establishment of a sustentation fund pure and simply was prestigable in Canada and simple was practicable in Canada, however desirable it might be. But such a modification of the scheme as was suggested in the second overture might be ac complished. He moved the reference of both overtures to a committee, who should report to the next Assembly.

Rev. Dr. Burns spoke briefly in support

of the overing. Rev. J. M. King, while supporting Dr. Topp's scheme most cordially, contended that the mere separation of the two funds would be little or no advantage unless coupled with a certain amount of euthusiasm in carrying out the other part of the scheme. He seconded Dr. Topp's motion.

Rov. Principal Caven said it was simply a shame that large and wealthy city cor-porations should be able to pay such large salaries, while there were perhaps one hundred ministers in the Church who only received \$500 a year. It was a matter which should be taken hold of by the Church at large, and he would suggest that the motion should be moved, "That the General Assembly deerl, regretted the fact that notwithstanding the great resources of the Church, so many of our ministers should be so inadequately supported, expresses its deep interest in the subject brought before it by the overture now read and enpported; and therefore appoints a committee to consider the whole subject, as also the best mode of accom-plishing the end that is sought to be attained, to report to the next General As-

Rev. Dr. Topp expressed his willingness to accept Principal Caven's suggestion. The motion was carried.

An overture from the Presbytery of London, having reference to the manage Home Mission work, was referred to the Home Mission Committee.

The question regarding the erection of a new prechytery, to be called the "Presbytery of Lanark and Renfrew," was de-

The Assembly then, after some routine business, adjourned till evening, to enable the various committees to devote the afternoon to their work.

EVENING SEDERUNT.

At the evening sederunt Rev. Mr. Laidaw, Detroit, delegate from the General Assembly of the Presbyterian Church in the United States, was formally received.

The Home Mission Board was ap-

pointed. The reports of the Indian Orphanage and Juvenile Mission Fund of the New Hebrides Mission, and of the Committee of Records were read and received.

Rev. Dr. Reid drew attention to an over-sight on the part of the Assembly in not having made some record of the fathers and brothers who had died during the year. He suggested that all clerks of Assembly, together with the clerks of those presby teries within whose bounds deaths had cocurred, form a committee to prepare obi-tuary notices for publication in the appen-dix of the votes and proceedings of the

Assembly.
This suggestion was agreed to, and Rev. Dr. Reid was appointed convener of the committee.

Rev. R. J. Laidlaw, of Detroit, delegate from the Presbyterian Church of the United States, delivered an address which will be found in full on our first page.

EIGHTH DAY-THURSDAY, 21st. MORNING SEDERUNT.

The Assembly met at ten oclock, and after the usual opening services, took into consideration the report of the committee on the Presbyterian Record. The report stated that the circulation of the Record was 84 469, as against over 86,000 at the close of 1876. The Committee recommended the appointment of Mr. Robert Murray, of Halifax, as assistant editor, having ist reference to the eastern portion of the Church. The paper is shortly to be

enlarged, and otherwise to be improved.
Mr. Croil, owing to the pressure of other duties, asks to be relieved from the editorship after the first of January next, and the Committee recommended Rev. R. H. Warden as his successor. The receipts for the eighteen months ending the 4th of June, 1877, were \$14.703, the expenditure \$13,007; balance \$1,696. The balance of assets over liabilities were \$16.26.

The report was received and referred to a Committee, with Prof. Campbell as con-

After a long discussion on the report of the nominating committee, it was decided that the Foreign Missions Board for the Western section should be composed of twenty-one members and that of the East-

ern section fifteen. The matter of the formation of a new Presbytery (Lanark and Renfrew), was remitted to the Synod of Montreal and Ot-

tawa, with instructions to issue it. Rev. Dr. Topp referred to the terrible disaster which had befallen the city of St. John, and said it was of such a nature and extent that the Assembly should as a body take some notice of it. He therefore moved, "That the General Assembly of the Presbyterian Church in Canada, now in session in Halifax, having heard of the very severe calamity which has befallen the city of St. John in the destruction by fire of a large portion of that city, as well as a corresponding amount of pro-perty, cocasioning vast suffering among the inhabitants, and at the same time a loss of life to some extent, desire to ex-press to the Mayor of the city of St. John the great concern and grief with which the Assembly have received such intelligence, and their deeply felt sympathy with those who have been visited with such a terrible disaster, and their earnest prayer that the Divine hand may be recognized in this calamity, and that God in His mercy will voucheafe all the needed support and comfort to the sufferers."

Rev. Principal Snodgrass seconded the

that the Home Mission Board take chargo motion, which was unanimously adopted. of the English services. Agreed to. A memorial from the elders was road, asking that all committees shall in future

That another missionary be sent to Formosa if funds suffice. Agreed to.
That Mr. Frazer Campbell be permitted to remain at Indore with Mr. Douglas, and

that his sulary be paid by the Foreign Wision Fund from the 1st of January, 1878. Agreed to.

That deputations be sent to visit congrega tions to arouse interest and liberality in

foreign missionary work. Agreed to.
That the advisability of sending a fourth
missionary to Trinidad be left to the East

ern section Committee. Agreed to.
That the formation of a Woman's Foreign Missionary Association in the various Press. byteries be recommended. Referred to the

Foreign Mission Board.
That the Committee of the Eastern and Western sections procure wall maps of the different mission fields and information re specting them, the maps to be bought by the congregations. Agreed to.

The report as amended was adopted as a

The report on the Presbyterian Record

was considered. Dr. McGregor, Halifax, moved in amendment to the recommendation of the Committee, "That Mr. Croil be asked to recon mittee, "That Mr. Croil be asked to reconsider his resignation, and to continue his editorial duties, and in case he refuses, that the Committee be empowered to make arrangements for the editing of the Record from January next to the following meeting

of the Assembly.

The amendment was adopted. The report as amended was adopted as a

whole. The several clauses of the report of the Committee on College reports were considtery of Ottawa, praying the Assembly to memorialize His Excellency the Governor-

Clause 1, recommending that authority be given the College Board to take steps to liquidate the debt of Knox College fund, which he shall recommend to be observed

was agreed to. Clause 2, referring to the retiring allow ance of Dr. Willis, was agreed to.

Clause 8, recommending the appointment of a Committee to draw up a uniform scheme of theological education, and report at the next General Assembly, was agreed

Clause 4, recommending the appointment of another professor in Queen's College, was

Clause 5, granting \$750 to the Montreal College for the ensuing year, was agreed

Clause 6, appointing Rev. F. Scrimger teacher; clause 7, appointing another lec-turer; and clause 8, ordering the ordinary fund debt to be liquidated, were all agreed to.

Clause 9, referring to the Endowment Fund, was agreed to. Clause 10, referring to the endowment of

Halifax Theological Hall, was agreed to.

encouraging students in Clause 11. theology at Manitoba College, was agreed

The report was adopted as a whole. For the support of Manitoba College it was decided on motion of Rev. G. M. Grant that \$2,000 be paid from the Western Section fund and \$500 from the Eastern Section fund; and that the Special Committee be re-appointed to obtain funds from the Oburch in Canada and from the Churches in Scotland.

The Assembly then adjourned till eight

EVENING SEDERUNT.

The report of the Committee on applications for permission to retire from the active duties of the ministry was referred back to the Committee with instructions to report at Saturday's morning sederunt.

The report of the Committee on the report of the French Evangelization Board was taken up. It records gratitude for the success of the work, and recommends the mission to the support of the Church; that all contributions be sent direct to the financier, Rev. R. H. Warden, Montreal.

The report of the Committee appointed to draft the Standing Committees was adopted with some amendments, and the Assembly adjourned.

TENTH DAY-SATURDAY, 28rd.

On this day the Assembly held only one o'clock a.m., with devotional exercises.
A telegram from Rev. Dr. Waters and
Rev. Mr. Mitchell was read, stating that

their churches had been destroyed by fire. and suggesting that the Assembly commend their case to the sympathy of the Church at A Special Committee, consisting of Rev

G. M. Grant and Messrs. Adamson, Cassels, and Dr. McDonald, drew up the following resolution :-

"The General Assembly have already expressed their deep sympathy with the af flicted people of St. John, and now learning that the churches under the charge of the respected and valued brethren, Rev. Dr. Waters and Rev. Mr. Mitchell, have been burned down, and knowing that in the circumstances their own congregations will be unable to rebuild them, commends the case to the Church in general as one peculiarly calling for sympathy and ready

The motion was unanimously adopted. The Committee on the reception of ministers from other churches recommended the reception of Mesars. Beamer, James Campbell, J. L. Robertson, R. Duclos, and B. Ouriere.

In the case of Rev. Mr. Roberts, an applicant from the Baptist Church, the P.es-bytery of Lunenburg and Yarmouth was ordered to continue its care of the applicant. and bring up his case at the next General Assembly.

The Presbytery applied for leave to take on trial for license Mr. Galloway, also from the Baptist Church. The application was An application from the Presbytery of

Saugeen to have Mr. Smith, of the Cumber-land Presbyterian Church, admitted to the standing of a minister in the Church after

trial of a year, was refused.

An application from Mr. James Fitzpatrick, licentiate 114 of the United Presbyterian Church, to be admitted to the same standing in this Church, was remitted to the Preabylery of St. John and the synod

were reported as Seventeen names

being on the list of the Aged and Infirm Ministers' Fund, and two names were submitted to the Assembly to decide upon.

The Assembly then adjourned to meet again on Monday morning.

ELEVENTH DAY-MONDAY, 25th.

MORNING ELDERUNE.

The Assembly met at half past nine o'clock, and after worship, considered the report on retiring ministers.

Opposite opinions having been expressed as to whether the names of retired ministers ought to be kept on the roll or not, it was decided on motion of Rev. Dr Burns, that the whole question of the state of re-tired ministers be remitted to the 1 sesbytories for consideration, and that the cames of those of the present applicants with are dready on the roll be retained in the mean-

time. The question of the status of ordained missionaries employed in a particular mission for a year or more was also remitted to the Preshyteries for consideration.

The report, as amended, was adopted as

a whole.

The report on the Aged and Infirm Ministers' Fund of the Maritime Provinces was adopted. The receipts were \$679.87; expenditure. \$600; six names on the roll.

The consideration of the rate payable to the general Aged and Infirm Ministers' Fund by ministers, resulted in the adoption of a rate of one half per cent. of the professional income. The two existing committees were instructed to prepare further regulations for the fund.

The following were appointed a Special Committee to revise the regulations of the Widows' and Orphans' Fund, and to send the same down again to the Presbyteries for consideration:—Dr. Reid, Convener; R. Campbell, Dr. Patterson, Professor McKerras, ministers; J. S. Groil, T. W. Taylor, J. J. Bremner, elders.
The report of the Committee on Statistics

was next read, showing that there are 805 congregations, of which 122 are vacant and 129 do not report. The number of churches is 1,042, with upwards of 98,000 communicants. During the year 9,344 percens, including adults, were baptized. There are 72,000 pupils receiving instruction in the Sabbath Schools, and 242 missionary societies exist. The number of ministers is 590. ties exist. The number of ministers is 590, that of elders 8,596, and that of their officebearers 5,278. The report in all its details was received.

At three o'clock the Assembly met and referred the last mentioned report back to the Committee with instructions to have it shortened.

A report on Sabbath Schools was read by Dr. Reid, recommending that, in teaching, more importance be attached to the great doctrinal truths of the Scriptures.

After discussion, the report was adopted. Rev Dr. Reid presented a report from the Committee on Sabbath observances, recommended more vigorous efforts for the removal of sinful practices which openly des-ecrate the Lord's Day. The Presbyiery of Trure, the report said, had last year done nobly in prevailing on the railway authorilies to discontinue the running of some trains on Sunday. Like every evil, Sab-bath-breaking has a tendency to increase, and this fact calls for great vigilance on the part of the Church.

On motion of Rev. Thos. Duncan, Halifax, the report was adopted, and the Committee thanked for their diligence.

Rev. Drs. Reid and Macgregor read financial statements from the Western and East-ern sections respectively. These reports were received, and the diligence of the Committee commended.

The Assembly then proceeded to consider the questions put to ministers in their induction and ordination, and the formula

to be signed. It was moved by Rev. Dr. Burns, Halifax, and seconded by Rev. Neil McKay, Summerside, P.E., that the questions and formulanow used be adopted for the present and referred to the Presbyteries to be re-ported on at the next General Assembly.

EVENING SEDERUNT.

The Assembly resumed business at halfpast seven p m. and adopted the regulations relative to the ordination of ministors, ad interim, to be sent down to Presbyteries.

After appointment of committees and other business, a Memorial from the Dominion Alliance on the suppression of the liquor traffic was read; and the following resolution was moved by Rev. Dr. Burns and passed :-

That the General Assembly having had its attention directed to the subject of temperance by a communication from the Do-minion Alliance for the suppression of the liquor traffic. 1st. The Assembly reiterates its testimony as to the enormous evils entailed by intemperance in the Church and the world. 2nd. The Assembly expresses satisfaction at the progress of legislation for the suppression of these evils, and at the growth of a healthful temperance sentiment throughout the community. Srd. The General Assembly instructs the sessions to have continued regard to the causes and cure of intemperance within their respective bounds, and recommends to the office-bearers and members of our Church to cultivate and exemplify the principles of Bible temperance.

Dr. Reid gave the substance of a communication from the Presbyterian Historical Society of the United States, asking Presbyteries in Canada to assist them in collecting materials for the history of the

Church.

The Clerk of the Assembly was directed. to reply, expressing the pleasure which all would have in furthering that work to the ntmoet.

ntmost.

Rev. Mr. Fraser proposed a vote of thanks, first, to the citizens of Halifax for their hospitality; sec. ad, to the committee of management for their assiduous attention; third, to the directors of the railroads to the Teatmenth Form for their again. and of the Dartmouth Ferry for their courtery in giving free passage to the members of this Assembly; fourth, to the newspapers for their full and accurate reports of these proceedings; fifth, to the post-office managers for every kindness and convenience

on their part. The motion passed by acclamation. After a short address by the Moderator, the third General Amembly of the Presbyterian Church in Canada was closed.

Foreign Mission Board. The report was considered clause by olanse. The recommendations of the Committee

That the Cree and English services at Prince Albert mission in the North-west be divided, that a school be maintained, and

Rev. J. Laing read the report of the Com-mittee to whom was referred a report of the

Consideration was deferred.

of the Maritime Provinces.

The Assembly then adjourned. AFTERNOON SEDERUNT.

Choice Bifernture.

"Just This Once."

PART I.

The run was shining brightly, and the birds singing gaily, as Ethel looked from her window on the first morning of her

visit to the country.
"I think I shall like staying here, although it may feel a little lonely; and I do hope to be of great use to poor blind grandpapa!"

At this moment a tap was heard at the door, and the old servant entered,

"It's time to get up, Miss Ethel, the master will be down to breakfast shortly." "Oh, Rose, please stop a minute! want to ask you a great many questions. What would grandpapa wish me to do for him every day? I'm determined to make him very happy. Mamma said you would be sure to know the best way."

When Miss Clara was here she used to read out a great deal, and sit and talk to him while she worked, and in the evening

and while she worked, and in the evening she often played and sang."
"Did she never go for a walk?"
"Oh yes; every fine day she went round the place with her grandpapa, and worked in the garden while he sat in the arbour; he liked the air and the smell of the flow-

ers, though he could not see their beauties, poor gentleman."
"Rose, do you think he will like me as

well as cousin Clara?"

"I don't know that. He was very sorry when Miss Clara had to go home to take care of her sister who was ill, but I think she'll soon he back, and you can take her place for a short time even though you are

so much younger."
"I'm the eldest sister, and mamma thought I was old enough to take charge of grandpapa. She'd have come herself, only that papa wasn't well, but when he's better she hopes to spend a few days here before

Ethel quickly joined her grandfather at the breakfast-table, poured out his tea, and attended to all his comforts, according to old Rose's directions.

"Now, grandpapa," she asked, "what would you wish me to do?'

"You might read me a chapter in the Bible, dear.

Ethel read well; she took particular pains to pronounce every word clearly and distinctly, and Mr. Eldon was much pleased. "Should you like to hear anything more, grandpapa?" she said.

'It you are not tired, we could go on with the book Clara was reading to me be-

Ethel quickly found her cousin's mark, and commenced with alacrity, but after some pages, the subject being uninteresting to her, her voice took a weary tone, and she lost the place several times while glancing through the window at the pretty garden and sunlit fields beyond.

Mr. Eldon noticed the change. "I'm afraid you're tired, Ethel," he said.

"Just a little, grandpapa; I'm not much used to reading aloud. It looks such a fine day; shall we go out and have a walk?"
"If you wish," replied the old gentleman, good-naturedly, although it was not his hour for taking exercise; "the country is new to you, and I dare say you long to be appeared."

among the pretty fields and flowers."

Rose was called to get her master's hat and stick; she seemed surprised, and hoped he would not feel the worse of being put

out of his own ways.
"No fear, Rose, Miss Ethel is anxious to see the place; 'tie very natural." Everything natural is not always right,

muttered the old woman as she closed the hall-door, with a parting charge to Ethel to watch her grandfather's steps.

It seemed a needless caution, for Mr. Eldon walked on steadily with the help of his stick and his granddaughter's hand.

"Oh, grandpapa, how pleasant it would be to stay out all day!" "I'm sorry I can't go further with you, Ethel; but I feel tired. If you take me to the arbour, you can amuse yourself in the

garden."
"Yes, that will do nicely."

And while she hovered like a butterfly from flower to flower, enjoying the pleasures of sight, which were denied to him, it never occurred to the little girl that her poor blind grandfather, seated alone in the arbour, might feel dull and neglected. At length they were summoned to din-

ner, and, with both hands full of flowers, Ethel hurried into the house, as Rose, looking after her reproachfully, came out to

guide her master to the table.

When dinner was over, Ethel wrote to her mamma, while Mr. Eldon dozed in his arm-chair by the fire, for, though it was summer, he felt the evenings chill. She described the place in glowing colours, and was sure grandpapa and she would be very happy together, for he was so kind.

After tea Ethel did not again offer to read aloud, but asked if her grandpapa was fond of music.

"Oh yes, dear, I enjoyed listening to Clara's awest voice. Can you sing?" "No, grandpapa, I've never been taught

to sing; but I can play for you." Ethel went to the piano, and performed

brilliantly a modern piece of music.

"Thank you, dear," he said, when she had finished. "Do you know any simple airs, touching and pathetic, such as I used

to hear when I was young?"
"No, grandpapa, I have not been taught
any of the old airs," she replied, feeling
rather disappointed in Mr. Eldon's taste for

Never mind, dear, you've done your st. Now read me a chapter, and let us

go to bed." So ended Ethel's first day with her grand

A week glided by much in the same way the charm of nevelty was rapidly passing off, and Ethel began to feel her life rather monotonous. Mr. Eldon could only walk on the smooth roads, and she longed for a run through the green fields, or a scramble up the rocky hill which stood so temptingly Visitors were few, and Ethel, acuniformed to a large family circle, missed the companionship of her sisters; it was therefore with much pleasure that she greeted the arrival of a girl about the same age, who one day accompanied her father to see Mr. Eldon. While the two gentle-

men talked, Ethel quickly made the acquaintance of Cecilia Celbury, and learned many particulars of the neighbourhood and its inhabitants.

"Won't you some over to see me?" said her new friend at parting, "or lot us have a walk together sometimes?" "Yes," replied Mr. Eldon, "so she shall,

for the poor child is dull here." Accordingly, it was arranged that after grandpapa's walk she should meet Cecilia

next day.
"Where do you live?" asked Ethel; "it

is strange I have not seen you before."

"Oh, very near, but I only heard a day or two ago that you had come to stay with old Mr. Eldon. We nover could see much of Clars, the was always taken up with her grandfather. What a stupid time of it you must spond."

"Indeed it is rather dull; I'm glad to have a chat with you. Where shall we go? I've been longing to climb that rocky hill ever since I came."

"So you shall; but there's not time today. Come home with me, and see our place. I will leave you back when you like."

Ethel was much pleased with her visit, and returned, after arranging a meeting for next day, just a little late for dinner.

And now, while the blind old man sat alone hour after hour, Ethel and her friend used to take charming walks through flow-ery fields and shady lanes, enjoying each other's companionship. He never com-plained, but Rose was much displeased, and wished she was able to read and amuse the master as Miss Clara had done. One day, indeed, finding him seated in the arbour, looking sad and lonely, she ventured a re-monstrance—" Miss Ethel leaves you too much, sir; it would be well to say a word to her about it.

"Oh no, Rose! I wouldn't spoil her pleasure; the poor child's young, and the company of an old man is dull for her."

Nevertheless Rose could not refrain from mentioning to the young lady on her return that the poor master looked desolate these times, and she hoped Miss Clara would soon

come home.
"Do you think he misses her?" asked Ethel, feeling a little self-reproach. "Well, I shall take care not to leave him so much again." And she fully intended keeping her resolution.

One day, however, about a week from this time, Ethel and her grandfather had taken their usual short walk, and he was seated under the shade of the arbour, while she amused herself raking a flower-bed near, when suddenly Cecilia Celbury appeared at the gate. Flinging down the ake, Ethel advanced to meet her, and returned in a few minutes, saying, "Grand-papa, we're going for a short walk, but don't be lonely, for I'll be back in time to lead you in to dinner."

"You shouldn't have promised," said Cecilia, when they had left the garden, "for we're bound for the rocky hill that

you're always longing to climb."
"I'm afraid it will take us too long." "Oh, you needn't be in a hurry just for this once. My cousins are to meet us there, and we've brought our dinner, a regular pic-nic; it will be such fun!"

Ethel looked distressed. "I can't leave grandpapa," she repeated. "Can't he do without you one day? Rose will attend him at dinner."

"No; she'd be angry with me."
"I suppose she doesn't like the trouble Clara gave her bad habits, for there was no

getting her away from the old man; but she did not care for amusement; you're much younger, and require a little."
"It wouldn't be right, Cecilia. Mamma

the wouldn't be right, Georia. Alkining charged me to stay with grandpapa, and try to make him happy; besides, he's so kind and good, I couldn't bear to vex him. I'll just go a short way up the hill, and return by myself."
"Come along then," said Cecilia, feeling

that now, when the first step in the wrong direction was gained, the battle was half won.

PART II.

The rugged hill which Ethel had so often admired from a distance, was, she discovered on coming nearer, clothed with heath, furze, and many beautiful wild flowers, while large blocks of irregular shaped stone peoped out, here and there ornameried with patches of grey or yellow lichen. Cecilia's cousins waited at the foot of the ill, and after an exciting seramble whole party reached a smooth green sward extending over a broad platform of rock. Here, hot and breathless, they flung them. selves down to rest. Dinner was proposed, immediately all hands were busy spreading the repast, and soon a merry young circle assembled on the soft grass. "Now I must say good-bye," said Ethel.
"What!" exclaimed several voices, "ven

ture down that steep path alone? you would certainly break your neck, and have no one to pick you up. Besides, it's a bad time to go. Sit down and join us; you must be hungry; we'll all go home soon." Ethel was irresolute, and looked to

Cecilia for help.

"You may as well make up your mind to stay, for even if you set off now you could not possibly be in time for Mr. Eldon's dinner-hour. It will not matter just for this once; you can explain how it happen.

ed, and what a pleasant expedition it has been. He'll be glad you stayed." Ethel consented; being already late, she might as well try to enjoy herself. Rose would surely do everything for her master just for this once," as Cecilia said.

When dinner was over, it was proposed to climb a little higher, but before the party were anfliciently rested a heavy cloud ap-peared in the bright blue sky, the flowers, so gay a few moments before, began to close their petals, and the lichen-covered rocks assumed a dull sombre hue.

"We're going to have a heavy shower," exclaimed Cecilia, and immediately every one tried to find some nook or cranny in which to shelter. The rain fell in large drops, and lasted so long, that when it ceased there was no time for anything but

to return home as fast as possible.
As Ethel neared her grandfather's house, conscience, which had not been easy all day, began to represen her more strongly for her

selfish descriton of the kind old man.

Parting with Cecilis and her cousins at the gate, she walked slowly up the avenue

just as the sun was setting behind a bank

of golden clouds. "How late it is!" thought Ethel, " poor grandpaps must have been very lonely, but it's only this once; I'm determined never to treat him so sgain. I wonder who is here now?" Ethel uttered this last sontence on turning a bend in the avenue which brought the hall-door into view.

Coming nearer, she recognized the doctor's carriage. "Oh, I hope grandpapa has not been taken ill while I've been away;" she exclaimed, and hurrying to the house, found the door epen, and ran to the sitting room. Mr. Eldon's chair was empty. "Rose, Rose, what's the matter?" she orled, seeing the old servant coming down-

stairs with her apron to her egos.

"Ah, Miss Ethel, how could you have done it? I knew well the way it would end; your mamma was sure something muct have happened, but I told her you were safe enough amusing yourself with your friends."

"Mamma! why, is she here too?"
"Yes, she arrived about the middle of the day, thinking to give you a pleasant surprise, and to stay till Miss Olara came A sad reception she got, poor lady!' and Rose's tears burst out afresh.

"Is anything wrong with grandpapa? oh, do tell me !'

Well, here's the whole story: You did not let me know when you deserted the old master, so I took no heed to the shower, thinking you were with him in the garden, and would bring him into the house. Then, we suppose that the poor gentleman, feeling the great heavy drops through the arbour roof, tried to find his way home alone, and would no doubt have got in safe with the help of his stick, but for a rakehandle which lay across the path; he must have tripped over this, for when we went out to look for him he lay insensible, near the gate, and we think his head struck against the stone pillar as he foll. We feared he was quite dead, but when carried to the house some signs of life appeared. The doctor is now with him, and we can't tell yet how it may end. You'd better see your mother at once, she imagines some dreadful accident has happened you too, or you nover would have stayed out so long."
"Oh, I've caused it all!" cried Ethel. "It is my fault entirely; perhaps I have killed him! Oh, Rose, what a dreadful thought! Poor mamma, how shocked she must have felt! I cannot see her! Oh. please say I am safe, and let me hide my-self somewhere till I hear that grandpapa is better! Why did I not take your ad-

"Poor child !" said the old woman, soft. oning at Ethel's distress, "you shall go to your own room, and compose yourself a bit. I'll bring you word how the master is when the doctor's gone. You didn't mean it, dear, though it has turned out so badly. All you can do is to pray that God may spare your grandfather, and save you from

carrying such a weight on your mind through life." Ethel retired to her room. Moments seemed hours as she paced up and down, stopping every now and then, and straining her ears to catch every passing sound. Tears of bitter remorse started to her eyes as she thought of the kind, gentle old man, whom she had so often left in his blindness and loneliness to seek only her own pleasure. Would God hear her now? would

He forgive? Throwing herself on her knees by the bed-side, she prayed as she had never done before, and, renouncing all self-dependence, cast her burden of sin and sorrow on One who has invited "tin weary and heavy-laden" to come unto Him for rest; and rose, feeling calmer and more hopeful.

At length her ear caught the sound of the doctor's step descending the stairs. It was a moment of fearful auxiety, and, hardly able to restrain herself from rushing after him to make inquiries, she heard the hall-door open, close, and he was gone. Rose had promised to bring the earliest in-telligence, but an interminable time seemed to pass before a step approached, yes, surely, a step at last, coming nearer and nearer; Ethel flung open the door. It was not Rose, and, rushing forward, sobbing and trembling, the poor girl threw herself into her mother's arms. "Mamma, have I she gasped. killed him ?"

"Thank God, my child, it's not so had as that, he recovered consciousness before the doctor left, and has just asked for his little Ethel; he bade me go and comfort her, for he knew well how much she would blame herself."

Ethel's tears fell faster at these kind words. "Will he soon be better, mamma?"
"I fear not, dear. He is in great danger still, but we have hopes. His head was severely injured by the fall, and he must be kept very quiet for a long time."

It pleased God in the end to restore the

kind old man to his usual health, but meantime Ethel had a great deal of anxiety and suspense to undergo before she was allowed to see him again. However, when she and her mother returned to town, he was once more able to occupy his accus-tomed seat by the fire, and Olara—whose sister had now quite recovered—resumed her place at his side. Ethel, though she had received her grandfather's forgiveness, and was no longer uneasy about his health, departed with a painful feeling, that not withstanding her fair promises she had ill fulfilled her charge; and determined in a strength higher than her own never again to allow herself to be tempted to do what conscience disapproved even for "just once."

It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and lar as only weeds where a cheerful disposi would cause flowers to bloom. The habi of fretting is one that grows rapidly unless it is stornly repressed; and the best way to overcome it is to try always to look on the cheerful side of things.

FOSTER says: There is nothing which we shall regret so much when we have left this world as our want of thought. How true will this be of such as are careless about their spiritual condition. They are engres-sed with other matters. Business, pleas-nres, family cares, occupy their minds and hearts; and they never bestow a half-hour's earnest thought on their highest—their oternal interests. How secretly will their peace be broken up!

Forgiveness.

A soldier was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," (said the punished. "Here he is again," (said the officer, on his name being mentioned) "flogging — disgrace — solitary confinement — everything—has been tried with him." Whereupon the sergeant stepped forward, and, apologizing for the liberty he took, said: "There is one thing which has never been done with him yet, sir." What is that?" said the officer. "Well, sir," said the sorgueant. "he has never hear foreiven." the sorgeant, "he has never been forgiven."
"Forgiven," exclaimed the colonel, surprised et the suggestion. He reflected for a few minutes, ordered the culprit to be brought minutes, ordered the output to be prought in, and asked him what he had to say to the charge? "Nothing, sir," was the reply, "only I am sorry for what I have done." Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him, saying: "Well, we have tried every-thing with you, and now we are resolved to —forgive you!" The soldier was struck dumb with amazement! The tears started in his eyes, and he wept like a child. He was humbled to the dust; and, thanking his officer, he retired—To be the old, refractory, incorrigible man? No ! from that day forward, he was a new man. He who told us the story had him for years under his eye, and a better conducted man never wore the Queen's colors. In him, kindness bent one whom harshness could not break. The man was conquered by mercy, and melted by love.

Have you to do with one with whom you have tried every kind of punishment in vain? The next time you are going to vain? The next time you are going strike the blow, stay your hand and say:
"Well, I have tried everything with you;
"OW I have resolved to forgive you." Who knows but you also may touch the secret chord of that heart, and find the exquisite lines of the poet true:

Each block of marble in the mine

Conceals the Papaian Queen:

Apollo robed in light divine,
And Pallas, the serene:
It only needs the lofty thought, To give the glories birth; And lot by skilful fingers wrought. They captivate the earth ! So-in the hardest human heart One little well appears
A fountain in some hidde Brimful of gentle tears; It only needs the master touch Of love's or pity's hand; And lot the rock with water bursts And gushes o'er the land.

London.

London, the metropolis of the British Empire, and the largest city in the world, covers, within fifteen miles' radius of Charing Cross, nearly 700 square miles, and numbers within these boundaries 4,000,000 of inhabitants. It includes 100,000 foreigners from every region of the globe. It contains more Jews than the whole of Pales. tine, more Roman Catholies than Rome itself, More Irieh than Dublin, and more Scotchmen than Edinburgh. Upwards of 800 persons are daily added to the population, or 100,000 yearly, a birth taking place every five minutes, and a death every eight minutes. On an average, twenty-eight minutes. On an average, twenty-eight miles of streets are opened, and 9,000 new houses built every year. The port of the city has every day on its waters 1,000 ships city has every day on its waters 1,000 salps and 9,000 sailors. In its postal districts there is a yearly delivery of 238,000,000. On the police register there are the names of 120,000 habitual criminals, increasing by many thousands every year. Beer shops and gin palaces are numerous, and 88,000 drunkards are annually brought before the magistrates. It is estimated notwithstanding the enlarged Christian provision and religious privileges, that there are 1,000,000 of the people who are practically heathen, wholly neglecting the ordinances of religion. At least 900 additional churches and chapels would be required to supply the wants of the people. What a field for missionary of the people. effort and Christian work, both on the part of the Church and the Sunday school!

Russian Ladies,

The ladies in Russia are very anxious to marry, because they have no liberty before marriage. They are kept constantly under the paternal eye until given up to their husbands, and then they take their own course. Almost as soon as a girl is born, in the bet-ter rank of society, her parents begin to prepare the dowry she must have when she goes to her husband. She must furnish everything for an outfit in life, even to a dezen new shirts for her coming husband. The young nan goes to the house of his promised bride and counts over her dresses, and examines the furniture, and sees the whole with his own eyes before he commits himself to the irrevocable bargain. In high life such things are conducted with more apparent delicacy; but the facts are ascer-tained with more apparent accuracy, the business being in the hands of a broker or The trousseau is exposed in public before the wedding.

Quietness and Power.

The grandest forces in this world are si lent and unperceived. They operate unnoticed, but yet with resistless power. A child's tin trumpet makes more noise than the attraction of gravitation which binds the whole universe as with chains of adamant but works so quietly that it was thousands of years before mortals discovered its existence. A babbling brook, or a little foun-tain throwing its jet into the air, attracts more attention than the hidden forces of nature which draw millions of tons of water from the earth beneath—spread it out in herbage and foliage, clothing the fields with beauty, crowning the forest with green, and diffusing fertility and life through all the land. The forces of vegetation are silent. No lightning flashes to herald the swelling buds; no thunder peals to tell us when flowers unfold their fragrant beauty; no trumpets are blown when spring unfolds her leafy banners to the breeze; but in the sunshine of the day and in the silence of the night, the work of nature goes noise-lessly on, until the desert blossoms as the rose, and the wilderness, becomes fair as Edon's garden.

Scientific and Aseful.

SCROFULA.

A toa made of ripe, dried whortleberries, and drank in place of water, is a sure and apaedy cure for scrofula difficulties, how-

A GOOD RECIPE FOR GINGER BERAN. One pint of molasses, one half-oup butter, one half-oup sour milk, two teaspoonfuls giuger, one of sods, two eggs, four cups

TO KEEP LEMONS.

Lemons can be kept a long time in silver sand perfectly dried. Place the stem of the lemon down and have them three inches apart; keep in a cool place. PROTHY CHOCOLATE.

Put the milk upon the fire; when about to boil, add the scraped chocolate, stir brisk. ly for two minutes, then take from the fire; throw in with great care a well-beaten egg. BREAKFAST CAKES.

One pint of sweet milk; two teaspoonfuls of butter; one heaping teaspoonful of bak-ing powder, worked thoroughly through, flour enough to make a batter not very stiff. Bake in gem pans in a quick oven.

EGGS FOR BREAKFAST. Break ten eggs into a tin plate, add one

large spoonful of butter, some salt and pepper; put the plate on the stove and allow the eggs to cook until the whites are done, then slip the tin plate into a china one, and send hot to the table. INFLAMED EYRLIDS.

Out a clice of stale bread as thin as possible; toast both sides well but don't burn; when cold lay in cold spring or ice water; put between a piece of old linen and apply, changing when it gets warm.

DYSPEPSIA REMEDY.

Subnitrate of bismuth, 2 ounces; powdered Jamaica ginger, 2 do.; do. gum arabic, 2 do.; bicarbonate of soda, 2 do.; powdered sugar, 2 do.; mix thoroughly, and sift. Dose, a teaspoonful in water twice daily.

CANNED TOMATO SALAD. One oup cold, stewed, or canned tomato; one half-teaspoonful minced onion; two-thirds of a cupful of shred lettuce and one oup of chopped or sliced potato. Mix thoroughly, let it stand an hour in a salad bowl

HOW TO STIFFEN A CRAPE VEIL.

and trim with leaves of fresh lettuce.

I always keep the veil folded and pressed under a heavy book, and when it looks gray, take alcohol enough to wet it thoroughly, then shake it dry, fold it nicely, and press. Black crape can be perfectly restored by holding it over the steam of a boiling teakettle.

REMEDY FOR CORNS.

Take some small bits of beefsteak, soak in strong vinegar through the day, and bind a piece on each corn at night, drawing a stocking on to keep them in place. The same pieces of beef can be used the next night. A week or ten days is sufficient toremove any ordinary corn. TO CLEAN KID GLOVES. Get one pint of naphtha and it will clean six pairs. Wash as if you were washing a rag, and rinse in clean naphtha; when

rinsed put on the hands; they dry in a few minutes; lay them in your glove-box with a little perfume. Another—Put gloves on the hand and rub with a flanuel cloth dip-

ped in gasoline. GLOSS ON SHIRT BOSOMS. Take two ounces of fine white gum arabic powder, put in a pitcher, and pour on it one pint of boiling water, cover it and let it stand all night. In the morning pour it carefully from the dregs into a bottle; use one tablespoonful to a pint of starch made in the usual manner; use a polishing iron

HOW TO COOK DRY PEAS.

Choose the green, wrinkled peas; soak a pint of them over night; set them on the stove early in the morning with cold water serving to cover them well; simmer very gently, adding cold water as they evaporate. Do not let them boil, and they will come to the table whole and sound. Do not salt until they are done, and they will be as ten-der as June peas. A little butter is all the dressing they will need.

BLACK WRITING INK.

An inexpensive but excellent method of making writing fluid is to take 21 ounces extract logwood; 90 grains prussiate of potassa; I teaspoonful beef's gall, and I gallon cold water. Dissolve the logwood in clean soft water; add the potassa and gall; after standing one day it is ready for bottling and use. The color is a jet black, and so far as the expense is concerned the ingredients can be obtained from any apothecary for twenty-five cents.

A STRONG WHITE PASTE.

Dissolve 2½ ounces of gum arabic in 2 quarts of water, and stir it into 1 pound of wheat flour until the whole becomes of a pasty consistency. It is then to be heated, and 1½ ounces each of sugar of lead and alum dissolved in a little water added thereto, and the composition well stirred until it shows signs of boiling, when it must be removed from the fire. Add while hot 6 drops of carbolic acid. This is a very tenacious and durable paste, and may be used on almost any substance.

TO MAKE A GOOD MUCILAGE.

The best quality of mucilage is made by dissolving clear glue in equal volumes of water and strong vinegar, and adding one-fourth of an equal volume of alcohol, and a small quantity of a solution of alum in water. The action of the vinegar is due to water. The action of the vinegar is due to the acetic acid which it contains. This prevents the composition from gelatinizing by cooling; but the same result may be accomplished by adding a small quantity of nitric acid. Some of the preparations offered for sale are merely boiled starch or flour, mixed with nitric acid to prevent the selectivities. gelatinizing.

Bu not slow in the breaking of a sinful custom; a quick, courageous resolution is better than a gradual deliberation. In such a combat he is the bravest soldier that lays about him without fear or wit: wit place fear disheartens. He that would him Hydra had better styles off one neek think Ave heads; fell the tree and the being are seen out off.—Quinley, are seen out off.-Qu

The Cloud,

Far on the brink of day, Thou standest as the herald of the dawn, Bie fades the night's last flickering spark away In the rich blaze of morn.

Above the eternal snows, By winter settered on the mountain height To shroud the comries, thy visuge glows With a prophetic light.

Calm is thine awful brow is when thy presence shrined divinity, selwcon the faming cherubim, so now Its shadow clings to thee.

Yet, as an angel mild, Thou, in the torrid noon, with sheltering wing, post our the earth, as on a weary child, A soothing influence bring.

And when the evening dies, guil to thy fringed vesture cleaves the light, The last sad glimmer of her tearful eyes, On the dark verge of night.

So soon thy glories wane! ou, too, must mourn the rose of morning shed Gold croops the fatal shadow o'er thy train, And settles on thy head.

And, while the wistful eye Teams for the charm that wood its ravished gaze, The sympathy of nature wakes a sigh, And thus its thought betrays.

Thon, like the cloud, my soul, post, in thyself, of beauty naught possess; percid the light of Heaven, a vapor foul,

The veil of nothingness.

John B. Tabb, in Harper's Megazine for July.

Like the Swift Ships.

How swiftly the mariner flies from a threatening storm, or seeks the port where he will find his home. You have sometimes seen the ship out through the billows, leavseen the ship cut through the billows, leaving a white furrow behind her, and causing the sea to boil around her. So is life like the swift ships, when the sails are filled by the wind, and the vessel dashes on, dividing a passage through the crowded water. Swift are the ships, but swifter far is life. The wind of time bears mealong. I cannot stop its motion. I may direct it with the radder of God's Holy Spirit. Like a swift ship, my life speeds on its way till it reaches its haven. Where is the haven to be? Shall it be found in the land of bitterness and dreariness, that region of the lost? Or shall it be the sweet haven of eternal peace, where not a troubling wave can ruffle the where not a troubling wave can ruffle the quiescent glory of my spirit?—Spurgeon.

The Omissions of Scriptures.

How pregnant with meaning may that be which appears at first sight only an ac-cidental omission! Such an accidental omeidental omission: Such an accidental official in inight at first sight appear that the Prodigal, who while yet in a far country had determined, among other things which he would say to his father, to say, "Make me as one of thy hired servants," when he reaches his father's feet, when he hangs on his tables's peak says all the rest which he his father's neck says all the rest which he his father's neck says all the rest which he had determined, but says not this. We might take this, at first, for a fortuitous omission; but indeed what deep things are taught us here! This desire to be made as a hired servant, this wish to be kept at a certain distance, this refusal to reclaim the these of a child's privilegas. West the cone falness of a child's privileges, was the one turpid and troubled element in his repentance. How instructive then its omission;
-that, gaying all else which he had medithat, saying all else which he had meditated, he yet says not this. What a lesson for every penitent,—in other words, for every man. We may learn from this wherein the true growth in faith and in humility consists—how he that is grown in these can endure to be fully and freely blest—to accept all, even when he most feels that he has forfeited all; that only pride and the surviving workings of selfrees that he has forselved du, that only pride and the surviving workings of self-righteoueness and evil stand in the way of a reclaiming of every blessing, which the sinner had lost, but which God is waiting and willing to restore .- Trench.

Remedy for Insect Bites.

When a mosquito, flea, gnat, or other noxious insect, punctures the human skin, it deposits or injects an atom of an aciduloss fluid of a poisonous nature. The results are irritation, a sensation of tick-ling, itching, or of pain. The tickling of flies we are comparatively indifferent about slics we are comparatively indifferent about; but the itch produced by a flea, or gnat, or other noisome insect, disturbs our serenity, and, like the pain of a wasp or a bee sting, excites us to a remedy. The best remedies for the sting of insects are those which will instantly neutralize this acidulous poison deposited in the skin. These are either ammonia or borax. The alkaline re-action of borax is scarcely yet sufficiently appreciated. However, a time will come when ciated. However, a time will come when its good qualities will be known, and more universally valued than ammonia, or, as it is commonly termed, "hartshorne." The solution of borax for insect bites is made thus: Dissolve one ounce of borax in one pint of water that has been boiled and allowed to cool. Instead of plain water, distilled rose water, elder, or orange flowex, is more pleasant. The bites are to be dabbed with the solution so long as there is any irritation. For bees' or wasps' stings the borax solution may be made of twice the above strength. In every farm-house this solution should be kept as a house-hold remedy.—S. Piesse.

Mind and Health.

The Science of Health says on this subiet: "The mental condition has more in-fluence upon the bodily health than is gen-erally supposed. It is no doubt true that allments of the body cause a depressing and morbid condition of the mind; but it no less true that sorrowful and disgressible emotions produce disease in passage who emotions produce disease in persons who uninfluenced by them, would be in sound health—or, if disease is not produced, the functions are disordered. Not even physicians always consider this fact. Agreeable functions set in motion parrons appreciate cans always consider this tast. Agreement the continue set in motion nervous currents, which stimulate blood, brain and every part of the system into healthful netivity; while grief, disappointment of feeling, as brooding over present sorrows and past mistakes, depress all the vital forces. To be physically well, one must, in general, be his ornaments—his comfort—his delight—nappy. The reverse is not always true; and the joy of the soul?—he will answer, with that martyr, "None but Christ—none has constant sufferer in body.

British und Loreign Boics.

THERE are about 4,000 Projestants among the 245,000 people in Rome, Italy. THE Reformed Episcopal Church received four churches last year and the bishops confirmed 681 persons

THE Presbyterian Church in the city of Mexico has during the last year received more than 500 converts in its communion.

SATURDAY, June 28d, is to be "Sunday School day" at the Great Exhibition in Philadelphia. Admission fee, ten cents for teachers and scholars. THE Chinese converts connected with

the Baptist mission in Portland, Oregon, have subscribed \$1,000 toward building a mission for their countrymen there. IT is announced that the trustees of Dr.

John Hail's church, New York, will permit no one to enter the church after the commencoment of the sermon.

TRINITY CHURCH, New York, has an income of about \$500,000, with which it supports six chapels, various guilds and schools, and aids struggling churches.

THE Vationn is seriously bent upon decisive conduct against Russia, in order if possible, to force her to make explicit declarations as to her religious policy in Poland.

A SUNDAY SCHOOL organized at Leipzig, Germany, in 1871, with two classes and five scholars, now has a regular attendance of 100 pupils, and is conducted after the manner of our best Sunday Schools.

FRANK STRINGFELLOW, who was the very active and favorite scout of the Confederate General J. D. B. Stuart in the late war, has entered the Ministry of the Protestant Episcopal Church.

The gifts which. Mohammedan pilgrims to Mecca have left there amount now in value to 200,000,000 piastres. This has been placed at the disposal of the Sultan to aid in the prosecution of what the Turkish Government proclaims to be a holy war.

THE cornerations of "The people's Church," Boston, was laid a few days ago. The church will be the largest place of worship in the country, having a seating capacity of 4,000. The church is Protestant, but of no particular sect.

Since January 1, fifteen colored churches in Texas have been burned by incendiaries. The last one set fire to was in Huntsville; the members had just purchased a fine bell and Sunday School library, and greatly improved their church.

MOODY AND SANKEY'S London Evangelistic choir have undertaken a great work, no less than holding over four hundred meetings in various summer resorts and elsewhere during the present year, singers and speakers giving their time without charge.

KING VICTOR EMMANUEL has written to the Pope congratulating him on the approaching anniversary of his elevation to the episcopate. The Pope has replied, thanking the king, and begging him not to permit the Italian Government to despoil parishes and confraternities of their property, saying that otherwise his should be perty, saying that otherwise he should be constrained to protest. The king has made no reply to the Pope's letter.

Acohol in Hot Weather.

The Lancet has rendered good service by calling attention to the evils arising from the use of alcohol during hot weather. It says:—"the first important thing to be observed in great heat is temperance—temperance in all things. Heat gives rise to feelings of exhaustion; this leads to the drinking repeated doses of alcohol in some shape or other, than which nothing can be worse. We do not say that a strictly temworse. We do not say that a strictly tem-perate man never gets sunstroke; but we do aver that a man who keeps his house and his person, if we may so express it, well ventilated by opening the windows of the former, and olothing himself rationally, who attends to the functions of his skin by tubbing regularly, and who lives temperately, is a very unlikely subject indeed for sunstroke. A manifest want at this season is some non-alcoholic beverage that is cold and pleasant, without being at all sweet or mawkish.

In another part of a recent issue, under the heading "Sunstroke and Alcohol," the Lancet remarks:—"The necessity of temperance in driuk, on the part of those whose avocations lead them to be exposed to the sun this weather, cannot be too forcibly urged. Over and over again in India the immunity from aunstroke enjoyed by temperate men has been observed. It may be interesting now to recount Sir Charles Napier's description of his personal seizure while serving in India (as reported in Sir Ranald Martin's excellent work; 'The Diseases of Tropical Countries'): 'I had hardly, writes Sir Charles, 'written the above sen-tence, when I was tumbled over with heat apoplexy; forty-three others were struck, all Europeaus, and all died within three hours, except myself. I did not drink. That is the secret. The sun had no ally in liquor in my brain."

The philosophy embodied in Sir Charles
Napier's shrewd obervation—"The sun had
no ally in liquor in my brain"—is graduno any in inquor in my brain—is gradu-ally becoming better understood by the people, and is gratifying to find that the medical press and many members of the profession are now striving to enlighten the public on this important point. Our readers should, at this season, bring these forcible remarks under the notice of their non-abstaining friends.

Brwarz of those who are homeless by choice! You have no hold on a man whose affections have no tap-root.—Southey.

Do you ask me where be my jewels? My jewels are my husband and his triumphs, said Phoeion's wife. Do you ask me where be my ornaments? My ornaments are my two sons, brought up in virtue and learning, said the mother of the Gracehi. Do you ask me where be my treasures? My treasures are my friends, said Constanting, the sures are my friends, said Constantius, the father of Constantine. But ask a shild of God where be his jewels-his tressuresThe Antiquity of Man.

But suppose language was not a slow development—and no man can prove that it was—suppose it was an original endowment of man; how much time is it going to take for its perfection? The claim of one of our distinctions and a second or the control of the control of the claim of the control of the cont distinguished clerical writins that, putting aside the Scriptural account, we must have more time for the growth of language, is a gratuitous admission, unless he means to reject not only the Scriptural chronology, but also the Scriptural account of man's but also the Scriptural account of man's original state. But suppose we do not reject the Scriptural account; suppose we do not choose to throw up our hats and shout, "This is the voice of a god, and not of a man," every time some scientific Herod opens his mouth; whatthen? Suppose we believe He has a concern in human interests; that He has given us a revelation we can trust, confirmed by the strongest cumucan trust, confirmed by the strongest cumulative moral and historic evidence; suppose, on the faith of that revelation thus confirmed, we believe that man was made in a perfect state, competent to all for which human nature is conceivably competent; suppose he may have had a language at the very outset; suppose that language after-wards not annihilated but modified and wards not annihitated but modified and multiplied, as the record says it was, by divide agency—is there anything incredible or unreasonable in all this? And if not, is there anything incredible or unreasonable in the supposition that 3,000 or 4,000 years could have produced the Greek or the Sansarit or any other human language?—Prof. scrit, or any other human language?-Prof. T. S. Childs, D.D., in the Congregational-

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

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec.

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

Dominion duly examined. We invite the cordial co-operation of ministers. We invite the coronal cooperation of ministra-ciders, and people generally to aid in extending the circulation of the PRESETTERIAN. Much has been done in this way already; but much still re-mains undone. Our circulation is now 6,000; there is no 55cd reason why it should not be 16,000! If each of our present subscribers will only send us another NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

Remittances and Correspondence should be ad-

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Sabbath School Bresbyteriau FOR 1877.

Notwithstanding the almost insurerable difficulties in the way of getting our Sabbath Schools to even introduce the S. F. PRESTITRIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly got up specially for our own schools.

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

marked improvements will be made in the next volume.

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

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

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(Continued from first page)

on the South. But one of the best lessons was over taught at school was that all I was ever taught at school was that all these are only imaginary lines. At best they serve to neark distinctions, only, between thing ten the earth. They divide nothing this is lifted above it. As I pass to and fro across these lines, I observe that God's pure sunlight and divided by them. It is just as clear and sweet on this side, as on that. Nor is God's free air cut in twain. It disregards our national distinctions, and breathes as balmily on the other ride the border as on this. And when I come here and mingle my devotions with yours, and fael my Christian sympawith yours, and feel my Christian sympa-thies most intimately blended with yours, and yours with mine, I say blessed be God that Christ is not divided, but that the one Spirit who breathes upon you here is the self-same Spirit who animates us youder.

self-same Spirit who animates us youlder. I claim, indeed, that your Church and ours are one. We speak the same tongue, you put the h in "Skabboleth," just as we do. The accont, idlom and whole dialect of the language of Cansan I heard among you in my early youth, is the identical manner of speaking the heavenly tongue, which my brethran across the lines have which my brethren across the lines have learned in their American homes. There are little shades of difference I grant you between your Church and the Church in whose name I speak, but these differences are not so great as to prevent our being one. My eyes are brown, Sir, while my wife's are blue; my complexion is dark, while her's is fair. She is "perfectly lovely," while I am just as you see me, but for all this, one of your good and truthful men, pronounced us one some years ago, and one we were, and one we have remained. And so far as any difference is concerned, I see no reason why your Church and ours might not stand up together and join hands and plight mutual troth, and have you, Mr. Midderator, assisted itmight be by our beloved Moderator, perwhose name I speak, but these differences ed it might be by our beloved Moderator, perform the simple ceremony, and in the name of God pronounce us one. And so perfect would the union be, that in a year or two it would be as impossible for a stranger to tell who belongs to which Church, as it is for me a stranger here, to single out in this Assembly the representatives of the various bodies that have coalesced to form this perfectly united whole.

But the old folks might have objections to our being wedded, And I am not sure but the degree of consanguinity is too close to admit of such a thing—yes it is. We are children of the same parent stock. So the relationship between us must be of another, yet an equally delightful, kind. And out of that relationship must grow the greatest blessings to the cause of God and

According to a beautiful old legend two brothers once owned harvest fields which lay side by side, in a certain part of Palestine. The grain was cut and the sheaves were standing thick on either field. As one of the brothers laid his head upon the pillow at night he said to himselt, "My pillow at night he said to himselt, "My dear brother's family is very large, I fear he may not have bread enough for all. I will arise and go in the dark and carry a few of my sheaves over to his field." And that same night as the other brother laid hishead upon the pillow he said to himself, "My dear brother's field is smaller than mine, I fear he may not have bread enough for his little household. I will arise and go and carry a few sheaves from my field over to his." And what was the annual of the brothers to find that after having done this for several nights in auccession, his sheaves were just as abundant as before. Neither of them could understand it, until one night the two brothers met on the boundary line between their fields, each carrying a great armful of sheaves. And the logend hath it that it was on the spot which marked their meeting place, that Solomon's temple was afterwards built. Oh it is when brethren of different Churches sherish toward each other the kindest anerish toward each other the kindsat thoughts and wishes while they labor in separate fields, that over the boundary lines that seem to divide them, the temple of truth and of God will be silently and grandly reared. And now, Mr. Moderator, Fathers and Brethren, I have tried to discharge the

pleasing duty assigned me. I have de-livered over to you the ephan of parched corn in good measure. About the ten loaves and the cheeses I am not so certain. But it is less matter about them. You have already heard enough and to spare. And the milk and the honey of your goodly land will supply the lack of the cheeses.

I have not thought it necessary to seem

to overwhelm you by giving yen the number of our Synods and Presbyteries and Ministers and Communicants. You know that our Church is very large, and you rejoice with us in the fact.

Nor have I deemed it necessary in this

age of intelligent readers, to speak of the roceedings of our late General Assembly I need only say that God is blessing us in the great work in which, in common with you, we are engaged.

I have listened with profound interest to all your discussions and deliberations, and must be permitted to say that I have not language at my command to express with such emphasis as I would wish, my appreciation of the calmness, the wisdom, the fraternal kindness, and true brotherly sympathy manifost in all your proceedings. I shall go back to my brethren to reassure them of what they already know well,—that Presbyteriansm in the Dominion is in wise and safe hands. And having fresh in my memory the never tobe-forgotten scene of tearful joy it was my sacred privilege to witness here on yester-day, I am a thousand times more than glad to be able to tell them, that after all, there is no real cause to fear that the Great Shepherd of the sheep will allow a single one of your number to wander from the fold, or even to turn at all saids from the footsteps of the flock. I thank you for the patient interest with which you have listened to my words of personal greeting. As I leave you I bid you especially remember, that while the heart of the Presbyterian Church in the United States ever beats in unison with yours, there are certain cords of peculiarly tender affection strung between that great heart and yours, cords which vibrate with filial emotion as often

as your name is mentioned, and attempt

to break forth in sweet strains as often as any account is wafted across to us of your

continual prosperity.

Isturning to my delightful portion of the Masters Vineyard,—happily situated as it is by the Canadian border, with the dear Church of my nativity to the northward, and the beloved Church of my ward, and the beloved Onurch of my adoption stretching away to the South,—as I long to have the best influences of both these churches with me in my toll, I shall often utter with new fervor the subtract of the state of the st lime old prayer—"Awake, O north wind, and come thou south; Blow upon my garden, that the spices thereof may flow out." And while we all on the other side out. And while we all on the other side the border will continue to labor on with increasing zeal and diligence for the building up of the towers and bulwarks and palaces of our own side of the city of the Great King, we will, at the same time, occasionally shout over to you the glad cry, "Beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the North—God is known in her palaces for a refuge." for a refuge."

Peace be within thy walls and prosperity within thy palaces. For my brethren and companion's sakes I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

REACTIONARY OPINION REGARD ING THE REFORMATION.

In harmony with the views of Mr. Ryle as set forth in his recent address on "What the Reformation has done for us," from which we gave copious extracts last week. we find the following well considered and timely remarks in an address lately de livered before the Young Men's Christian Association of the town of Airdrie, Scotlan d. by Lord Monorieff:-

"In some observations which I saw at tributed to him the other day, Cardinal Manning, of whom I should wish to speak with all personal respect as a man of intel-lect and culture, said that the people of this lect and culture, said that the people of this country had for three centuries been deprived of their birthright—meaning the Roman Catholic Church. Now, in saying this, the Cardinal made one historical mistake. The people of this country were not deprived of anything at the Reformation. It was their own act—an act of which they have not repented, even to this day. (Applause.) For reasons which seemed to them plause.) For reasons which seemed to them so eigent us to be worthy of danger, and even to death in their support, they throw off the yells of Pop ry, and have sternly resisted any attempt to reimpose it. It is in vain to speak of this great event as if it were the fruit of violence from without. It was a movement which, although in some respects accidental as to time or circumstance, was the culminating of deep and stance, was the culminating of deep and carnest conviction on the part of the nation of England, as well as on this side the Tweed, that the continuance of the system they rejected was incompatible with their most cherished interests. I do not complain that a Roman Catholic takes a different view, because of course he must do so to be convicted. I complain not of the attacks consistent. I complain not of the attacks from without, but of the hesitation, and doubt, and tampering within—of two classes of opinions, one within the professing Proof opinions, one within the professing Protestant pale but tending to Rome; the other also within the professing Protestant pale, but tending to free thinking—the one making light of the differences between Rome and Protestantism; the other regarding both as equally bigoted, equally intemperate, and equally intolerant. I think that is a reactionary opinion of a very dangerous and a very ungrateful kind. If those who hold these opinions only open that page of and a very ungrateful kind. If those who hold these opinions only open that page of history which I have been recommending, and see the progress of the human race since the Reformation, and enquire whence sprang the impulse to which any progress is attributable, I think they would find good reason for not tampering with the great principles which our forefathers contended for and triumphantly carried into effect. They were simply these:—The

tended for and triumphantly carried into effect. They were simply these:—The Word of God in the vernacular, the right of private judgment, liberty of speech, liberty of action, constitutional freedom, the principle of toleration, the spread of education through all ranks, and last and greatest of all, what to a certain extent is only in its down through the total days to the properties of the properties o dawn among us at this moment, that social sympathy which binds man to man and class to class, and makes an electric chain that runs from one end of the community to the other. (Applause.) to-night to have said something as to the ecclesiastical policy of this country—I mean Scotland—and to have illustrated the wisdom and the foresight of those who laid the broad foundation of the Protestant faith in Scotland—the thorough nature of the Reformation and the perfect and symmetrical plan on which our original ecclesiastical polity was founded; and I should also have taken notice of reforms that have been suggested—not certainly improvements to my mind—but new creeds, new confessions, down even to a movement which I don't suppose is very general, but which apparently is very earnest in the quarters where it is entertained, that either the sermons should

be shorter or there should be no sermons at all. (Laughter.) All these are interesting subjects, regarding which I may have something to say at another time. Meanwhile, my object has been to give to the young men who form this association a ready meanswithout great learning, or great scholarship, or great study—of satisfying themselves as to the fruits of the opinions of which I have been speaking, and I am perfectly certain they will find nothing more consolatory, or tending more to fortify their faith, than the course of study I have been recommending. (Loud applause.)"

All the thoughts of worldly men are em-ployed, all their care is taken up, all their time bestowed, all their means spent, in purchasing, or some way procuring unto themselves (as they call it) a fortune, an estate of land of inheritance or lesse for term of years or life; all which are yet sub-ject to a thousand calamities. Let us then rather look after heaven, and labour for the state of grace, which is past all hazard, being assured unto us by the handwriting of God, and the seal of His blessed Spirit; an estate not for a term of years, but for etern-

corruption of moths, nor bankrupt debtors, nor plundering theres and robbers; but such as cannot be spoiled by hostile invasion, nor wrung from us by power, nor won by law, nor mortgaged by debt, nor im-paired by public calamities nor changed by kings and parliaments, nor violated by death itself.

Official Announcements.

MEETINGS OF PRESBYTERIES.

Queend.—At Three Rivers, on the first Wednes-day of July, at ten o'clock a.m. Pants.—Within Dumfries Street Church, Paris, on the first Tassday of July, at cloven a m Congregational paymouts to the Presbysary fund are payable at this meeting.

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

WHITHY —The Presbyterv of Whithy will meet in St. Andrew's Church, Whithy, on the third Tuesday of July, at il a.m

TORONTO.—In the lecture-room of Knox Church Toronto, on the first fuerday of July, at 11 am. HAMILTON.—The next ordinary meeting will be held in Central Church, Hamilton, on the third Tuesday of July, at 11 o'clock am Comunisions of cliers will then be required for the next year. Kingston. -- In St. Andrew's Hall, Kingston, on 10th of July, at 3 p.m

BROCKVILLE.—At Prescott, on Taosday, ' 3rd of July, at 7 p.m.

PETRINDORO:—At Millbrook, on the second Tuesday of July, at 11 a m
OHATHAM.—In St. Androw's Church, Chatham, on the first Tuesday of July, at 110'clock, a m.
OTTAWA.—Bank street Church, Tuesday, Aug. 7th, at 1 p.m.

SAUGREN.—At Mount Forest, on the second Tues -day of July, at one o'clock p.m.

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