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THE CANADIAN PRESBYTERIAN

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NOTES OF THE WEEK.

ST. ANDREW'S CHURCH, Guelph, is to be enlarged sufficiently to seat two hundred additional worshippers.

THE sacrament of the Lord's Supper was dispensed in the Newmarket Presbyterian Church last Sabbath—Rev. Dr. Caven officiating.

THE annual sermon to the Oddfellows preached on the 29th ult. by the Rev. R. J. Laidlaw, is pronounced by the Press an able effort.

DR. COCHRANE'S reply to Mr. Wright was received in good time; but the crowded state of our columns renders it necessary to hold it over until next issue.

THE labors of Messrs. Moody and Sankey have been so successful in New Haven, that it has been determined to continue them two weeks longer than had been intended.

AT a meeting of the Gould street congregation held last Wednesday evening in the new lecture room, it was decided that their new edifice should be known as the Augustine Presbyterian Church.

THE Seaforth congregation have petitioned the Presbytery to be allowed to secure pulpit supply for itself; and also decided to continue the precentor's salary at \$500 per year, if a suitable person offers for the position.

THE Rev. D. B. Whimster, of Meaford, has been called by the congregations of Proof Line and English Settlement in the London Presbytery. Referring to this the "Monitor" remarks: "It will be a matter of very great regret to the town and to the Presbyterian congregation here if he should be induced to leave and accept the much more inviting pastorate offered to him."

THE Moncton (N.B.) "Times" says: "We regret exceedingly to hear of the awfully sudden death of Rev. Mr. Taylor, Presbyterian minister of Bass River, Kent Co. On Sunday last, as Mr. Taylor was entering the door of his church at Bass River, he dropped dead! The event caused great excitement at the church and throughout the settlement, and the family's sudden bereavement has produced widespread sympathy everywhere."

THE appearance of Stanley's new book giving an account of his travels and adventures on his recent

perilous journey through Africa, will be looked forward to with great interest by every one. Mr. J. B. Magurn of this city has secured the copyright for Canada, and will publish a Canadian edition printed from facsimile plates of the English edition, giving all the illustrations and maps. The book will be issued this month. The work will be the largest and most important ever issued by a Canadian publisher, the cost of the plates and engravings and maps amounting to more than \$5000.

ON Wednesday of last week, the Bible class and other friends of Rev. David Mann, Granton, met at the manse and presented him with a superb album, silver mounted, and Mrs. Mann with a handsome silver cake basket and napkin rings. The presentations were made by Misses Kate Conn, Rebecca Foster, Betsey Matches and Jessie Matland, and a very neat address was read by Miss Sara Foster. Mr. Mann replied very feelingly, alluding to his Bible class work, which he hoped had been profitable to the young people. The congregation of Granton are fortunate in having so able a pastor, and he in turn is to be congratulated on the appreciation that they manifest of his earnest labors.—COM.

THE case of the Rev. Fergus Ferguson again came up at a special meeting of the United Presbyterian Presbytery of Glasgow on Monday, the 8th ult. Mr. Ferguson made a long statement setting forth his objections to the relevancy of the libel served on him. Though he had no wish to be separated from the Church to which he belonged so long as he could retain an honourable footing within its pale, he strenuously contended that the whole prosecution was one huge irregularity, and characterized the Confession of Faith as a "fetters to thought," and "an engine of spiritual oppression." The Presbytery, at the request of the prosecutors, adjourned till Monday the 15th, to consider Mr. Ferguson's objections.

THE Free Synod of Aberdeen discussed the case of Professor Robertson Smith on Tuesday and Wednesday, 9th and 10th ult. It was agreed, on account of the want of time for properly discussing the matter, that the appeals on the particulars of the charge, and the general motion of Dr. Brown to find the whole libel relevant, should be referred to the Assembly *simpliciter*. It was resolved, however, to consider the appeals of Professor Smith and others against the Presbytery's decision finding the second general charge—that of dangerous tendency—relevant; and the subject was taken up at the evening sederunt. After a long discussion, the Synod decided by a majority of one to reverse the finding of the Presbytery.

RECENT news from Spain do not at all accord with the praises bestowed on the new Pope for his liberal and tolerant tendencies. It would rather seem as if the little finger of Leo XIII. were thicker than the loins of Pius IX., for he has issued a decree in which, under pain of excommunication, he prohibits any person from affording food or shelter to any Protestant missionary in Spain, and furthermore decrees the greater excommunication against any person who shall have in his possession any Protestant religious publication, whether for sale or otherwise. The Pope has accompanied these decrees, which are to be read from the pulpit in every parish church in Spain, with

an autograph letter to King Alfonso, urging him, in the name of the great Catholic country of which he is the ruler, to use all his efforts to bring the Civil power to bear against the missionaries for their expulsion, and the confiscation of their establishments throughout the country.

PRESBYTERY OF OWEN SOUND.—The Presbytery of Owen Sound met on the 23rd April pursuant to adjournment. A moderation in a call was granted to the congregations of Big Bay, Sarawak, etc., Messrs. Morrison, Cameron, McLennan, and McLean dissenting. Mr. Creasor, as Convener of the Committee anent arrears due Mr. McNaughton, reported. His report was received and the thanks of the Presbytery tendered to him. The Presbytery examined Mr. D. G. McKay, a graduate of Knox College, and agreed to apply to the General Assembly for leave to license him. Mr. David Ross, was appointed a delegate to the General Assembly in the room of Mr. James Gardner, resigned. The Home Mission Agent was instructed to communicate with the station at Lion's Head with the view of obtaining board for a student and \$2.00 per week, and in the event of satisfactory arrangements being made, to apply to the Subcommittee of the Home Mission Committee for a student for the remainder of the summer. It was moved by Mr. Stevenson and seconded by Mr. Currie that we agree to the proposed transference of the Parry Sound District to the Presbytery of Barrie, and that the Clerk be instructed to intimate the same to that Presbytery. Mr. Somerville gave notice that at next meeting of Presbytery he would move that an attempt be made to raise a fund of \$100 or \$150 to remain intact, for the purpose of advancing money therefrom to students doing work in the Presbytery, so that they shall not be obliged to draw out of their money after the conclusion of their term of employment. Messrs. Whimster and Stevenson were appointed a deputation to visit the congregation of Heathcote along with that of Thornbury to enquire into their circumstances and to give what advice and encouragement they see necessary. The treasurer was ordered to pay the sum of \$4 to Mr. J. K. Wright for travelling expenses to this Presbytery. Mr. Dewar's postage account of \$5 was ordered to be paid. Mr. Dewar was appointed to moderate in the call at Big Bay, etc., on Monday and Tuesday, the 6th and 7th of May. It was moved by Mr. Stevenson and seconded by Mr. Dewar that the Presbytery resume consideration of the Committee's Report anent Mr. McNaughton's arrears, at its adjourned meeting on Monday, May 13th, and that all parties with their books be summoned. Parties in the interests of the congregations concerned were cited *apud acta*. Dr. Jenkins was nominated as moderator of the next General Assembly. Mr. Currie read his report on the state of religion within the Presbytery. The Presbytery signified its approval of the report and instructed Mr. Currie to send it to the Synod. And as time did not permit its thorough discussion at this meeting, Mr. Currie was requested to introduce the subject at the afternoon sederunt of the next ordinary meeting in July. Mr. Somerville moved and Mr. Whimster seconded that Rev. Mr. Silcock's application to be received as a minister of the Church be entertained, and that this Presbytery transmit his application to the General Assembly. The Presbytery adjourned to meet in the same place on Monday, May 13th, at 2 p.m.—D. B. WHIMSTER, Pres. Clerk.

OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.
No. II.

BY H. S. HOLLIM, OF ST. CATHARINES

SECOND CONGREGATION IN WESTERN CANADA.

The first settlements on the Peninsula were in the township of Niagara, immediately after the American Revolution; and the town of Niagara was the first capital of Upper Canada, and for many years the chief commercial point on the Lakes. There, under protection of the guns of Fort Niagara opposite, which was still held by the British, all the sessions of the first Parliament of the Province were held; and there the settlers from the surrounding country congregated to dispose of their produce and to purchase family stores. It is not known that religious services were held in that vicinity, on this side the river, previous to the arrival of Rev. Mr. Addison, a missionary of the Church of England, who began to officiate about 1790, and acted as Chaplain to the first Parliament. In 1794,

Rev. JOHN DUNN, a licentiate of the Presbytery of Glasgow, came, by way of Albany, N.Y., and, on the 30th September in that year, "a meeting of a number of the people" was held at Hind's Hotel, at which "it was resolved to have a place dedicated solely to divine purposes; that a Presbyterian church should be erected in the town of Newark, and that subscriptions for that purpose be immediately set on foot, as well as one for the supply of a clergyman of the same persuasion." John Young (merchant) was chairman of the meeting, and Ralfe Clench, secretary. A Board of Trustees was appointed, composed of John Young, Ralfe Clench, Andrew Heron, Alexander Gardiner, Robert Ker, William McClelland and Alexander Hemphill. The congregational records commence from this date, and Mr. Dunn was at once engaged to preach half the time, at an annual salary of one hundred pounds, Newark currency. *This was the beginning of the second Presbyterian congregation formed in Canada west of Glengarry.* Mr. Dunn's labors were not successful, and, at the end of two years, he retired from the ministry to engage in business pursuits, for which he was better adapted. It is not known that the congregation were again supplied until August, 1802, when

REV. JOHN YOUNG, a native of Scotland, and then recently pastor of St. Gabriel's Church, Montreal, came, at a salary of one hundred pounds, Halifax currency, but did not remain long. In 1804, Government made a grant of four acres of land, upon which was erected, soon after, a frame church, 52 by 22 feet in size, with a tall steeple, at a cost of six hundred and twenty-five pounds. About this time,

REV. JOHN BURNS, a minister of the Secession Church, who had recently settled with his family at Stamford, commenced supplying the congregation at stated intervals, preaching also at Stamford and to neighborhood gatherings in the vicinity. Mr. Burns was a native of Edinburgh, Scotland, where he was educated, ordained and married, the latter interesting event occurring on the 26th day of August, 1803, just before his departure for Canada. He came over in the same vessel with Rev. Robert Easton, who settled at Montreal, and his attachment to whom was manifested by naming for him his first born son, the late Judge Robert Easton Burns, of Toronto. Mr. Burns spent several months visiting friends in the neighborhood of Pittsburg, Pennsylvania, and arrived at Stamford in 1804. Some time in 1806, although continuing his ministrations at Stamford, he removed his family to Niagara, where they remained until the breaking out of the "second American war." His arrangements with the Niagara congregation seem, for a time, to have been somewhat indefinite, both as to the amount of service to be rendered and of compensation for it. In 1808, however, a certain portion of the pew rents were assigned to him, by vote of the congregation, in consideration of his preaching for them every third Sabbath. In 1809, he offered to give one-half his time, or preach every second Sabbath. And, under some such arrangement, he continued his labors until 1812, when the church building was surrendered to Dr. A. S. Thorn, staff-surgeon, and became the general hospital of the British army on the frontier. Then, of course, regular religious services were necessarily discontinued, and, the inconvenient proximity of the enemy's guns, in the fort across the river,

being very suggestive of danger, Mr. Burns moved his family back to Stamford, as to a city of refuge. In the summer of 1813, the church was deliberately burned by the American army, the reason being assigned that, being converted into an army hospital, it could not any longer be considered a church, and that the lofty spire afforded the British troops too good a view of the American camp and fortifications. Soon after, under circumstances not now known, Mr. Burns was taken prisoner and carried over to Fort Niagara. There, fortunately, he found Major John Leonard, of the American army, with whom he had enjoyed an agreeable acquaintance and warm friendship in time of peace, and for whom he had named his second son, some five years before. Through the influence of this friend, the inconvenience and hardships of a prisoner's life were greatly modified. He was allowed to rove at will about the fort, and, by invitation of the commandant, he preached to the garrison every Sabbath for six or eight months, and until he was liberated and permitted to join his family. He immediately resumed preaching at Stamford, and began systematic labors for the spiritual good and personal comfort of the soldiers in hospital and on duty along the frontier. A sermon on "True Patriotism" preached by him in the church at Stamford, June 3rd, 1814, was printed in pamphlet, at Montreal, by Nahum Mower. It was on "the day appointed by his Honor the President, etc., etc., of Upper Canada, for a Provincial Thanksgiving." The text was taken from Proverbs xxiv. 21. "My son, fear thou the Lord and the King,—and meddle not with them that are given to change." The battle of Lundy's Lane, and other warlike demonstrations in the immediate vicinity, caused the church building at Stamford, also, to be taken for hospital use, and his regular labors with that congregation were brought to a close.

In 1815, after the cessation of hostilities, a cheap building was erected in Niagara for public worship, and Mr. Burns resumed his labors there, dividing his time with the Presbyterian congregation then worshipping in the "old German Meeting House" in Thorold township, where he had frequently ministered during the war. His family, however, from necessity, remained at Stamford until May, 1818, when he completed the erection in Niagara of a family residence which is now occupied by his daughter, Mrs. Campbell, and her only surviving sister. He also took charge of the Government District School in Niagara, which he continued to teach until the beginning of his last sickness. The late Hon. William Hamilton Merritt was one of his pupils. His relations to the Niagara church terminated some time in 1821, the commercial glory of the old town having departed, and the congregation having become so reduced as to be unable to maintain regular services. It is not to their discredit, under the circumstances, to say that, for his last year's services, he received scarcely five pounds currency; for it is supposed they did what they could. He did not long survive his withdrawal. Called to officiate at a wedding in Queenston, he was caught, on his return, in a blinding snow-storm, so severe as to entirely obscure the track, and he travelled around, lost in the woods near the town, several hours, and at length reached home exhausted and benumbed with cold. Pleurisy followed, and, after an illness of only three days, he "fell asleep" on the 22nd day of February, 1822, in the fifty-third year of his age. His wife survived him about two-and-a-half years.

Mr. Burns was an earnest, scholarly, and effective preacher, a cheerful, warm-hearted companion, and a true friend. The sacrifices and trials and privations of his eighteen years of missionary life and labors, in war and in peace, were not in vain; and they are worthy of especial historic notice because he was the second Presbyterian minister to permanently settle west of Belleville, and probably, the third in all Canada who entered upon pioneer missionary labors, without pecuniary aid from any society, committee, presbytery, Church or individual. He left home and country, at his own charges, because his Master required laborers in this wilderness colony, and he loved to be about his Master's business. He was the father of six children, three of whom—the two daughters at Niagara and Thomas Burns, Esq., the efficient and popular police magistrate of St. Catharines—still survive.

PRESBYTERY OF BROCKVILLE.

Up to this time there had been no regular Church organization and no official connection with any Presbyterian court; but, as in many other places, with a

Board of Trustees in charge of temporalities, there had been only a sort of independent Presbyterian society. After Mr. Burns' withdrawal, however, realizing the need of ecclesiastical sympathy and aid, a meeting held on the 3rd day of July, 1821, at which "the situation of the Presbyterian congregations being taken into consideration," it was resolved: 1st. "That it is the opinion of those present that the congregation should be formed into a Church in the proper sense of the word, and that application be made to the Canada Presbytery to take us under their protection." 2nd. "That we whose names are hereunto annexed consider ourselves as members of this congregation, and are anxious to be more closely connected according to the established rules of the Presbyterian Church;" and 3rd, "That we attempt to raise a sum sufficient to induce Rev. Mr. Burns to become our pastor." On the 18th of the same month, another meeting was held, at which the Rev. Mr. Smart, of Brockville, was "requested to accept the office of commissioner to meet the Presbytery of Brockville at their next meeting, and to attend all the sittings, etc., and to vote and determine in all matters that may come before said Presbytery, according to the word of God and the standards of the Presbyterian Church of the Canadas, and as he will be answerable, and that the said Mr. Smart report to us as soon as convenient. At the same meeting a petition was drawn up and signed by James Muirhead and fifteen others, asking to be taken under the care and inspection of Presbytery, and that such members be appointed as may be necessary to organize and establish the congregation and Church, and promising all due respect and obedience. On the 25th December of the same year, the following persons were unanimously chosen elders, viz.: Andrew Heron, W. D. Miller, John Crooks, John Wagstaff, John Grier, and John Munro, senior. The death of Mr. Burns, in February, 1822, prevented the consummation of the desired arrangement to make him the first pastor of the organized Church and congregation, and soon thereafter

MR. THOMAS CREEN, a licensed "preacher under the inspection of the Presbytery," was placed over the charge, and succeeded Mr. Burns, also, as teacher of the District School. He soon, however, fell into the snare so skilfully set in early days for young ministers of other denominations by the Episcopal Bishop of Quebec, and, tempted by the pomp and fascinations of the English Church, and perhaps by the £200 per annum promised by the "Society for the propagation of the gospel in foreign parts," he abandoned the Presbyterian connection, after a few months' service. On the 3th day of January, 1823, he was solemnly deposed of his authority to preach the gospel, and his license withdrawn, by vote of Presbytery in session at Brockville, after "having taken into consideration the circumstances of the congregation at Niagara, and investigated the conduct of Mr. Creen," which was declared to be "marked by a total want of fixed Christian and ministerial principles." On the 25th day of December following he was married, as a layman, but afterwards, in due time, he received Episcopal ordination and became rector at Niagara. This unfortunate experience seems to have effectually concluded the relation between the Niagara congregation and the Presbytery of Brockville, and, except a brief period, when "a

MR. JOHNSON, also from Ireland," officiated, the Church seems to have been without pastoral care for several years.

CHURCH OF SCOTLAND.

Under date of July 1st, 1824, a patent for the four acres of land which the congregation had occupied about thirty years under a grant from the "Land Board," was issued by the Government to James Muirhead, Hon. William Dickson, Israel Swaze, John Grier and Andrew Heron, "upon trust for the use and benefit of a Presbyterian congregation in the said town of Niagara, in communion with the Church of Scotland." And in February, 1825, "the trustees appointed by the Government to superintend the temporalities of the Presbyterian Church in the town of Niagara, Upper Canada," made application to the Glasgow Colonial Society for "an ordained missionary or missionaries of the Church of Scotland" for service in Niagara and in neighboring places. "But, before the Directors [of the Society] had it in their power to carry on a regular correspondence with that settlement, the

REV. THOMAS FRASER, formerly a minister of the Relief congregation at Dalkeith, and with regard to

whom inquiry had been made by the Society's correspondent at Niagara, had emigrated to that part of North America," and was "harmoniously settled over that society." The exact date of the commencement of Mr. Fraser's labors is not fixed, but it was late in 1826 or early in 1827. He found the Church practically disorganized and very much discouraged. Writing recently in reference to the matter, he says that he made one effort to perfect the organization, but only one woman came forward; and, as he learned afterwards that they desired to be connected with the Church of Scotland, with which he was "not united," he made no subsequent attempt to organize them. After continuing through three temporary engagements of six months each, he says: "As everything about the place was so flat and dull, I lost all interest in it, and so removed to the other side." The business of the town was greatly depressed, and the prospects were, in all respects, gloomy. Mr. Fraser was a native of Scotland; was educated at Glasgow College; licensed, in 1817, by the Glasgow Relief Presbytery, and ordained, in 1819, by the Relief Presbytery in Edinburgh. After leaving Niagara, he officiated six years with the same Scotch congregation at Princeton (formerly Curry's Bush), near Schenectady, N. Y., from which Rev. John Young came, in 1791, to the first pastorate in Montreal; then, for ten years, was connected with the Reformed Dutch Church in the State of New York; then became pastor at Lanark, in the Presbytery of Perth, where he remained until June, 1854, when he retired from the ministry, on his commutation allowance, and now, at the age of eighty-six (May 1st), he is patiently awaiting another and his *last call*, at his home in Montreal.

Under date of 8th January, 1829, John Crooks, Esq., sent, under cover to the Glasgow Colonial Society, a blank call for a minister, addressed to the Moderator of the Glasgow Presbytery. In the accompanying letter, Mr. C. said, "we have the promise from Government of £100 a year during the existence of the Canada Land Company," which, however, was declared to be uncertain in its duration; and that "about twenty persons have become bound to pay the minister to be selected by the Glasgow Presbytery £150 sterling per annum," including the Government grant. Two days after, William Clark, Esq. (who was very busy receiving the taxes collected throughout the district from the several collectors), enclosed a duplicate of the call to Rev. Dr. Russell, of Hamilton, Scotland, for delivery to the Moderator of Presbytery; and by next post a "legal guarantee of £150 a year for a minister" was forwarded. Among other excellencies, Mr. Clark said the people wanted a "gentlemanly preacher," although, he added, "perhaps we ought not to expect a man of very superior talent for the small stipend we offer." In answer to this appeal,

REV. ROBERT MCGILL, early in the following spring, received an appointment by the Glasgow Colonial Society. On the 15th day of July, he was ordained by the Glasgow Presbytery, and on the 16th day of the following October he was inducted to the charge at Niagara by Rev. Mr. Cook of Quebec, and Rev. Mr. Macher of Kingston, with, perhaps, other ministers of the Church of Scotland in Canada, "who agreed to meet for that purpose and carry out the appointment of the Glasgow Presbytery." Mr. McGill found the town and the Church in a much more prosperous and hopeful condition than when Mr. Fraser left, the shipping and other commercial interests having greatly revived. He was "received with open arms by his people, and entered on a most extensive sphere of usefulness, with promising anticipations of success." In a letter "home," written 12th January, 1830, he speaks of being, at length, settled in his own house, and of "our church" as being a "mean and unsuitable building, capable of containing about 300 people," and as being completely filled, "when the roads are good," with "a congregation of respectable appearance," the greater number of whom were of Scotch extraction. April 6th following, he reported the erection of a wing to the church, capable of seating forty persons, and began to solicit aid for a new building, saying that he believed £400 could be raised in Niagara, and that a friend in Montreal had engaged to raise £100. He also gave, from the returns of the assessors made in 1828, a statement of the Presbyterians in the town and township of Niagara, including as members those who were attached to the Church, and classifying the others as "attached towards" it. Of the former there were in the town 272 and in the township 130—in all 402; of the latter, in town 3, and in township 326—in all

329. The grand total, 831, was 69 more than the grand total in the Church of England columns, all others being still lower. In 1831, the improvement in the congregation and the town was so marked that the erection of a new house of worship was undertaken. On the 31st day of May of that year, the corner-stone of "St. Andrew's Church (Established Church of Scotland) at Niagara" was laid, and from that date, the present substantial, large and handsome brick church was pushed rapidly to completion. The same year, on the 8th of June, the first Canadian Synod in connection with the Church of Scotland was organized at Kingston, Mr. McGill acting as Clerk. Soon after, the Presbytery of York was formed by Mr. McGill and four associate ministers, and the congregation of Niagara, for the first time, came into representative and organic connection with "the Kirk." Mr. McGill was an able, earnest, and eloquent preacher, a systematic organizer, and a born leader. One who knew him well adds to this description that "he was one of those rare men who are looked up to for their intellectual superiority, and, at the same time, loved for their warmth of heart and their valuable services in time of trouble or difficulty." He erected a good brick manse early in his ministry, which he was enabled to free from mortgage debt by the "liberal New Year's gift" of £300 pounds from the congregation, in January, 1839. Subsequently the manse was purchased of him by the congregation with a legacy of £750 left by the widow of Mr. John Young, one of the first trustees appointed in 1794, and a successful merchant, who was drowned in 1830. The present pastor now occupies it, and it is still an excellent and commodious structure. During the greater part of Mr. McGill's residence in Niagara the congregation was large and flourishing, the town being prosperous. But after the completion of the Welland Canal, business was gradually diverted to St. Catharines (where the county offices were at length removed), and the "old town" again went into a decline, the congregation suffering proportionably. With the "disruption" in 1844, came also division at Niagara. A new congregation was formed and a new brick church erected; and, for some years, two congregations divided the Presbyterian support which, at the best, was not enough for one strong one. In September, 1845, Mr. McGill accepted a call to the charge of St. Paul's, Montreal, where he officiated successfully during a period of more than ten years. In 1853, the degree of Doctor of Divinity was conferred upon him by his alma mater, the University of Glasgow, and on the 4th of February, 1856, death terminated his labors. "Many tears were shed when the tidings of his death reached Niagara, and it is said that one lady became actually sick with grief." The memory of but few ministers has been cherished so affectionately as was that of Dr. McGill by the congregation, which was his first charge, in Niagara.

COMPENSATION FOR CHURCH BURNED.

In 1837, after twenty years of negotiation and perplexing delay, the congregation received from Government the sum of £400, without interest, as compensation for the destruction of their church building when used as a military hospital in 1813. All other "buildings destroyed while given up to the King's use, were paid in full out of the military chest; but from some malign influence, our just claim was refused from this source." After Mr. McGill came, the contest for compensation was sharp and vigorous, the venerable Archdeacon Strachan opposing, through the public prints and otherwise, and Mr. McGill replying with brilliancy and power. The brief and otherwise unfortunate connection with a Presbytery of the United Synod, seems to have been used by the Archbishop with effect. While the claimants were of the Church of Scotland, he affirmed that "the Church constituting the case of hardship did not belong to a congregation of Presbyterians in connection with the Church of Scotland," and that "it never was occupied by such a congregation," but by "Presbyterians who now form the United Synod or Presbytery of Upper Canada." Mr. McGill labored ably to combat the statement and the argument, but, nevertheless, the original classification of the congregation "among the general sufferers, notwithstanding the speciality of our case," was maintained, although the Episcopal congregation, whose church was damaged but not destroyed, were ranked among the *special* sufferers, and promptly paid £500. The Presbyterians seem to have lost £225 and interest for nearly a quarter of a century on £625, because their church building, when destroyed, did not belong to a congregation then connected either with the Estab-

lished Church of Scotland or the Established Church of England.

THE SESSION RECORDS.

The earliest Session Records which have been preserved commence with a meeting held July 7th, 1833, when the pastor, and elders William D. Miller (father of Richard Miller, Esq., of St. Catharines), and James Lockhart were present, and when James Cooper, senior, the Hon. John Hamilton, Dr. Walter Telfer, and William Clark were ordained "in the public congregation to the office of the eldership," and "took their seats as members of the sessions." Since that date, the records have been kept with considerable system and completeness. The elders comprising the present session are as follows: George Dawson, John Rogers, Robert N. Ball, James Macfarland.

The notice of Mr. McGill's resignation was read to the congregation on the 24th of August, 1845, by

REV. JOHN CRUICKSHANK, of Brockville, "who is here in the providence of God," and on the 16th day of October following, he "was inducted to St. Andrew's Church, Niagara, by the Presbytery of Hamilton." His last session record bears date June 5th, 1848, when he asked the session to concur in the leave he had obtained from Presbytery to visit Scotland, for the benefit of his health chiefly." Leave was granted, and arrangements were made with Rev. J. W. Baynes, then recently of the first Presbyterian Church, St. Catharines, temporarily to supply the pulpit. On the 11th of April, 1849, Mr. Cruickshank finally terminated his connection with the congregation, and became, soon after, parish minister of Turnrif, in Banffshire, Scotland. On the 2nd day of May, 1850,

REV. JOHN BOWER MOWAT, A.M., "late missionary in Kingston," was ordained and inducted by the Presbytery of Hamilton, with which, by reason of division of territory, the congregation was then connected. He remained until 1857, discharging his duties faithfully and acceptably, and enjoying the confidence and esteem of his people. He then accepted the professorship of Oriental Languages and Biblical Criticism in Queen's University, where he still remains. His successor,

REV. CHARLES CAMPBELL, is the present incumbent, a native of Scotland, who was ordained by the Presbytery of Ayr on the 29th of April, 1858, sent to Canada as an ordained missionary, and inducted to this charge by the Presbytery of Hamilton on the 25th day of the following August. After twenty years of faithful service, vigorous in mind and body, he seems good for another twenty years of active labor with a people by whom he appears to be greatly beloved.

NOTHING TO GIVE.

MR. EDITOR.—Having been away from home most of the winter, some back numbers of your paper escaped my notice. But looking them over to-day I found in the paper for Feb. 8th a criticism by "A Presbyterian," which I consider is likely to injure or hinder that liberality and self-denial which ought to exist in every Christian.

Your correspondent criticises an article, "Nothing to Give," which appeared in the "Presbyterian Record" for June 1876.

He overlooks the chief object of that article, which is this: "There are some (yea many) of our members who give nothing to some of the schemes of our Church; but who might give something, if they exercised that Christian self-denial which Jesus asks and expects of His disciples."

Your correspondent considers that article as being very discouraging to the poor. I am well acquainted, and have had much to do with the poor of the flock. I have often been grieved at the selfishness of many among them. Hence, I felt that article, "Nothing to Give," was opportune.

Allow me to quote one of many instances to which this well applies. I have met many who can readily spend from twelve to twenty dollars a year for tobacco; and yet these people have *nothing to give* to missions. Surely this is not as it should be? It appears to me that in such a case tobacco is loved more than Jesus. I am persuaded, that as a rule, every church member should give something to every scheme of the Church. The widows' mite is more acceptable to God than the abundance of the rich, and is a greater evidence of self-denial. Allow me to quote an illustration from the address given by Rev. C. Pickson, D.D., before the General Presbyterian Council at Edinburgh. (See Report of Proceedings, p. 125).

"There lived among the mountains of Pennsylvania a poor widow, with five fatherless children. On Sabbath morning, when the collection for home missions was to be taken up in her congregation, she called her little ones about her after family worship to consult as to how much, if anything, as a family, they were able to give. In view of their great poverty, and the severity of the winter, the conclusion was unanimous, that nothing could be given. They went to church. The pastor, according to appointment, preached on home missions. On his way home, whilst passing the cabin of the poor widow, she called to him and put into his hands a little something wrapped in a piece of newspaper, saying with great emotion, 'Its Jeems's keepsake.' It was a two dollar and-a-half gold piece, then as seldom seen in our country as the fabled 'hens' teeth.' 'Jeems' was a brave man, who had fallen in the bloody battles of Gettysburg just fourteen years ago. The night before the battle, the commander of the regiment had said, 'Boys, this will be a dreadful struggle. God only knows who, if any of you, will survive it. Send home to your families anything you have to spare, lest you never see them again.'

'Jeems' sent this two dollar and-a-half gold piece to his wife for a keepsake. He sleeps among the many thousands of brave men who fell in that bloody field. Mary had wept a thousand times over this token of his love; but now she feels that Jesus was dearer than 'Jeems', and she gave this keepsake of 'Jeems' to the cause of Jesus. Noble, heroic, Christian woman! She was a true spiritual daughter of the widow of old who cast in 'all her living,' whilst 'Jesus sat over against the treasury.'

Multitudes of our people (not only the poor, but also the rich), greatly need education in the noble underlying principle of true Christianity; *i.e.*, self-denial for Jesus' sake. A PASTOR.
Fort Coulonge.

THE MODERN JEWISH PASSOVER.

BY REV. JOHN DUNBAR.

As the passover period has so recently passed, a period beginning with the 14th day of Nisan, and corresponding with the 20th of April, and extending to the 28th, it may not be out of place for some of us Gentiles to know a little more than many do, of the modern observance of this very ancient and impressive ordinance instituted by God and signally blessed to its observers. In endeavoring to gather up and give a brief outline of the modern observance of this ordinance, it may be needful to premise that there is now no paschal lamb. In the age following the first institution of the passover, and after the settlement of the Jews in the Holy land, the paschal lamb could be slain only by the priest, and in the court of the temple. It was then returned to its owner, carried home and roasted, and thereafter eaten by himself and his household. Scattered now, however, as the Jews are, into all lands, the temple gone and its priesthood broken up, this sacred ceremonial is simply an impossibility, and hence in the observance there is now no paschal lamb.

In modern times, the feast is therefore simply "the feast of unleavened bread," and in the observance of it is still seen the wonted watchful strictness of the "most straitest sect." The wheat from which this bread is to be made, must, as soon as cut, be scrupulously protected against any rain or moisture, that might tend to engender fermentation. Being carefully threshed and winnowed, it is then ground under the supervision of an appointed official, at once to prepare it in accordance with Rabbinical rule, and to preserve it from admixture or adulteration. In modern times, this bread is bought rather than baked by the Jewish families, and in London, England, there is an extensive establishment which supplies a great deal of the foreign as well as all the home demand. The bread is manufactured into very thin cakes, ranging from a little over or under twelve inches in diameter. Each cake weighs about two ounces, and is thickly perforated with little holes; and every synagogue sees to it that all its poor have a sufficient supply.

For a number of days preceding this festival, the houses of the faithful, both rich and poor, undergo a thorough renovation in scrubbing, scouring, polishing, etc., while pots and kettles are heated red-hot in order to free them from every vestige of leaven; and so scrupulous are many families in this respect, that sets of kitchen utensils are carefully kept solely for pass-

over uses, and in consequence are brought out only once a year. After due care has been taken to discover and destroy every particle of leaven, the head of such household, after family prayer on the evening preceding the beginning of the feast, is bound to make diligent search, with wax taper in hand, into every nook and corner of his dwelling, lest after all the least particle of leaven may have been undiscovered and not destroyed. As he enters on this search he utters the pious ejaculation, "Blessed art Thou, O Lord, King of the universe, who hast sanctified us with Thy commandments and commanded us to remove the leaven." During the whole process of search he must not utter a single word, but immediately thereafter he makes the solemn declaration, "All manner of leaven that is in my possession which I have not seen nor removed shall be null and accounted as the dust of the earth." Any leaven found in his research is carefully destroyed.

Everything being in readiness, the festival begins on the evening of the passover day. A sacred service is held in the synagogue, on which the families of the faithful attend, arrayed in their best, after which, amid mutual congratulations and hearty good wishes, all return to their respective homes. There in each home is found the passover table set out with its snowy white covering, an emblem of purity, in accordance with the rules of the feast. This table is equal to the requirements of the whole household, for every Israelite, irrespective of rank or position, must sit down to the feast. In the centre of the table is set a dish containing three extra large passover cakes carefully covered with a cloth. Around this are set four smaller dishes; the first containing some horse-radish and parsley, a memorial of the bitter herbs that were wont to be eaten with the paschal lamb; in the second is a mixture of apples, almonds, raisins and cinnamon, as a reminder of the brick-making of Egypt; the third contains some salt water, a memorial of the miraculous passage of the Red Sea; and in the fourth is found a shank-bone of a lamb with a piece of roasted flesh thereon, to commemorate the paschal lamb, and also an egg roasted hard to signify that the lamb was roasted whole. A silver wine-cup is set for each one at the table, while an empty chair and a wine-cup is left for the prophet Elijah, who is expected to appear as the forerunner of the Messiah. Seated as they thus are at the passover table, the whole household arrangements are designedly such as to present in its social freedom and substantial comfort the greatest possible contrast to the bondage and brick-making of Egypt, and from time immemorial the customary table-talk has been of the cruel oppression and miraculous deliverance of their forefathers. The formalities of the feast begin by the master of the house solemnly asking a blessing on themselves and what is set before them, and then each one at the table partakes a little of the wine. He then washes his hands in a basin placed there for the purpose, and thereafter taking some parsley and dipping it in vinegar he presents a small portion to each one, and all in unison reverently say the following grace ere they partake of it: "Blessed art Thou, O Lord our God, King of the universe, Creator of the fruits of the earth." After this he uncovers the large dish, takes out and breaks the middle cake of the three in two, and placing one of the pieces between the two whole cakes, he conceals the other under the cushion on which he reclines in allusion to the hurried march out of Egypt when "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes." He then takes the shank-bone of the lamb and the egg off the dish, and all at the table taking hold together of the dish containing the cakes, again in unison say, "Lo, this is the bread of affliction which our forefathers ate in the land of Egypt." The shank-bone and the egg are again placed on the table and the wine again partaken of. They all drink of the cup four times during the evening in token of the four expressions employed by God in connection with the deliverance from Egypt. These expressions are: "I will bring you," "I will rid you," "I will redeem you," "I will take you."

After numerous prayers, psalms, and rabbinical sayings, which complete the first part of the ceremony, the master of the house then takes the two whole cakes and the broken one in his hands together, and breaking off a piece from one of the whole cakes, as well as from the broken one, first for himself and then for each member of the household, each partakes of the two pieces together, but not before all in unison have said the following blessing: "Blessed art Thou,

O Lord our God, King of the Universe, who hath sanctified us with thy commandments, and commanded us to eat unleavened cakes." Then he takes some lettuce, or tops of the horse-radish, and holding them up before the company as a memorial of the bitter bondage of Egypt, each one partakes thereof after saying, "Blessed art Thou, O Lord, King of the universe, who has sanctified us with Thy commandments, and commanded us to eat bitter herbs." The remaining whole cake is thereafter broken, and a piece of it with some other bitter herbs dipped in a red mixture, in memory of the bricks of Egypt, is handed to each one at the table and by them eaten as a memorial of the unleavened bread and bitter herbs which were commanded to be eaten with the paschal lamb. As the remaining portion of the hidden cake has to be divided among all present and a little piece of it to be kept by each till the following year as a sort of protective charm against all calamities, no little apparent consternation is manifested when the master suddenly discovers that it has mysteriously disappeared from under the cushion where he had concealed it. It had been designedly spirited away as part of the proceedings; soon however it is again found and being disposed to its designed use assumed grief speedily gives place to asserted gladness. After partaking again of the passover cup, prayer is offered, and Psalms and hymns are sung chiefly relating to the wished for speedy rebuilding of Jerusalem, and the ceremonies of the day ends with a hearty and harmonious service of song in honor of the temple once the glory and rejoicing of Jerusalem.

In connection with this ordinance the question is still formally asked by one of the younger members of the family, "What mean ye by this service?" and the reply thereto somewhat modified from that enjoined by Moses is no less formally given. The following day the ceremonial is kept up. The first two and the last two of the eight days of the observance, are with some local variations somewhat similarly kept. The four intermediate days form a kind of half-holiday in which kindly socialities are generously interchanged, but no work must be done and no leaven must be seen during the whole of the passover observances.

THE KEY TO THE DOCTRINES OF SCRIPTURE.

BY REV. J. A. R. DICKSON, TORONTO.

Much is said to-day about the relinquishment of doctrine. The old-fashioned doctrinal sermons like those of Jonathan Edwards and Thomas Shephard, embellished at the end of their introduction with the formidable formula "DOCTRINE," preceding the statement of doctrine in the Scripture to be discussed, have long since passed away. Those sermons were in keeping with the character of the people and their quiet, steady times. Then, there were no railways rushing wildly into the nooks and corners of the country disturbing its peaceful silence, no telegraphs nor daily newspapers with their bulletins of exciting news to every town and hamlet in the land. No such incessant intercourse and communication with the most distant parts as we have now, and which really make this great globe but one vast community. There were, comparatively, no distracting elements in the life of the people. Everything went smoothly on. Hence they could listen patiently to a long doctrinal discourse, with most excellent receptive powers, and afterwards "inwardly digest" the same. Indeed, it was to them a kind of necessary food and stimulant to their whole nature. It took the place of the newspaper, the periodical, and the abundant intercourse, that are enjoyed to-day. But the times have changed, and men have changed with them. And the style of preaching has changed also—changed, shall we say, necessarily. The old truths are insisted upon still, but in another way—a more excellent way, in many respects, we think. Doctrines are not now dwelt upon abstractly, they are treated in their relations to the living Lord Jesus. Speaking accurately they are heard of very seldom as being "doctrines" at all. And yet they are as effectively taught as ever before. In our day the prevailing style of teaching is, if not Pauline, at least in the spirit of Paul who said as giving the grand purpose of his Christian life: "I determined not to know anything among you, save Jesus Christ, and him crucified." The preaching of Jesus Christ as the Sin-bearer, the Saviour of men, is the grand characteristic of the preaching of our time. He is living—alive

from the dead—alive for evermore, to the consciousness of the preachers of our day. And in preaching a living Christ, with whom the sinner is brought into living relation by faith, everything is gained that possibly could be by the presentation of the doctrines in an abstract, and very often, an abstruse form. We might say far more is gained. Doctrinal teaching informs the head, which may go no farther, but the preaching of Christ Jesus as a living Saviour for the soul touches the heart. And the moral nature lies at the base of the intellectual, and is the very strength of it.

In the experimental knowledge of Christ Jesus we have the key to all the doctrines of Scripture. Through the relations into which we are brought with him we have an inward knowledge and spiritual understanding of them which is of the very highest value. They are now to us facts of experience. By faith in Christ we are JUSTIFIED from all things from which we could not be justified by the law of Moses; and by the same act we have power given to us by which we become sons of God, that is, we are ADOPTED into God's family and become members of His household.

Being in Christ we are called unto holiness, in Christ we are chosen of God, in Christ we are kept from falling, preserved unto everlasting life. Thus we come into the knowledge of the doctrines of justification, adoption, sanctification, election, and perseverance. Indeed all the doctrines of the Bible are only the expressions of the different relations we hold to Jesus Christ; and therefore vital union with Him is the key to them all. Believing in Him the soul enters into the spiritual enjoyment of them in due order according to the development of its new life, according to the growth of its manhood. The doctrine thereby is realized in the consciousness, which on the old plan might only have been learned or understood by the mind. This we hold is the best possible way to teach the doctrines. This was the apostles' plan. The doctrine of "CHRIST" was the great doctrine with them. And that embraces everything. If a man intelligently receives Christ he receives Him as Prophet, Priest, and King—and therefore, his revelation of the Father and His will as the formative law of his everyday life; His atoning work as the alone ground of his salvation; and His authority as decisive and final in the court of his conscience; so that everything is involved in this act of faith. By this, heresy is simple departure from Christ—error in life. Saith John, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." With Christ everything comes, with the loss of Christ everything goes: therefore we are enjoined by Christ himself, thus; "Abide in me, and I in you."

His cause for rejoicing therefore with the ministers of the Word of God have again got hold of the key to the doctrines of the Scriptures, and to teach them in their vital relations. This is the only way to give theology its right place, and to preserve it from becoming like the utterances of the ancient moralists a disjointed heap of bones, beautiful and adapted to high ends, but without covering tissue or inspiring life. This is what will preserve the teaching of Christian pulpits from contempt, and consequent disregard. This will commend the truth to every man's conscience, since Christ Jesus encompasses all the teaching of the Scripture. On the reception of Him, and participation in his life, all the high and grand truth in the word is not only enjoyed by a living fellowship with it, but exemplified also in the life of man here.

In his life, the "Word" appears,
Drawn out in living characters.

MISSIONARY NEWS.—INDIA.

The following letter has been handed to us for publication:

MY DEAR MISS MACKINTOSH,—I would like in this letter to tell you something of mission work in Indore, at least as far as I have been personally engaged in Zenanas, though I should say here that it is Veno—our Bible woman—who gives instruction, my knowledge of the language as yet being imperfect. We have three high caste families in the city whom we visit twice a week, then there are six or seven in the "Bezar." Our first visit is always to the house of a young married woman, whose husband, by the way, is a firm friend of the Canadian Mission, and I am certain would acknowledge himself a Christian were

it not for the cruel power of caste. We go in a covered conveyance drawn by oxen, but do not imagine that "Miti" and "Rashum" are the awkward shambling beasts that we see in Canada. Nay! our bullocks trot along nimbly enough, and very soon we are through the "Bezar" past the continuous line of verandahs where the natives are sitting by their goods, or working at some trade—blacksmiths, carpenters, shoemakers, all sitting. Some other time I shall tell you about these, meanwhile let us pass on. We near the Railway Station where crowds of natives are shouting, and running, and jabbering, and I think if I had a few Hindi leaflets to give away, here would be an opportunity of spreading the Gospel. We pass through the gate that divides Holkar's territory from the "Cantonment" and then we are in the city of Indore. We go along streets teeming with native population, and see many customs in use which we read of in the Bible, illustrations of Eastern manners spoken of in Scripture. We see women drawing water from the wells, and blind men sitting by the wayside begging, besides many other things of like nature. We pass Holkar's palace, an immense building of stone, but looking better at a distance than when we are close by. On the opposite corner is the Bank of Indore, and here Mr. Ghariwan halts. It is guarded by Sepoys, but they know us, and we pass in, first through an open court where on one side natives are seated on the floor transacting business. We lift the purda—or curtain—over the entrance, and find our way up the narrow mud staircase to the apartments above. No knocking is necessary, for we are expected. This house is furnished in English fashion, at least much more so than any of the others that we visit. There is a genuine English bedstead in the middle of the room, which last has a carpet; sofa and chairs are in the room, and pictures upon the walls, giving a look of tolerable comfort to the apartment. We pass up another stair, and here we are met by the mistress of the house, for there is not any more than one wife in this case. She is a Marathi, not a Hindoo, and is quite young—about eighteen I think. "Salaams" are given, then we seat ourselves by a table, where she has arranged books and fancy work, of which she is very fond. I give her a lesson in English, and she is beginning to read tolerably well. During one of our visits Veno cut out a calico jacket, and showed her how to make it. Then Veno reads to her out of her Marathi Testament and also gives explanations. She is learning to write English and takes great pains. Last visit the conversation turned upon the never dying soul, and she was sufficiently interested to argue the point, declaring that animals have souls as well as we. I do not know much about her opinion as I cannot converse with her myself, but the results of our work are in God's hands. We must patiently sow the seed, and the fruit will be gathered in good time. This woman wears a blue, and sometimes a red "chudder," upon grand occasions, she has elegant earrings and nose jewels. She never wears shoes nor stockings. Her hair is jet black and drawn tightly back like our own fashion. During our last visit to the city we brought with us a bundle of patterns, kindly sent to Miss Fairweather by Erskine Church, Montreal, and these were a source of great pleasure to the women whom we instruct. Their lives are so monotonous that any such thing is hailed with delight. Veno can do almost any kind of plain sewing or knitting, and she is such a dear Christian girl besides, that it is a pleasure to have her with me. She is a good Marathi scholar besides. You ought to have seen the joy and admiration exhibited when we spread our fancy work on the mat. Sometimes Veno sits on the floor when she is teaching. Our next house is Bapoo's, and the mistress is a frail, delicate little woman, but so industrious, and anxious to learn, that it is a pleasure to teach her. Her husband has taken the degree of B.A., in English, and speaks the language fluently. There are three children in this house, one a little chatterbox of two years, who contrives to interrupt his mother's exercises very often, and says "good bye," and "shake hands," in English. This woman is very anxious to learn knitting and sewing, as well as English. Veno instructed her how to make a Berlin wool hood or "topee" for her little baby, and previous to our coming she had knitted a stocking as far as the heel, and great was her delight when shown how to finish it. Their minds are so dark, so very dark. Once I requested her to read in turn with Veno, but she said in a whisper that "her husband was in the next room and

she must not." This I was aware was only an excuse.

Now I will tell you a little story that interested me very much when I heard it. One Sabbath evening, a number of Marathi "Baboo's" called at the Mission House and expressed great pleasure at hearing some Hindi hymns, sung and played; but a few days afterwards, one of them, a noble looking man, came back, and told us of the effect produced upon him by hearing the Christian hymn. He had been early left fatherless, and at the death of his parent, some kind-hearted Englishman pitied the boy, and brought him under the notice of another government servant, also an Englishman. The one desire of the native boy was to learn to read, and the "Sahib" said he should be taught. Some envious official interfered, and for a time retarded the youth's progress, but at length the "Mena Sahib" kindly took him into her own care, and instructed him out of the Bible. The mutiny broke out, for this was twenty years ago, and during that dreadful time these kind English friends were killed. From that time to the present no word of Gospel truth has been heard by the "Baboo" until that Sabbath evening, when the hymns recalled what he had once been taught. He was obliged to walk three or four miles in order to hear again the precious word of truth, but he could not rest—so he said—until he came back. Truly, "the bread cast upon the waters has been found after many days." He is now about forty years of age, and has one of the finest faces I have ever seen. He is an employee of Holkar's.

The work here is of the most interesting kind. We have every encouragement thus far. A short time ago after our Thursday evening meeting, a number of native gentlemen remained for a few minutes in conversation; one of them, a small man, dressed in an elegant cashmere robe, and having twinkling black eyes, inquired with a troubled look why "God did not kill the devil." This was not a jest, for he seemed disturbed at such a state of affairs. Mr. Douglas's printing press was put in working order this week and does beautifully in English, but we require a font of Hindi type for the native work; and by this means he can spread the Gospel where we could not go ourselves. The best plan is thought to be distributing leaflets, with select passages of Scripture—this in Hindi and Marathi. I think it will commend itself to you without further remarks of mine. Since writing, or rather beginning to write this letter, Mr. Douglas came up to say that an old Parsee who takes great interest in the *Prayer House*—he calls it—has pasted the *ten commandments in print on the lamp posts*. Just think of it, and he a heathen. No one ever has heard of such a thing being done, but it really is admirable. We hear nothing about the famine, not nearly so much as at home, and none of the sad effects were experienced in Central India. You do not know how delighted we are at the success of the printing press. We expect great things. Have we not a right to? Yours, etc., M. MACGREGOR.

Indore, Feb. 7th, 1878.

(Contributions continued on page 444.)

TRUE religion was never meant to make men melancholy. On the contrary, it was intended to increase real joy and happiness among men. The servant of Christ unquestionably ought to have nothing to do with races, balls, theatres, and such-like amusements, which tend to frivolity and dissipation, if not to sin. But he has no right to hand over innocent recreations and family gatherings to the devil and the world. The Christian who withdraws entirely from the society of his fellow-men, and walks the earth with a face as melancholy as if he was always attending a funeral, does injury to the cause of the Gospel. A cheerful, kindly spirit is a great recommendation to a believer. It is a positive misfortune to Christianity when a Christian cannot smile. A merry heart and a readiness to take part in all innocent mirth, are gifts of inestimable value. They go far to soften prejudices, to take up stumbling-blocks out of the way, and to make way for Christ and the Gospel.

MEETINGS OF PRESBYTERY.

LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.
GUELPH.—In Chalmers' Church, Guelph, on Tuesday, 14th May, at 10 a.m.
GLENGARRY.—At Alexandria, on Tuesday, 9th July, at he usual hour.
KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, 16th July, at 10 a.m.
PETERBORO'.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.
WHITBY.—At Oshawa, on Tuesday, 2nd July, at 11 a.m.
BARRIE.—At Barrie, on Tuesday, 28th May, at 11 a.m.
HURON.—In Knox Church, Goderich, on Tuesday, 9th July, at 11 a.m.

BOOKS AND MAGAZINES.

Vick's Illustrated Monthly Magazine.

Rochester, N.Y.: James Vick

Vick's May number contains much information, and many valuable suggestions as to the choice, care and culture of flowers and vegetables. A season so favorable to vegetation as the present ought to encourage almost everybody to engage more or less in horticultural pursuits. Employment of this kind is conducive to health, happiness and refinement. A magazine that tells people how to tend a flower or raise a garden vegetable is perhaps doing more for true civilization than many a more pretentious publication.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

Those who have read Mr. Langdon's paper on Victor Emmanuel in the "Atlantic Monthly" will be glad to find that he has contributed to the May number of that magazine an article on "The Old Pope and the New." The number also contains an interesting paper on "The Silver Question Geologically Considered," by Professor Shalker. It treats of the origin of gold and silver, the localities in which they are found in workable quantities, and the probable variations in their relative amount and value. Those who can appreciate good descriptions of works of art will enjoy the article on "Recent Florence," by Henry Jas. Junior. Mark Twain finds vent for his cynicism as well as for his humour in an article "About Magnanimous Incident Literature." "From Ponkapog to Pestle," is the title of a lively travel sketch by Mr. Aldrich. The Education Department consists of a review of the last Annual Reports of the President and Treasurer of Harvard College. The fiction is, as usual, select; and the poetry well maintains the reputation of the magazine in that department.

The Princeton Review.

New York: 37 Park Row.

The May number of this publication, being the third number for the year, comes to hand with the following table of contents: "Religious Condition of the France of To-Day," by Rev. Dr. E. Pressense, Paris; "Evolution and the Apparition of Animal Forms," by Principal Dawson, McGill College, Montreal; "A Personal Resurrection and Modern Science," by Rev. Dr. E. A. Washburn, New York; "God's Threefold Revelation of Himself," by Prebendary C. A. Row, St. Paul's Cathedral, London; "The Drift of Europe, Christian and Social," by Joseph P. Thompson, LL.D., Berlin; "Science and Revelation," by Prof. Andrew P. Peabody, Harvard College; "Crime: its Cause and Cure," by Rev. Dr. E. C. Wines, Irvington-on-Hudson; "American Art: its Progress and Prospects," by John F. Weir, N.A., School of Fine Arts, Yale College; "The Miracle of Creation," by Rev. Dr. H. McIlvane, Newark; "Disputed Scripture Localities," by Prof. Philip Schaff, Union Theological Seminary, "England and her Colonies," by James Anthony Froude, D.C.L., London. In the first article Dr. Pressense gives a vivid description of the present condition of the present condition of France, torn asunder by the Ultramontane and Atheistic factions, bitterly opposed to each other and both wrong. Principal Dawson, in the second article, opposes the Evolution Theory. This question belongs perhaps more to Geology than to any other science, and it is to the geologist that it ought to have been submitted for decision in the first instance. Dr. Washburn, in his article on the Resurrection, meets modern positivists, such as Mill and Harrison, on their own ground, and confutes them. The fourth article treats of the Revelations which God has given of Himself in the Universe, in man's conscience and moral nature, and in the Incarnation. We have not had time to glance at the remaining articles, the titles of which we have given above, but the names of some of the authors are well fitted to awaken great expectations.

PREACHING:—A POPULAR MISCONCEPTION.

There is a mode of preaching the gospel at the present day, exceedingly popular, but which we regard as defective in its appropriate influences. It consists in addressing the imagination with lively imagery or highly-wrought pictures, and endeavouring to awaken the emotions and affections through this,

rather than through the reason, by the majesty of tenderness and truth. We object to this mode of sermonising, because it awakens essentially the same class of emotions that are awakened by the drama and romance; and, therefore, though the truth may be clearly exhibited, it fails to produce its legitimate gospel effect. In other words, while it awakens great interest, moves the sympathies, starts the tear, even agitates the hearer, it does not deeply or permanently affect the conscience and devotional affections. It rather pleases than benefits. It excites, but yields little Christian nutriment. As a tragedy seldom improves the morals, so this picturesque, enchanting preaching seldom strengthens the Christian graces. The result lodges in the imagination and taste, awakening admiration, rather than the conscience and heart of the hearer, on the general principle that the capacity or tendency of the mind most active in the production of a sermon is usually the most affected in hearing it.

Remhard, formerly court preacher at Dresden, in his "Letters and Confessions," translated from the German, has happily expressed this thought, together with others associated with it, alike deserving the consideration of the ambassador of Christ, and those who listen to his instructions:—

"He who banishes instruction from the pulpit, and attempts to reduce every thing to the excitement of emotion, robs the ministerial office of a great part of its usefulness, and deprives the great mass of the people of almost every opportunity for the enlargement and correction of their religious knowledge. Moreover, I must absolutely deny the possibility of a man's exciting religious feeling and rendering it salutary and productive of exalted effects, otherwise than by commencing with convincing instruction, and taking the way through the intellect to the heart. All his efforts to raise emotion by operating upon the imagination, will result in inflaming it, and kindling a wild-fire which can prove of no advantage to genuine piety, and may positively injure it. A religious emotion, to be salutary and improving, and in a rational and profitable manner effect the exaltation of the mind, must be founded upon a lively perception of important truths vividly represented. Indeed, it is impossible to conceive of a discourse, which shall in reality take hold of, awaken, and inspire the man, and prepare the way for, and raise, the emotions of the heart, without instruction. Now as this instruction will produce the most effect, if delivered with clearness and proper arrangement, it is impossible to see why strict method should not be combined with the object of affecting the heart.

"While you are meditating upon the subject, then, some one will say, let everything be arranged in its proper place; but when you come to write it out, and dress up this skeleton with skin and flesh, carefully conceal the various parts from the audience addressed, and then their eyes will not discover a skeleton without spirit and life.

"Let me tarry awhile at the image which lies at the foundation of this remark. Nature does, indeed, cover up the bony fabric of a beautiful body with tender parts of various kinds, and thereby impart to those powerful charms by which it allures the beholder; but does she, in so doing, reduce it to a mass of flesh, and make it impossible for us any longer to distinguish its single parts and members, discover their relation to each other, or point out their joints? On the other hand, is not this bony fabric, which constitutes the firm basis of the whole, so completely visible, that one can readily see where each member begins and ends, and how they are all connected together; and is it not this appropriate and natural compactness, and these regular proportions, which render a beautiful form so pleasing? Now, to continue the image employed, a discourse, the whole organization and the skeleton of whose thoughts are concealed by the manner in which it is written out, and the language in which it is clothed, will not constitute a beautiful body, full of life and motion; but can be looked upon as nothing more than an unformed and helpless mass of flesh, which cannot be made into any thing, or be reckoned among any known class of forms. This, indeed, is the impression which discourses ordinarily leave behind them. One who listens to them, hears much that is beautiful, but he cannot tell definitely in what it consists, and is unable to reduce it to any clear and distinct shape. I cannot persuade myself that such discourses ever accomplish any good."

BRITISH AND FOREIGN ITEMS.

THE Dean of Westminster, on his recent visit to Torquay, worshipped in St. Andrew's Pre-byterian Church.

THE United Presbyterian Church during 1877 raised £42,406 for foreign missions, and £48,698 for other missions, making a total of £91,105.

DR. JOHN HALL's church, (Presbyterian) New York city, lately paid an installment of \$29,000 towards its annual contribution for home missions.

THE mild weather in Great Britain has been succeeded by severe storms, and frost and snow. The cold has been sufficient to cause the loss of a number of young lambs.

A CONSIDERABLE number of the Town Councils in Scotland have resolved not to send a "Representative Elder" to the forthcoming meeting of the General Assembly of the Established Church.

PROFESSOR MACGREGOR, of the New College, Edinburgh, has for some time been very seriously indisposed. We are glad to be able to state that he is now in a much less critical condition, and that good hopes are entertained of his recovery.

A DOCUMENT, signed by sixty of the Dublin Clergy, has been sent to the representative body of the Irish Church, protesting against the roof-screen and other ornaments in Christ Church Cathedral. The remonstrance has been forwarded on to the restorer of the cathedral.

MESSRS. MOODY AND SANKEY began a series of meetings at New Haven, on Sunday, March 24th, in the new tabernacle, which seats 5,000 people. Although the weather was unfavorable, great crowds attended the two services. Thousands had to go away, as they could not get inside the edifice.

THE Governor of Bombay presided recently at a meeting connected with the Mission of the Free Church of Scotland in Bombay, and made a speech, in which he referred to the value of such institutions, and paid a tribute to the good work of men like Dr. Duff, Dr. Hislop, Dr. Anderson, and the late Dr. Wilson.

THE Rev. S. W. Merry, M.A., Vicar of Isleham, Cambridgeshire, states that he has just received the direct sanction of the Education Department to appoint, over a school to be built in his parish, a certified schoolmaster, who is also employed as a licensed Church of England lay reader.

CARDINAL MANNING returned to London from Rome on Wednesday. He was met at the station by a deputation of Roman Catholic noblemen and gentlemen, who presented him with an address, in reply to which the Cardinal contradicted most of the rumours which were circulated respecting him during his sojourn in Italy.

THE Bishop of Lichfield died on Thursday. He was born in 1803. From 1839 to 1841 he was Canon of Windsor, and in the last mentioned year was consecrated first Bishop of New Zealand. In the autumn of 1867 he was translated to the see of Lichfield. In the earliest years of his career Dr. Selwyn made some mark as a controversialist.

THE "Christian Era" says that "almost every year a number of ministers who have been brought up Congregationalists, educated in our colleges, and ordained in our churches, leaves us for other communions, especially the Established Church and the Presbyterian Churches." It says further, that in the last year nearly twenty ministers thus seceded.

AT many of the meetings of the Presbyteries of the Free Church in Scotland, Dr. Thomas Smith and Rev. J. H. Wilson have been nominated for the chair, vacant by the death of Dr. Duff. Other names in several Presbyteries have been mentioned, but the majority appear in favour of the above. Several Presbyteries have overtured that the chair be not filled up at present, and the Synod of Glasgow and Ayr have agreed to an overture to the effect that the permanent appointment to the chair of Evangelistic Theology should be delayed for a year, with a view to having the matter thoroughly considered.

A SOMEWHAT singular hitch has occurred in connection with the filling up of the vacancy in Persie Established Church, parish of Bendochy, caused by the translation of the Rev. Herbert Bell to Aberdeen. It appears that the rev. gentleman, appointed recently by the congregation to fill the vacancy, is the Rev. Mr. Smith, not a licentiate of the Established Church, but of the Free Church—although, strange to say, he has been acting for some time as an assistant to the Rev. Mr. Fleming, Established Church, Perth. In consequence of this irregularity, a deputation of the Weigle Established Presbytery, consisting of Rev. Mr. Brown, Bendochy, interim Moderator of kirk-session, Rev. Dr. Chree, Lintrathen, and others, met in Persie Church, with the view of commencing proceedings *de novo* in regard to filling up the vacancy. This is the second disappointment the congregation have sustained since the translation of Mr. Bell.

COFFEE TAVERNS.—At the second Annual Meeting of the Coffee Tavern Company the Report stated that the 10,000 shares, which at present constitute the capital, had all been subscribed for, and that, having regard to the promises of support, and the numerous districts in which houses were still wanted, the directors recommended that the capital should be increased to the nominal amount of £50,000. It was further stated that the Company was gradually forming an established business, and that, with unremitting attention to details, its continuing prosperity might be counted on with confidence. A sum equal to two per cent. was available for dividend, but it was thought best that it should be carried forward as a reserve. It was added that an average of 1,250 persons daily enter the Glass House Tavern, 1,200 the Market Tavern, and 1,550 the Temple Arms; and that the average daily supply at the three places is 26,500 cups of cocoa, coffee, and tea, 1,646 loaves of bread, 348 lbs. of beef and ham, and thirty dozen of eggs.

Scientific and Useful.

PERSONS troubled with neuralgia will be glad to learn a cure. Two drops of laudanum in one half teaspoonful of warm water, and dropped in to the ears will give immediate relief.

PIMPLES ON THE FACE.—Do not take medicine for this trouble, but diet. Look well to your habits of life; eat plain but nutritious food, and live much in the open air. Keep the skin active by plenty of bathing.

TO BOIL SWEET-BREADS.—Soak an hour in salt water. Drain. Par-boil, then rub well in butter, and boil. Turn often, and each time they are turned roll them in a plate of hot melted butter, so they need not become hard and dry.

FOR HOARSENESS.—At this season of the year, when colds prevail, it may be useful to know that hoarseness is relieved by using the white of an egg, thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the proper dose.

A CHEAP FILTER.—Filter for cistern water: Perforate the bottom of a wooden box with a number of small holes; place inside a piece of flannel, cover with coarsely-powdered charcoal, over this coarse river sand, and on this small pieces of sandstone.

RANCID BUTTER.—Butter that has become rancid may be restored by washing it thoroughly in good new milk, and then working it over with cold spring water. Butyric acid, which when present causes rancidity, is soluble in fresh milk, and can be removed in the manner stated.

HURRY PIE.—Take light bread, cut slices one inch thick and as large as you wish; cut off the crust; put the slices in a plate, and spread a layer of fruit, either preserved or stewed, over them; then put a few spoonfuls of cream over and flavour as you choose. It is nice and handy for farmers' wives.

HOT WATER.—When water has once been made to boil, the fire may be very much lessened, as but little heat is required to keep it at a boiling point. There is no advantage whatever in making water boil furiously; the heat will escape in steam, without raising the heat of the water.

CAMPOR ICE.—Melt slowly together white wax and spermaceti, each one ounce; camphor, two ounces, in sweet almond oil, one pound. Next, triturate until the mass becomes homogeneous. Then allow one pound of rose water to flow in slowly during the operation. Then perfume with attar of rosemary, one drachm.

BROWN BREAD.—Take two cups of rye meal, two cups of Indian meal, and one half cup of flour. Salt, and a teaspoonful of saleratus should be added to this. It can be mixed with water, but is nicer when sour milk is used. It must be made soft enough to run. Bake slow and long.—*American Agriculturist.*

ONIONS.—Onions are far more nutritious than people are generally aware of, containing; from twenty to twenty-five per cent. of gluten. It ranks as a food, in point of nutriment, with beans and peas. It is not merely as a relish, therefore, that we should eat this vegetable, but as a sustainer of bodily strength.

CORN BREAD.—One pint sour or buttermilk, two tablespoonfuls of butter or cream, two ditto of syrup, two eggs, one teaspoonful of soda, one-third cup of wheat flour; add corn meal to make a heavy batter (not too thick); beat well; butter a two-quart basin and pour it; steam two hours and bake one hour—not too brown. This is good enough for a farmer or a king.

CHEESE OMELET.—Butter the sides of a deep dish and cover with thin slices of rich cheese. Lay over the cheese thin slices of well-buttered bread, first covering the cheese with a little red pepper and mustard; then another layer of cheese. Beat the yolk of an egg in a cup of cream—milk will do—and pour over the dish, and put at once into the oven. Bake till nicely brown. Serve hot, or it will be tough, hard and worthless.—*Cultivator.*

STUFFED WHITEFISH.—Cut out the backbone to within two inches of the tail. Make a dressing of stale bread that has been soaked in water. Melt an ounce of butter, chop into it a small-onion, and add the bread, with salt, pepper a little nutmeg; moisten with the broth, and, breaking in the yolk of an egg, put the mixture on the fire, having added a teaspoonful of chopped parsley. Fill the fish with this and tie with twine. Put it in a baking dish with salt, pepper and butter rubbed over the top. Pour in a little cold water and serve with its own gravy.

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TORONTO, FRIDAY, MAY 10, 1878.

SABBATH SCHOOL WORK.

THE attention of the public has in various ways been turned to the subject of Sabbath Schools. During the past few months, the County Sabbath School Conventions have been held in several parts of the country. There is every sort of convention in connection with this work—provincial, national, international. During summer we have at Chautauqua the annual gathering of the Sabbath School Parliament, surely a sufficiently dignified name for a society of Christian workers. Recently we reported the proceedings of the Conference of Sabbath School workers held in the Toronto Metropolitan Church. It is noticeable that every ecclesiastical assemblage—whether Anglican, Congregational or Presbyterian—seems to take up the work of Sabbath Schools as a matter of vital importance. The Presbytery of Toronto has devoted Tuesday evening of this week to the consideration of the report of their committee upon Sabbath School work—thereby evincing the deep interest which they take in this subject and their estimate of its important relation to the congregation and the Church at large.

From all this it is evident that the work of Sabbath Schools is deemed indispensable and necessary by the various Churches. When these were first instituted, it will be remembered that their main object was to instruct neglected children. This was the professed purpose of those who engaged in the work—to take from the street poor ragged orphans and the offspring of wicked parents, and to give them some show of religious instruction. It was only Christian men and women who could do such a work for the children outside of the Church; but for the most part their views were so extreme upon the duty of parents teaching their children at home that there was very general opposition to any such things as Sabbath Schools. Nor has the prejudice against them wholly disappeared even in our day. In many parts of Scotland there is no such thing as a Sabbath School. In not a few parishes such schools have only enjoyed an ephemeral existence; and this, be-

cause of the deep-rooted feeling that the home is the place for religious instruction. But it is evidence of a very general change of opinion that notwithstanding the deep-rooted prejudices against Sabbath Schools which so long prevailed in the mother country, they have even adopted the American institution of a Sabbath School Convention. They will by and by, we doubt not, have their parliaments too. All over the world the Sabbath School has grown until now it is regarded as an essential organization in every Church. In Canada we are happy to say that the several denominations are alive on the subject. The Sabbath School is a necessary branch of congregational work. The mission school is almost a thing of the past. Where such is established, it is done by some congregation which has relations to the mission district because of vicinity or some other circumstance. But the work of Sabbath instruction is being so thoroughly done by congregations, that as a rule they are able to attend not only to their own children, but also to the young ones of a certain prescribed locality, or parochial district.

Such action as that of the Presbytery of Toronto and other ecclesiastical bodies shows that the day of religious "gush" in the Sabbath School is surely passing away. The kind of school which has prevailed in the United States, and which is not without examples in the Dominion of Canada, is a curious development of modern ideas. The Scripture has been almost ignored, and yet it is Protestant Sabbath Schools to which we are referring. In place of reading and studying the Bible, a black-board exercise has been introduced, by which the artistic genius of superintendents has been called into play. The drawing of the swine, for example, which the prodigal was sent to feed, or the attempt to reproduce in chalk the sycamore tree, often consumes the proper time given to instruction, and certainly can do no more than amuse the children, or minister to the teacher's self-conceit. The grand idea of the typical Sabbath School of which we are speaking is having a good time, and, accordingly, the singing of hymns is an essential feature. Not that we despise hymns, but when there is little more than the singing of these, we rather dread the enervating effect of such Sabbath School work. What we want to see in the Sabbath School is a class of robust, intelligent, earnest teachers impressing themselves upon the young and rising generation, and imbuing their hearts with the vital principles which were enunciated by the Divine Teacher. Good singing will have its place in such a school, but it should not degenerate to the milk and water hymnology that is so widely used. Nor will the training of children in Scriptural knowledge be all that is sought to be accomplished. Culture in respect of speech and behavior will go hand in hand with intellectual equipment and Biblical studies.

The important and necessary place assigned to Sabbath Schools is seen in nothing more conspicuously than in the splendid structures which are built for their accommodation. The children are no longer placed in a cold, empty church to be starved into saying their catechism. The modern churches are even giving up the use of basements for their schools. They substitute commodious chapels

attached to the rear of the main buildings. These are generally in point of style and material a component part of the church structure. Internally, they are divided into compartments, which are furnished suitably for the various classes they are intended to accommodate. These open into the auditorium, and the children occupying them can see the platform or be seen from it. By throwing open the folding doors, the whole school can be made one audience, and be admirably disposed for the closing exercises. An organ, harmonium or piano is in most cases a *sine qua non* as to furniture. From all this, it is seen that the modern Sabbath School is a recognized factor in the education of the young and rising generation. Its influence cannot well be overestimated. When the abuses to which it is apt to lead are carefully avoided, and such a thorough system of instruction adopted as that proposed by the Presbytery of Toronto, the Sabbath School will be felt to be valuable for its own sake as well as for the palpable benefits which flow from it.

THE ENGLISH BURIAL QUESTION.

IN England the subject of the admission of Non-conformists to the use of parish churchyards for the burial of their dead, with such religious services as they may prefer, has been the subject of long debates both in Convocation and Parliament, as well as of discussion in the newspaper press; and is still undecided.

It must come sooner or later to a settlement; and it is much to be regretted that the charitable and common sense adjustment for which the Archbishop of Canterbury so earnestly pleaded was not accepted promptly and cheerfully, as it does seem it will be the only solution ultimately possible. Convocation and 15,000 clergymen are opposed to it. But on the other hand, the House of Lords has already expressed its approval, and in the Commons Mr. Osborne Morgan's motion was only lost by a majority of fifteen in a House of 470.

The opposition is largely based upon the ground that the concession would endanger the safety of the Establishment. Very much the same ground was taken in the persistent opposition made some years ago to the abolition of Church rates; and yet now it is universally allowed that this has proved an immense gain to the Church. So in the Burials' Question, wise and generous concessions without the sacrifice of principle will bring peace and strength; while persistency in the present unyielding position will only precipitate the catastrophe which is dreaded.—*Evangelical Churchman.*

SELF-INDULGENCE AT HOME.

THE evil of intemperance appals men. We look for its sources in order that we may apply a remedy, but do we look far enough? Its first beginnings elude our search. We will find them often where we least suspect them. It is in the home and in the early training of our children where the mischief is often done. Self-indulgence ruins. Habits of self-restraint and self-denial are never inculcated. The appetite which now craves the pleasant delights of sweets will by and by,

with intolerant impatience of all control devastate and consume the soul with its lawless desires.

We do entreat parents earnestly to ponder this matter. Through their foolish fondness they may be sowing seeds of endless sorrow. Let the discipline of self-restraint begin in earliest years. Teach self-denial, not for its own sake, but for the sake of the good to be done and the evil to be overcome, and you will thus train the child in those habits of self-government which by God's grace will preserve him from the allurements and temptations which will meet him when he goes out into the world.

QUEEN'S UNIVERSITY.

CLOSE OF THE SESSION.

The closing exercises of Queen's University commenced with the holding of a *Conversazione* in Convocation Hall on the evening of Thursday the 25th ult. It was well attended. Among those present were the Rev. Principal Grant, and the Professors in the various Faculties, Professor Mackerras, who has not yet fully recovered from his recent illness, excepted; the Mayor, John McIntyre, Esq., M.A.; Rev. Dr. Jenkins, Montreal; Rev. J. C. Smith, M.A., London; Rev. D. M. Gordon, B.D., Ottawa; Rev. D. J. Macdonnell, B.D., Toronto; Rev. Dr. Bain, Perth; Rev. Donald Ross, M.A., B.D., Lachine; Rev. Donald Ross, Lancaster; Rev. T. G. Smith, Rev. Andrew Wilson, Rev. Finlay McCuaig, Rev. Dr. Jackson, Archdeacon Parnell, Rev. J. G. Crozier, Rev. Geo. Grafftey, Kingston; Rev. Dr. McNish, Cornwall; Dr. Grant, Ottawa; Rev. A. Macgillivray, Williamstown; Rev. W. A. Lang, M.A., Lunenburg; Lieut.-Col. Hewett, and several of the Professors of the Military College and officers of A Battery. Mr. A. P. Knight, M.A., presided, and short addresses were delivered by Rev. D. J. Macdonnell, B.D., Rev. Principal Grant, and Dr. Grant of Ottawa.

On Friday afternoon the annual convocation took place. The Principal presided and opened the meeting with prayer, after which the prizes were distributed and the minute of the Senate read, conferring degrees upon twenty-one Bachelors of Arts, four Masters of Arts, and ten Doctors of Medicine. Rev. Principal Grant then delivered an able address to the students. We are sorry we cannot make room for it in this issue. The honorary degree of Doctor of Divinity was then conferred upon four reverend gentlemen, whose names appear below, the academic distinction being acknowledged by the Rev. Mr. Baxter, and the Rev. Mr. Wardrope. After this the list of prizes and scholarships for next year was read and general announcements made, and the Principal addressed the audience.

The following is the list of Graduates, Prize, and Honor men:

GRADUATES.

(Alphabetical Order.)

BACHELORS OF ARTS (B.A.)—Ballagh, J. H., Port Hope; Bell, George, Wallarton; Chisholm, John, Pictou, N.S.; Creggan, John G., Kingston; Curry, James Walter, Port Hope; Givens, David A., Kingston; Grant, James A., Ottawa; Heath, Frederick C., Kingston; Love, Andrew, Scotland; MacArthur, Duncan, Ailsa Craig; Macdonald, George, Wellington, Ont.; Mason, James W., Scotland; McCannell, Donald, Collingwood; McLean, Alexander, Belfast, P.E.I.; Oxley, Malcolm S., Summerstown; Patterson, Gilbert C., Collingwood; Ritchie, George, Inverary; Ross, Jas., Hyde Park, Ont.; Scales, Thomas, Kingston; Thompson, George M., Scotland; also Rev. John Gallagher, Pittsburg, Ont.

BACHELORS OF SCIENCE (B.Sc.)—George Macdonald, Wellington, Ont.; George Ritchie, Inverary.

MASTERS OF ARTS (M.A.)—Ferguson, John, B.A., Belleville; McLaren, John, B.A., Kingston; Morley, John, B.A., Ross, Ont.; Scott, Alex. H., B.A., Martintown, Ont.

DOCTORS OF MEDICINE (M.D.)—Beman, Thomas W., Selby; Bennett, Henry, Peterboro'; Clinton, George, Wellington; Craig, Hugh A., North Gower; Evans, Henry A., Kingston; Kennedy, William B., Pembroke; Kidd, Peter E., Warsaw; Lewis, Wilson Ford, Brockville; Lynch, Denis P., Allumette Island; MacArthur, James, B.A., Ailsa Craig.

DOCTORS OF DIVINITY (D.D.)—Rev. James C. Baxter, Montreal; Rev. William Fraser, Bondhead; Rev. Robert Sedgewick, Musquodoboit, N. S.; Rev. Thomas Wardrope, Guelph.

HONOR MEN IN ARTS.—George Macdonald—first-class in Logic and Metaphysics, Ethics, History, Rhetoric, and English Literature. George Ritchie—first-class in Logic and Metaphysics, Ethics, History, Rhetoric, and English Literature. Finlay Malcolm MacLennan, Kincardine—first-class in Mathematics and Natural Philosophy. David A. Givens, Kingston—first-class in Mathematics and Natural Philosophy.

GOLD MEDALLISTS.—George Macdonald—Logic, Metaphysics and Ethics (the Mayor's medal). Finlay Malcolm MacLennan—Mathematics (Carruthers' medal). Wm. Briden, Odessa—Greek (Carruthers' medal).

PASSMEN IN ARTS.

(Order of Merit.)

JUNIOR LATIN.—1, Adam R. Linton, Orono; 2, Bidwell N. Davis, Howe Island; 3, Daniel McTavish, Scone; 4, Henry C. Fowler, Kingston; 5, Herbert Macdonald Mowat, Kingston; 6, Henry H. T. Shibley, Kingston; 7, James Hutcheson, Brockville; 8, John P. Hume, Burnbrae; 9, Robert G. Feek, Guelph; 10, William J. McCuaig, Vankleek Hill; 11, William C. Brown, Pickering; 12, Peter M. Pollock, Kingston; 13, Gilbert C. Patterson, Collingwood; 14, Alexander McTavish, Drummond; 15, James Smith, Saugeen; 16, James R. O'Reilly, Kingston; 17, James Sommerville, Uxbridge.

JUNIOR GREEK.—1, Daniel McTavish; 2, Adam R. Linton; 3, Henry H. T. Shibley; 4, Bidwell N. Davis; 5, John P. Hume; 6, Herbert M. Mowat; 7, H. C. Fowler; 8, Robert G. Feek; 9, John Moor, Philipstown; 10, William J. McCuaig; 11, Alex. McTavish; 12, Jay N. Taft, Hants, N.Y.; 13, James Sommerville; 14, James Smith.

SENIOR LATIN.—1, William Briden; 2, Arch. B. McCallum, Paisley; 3, James Downing, Kingston; 4, Jno. McArthur, Kincardine; 5, Julien D. Bissonnette, Stirling; 6, Matthew McKay, Bradford; 7, Marcus Selwyn Snook, Kingston.

SENIOR GREEK.—1, Wm. Briden; 2, Julien D. Bissonnette; 3, Hugh J. McMillan, Lachiel; 4, Jas. Downing; 5, Archibald B. McCallum; 6, John McArthur; also Malcolm S. Oxley.

JUNIOR MATHEMATICS.—1, Jno. P. Hume; 2, Daniel McTavish; 3, Bidwell N. Davis; 4, Jas. Hutcheson, Wm. G. Brown, equal; 5, Adam R. Linton; 6, Wm. J. McCuaig; 7, Henry C. Fowler; 8, Henry S. Shibley; 9, Robert G. Feek; 10, Jas. Smith; 11, Alex. McTavish; Herbert Mowat, equal.

SENIOR MATHEMATICS.—1, William Briden; 2, Hugh J. McMillan; 3, Julien D. Bissonnette; 4, George M. Thompson, James Downing, equal; 5, Marcus S. Snook, Thomas Arthur Elliott, Brockville, equal; 6, Wilber Daly, Napanee.

NATURAL PHILOSOPHY.—1, Finlay M. MacLennan; 2, David A. Givens; 3, William Stewart, Lancaster; 4, Geo. Macdonald; 5, George M. Thompson; 6, Jos. McCormack, Lansdowne; 7, James A. Grant; 8, Donald McCannell; 9, James W. Curry; 10, James H. Ballagh, John Chisholm, equal.

LOGIC AND METAPHYSICS.—1, Archibald A. McCallum, William Stewart (equal); 2, Finlay M. MacLennan; 3, Hew Ramsay Duff, Kingston; 4, Mat. M. McKay; 5, Alex. McLean; 6, Jos. McCormack.

ETHICS.—1, George Macdonald; 2, Jas. Awde; 3, Geo. Ritchie; 4, James Ross; 5, George Bell; 6, Jas. A. Grant; 7, David A. Givens; 8, Malcolm S. Oxley; 9, Donald McCannell; 10, Andrew Love; 11, John G. Creggan; 12, Thomas Scales; 13, George M. Thompson; 14, James W. Mason; 15, John Chisholm; 16, Duncan McArthur; 17, Jas. H. Ballagh; 18, Jas. W. Curry; 19, Fred. C. Heath; 20, Wilber Daly.

RHETORIC AND ENGLISH.—1, Jas. Awde; 2, Archibald B. McCallum; 3, David A. Givens; 4, Julien D. Bissonnette; 5, John McArthur; 6, Hugh H. McMillan; 7, Donald McCannell.

HISTORY.—1, James Ross; 2, George Ritchie; 3, Adam R. Linton; 4, George Bell; 5, Daniel McTavish; 6, Henry T. Shibley; 7, Thos. A. Elliott; 8, Peter M. Pollock; 9, Alex. McLean; 10, Jas. Sommerville; 11, Jas. Smith; 12, Geo. McArthur, Kincardine.

NATURAL SCIENCE.—1, Thomas Scales; 2, Wm. Stewart; 3, Fred. C. Heath; 4, Hew Ramsay Duff; 5, Finlay M. MacLennan; 6, George Bell; 7, James W. Curry; 8, Duncan McArthur; 9, Matthew M. McKay; 10, Donald McCannell; 11, James W. Mason; 12, John Chisholm; 13, Jno. G. Creggan; 14, Jos. McCormack.

CHEMISTRY.—1, James V. Anglin, Kingston; 2, David A. Givens; 3, James Awde; 4, Donald McCannell; 5, Wm. Briden; 6, James N. Mason; 7, James Downing; 8, Hugh H. McMillan; 9, Marcus S. Snook; 10, George McArthur.

GERMAN.—1, Bidwell W. Davis; 2, John P. Hume; 3, David A. Givens; 4, Henry C. Fowler; 5, Marcus S. Snook; 6, James A. Grant; 7, Robert G. Feek; 8, Herbert Macdonald Mowat; 9, Malcolm S. Oxley; 10, Jas. H. Ballagh; 11, Jay N. Taft.

JUNIOR HEBREW.—1, Andrew Love; 2, Jas. Awde; 3, Jay N. Taft.

PASSMEN IN THEOLOGY.

HEBREW—Junior Division.—1, G. C. Patterson; 2, Jas. Cumberland, Rosemont. Senior Division.—1, John Ferguson; 2, James G. Stuart, Toronto; 3, Hugh Cameron, Huntingdon, Q.

BIBLICAL CRITICISM.—1, John Ferguson; 2, Hugh Cameron; 3, James G. Stuart; 4, Gilbert C. Patterson; 5, James Cumberland.

CHURCH HISTORY.—1, John Ferguson; 2, Hugh Cameron; 3, James G. Stuart; 4, Gilbert C. Patterson; 5, Jas. Cumberland.

PASTORAL THEOLOGY.—1, John Ferguson; 2, James G. Stuart; 3, Gilbert C. Patterson; 4, James Cumberland; 5, Hugh Cameron.

EVIDENCES OF RELIGION.—1, John Ferguson; 2, James G. Stuart; 3, Hugh Cameron; 4, James Cumberland; 5, Gilbert C. Patterson.

SYSTEMATIC THEOLOGY.—1, John Ferguson; 2, James G. Stuart; 3, Gilbert C. Patterson; 4, Hugh Cameron; 5, James Cumberland.

PASSMEN IN MEDICINE.

(Alphabetically.)

PRIMARY EXAMINATION.—Abbott, R. A., Wolfe Island; Bennet, Henry, Peterborough; Cleaver, T. C. C., Kingston; Cleaver, W. F., Kingston; Donovan, P. C., Campbellford; Henderson, W. H., Kingston; Horton, Robert N., New Dublin; Hossie, Thomas R., Perth; Judson, George W., Frankville; Kilborn, Roland K., Frankville; Lafferty, W.

A., Perth; Leonard, A. R., Westbrook; McCammon, Jas. A., Gananoque; Newlands, George, Kingston; Ward, W. C. T., Sillsville.

FINAL EXAMINATION.—The ten medical graduates' names above.

SCHOLARSHIPS.

SCHOLARSHIPS.—Church (1), \$70 (Junior Classics)—Daniel McTavish, with honor of Glass Memorial. Church (2), \$70 (Rhetoric and English Literature)—Arch. B. McCallum, with honor of Church (3) and McIntyre. Church (3) \$70 (Logic and Metaphysics)—Matthew M. McKay.

Glass Memorial (Junior Mathematics)—Adam R. Linton, with honor of Senate. St. Andrew's, Toronto, \$50 (Chemistry)—Donald McCannell.

St. Andrew's University, \$50 (Ethics)—James Ross. Toronto, \$60 (Natural Philosophy)—Geo. M. Thomson. Kingston, \$35 (Junior Hebrew)—Andrew Love. Montreal, \$50 (Senior Mathematics)—William Briden. Reekle, \$50 (Natural Science)—Thomas Scales. Catarqui, \$50 (History)—George Ritchie. McIntyre, \$32 (Senior Classics)—J. D. Bissonnette. Prince of Wales (Natural Philosophy, Ethics, Chemistry, Rhetoric and English Literature)—David A. Givens. Senate (Junior Classics)—B. N. Davis.

THEOLOGY.—Church of Scotland (1), \$70—John Ferguson. Church of Scotland (2), \$60—James Stuart. Church of Scotland (3), \$50—Hugh Cameron.

CLASS PRIZEMEN.

Students whose names have an asterisk prefixed received prizes in books besides certificates of merit. The numbers following names express the percentage of the aggregate marks obtained at the monthly written examinations during the session.

JUNIOR LATIN.—1, Daniel McTavish; 2, Henry C. Fowler.

JUNIOR GREEK.—1, Henry C. Fowler; 2, Herbert M. Mowat.

SENIOR LATIN.—William Briden.

SENIOR GREEK.—William Briden.

JUNIOR MATHEMATICS.—1, John P. Hume (81); 2, Bidwell Davis (78).

SENIOR MATHEMATICS.—1, William Briden (91).

NATURAL PHILOSOPHY.—1, Finlay M. MacLennan (80); 2, William Stewart.

LOGIC AND METAPHYSICS.—For written examinations—1, Finlay M. MacLennan (78); 3, William Stewart (77); 3, A. B. McCallum (73). For best essays during the session—William Stewart.

ETHICS.—For written examinations—1, George Macdonald (95); 2, James Awde, (90); 3, George Ritchie (85); 4, David A. Givens (82); 5, James Ross (76). For best essays during the session—1, George Ritchie; 2, George Macdonald.

CHEMISTRY.—J. B. Anglin (78).

NATURAL SCIENCE.—1, Thomas Scales (85); 2, *F. C. Heath (83); 3, F. L. MacLennan (76).

HISTORY.—1, *James Ross, (90); 2, George Ritchie (87); 3, George Bell (85); 4, Henry H. T. Shibley (77); 5, Daniel McTavish (71).

RHETORIC AND ENGLISH LITERATURE.—1, *James Awde (96); 2, H. McMillan (74); 3, Archibald B. McCallum (72); 4, Julien D. Bissonnette (70).

GERMAN.—Bidwell N. Davis (70).

HEBREW.—First year—1, *James Awde and *Gilbert C. Patterson, equal; 2, *Andrew Love. Second year—*John Ferguson.

BIBLICAL CRITICISM AND CHURCH HISTORY.—John Ferguson.

SYSTEMATIC THEOLOGY.—John Ferguson.

EVIDENCES OF RELIGION.—1, John Ferguson; 2, James G. Stuart.

PASTORAL THEOLOGY.—John Ferguson.

RELATIONS OF SCIENCE AND RELIGION.—John Ferguson.

THEOLOGY.

BENNETT (special) prize, \$20—A. H. Scott, B.A. Elocution prizes won by Messrs. Anglin (Kingston), M. Gage (Kingston), Taft, and Elliott, Brockville.

FELLOWS.

The following Fellows were elected: Divinity—Rev. Dr. Baxter. Arts—Rev. A. Macgillivray. Law—Dr. Tassie. Medicine—Dr. Sullivan.

THE following are the additional elders-elect of the Presbyterian Church, Barrie: Messrs. J. J. Brown, J. Black, J. McL. Stevenson, John Shortcald, Robert Laidlaw, J. Beattie, J. Galbraith and A. Laurie.

IN the Glasgow Free Synod on Tuesday, 9th ult., Dr. Dods' soundness was brought under review by an appeal against the Presbytery's finding that though there were objectionable passages in his sermon on "Revelation and Inspiration," there was no warrant for taking further steps against him. The result of a discussion, continued till after midnight, was that the Synod by a majority adopted a motion by which the dissent was sustained, in so far as the Presbytery did not condemn Dr. Dods with sufficient severity, and the infallibility of the Divine authority of the Scriptures was affirmed. At the same time it was resolved, as the sermon had been withdrawn, that the case should not go further. An appeal to the Assembly was made on behalf of the Presbytery and others.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

BY THE AUTHOR OF "ONE LIFE ONLY," ETC.

CHAPTER XLIII.

The sudden ray of brightness which shot into Anthony's mind with the conviction that he had been set free to return to Africa and his former scheme, seemed to come to him from the very light of heaven itself; for, as he looked back over the course of events since that moment when, standing by his mother's death-bed, he had given up with such bitter pain the golden dream of his youth, it seemed to him as if a divine and merciful Hand had so ruled his life and guided his actions as to bring him to a position which contained for him the promise of truest happiness, and was precisely that in which he now stood. He had resigned the noble purpose of his youth to undertake at his mother's command what seemed to himself a lower and tamer duty, and then the sweetness of an earthly joy had come to brighter the dull path into which his unwilling steps had been driven, and he had so far been unfaithful to his earlier and better hopes that he had even rejoiced to have been, by any means detained in the land where Innocentia in her loveliness was to come within his sight and knowledge.

And now his duty in England was accomplished; his mother's spirit if she could look down upon the son for whom she had feared so much, must be, so far as Rex was concerned, in perfect peace, and straightway from Anthony was withdrawn the desire of his eyes, which had blotted out from his mind the mournful scenes of African slavery; the fair dream of human love, which, sweet as it was, had been purely earthly, was quenched in final disappointment, and then, through the gloom of his mourning for its loss, there flashed upon him once again the divine radiance of the forgotten hope whose brightness was fraught with the promise of eternal joy, not for himself only, but for many a burdened soul to whom this mortal world was one great prison-house. The tender mercy that had overshadowed him in all this chain of events became so clear to Anthony, that before the morning dawned on the first day of his changed life he was able to fold his wasted hands in thanksgiving for the loss that had only robbed him of earthly happiness to bestow on him a joy more pure and sweet than any which the world could either give or take away.

Then he fell into a tranquil slumber, and in sleep his memory reproduced the picture that formerly had so haunted him—the long string of suffering and weary men and women linked together, and toiling along the burning sands of the African desert under the lash of the slave-trader; he heard again the cries of pain, the wail of the mothers as the little children were torn from their grasp because the beloved burden retarded their progress, and were flung by the wayside to perish, and when Anthony woke from the vivid dream, the longing to devote himself, heart and soul to their rescue, had revived with all the ardour of his first enthusiasm for the cause.

When Vivian came to pay his visit that day to Anthony Beresford, he pushed at the door, strong man as he was, with absolute trembling at thought of this first meeting with him, after the knowledge that Innocentia had been stolen from him by his brother had come upon him in all its bitterness. He was greatly astonished, therefore, when at last he mustered sufficient courage to come forward, to see Anthony lying already dressed on his couch, with such a look of ineffable peace in his soft brown eyes, as must have sprung from the repose of a soul that had found its happiest rest in submission to the will of God. He held out his hand to Vivian with a smile that touched his friend to the heart from its pathetic sweetness.

"My dear Anthony," he said, "I am truly rejoiced to see you looking calmer and better than I could have hoped. I know what a dreadful blow has fallen upon you; believe me, I would have averted it had it in any way been possible; Anthony, you know how truly dear you are to me, yet Innocentia must come first with me before all the world, and when I recognised, as I did most fully at last, that her happiness absolutely depended upon her marriage with your brother, I had no alternative but to sacrifice you to her welfare. Indeed, it would not have availed to struggle with her, for she could not have belonged to any upon earth save to the one to whom her whole heart's love was given, even if I had thought it right to ask it of her, which I did not."

"No," said Anthony, "it would have been as deep a moral wrong as you could well have committed to seek to bind any woman to a man she could not love; but in the case of Innocentia especially, her pure and tender heart would have broken in the anguish of resisting you. She would not have consented to turn from Rex to me, even at your bidding, for it would have seemed to her a crime, as indeed it would have been, to have failed in the absolute devotion of her whole being to the one man who had gained her love. I am thankful that she never even knew the existence of any other claim upon her. Yet I know well that I had no true claim, Vivian; for she never loved me. We both were aware of that from the first, and it was folly on my part to expect that her calm friendship for me could ever grow to the deep passionate love of which we now see she is capable."

"It is true, Anthony, and you show yourself brave and generous in meeting the painful truth, as you have been in all the vicissitudes of your life. I cannot tell you how much I have suffered during the last few weeks, knowing the terrible disappointment which awaited you when you were strong enough to bear it; and yet I was obliged to act almost deceitfully in the meantime, that I might not risk quenching the feeble life which was reviving within you, by making too soon the sad revelation."

"I understand it all now," said Anthony "and I can see how wise and kind you were in refusing to let me meet Innocentia, or even Rex, alone, before I was strong enough to bear what was to come. I think a little earlier it would

have killed me. I almost felt as if it had done so even yesterday."

"That was my great fear," said Vivian; "I am pleased beyond my hopes to see you so much brighter than I expected."

"There is a secret under that which I must explain to you. It has indeed been true with me that sorrow endureth for the night, but joy cometh in the morning. I do not say that my heart does not ache still when I think of your darling, lost to me for ever. But I can feel with deepest thankfulness, that a better hope has been provided for me. Before I enter on that subject, however, I want to know your mind on some points that lie now very near my heart. Tell me, may I not hope that you will live with Rex and Innocentia, when they are married?"

"Anthony, I will tell you the truth; it is not a question of choice with me; I feel that I must. I cannot part with my child. You know it was the stipulation I made with you, and it has been the condition of my consent to her marriage to your brother. She has been my only treasure all the years of her life; I could not live in separation from her. How could I bear to think of her, brought up in absolute isolation from the world, now suddenly exposed to all its corruption and deceit, without being myself by her side to see that she passes through it in her innocence and gentleness unscathed. Even though she will leave her husband's protecting care, he cannot know her in her unconsciousness of evil as I, her father, do; and oh, Anthony, not for her sake only, but for my own, I must be with her still. I could not live if I were never to hear the music of her voice, or see the shining of her sweet eyes that have been raised to mine with every dawn of morning light since first she had power to lift her name. I have lived for her alone, and I have a right now to live with her, even though she no longer belongs to me, as she has done from her birth to this hour. Your brother makes no objection; he seemed rejoiced for her sake that I should still remain with her."

"Yes, and to me it is still more a subject of rejoicing, for you will thus be able to watch over my brother as efficiently as I could."

"But Rex no longer requires any guardianship," said Vivian. "Do you forget that his enemy is dead?"

"No, indeed, I do not, and I have, in truth, little fear for him now; still he has once tasted of the poisoned cup of pleasure which Dacre offered to him, and I shall feel more easy if I know you are by his side, at least till the careless years of his youth are over."

"He will be my son, and while I live I shall do all I can for his welfare as devotedly as for that of my own child; but you, Anthony, surely you will be with us also?"

"No; that is the point to which I was tending in the questions I asked you. Do you not see, Vivian," continued Anthony, softly, "how the way has been opened out for me to return once more to the glorious work that won from me the first and purest devotion of my soul? You know that I had dedicated myself to labour all my life for the suppression of the slave trade in Africa—where I had seen it in all its hideous iniquity—when my mother's prayers drew me back to spend my days in the simpler duty of guarding Rex from the ill that menaced him. I felt that one soul in the sight of God was precious enough to merit the sacrifice of a life, and therefore I did not hesitate to give up mine to him, though I had hoped to have benefited hundreds in the mission I had proposed for myself; and now, is it not plain that my duty in respect to him is fully accomplished, and I am free? Dacre can harm him no more, and you will be with him—always a father and a friend, whose influence over him will be greater far than ever mine could have been. He needs me no more, and Innocentia is taken from me. Every tie that bound me to England has been rent asunder, and the path has been made straight for me that leads me back to Africa and the oppressed, who have no helper."

"Then we are to love you, Anthony?" said Vivian, taking his hand with much emotion.

"Could you bid me stay?" said Anthony, smiling. "You wondered to see me bearing so calmly the loss of her who was my dearest earthly treasure, but the thought that brought me sudden consolation in my sorrow, was the certainty that this very trial was the means ordained by Providence to restore me to the work to which I believe I have been destined from the first, and to which I now can look with certain hope that in the end it will bring me a better peace than even the love of Innocentia, had I won it, would have given. She does not need me, nor does Rex, and you still less; but the poor suffering slaves in Africa, who is there to have pity on them? God has given me to them, and shall I not go?"

"Anthony, you are right," said Vivian. "I am not selfish or base enough to hold you back from so divine a mission, and one to which you surely have been appointed; but I shall miss you, my son, how sorely I cannot tell you; it is on me your loss will fall most heavily, for Rex and Nina will be wrapped up in each other."

"But you will still have them both, and they need you, though I should be useless to them. Believe me, all is well, dear friend."

(To be continued.)

"As."—That little word has cost me more trouble than the whole vocabulary of the English language. It often makes me tremble from head to foot, and not unfrequently brings tears to my eyes. It is not the two letters of which it is formed, or just the word itself, but the place which it occupies in one of the petitions of that inimitable prayer Jesus Christ taught to his disciples: "Forgive me my debts as I forgive my debtors." There it stands as the deciding index on the beam of the balance; while in one scale is placed my prayer for forgiveness, and in the other the exact weight of my pardon. As I forgive, so Lord, forgive me. We repeat the Lord's Prayer from earliest infancy to our dying day; yet if we indulge in an unforgiving spirit we unconsciously plead for punishment, instead of mercy. The question is: Can I conscientiously use the argument, "for I also forgive every one?" And, if not, can I expect my sin-darkened soul to be washed and made whiter than snow?

PASTOR AND PEOPLE.

THE BENEFIT OF A SCRIPTURAL VIEW OF SIN.

Let me now point out some practical uses to which the whole doctrine of sin may be profitably turned in the present day.

(a) I say, then, in the first place, that a scriptural view of sin is one of the best antidotes to that vague, dim, misty, hazy kind of *theodicy* which is so painfully current in the present age. It is vain to shut our eyes to the fact that there is a vast quantity of so-called Christianity now-a-days which you cannot declare positively un-sound, but which, nevertheless, is not full measure, good weight, and sixteen ounces to the pound. It is a Christianity in which there is undeniably "something about Christ, and something about grace, and something about faith, and something about repentance, and something about holiness," but it is not the real "thing as it is" in the Bible. Things are out of place, and out of proportion. As old Latimer would have said, it is a kind of "mingle-mangle" and does no good. It neither exercises influence on daily conduct, nor comforts in life, nor gives peace in death; and those who hold it often awake too late to find that they have got nothing solid under their feet. Now I believe the likeliest way to cure and mend this defective kind of religion is to bring forward more prominently the old scriptural truth about the sinfulness of sin. People will never set their faces decidedly towards heaven and live like pilgrims until they really feel that they are in danger of hell. Let us all try to revive the old teaching about sin, in nurseries, in schools, in training colleges, in Universities. Let us not forget that "the law is good if we use it lawfully," and that "by the law is the knowledge of sin." (1 Tim. i. 8; Rom. iii. 20: vii. 7.) Let us bring the law to the front and press it on men's attention. Let us expound and heat out the Ten Commandments, and show the length and breadth and depth and height of their requirements. This is the way of our Lord in the Sermon on the Mount. We cannot do better than follow His plan. We may depend upon it, men will never come to Jesus, and stay with Jesus, and live for Jesus, unless they really know why they are to come and what is their need. Those whom the Spirit draws to Jesus are those whom the Spirit has convinced of sin. Without thorough conviction of sin, men may seem to come to Jesus and follow Him for a season, but they will soon fall away and return to the world.

(b) In the next place, a scriptural view of sin is one of the best antidotes to the extravagantly broad and liberal theology which is so much in vogue at the present time. The tendency of modern thought is to reject dogmas, creeds, and every kind of bounds in religion. It is thought grand and wise to condemn no opinion whatever, and to pronounce all earnest and clever teachers to be trustworthy, however heterogeneous and mutually destructive their opinions may be.—Everything forsooth is true, and nothing is false! Everybody is right and nobody is wrong! Everybody is likely to be saved, and nobody is to be lost!—The Atonement and Substitution of Christ, the personality of the devil, the miraculous element in Scripture, the reality and eternity of future punishment, all these mighty foundation-stones are coolly tossed overboard, like lumber, in order to lighten the ship of Christianity, and enable it to keep pace with modern science.—Stand up for these great verities, and you are called narrow, illiberal, old-fashioned, and a theological fossil! Quote a text, and you are told that all truth is not confined to the pages of an ancient Jewish Book, and that free inquiry has found out many things since the Book was completed!—Now, I know nothing so likely to counteract this modern plague as constant clear statements about the nature, reality, vileness, power, and guilt of sin. We must charge home into the consciences of those men of broad views, and demand a plain answer to some plain questions. We must ask them to lay their hands on their hearts, and tell us whether their favourite opinions comfort them in the day of sickness, in the hour of death, by the bedside of dying parents, by the grave of beloved wife or child. We must ask them whether a vague earnestness, without definite doctrine, gives them peace at seasons like these. We must challenge them to tell us whether they do not sometimes feel a gnawing something within, which all the free enquiry and philosophy and science in the world cannot satisfy. And then we must tell them that this gnawing something is the sense of sin, guilt and corruption, which they are leaving out in their calculations. And above all we must tell them that nothing will ever make them feel rest, but submission to the old doctrines of man's ruin and Christ's redemption, and simple child-like faith in Jesus.

(c) In the next place, a right view of sin is the best antidote to that sensuous, ceremonial, formal kind of Christianity, which has swept over England like a flood in the last twenty-five years, and carried away so many before it. I can well believe that there is much that is attractive in this system of religion, to a certain order of minds, so long as the conscience is not fully enlightened. But when that wonderful part of our constitution called conscience is really awake and alive, I find it hard to believe that a sensuous ceremonial Christianity will thoroughly satisfy us. A little child is easily quieted and amused with gaudy toys, and dolls, and rattles, so long as it is not hungry; but once let it feel the cravings of nature within, and we know that nothing will satisfy it but food. Just so it is with man in the matter of his soul. Music, and flowers, and candles, and incense, and banners, and processions, and beautiful vestments, and confessional, and man-made ceremonies of a semi-Romish character, may do well enough for him under certain conditions. But once let him "awake and arise from the dead," and he will not rest content with these things. They will seem to him more solemn triflings, and a waste of time. Once let him see his sin, and he must see his Saviour. He feels stricken with a deadly disease, and nothing will satisfy him but the Great Physician. He hungers and thirsts, and he must have nothing less than the bread of life. I may

seem bold in what I am about to say; but I fearlessly venture the assertion, that four-fifths of the semi-Romanism of the last quarter of a century would never have existed if English people had been taught more fully and clearly the nature, vileness, and sinfulness of sin.

(d) In the next place, a right view of sin is one of the best antidotes to the overstrained theories of Perfection, of which we hear so much in these times. I shall say but little about this, and in saying it I trust I shall not give offence. If those who press on us perfection mean nothing more than an all-round consistency, and a careful attention to all the graces which make up the Christian character, reason would that we should not only bear with them, but agree with them entirely. By all means let us aim high.—But if men really mean to tell us that here in this world a believer can attain to entire freedom from sin, five for years in unbroken and uninterrupted communion with God, and feel for months together not so much as one evil thought, I must honestly say that such an opinion appears to me very unscriptural.—I go even further. I say that the opinion is very dangerous to him that holds it, and very likely to depress, discourage, and keep back inquirers after salvation. I cannot find the slightest warrant in God's Word for expecting such perfection as this while we are in the body. I believe the words of our Fifteenth Article are strictly true,—that "Christ alone is without sin; and that all we, the rest, though baptized and born again in Christ, offend in many things; and if we say that we have no sin, we deceive ourselves, and the truth is not in us."—To use the language of our first Homily, "There be imperfections in our best works; we do not love God so much as we are bound to do, with all our heart, mind, and power; we do not fear God so much as we ought to do; we do not pray to God but with many and great imperfections. We give, forgive, believe, live, and hope imperfectly; we speak, think, and do imperfectly; we fight against the devil, the world, and the flesh imperfectly. Let us, therefore, not be ashamed to confess plainly our state of imperfection."—Once more I repeat what I have said: the best preservative against this temporary delusion about perfection which clouds some minds,—for such I hope I may call it—is a clear, full, distinct understanding of the nature, sinfulness, and deceitfulness of sin.

(e) In the last place, a scriptural view of sin will prove an admirable antidote to the low views of personal holiness, which are so painfully prevalent in these last days of the Church. This is a very painful and delicate subject, I know; but I dare not turn away from it. It has long been my sorrowful conviction that the standard of daily life among professing Christians in this country has been gradually falling. I am afraid that Christ-like charity, kindness, good-temper, unselfishness, meekness, gentleness, good-nature, self-denial, zeal to do good, and separation from the world, are far less appreciated than they ought to be, and than they used to be in the days of our fathers.

Into the causes of this state of things I cannot pretend to enter fully, and can only suggest conjectures for consideration. It may be that a certain profession of religion has become so fashionably and comparatively easy in the present age, that the streams which were once narrow and deep have become wide and shallow, and what we have gained in outward show we have lost in quality. It may be that the vast increase of wealth in the last twenty-five years has insensibly introduced a plague of worldliness and self-indulgence and love of ease into social life. What were once called luxuries are now comforts and necessities, and self-denial and "enduring hardness" are consequently little known. It may be that the enormous amount of controversy, which marks this age has insensibly dried up our spiritual life. We have too often been content with zeal for orthodoxy, and have neglected the sober realities of daily practical Godliness. Be the causes what they may, I must declare my own belief that the result remains. There has been of late years a lower standard of personal holiness among believers than there used to be in the days of our fathers. The whole result is that THE SPIRIT IS GRIEVED! and the matter calls for much humiliation and searching of heart.

As to the best remedy for the state of things I have mentioned, I shall venture to give an opinion. Other schools of thought in the Churches must judge for themselves. The cure for Evangelical churchmen, I am convinced, is to be found in a clearer apprehension of the nature and sinfulness of sin. We need not go back to Egypt, and borrow semi-Romish practices in order to revive our spiritual life. We need not restore the confessional, or return to monasticism or asceticism. Nothing of the kind. We must simply repent and do our first works. We must return to first principles and do our first works. We must go back to "the old paths." We must sit down humbly in the presence of God, look the whole subject in the face, examine clearly what the Lord Jesus calls "doing His will." We must then try to realize that it is *terribly possible* to live a careless, easy-going, half-worldly life, and yet at the same time to maintain Evangelical principles and call ourselves Evangelical people! Once let us see that sin is far viler, and far nearer to us, and sticks more closely to us than we supposed, and we shall be led, I trust and believe, to get nearer to Christ. Once drawn nearer to Christ, we shall drink more deeply out of His fulness, and learn more thoroughly to "live the life of faith" in Him, as St. Paul did. Once taught to live the life of faith in Jesus, and abiding in Him, we shall bear more fruit, shall find ourselves more strong for duty, more patient in trial, more watchful over our poor weak hearts, and more like our Master in all our little daily ways. Just in proportion as we realize how much Christ has done for us, shall we labour to do much for Christ. Much forgiven, we shall love much. In short, as the Apostle says, "with open face beholding as in a glass the glory of the Lord, we are changed into the same image even as by the Spirit of the Lord." (2 Cor. iii. 18.)

Whatever some may please to think or say, there can be no doubt that an increased feeling about holiness is one of the signs of the times. Conferences for the promotion of "spiritual life" are becoming common in the present day. The subject of "spiritual life" finds a place on Congress

platforms almost every year. It has awakened an amount of interest and general attention throughout the land, for which we ought to be thankful. Any movement, based on sound principles, which helps to deepen our spiritual life and increase our personal holiness, will be a real blessing to the Church of England. It will do much to draw us together and heal our unhappy divisions. It may bring down some fresh out-pouring of the grace of the Spirit, and be "life from the dead" in these later times. But sure I am, as I said in the beginning of this paper, we must begin low, if we would build high. I am convinced that the first step towards attaining a higher standard of holiness is to realize more fully the amazing sinfulness of sin.—Rev. J. C. Kyle.

AN EVENING HYMN.

At even, ere the sun was set,
The sick, O Lord, around thee lay;
O in what divers pains they met!
O with what joy they went away!

Once more 'tis eventide, and we
Oppress'd with various ills, draw near:
What if thy form we cannot see?
We know and feel that thou art here.

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved thee well,
And some have lost the love they had;

And some have found the world is vain,
Yet from the world they break not free;
And some have friends who give them pain,
Yet have not sought a friend in thee.

And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they, who fain would serv thee best,
Are conscious most of wrong within.

O Saviour Christ, thou too art man;
Thou hast been troubled, tempted, tried,
Thy kind but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power;
No word from thee can fruitless fall;
Hear in this solemn evening hour,
And in thy mercy heal us all.

INDOLENCE CRAVING AUTHORITY.

"It is very pleasant to some minds to be told exactly what to do—to have every question resolved, so that there may be no trouble in deciding; and perhaps the power which Popery gets over some minds is as much to be attributed to that natural indolence or timidity which shrinks from deciding—or, rather, is glad to be spared the exercise of conscience in deciding—certain questions as before God, as to the spiritual dominion which is claimed by the priest. The priest pleads the authority of the church, and the people love to have it so, because by the authority of the church they are spared exercise of conscience in judging of what is right and what is wrong, and so they come to look upon themselves as not responsible for the truth of what they believe. Such texts as 'Search the Scriptures,' 'Take heed what ye hear,' 'How read ye?' 'Prove all things, hold fast that which is good,' are altogether set aside; and when to this is added the dogma of infallibility, the conscience is left perfectly easy.

"But we, as Protestants, must remember that if we claim and maintain the right of private judgment, we must accept the responsibility connected with it. Indeed, the habit of having things decided for us is neither edifying nor safe. Its tendency is, first, to make an arm of flesh, and then to lean upon it; whereas our only foundation must be God—our only guide, the Lord, in His Word by His Holy Spirit; and people should be striving to live in intercourse and communion with the Lord; for this, if you are so striving, will keep in diligent exercise the habit of studying the Word of God to know what the will of the Lord is. This will stimulate to prayer for the teaching of the Holy Spirit on the Word, as well as for communications of light and knowledge from a throne of grace. This will help to maintain the habit of steady obedience to the Word of God, for 'If any man will do the will of God, he shall know of the doctrine whether it be of God.' This will also maintain communion with God, for 'He that saith he abideth in him, ought himself also so to walk, even as He walked.' This will secure holiness, for 'If we walk in the Spirit, we shall not fulfil the lusts of the flesh.' And, though last not least, this will maintain peace; for 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.'—*Lectures on the Thirty-second Psalm, by the Rev. J. W. Reeve, M.A.*

If there be within us any sparks of divine love, the best way not only to preserve them, but to excite them, to blow them into a flame, is by the breath of prayer. O prayer, the converse of the soul with God; the breath of God in man returning to its original; the better half of our whole work, and that which makes the other half lively and effectual."—*Ibid.*

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WORDS OF THE WISE.

A SOFT answer turneth away wrath, but grievous words stir up anger.—Prov. xv. 1.

There is great danger, at the present day, of compromising truth for the sake of union. This should be carefully guarded against. There can be no true union attained at the expense of truth. The true Christian's motto should ever be—Maintain truth at all cost; if union can be promoted in this way, so much the better, but maintain the truth.—*Mason.*

All who make any pretension to the office of shepherds visit their flocks; yet there is a wide difference in the kind of visits which shepherds give. One does it formally, to discharge his duty and to quiet conscience; another makes it his delight. And of those who make it their delight, one goes forth on the regular plan of addressing all in somewhat of the same style; while another speaks freely, according as the wounds of his sheep come to view. On all occasions, this difficult and trying work must be gone about with a full heart, if it is to be gone about successfully at all. There is little in it to excite, for there is not the presence of numbers, and the few you see at a time are in their calmest, every-day mood. Hence there is need of being full of grace, and need of feeling as though God did visit every hearer by your means. Our object is not to get duty done, but to get souls saved.

UNSEARCHABLE GOD.—Though the sun is the source and fountain of light, there is little good in gazing at the sun except to get blinded. No one ever saw the better for looking the sun directly in the face. It is a child's trick; grown up people know better. We use the light which the sun gives, to see by, and to search into all things—the expected sun. Him we cannot explore beyond what He reveals of Himself in the light and heat which he sheds upon us, and in the colors by which he is reflected from the earth. There is no searching of the sun, our eyes are too weak. How much less can we search the sun's Creator, before whom the myriads of suns are but so many cloud-lodies! His revelation of Himself, in His works and in His word, in His Son and in our souls, is more than enough for us. Persons who dare to go, as they say, in a directer way to Himself, are like children looking at the sun, who, instead of getting more light and better eyes, get less light and an infatuated eye.

CONSTANT MERCY.—All the year round, every hour of every day, God is richly blessing us; both when we sleep and when we wake, His mercy waits upon us. The sun may leave off shining, but our God will never cease to cheer His children with His love. Like a river His loving-kindness is always flowing, with a fulness inexhaustible as His own nature, which is its source. Like the atmosphere which always surrounds the earth, and is always ready to support the life of man, the benevolence of God surrounds all His creatures in it, as in their element, they live, and move, and have their being. Yet as the sun on summer days appears to gladden us with beams more warm and bright than at other times, and as rivers are at times swollen with the rain, and as the atmosphere itself on occasions is fraught with more fresh, more bracing, or more balmy influences than heretofore, so is it with the mercy of God: it hath its days of overflow, when the Lord magnified His grace and lifteth high His love before the sons of men.

"A LITTLE of God would make my soul bankfull. O that I had but Christ's off-fallings; that He would let but the meanest of his love-rays and love-beams fall from Him, so as I might gather and carry them with me! I would not be hard to please with Christ, and veiled visions of Christ; neither would I be dainty in seeing and enjoying Him: the parings and crumbs of glory that fall under his table in heaven, a shower, like a thin May-mist, of his love, would make me green, and sappy, and joyful, till the summer sun of an eternal glory break up. O that I had anything of Christ! O that I had a sip, or half a drop, out of the hollow of Christ's hand, of the sweetness and excellency of that lovely One! O that my Lord Jesus would pity me, and give me but the meanest alms of felt and believed salvation! O how little were it for that infinite Sea, that infinite Fountain of love and joy, to fill as many thousand, thousand little vessels like me, as there are minutes of hours since the creation of God!"—*Rutherford.*

PHILIP SAITH UNTO NATHANAEL, "COME AND SEE."

Wiser counsel than this it would be impossible to conceive! If Philip had reproved Nathanael's unbelief, he might have driven him back for many a day, and given offence. If he had reasoned with him, he might have failed to convince him, or might have confirmed him in his doubts. But by inviting him to prove the matter for himself, he showed his entire confidence in the truth of his own assertion, and his willingness to have it tested and proved. And the result shows the wisdom of Philip's words. Nathanael owed his early acquaintance with Christ to that frank invitation, "Come and see."

If we call ourselves true Christians, let us never be afraid to deal with people about their souls as Philip dealt with Nathanael. Let us invite them boldly to make proof of our religion. Let us tell them confidently that they cannot know its real value until they have tried it. Let us assure them that vital Christianity courts every possible inquiry. It has no secrets. It has nothing to conceal. Its faith and practice are spoken against just because they are not known. Its enemies speak evil of things with which they are not acquainted. They understand neither what they say nor whereof they affirm. Philip's mode of dealing, we may be sure, is one principal way to do good. Few are ever moved by reasoning and argument. Still fewer are frightened into repentance. The man who does most good to souls, is often the simple believer who says to his friends, "I have found a Saviour, come and see him."—*Ryle.*

(Contributions continued from page 437.)

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION AT ATLANTA.

MR. EDITOR,—Having promised to send you some jottings of this important international gathering, we hasten to do so. Atlanta, Georgia, is about 1,400 miles from your city, almost due south. The difference in climate and society is of a striking and startling character. It is like a translation. The two weeks spent in the journey and work is like a dream never to be forgotten.

Leaving Buffalo at 8 a.m., we passed through the Lehigh Valley in daylight. This is the Switzerland of America. The run along the shore of the delightful Susquehanna, hemmed in on the left by those towering mountains, whose bosoms are rich with coal and iron. The winding about, and gradual ascent of twenty-five miles, to travel—in reality only five in the journey—creates great interest, and suggests many thoughts of life's race.

Fifteen hours brings us to the delightful city of brotherly love, now so well known by the Centennial—PHILADELPHIA. Thence we proceed to Washington by Baltimore. Baltimore is an important commercial point, with its double tracked and tunelled railway on one side, and its through car drawn across the city, by fifteen miles, on the other.

Off again, and in a short time we are in the capital of the American nation—Washington, on the left side of the Potomac river. This is the city of magnificent distances. Towering over every other object of interest is the Capitol, covering three and-a-half acres of land, then the White House, the Smithsonian Institute, and the Patent Room, on all of which one might spend a month. One-third the distance to Atlanta is all that is traversed. Off again, and we are now in the direct line of travel for the "Sunny South," every ten miles of which is historic by the war—Richmond, so important to the Confederates as their capital; important in a commercial point of view by the James River and its canal; Fredricksburg and Danville, and the dismal swamp, all immortalized by the sad memories of slavery, and Mrs. Stowe's picturesque pen.

What appeared of Virginia along the line of travel was intensified desolation, a barren land, desolate homes and degraded huts, and downtrodden peoples of all shades of color. North Carolina shows improvement in every respect, and here we begin to get into the cotton region.

South Carolina is better still, with more marks of healthy civilization and enterprise. The well-filled train with delegates was greeted at Spartansburg by the children of the town, loaded with flowers and blossoms of every shade of beauty and fragrance that is a grateful surprise to a northern nose, special bouquets labelled for well-known men as the Editor of the "Sunday School Times," the "Sprightly," Drumbull, and also the humorous Sherwin. This was some hundreds of miles from Atlanta, showing how the lively hope had taken hold of the Southern people.

Now we are in Georgia, where luxuriance and enterprise, and higher aims in the people begin to appear. At three o'clock in the morning we are in Atlanta, "The Gate City of the South," with 35,000 of a population—one-third colored. This is a great railroad centre, hence its title "Gate City." Largely rebuilt since the war, it is a well organized city, and in good condition—street railways and all other facilities. Its exports are cotton, tobacco, rice, wheat, and sweet potatoes.

The enthusiastic hospitality of the people leads you to forget all their peculiarities of manners, speech and character. The thermometer on April 21st, stood at 92, but the atmosphere is not dry and scorching as often found with us at that height.

Atlanta is built on a lofty ridge forming the watershed on one side to the Gulf of Mexico, and on the other to the Atlantic; the evaporation between these two waters does much to modify the climate of Georgia.

Wednesday morning at 10 a.m., in the first Baptist Church. We enter at this early hour and find 1,200 of the choice of the land have assembled to open the Third International Sabbath School Convention. The fragrance of the atmosphere and the glory of floral decorations was to Northern eyes, like the fairy lands read of in childhood. From the gallery to the centre and focus of beauty, THE PLATFORM, delicately adorned with festoons, hanging baskets, and growing ivies; the

invisible wire stand, eight feet high, seemingly in mid-air, crowned with southern floral glory; all parts of the South vied with each other in supplying the choicest flowers for the occasion. Of the mottoes so appropriate and suggestive, some were sent by Canada, and made by the faithful secretary, Rev. Wm. Millard. But within and surrounded by all this were men good and true—the Mayor of Atlanta, the Governor of the State of Georgia, Plumer so venerable and striking in appearance; Searles, the Chairman of the Executive, and Peltze, the retiring President; with the masterly Prof. Fischer at the organ; the choice of the land in intellect, culture, heart, and hope, at their feet. North and South, East and West, are forgotten in the Sunday School International Convention of 1878.

The organization of the representatives was perfect. Each State and Province had its appointed place alphabetically arranged, with a small banneret above the heads of the delegates bearing the name of the State on each side; so that the arrangement was in full view of the President, and also of those coming in from the entrance. The address of welcome is given to the Mayor of the city, supported by Governor Colquit of the State—hearty in spirit, expressed in terms, choice, and in harmony with the contemplated objects of the gathering. The response followed, led by Canada, in a style at once elevated, comprehensive, and patriotic, and above all grandly evangelical. This duty was discharged by the Rev. John Potts, of your city, who did himself and Canada credit. It awoke unbounded enthusiasm. This was followed by a very able address by General Fiske of New York.

In half an hour the entire organization is completed and Governor Colquit is introduced as the newly-elected President, whose spirit, ability, and conduct in the chair are above all praise.

The first work attended to was the reports of all States and Provinces, in five-minute statements, each responding to the call by one of the secretaries.

One important and helpful feature in this department of the work was the large map before the audience with the several States clearly defined, and the reported schools marked by a golden star, which gave a distinct idea as to the extent of the organization and the work being done. Much credit is due to the Rev. E. Payson Porter, of Chicago, statistical secretary, for this help in this very important part of the work. It would be well for our County Conventions to take note of this, and see at a glance to what extent their work is being carried on.

The evening session brought the Convention to the central subject of interest—the final report of the committee on the International Sabbath School Lessons.

This report was read by Rev. Warren Randolph, secretary, and was a model of simplicity; solemn by the issues it detailed and the results it recorded of revived Bible study. This was followed by addresses from Drs. John Hall and J. H. Vincent. Both of these addresses were unique. The emotion created by Holt's appeal for unity was much intensified by being given before the assembled delegates of North and South, and in a Southern city—"One in nationality, in religion, in their love to Christ, with one English Bible, one Protestant faith, one common affection for the little children." It was a moment not soon to be forgotten. Vincent's address made these important points emphatic: the testimony of publishing houses that more Bibles and a better class of Bibles had been sold since the adoption of the International Lessons, than ever before in the same time; the power of the secular press enlisted into giving a placeto notes on the lesson; also that there was a great increase of intellectual power in the Church. As a supplemental to the first speech, Vincent made us feel that in this line of work we had God with us.

This first day's work closed, with hope of and already realizing a rich blessing. This letter is already too long. We shall finish this review of an important meeting next week. JOHN McEWEN.

Ingersoll, April 30th, 1878.

MODERATORSHIP.

MR. EDITOR,—Your correspondent "Courtesy" asks, "What is the meaning of this sentence in Presbyter's letter,—'The three large bodies which united to constitute the Presbyterian Church in Canada, have each been honoured by having a Moderator chosen from its ranks; henceforth let all sectional distinctions disappear?' Will you allow me a word of explana-

tion? The bodies referred to were the Church in connection with the Established Church of Scotland in what is now the Dominion of Canada, the Presbyterian Church of Canada, and the Presbyterian Church of the Lower Provinces. From each of these a Moderator has already been chosen. Why should that portion of the United Church which was in connection with the Church of Scotland have two Moderators on the ground of courtesy? Because a part of it is in the Maritime Provinces? By far the largest part of what was the Church of the Lower Provinces, was composed of the late Presbyterian Church of Nova Scotia, which looked to the United Presbyterian Church in Scotland as its mother Church. A large part of the late Presbyterian Church of Canada claimed the same ecclesiastical origin. These two bodies taken together form a large and influential portion of the Presbyterian Church in Canada, but from which no Moderator has yet been chosen. If courtesy is to be considered, it has the highest claim. This statement is made not for the purpose of keeping up sectional differences, but for the very opposite. There is reason to fear that your correspondent "Courtesy" is not influenced by the fairness that characterized the *heathen Khan of Tartary*, who when he had himself dined was willing to let others dine. There is reason to believe that he belongs to that part of the United Church that has already enjoyed all the privilege that courtesy can fairly crave. If the most suitable man for the office can be found in what was formerly the Church of the Maritime Provinces in connection with the Church of Scotland let him be elected, but not on the ground of courtesy.

Maritime Provinces.

PRESBYTER.

PRESBYTERY OF SAUGEEN.—PROTEST AND APPEAL CASE.

MR. EDITOR,—I notice that in your last issue, the Rev. Mr. Park represents the case about which there is a protest and appeal by Mr. McMillan and others, as, "one altogether about property—a 'division of inheritance' between brethren," etc. I am sorry Mr. Park has taken the liberty of giving any new shape or setting to the case. There was no occasion for doing so. This very matter is reported by Mr. Park, in your columns of 29th March, page 348; and in the language of the motion and amendment by which it was before the Court. Surely that ought to suffice till it came before the Synod. But Mr. Park has not stopped there. He goes further. In his first report he states in the language of his own resolution, that the case or question is one of "Civil Right." In his second report he departs from this and says, "It is one altogether about property—a 'division of inheritance' between brethren," etc. He also puts the words, "division of inheritance" under quotation as if they belonged to the case. Why all this whittling? It is not so. The case is not "one altogether about property—a 'division of inheritance' between brethren," but one involving CONSISTENCY OF CONDUCT, etc., though I am not going to follow Mr. Park's example—tempting as that may be—to say anything that is liable to be construed as prejudicial to the subject. I have every confidence in the capacity of the Synod to understand it, and deal with it on its own merits when it is brought before it. And as there has been a difference of opinion, in which the Presbytery is about equally divided, it is evidently the part of wisdom, as it is of duty, to lay all the papers connected with the case before the Synod, and let it be judge. I have no objection that Mr. Park, when the proper time comes, should try and make out his point. But meanwhile, all that I ask of him is—and no doubt he will do it—to forward all the papers in the case to the Synod. Yours, etc.

MEMBER OF SAUGEEN PRESBYTERY.

IN MEMORIAM.

Mr. William Durie, the second son of one of the oldest and most esteemed citizens, John Durie, Esq., has been called by death from earth to heaven.

He was one of our most promising young men, and had before him a bright earthly career, for he possessed the elements requisite to success; a strong vigorous body, a clear, well-balanced mind, and a true, earnest view of life.

Although quite young, his excellent business capacity, and strict integrity of character had gained for him a position of trust and responsibility, connected with the Merchants' Bank of Montreal; and it was while furthering its interests in Bay City, Michigan,

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XX.

May 19, } NEBUCHADNEZZAR'S DREAM. { Dan. ii. 1878. } 36-45.

GOLDEN TEXT:—"There is a God in heaven that revealeth secrets."—Verse 28.

HOME STUDIES.

- M. Dan. ii. 1-13. . . . The wise men sentenced to death.
- T. Dan. ii. 14-30. . . . Daniel before the king.
- W. Dan. ii. 31-49. . . . The dream interpreted.
- Th. Dan. vi. 1-28. . . . Daniel's vision.
- F. Ps. ii. 1-12. . . . The king in Zion.
- S. Isa. xxxv. 1-10. . . . The joyful kingdom.
- S. Isa. lxxv. 17-25. . . . New heaven and a new earth.

HELPS TO STUDY.

At the end of their three three years' course of training, Daniel and his three friends were brought before King Nebuchadnezzar, and were found to be far superior in learning and wisdom, not only to all their companions in study, but even to all the learned and wise men among the Chaldeans. An opportunity to test their wisdom soon presented itself. One night the king had a strange and vivid dream: it was so startling that he was awakened by it, and was unable to compose himself to sleep again; and yet his confusion of mind was so great, that he could not recall the vision that had passed before his mind. Upon this, he caused all the wise men and astrologers and pretended prophets of Babylon to be summoned before him, and commanded them to show their wisdom by telling him what the dream had been, and what it meant. Of course they could not do it. They announced themselves ready to interpret the dream if the king would tell them what it was, but confessed themselves unable to say what the dream was; and, on the king's persisting in his demand, they complained that it was a piece of manifest injustice of which no king had ever been guilty. Upon this the king became very angry, and declared that they were all imposters, (which was probably very true); and, with the capricious tyranny of a despot, commanded that all the wise men in Babylon should at once be put to death. The captain of the royal guard, to whom the execution of the order was committed, immediately proceeded to the performance of his duty. As was natural, he began with the wise men connected with the royal household; but on his coming to Daniel and his friends, to put them to death, Daniel asked the reason for the sudden edict; and, on being informed of the circumstances, succeeded in obtaining a respite till he should have time to appeal to the king. On being admitted to the royal presence, he assured the king that if he would give him a little time, he would tell both the dream and its interpretation. Upon this the king commanded that the execution of his edict should be suspended for a few hours. Having obtained a short respite, Daniel hastened home, and begged his three friends to unite in prayer to the God of heaven in his behalf, that the dream and its interpretation might be revealed to him. In the course of the night, while they were thus engaged, the desired revelation was made to Daniel.

Notice four remarkable features in Daniel's conduct. He, first, returns devout thanks to God. Next he intercedes for the condemned wise men. He then assures the king that it is the only true God who has revealed it; to whose wisdom and glory he thus boldly bears witness. And, fourthly, note his modesty. Verse 30. He is only the channel of communication. He is willing to be nothing, that God may be all in all.

He then proceeded to relate the dream, which was this: Nebuchadnezzar had seen in his sleep a colossal and splendid image of a man, standing in the midst of a great plain in which Babylon was situated: its head was of gold, its bust and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While the king was contemplating it, he saw a stone apparently of no great size, cut out from the mountain bordering the plain, and rolled towards the image, without any visible agency of human hands; on reaching the image it began to pound and break it, beginning with its fragile feet, and continued to do so until the whole image was reduced to dust, which the wind carried away; nothing remained but the stone, which thereupon gradually increased in size till it became an immense mountain filling the whole earth. The silence of the king showed that he recognized the dream; and, without waiting for him to speak, Daniel went on to give its meaning.

I. THE KINGDOMS OF THIS WORLD: Verses 37-43.

The statue which the king saw was most majestic and curiously formed. It represents the course of empire, the rapid succession of great world-monarchies.

I. *The Kingdom of Gold: Verses 37, 38.*—It was Nebuchadnezzar's own. He was a king of kings. This title is given to him in Ezek. xxvii. 7, and was usual with kings of Assyria and Persia: Isa. x. 8; Ezra vii. 12. To him belonged a kingdom, which at that time ruled the whole civilized world, extending, it is said, even to Spain; power, literally, power like that of an oak; strength, irresistible might; and glory, the glory of priceless treasures and riches. He was ruler over all, both men, and the beasts and fowl: Jer. xxvii. 6; xxviii. 14. Thou, says Daniel, art this head of gold, the personification of all this glory, the mightiest of the monarchs of Babylon: Isa. xiv. 4. In Dan. vii. 4 the Babylonian empire is represented as a lion with the wings of an eagle, the union of strength with swiftness.

But Daniel would impress upon the king his dependence upon the King of Heaven, the One Living and True God, who had given him all these possessions and glory. God is in history. He rules over the nations; and lifteth up one

and pulleth down another. Amid all conflicts, let this comfort us—"The Lord reigneth."

2. *The Kingdom of Silver: Verse 39.*—After thee: This is especially significant, as the Chaldean empire began to show signs of decay very soon after the death of Nebuchadnezzar. His successors proved utterly incapable of conducting the affairs of so vast an empire; the vigor of the nation was exhausted by luxury; and in twenty-three years after his death the hardy soldiers of Cyrus conquered his capital and put an end to his dynasty. So suddenly does God bring to naught man's greatest schemes.—**Another Kingdom:** The second great Oriental kingdom was that of the Medes and Persians, who, under Cyrus the Great, overthrew the Chaldeans, B.C. 538, and established an empire, which at its height embraced one hundred and twenty provinces, from India to Ethiopia, and from the Bosphorus to the Caspian. It rose to its culmination under Darius Hystaspes, B.C. 522, began its decline under Xerxes, his successor, the Ahasuerus of Scripture, and finally was destroyed by Alexander at the battle of Arbela, B.C. 331. The two-fold character that is here indicated—for every symbol in the Bible has its counterpart in history and in fact—viz., it having the breast and the two arms stretching out from it of silver, instantly suggests the historical fact that Cyrus was the monarch, that Media was one arm, and Persia the other; these being two component parts of the kingdom of Cyrus, he being the tie that knit the two realms into one, inspired them with their vigor, wielded their energies with success, and established their empire.—**Inferior to thee:** Not in its extent of territory which was even larger, but in its political importance; and perhaps in the personal character and less absolute power of its kings who were many of them worthless and weak.

3. *The Kingdom of Brass: Ver. 39.*—The third kingdom, represented by the brazen waist and thighs, was the empire of Alexander the Great, whose power over all the nations flashed out like a meteor, and as suddenly passed away. He was the son of Philip, King of Macedonia, who conquered all Greece, and other adjacent lands. Alexander consolidated his father's conquests, and then crossed over to Asia for new fields of war. Asia Minor, Syria, Egypt, and finally the whole Persian Empire fell into his hands by a brilliant succession of victories. He fixed his capital at Babylon, and in the midst of still vaster plans of conquest, died there, B.C., 323, at the age of only thirty-three years.

It is noteworthy how much use the Greeks made of brass in their works of art, in their coinage, and in their armour. One of their most common epithets, even in the time of Homer, was "brazen-coated."

4. *The Kingdom of Iron: Verses 40-43.*—There are two opinions concerning this portion of the image. Some of the more recent commentators, especially those of Germany, think that the reference is to the kingdoms established by Alexander's successors, especially to the Syrian or Selucian Empire, and the Egyptian line of the Ptolemies. But the weight of authority seems to favour the view that the great Roman Empire is here pointed out in the prophecy. It began as a humble village on the bank of the Tiber in Italy; by the force of its arms conquered all the ancient world, and embraced under one rule all the lands from the Atlantic to the Caspian, from Britain to Ethiopia.—**Strong as iron:** It was the greatest of the ancient kingdoms in every respect: in size, in completeness of mastery, in system of control, and in duration of empire, for its power over all the nations lasted five hundred years. But strong as it was, it contained within itself the elements of weakness. There is clay as well as iron; hard but brittle; such is the foundation of human power.—**They shall mingle themselves with the seed of men:** Those who hold to the theory that the fourth kingdom was the empire of the successors of Alexander explain this by the political matrimonial alliances made by those kings with a view to preserving and extending their power; those who hold that the fourth kingdom was the Roman Empire hold that this clause refers to the inroads of the barbarians, and the infusion of a foreign and base element into the empire.

Thus worldly power passes through its successive phases. But one hand controls all, one principle pervades all. "Through the ages one increasing purpose runs." That purpose we find in Christ. Each of these four empires had its work in connection with His kingdom and the preparation for it. Through the Babylonians, Israel underwent the discipline of captivity. Through Cyrus the Persian they were restored with a purer faith and the influences of the far East. The Greek language and culture, the Roman power and law,—both did a great work in the extension of the Redeemer's kingdom.

Whether they mean it or not, yet it is true that all kings and rulers are working out the will of God; though, such may be their spirit, they may, at the same time, be working out their own condemnation. Ps. xvii. 13, 14; Is. x. 5-15; liv. 16; Jer. li. 20; Ezek. xxix. 19, 20; Matt. xxvi. 24, 54; Acts ii. 23; iv. 27, 28.

II. **THE KINGDOM NOT OF THIS WORLD: Verses 44, 45.**—To reveal this kingdom is the purpose of the vision. By it all earthly kingdoms are to be superseded. It was to be insignificant and without beauty in its beginnings,—a mere stone: Isa. liii. 2. It was to be set up by God Himself. Cut out of the mountain without hands, it was itself to grow to be a mountain: Isa. ii. 3. "The kingdom of God cometh not with observation." It was to come in the days of these kings, when the power of Rome was at its height. It was not to be left to other people, that is, should have no succession; it is everlasting; and shall never be destroyed. Before it all other kingdoms are consumed, and it fills at length the whole earth, Ps. ii. 8; lxxii. 18, 19; Isa. xi. 9; Zech. ix. 10; xiv. 9. Before it all who are opposed to it, will be utterly destroyed. How can we get out of its way? Only by taking refuge in its cleft, coming to Him as unto a living stone. "He that believeth on Him shall not be confounded." Pet. ii. 4-7.

that he fell a victim to that terrible disease, diphtheria, which, after he had endured many weeks of intense agony, ended in his death. This is a great affliction to all who knew him well enough to understand his true, sterling worth. Although he had a manly, chivalrous nature that made him ever prompt to assist about him that made it difficult for mere casual acquaintance to know him. He inherited from his good mother the dignity and reserve of manner that are so natural to the Highland character, and which possessed by a noble man or woman prove an additional charm to those who are admitted into the circle of loved and trusted friends. In the choice of his friends and favorite authors, Mr. Durie showed fine powers of discrimination, selecting only the true and elevating. In his selections from the Scriptures, I often noticed that his choice was from the Epistles of the Apostle Paul, such passages as the twelfth of Romans, the thirteenth of first Corinthians, and the fifth of second Corinthians, showing that the clear and powerful arguments of the Apostle had a charm for the earnest young thinker and seeker after truth.

He bore his long painful illness with great Christian fortitude, but at last, his sufferings closed in the sleep of death, and his spirit passed away from earth, accompanied by angelic messengers to the home of the Saviour, the Rest that remaineth to the people of God.

Ottawa, April 15th, 1878.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, 30th ult. Present: Seventeen ministers and nine elders. A call from the congregations of Singhampton, Maple Valley, and Honeywood in favour of Rev. Edward N. B. Millard was sustained, and intimation having been given of Mr. Millard's acceptance of the call, it was arranged that the induction take place at Singhampton, on Tuesday, 21st inst., at 11 a.m. Mr. D. McDonald, M.A., was appointed to preside and address the minister when inducted, Mr. Henry Sinclair to preach, and Mr. R. Rodgers to address the people. The election of Commissioners to the General Assembly was made by voting, and resulted in the appointment of the following members: W. Fraser, D.D., Messrs. J. Gray, M.A., J. Leiper, J. A. McConnell, and R. Moodie, ministers; Messrs. Thos. Dallas, A. D. McNabb, Wm. McWhinney, F. Rogerson, and P. McHaffie, elders. Mr. David Ross who had completed the University and theological courses of study, was examined with a view to applying to the General Assembly for leave to take him on trials for license, and the examination having been sustained, it was agreed to make the application. Mr. Frederick W. Johnson was examined, and the Presbytery decided to recommend him to the Board of Examiners of Knox College for admission as a student. Leave was granted to Mr. A. Findlay to moderate in a call from Gravenhurst, Severn Bridge, and Washago, when desired. The Senate of Queen's College having recently conferred the degree of D.D. upon the Rev. W. Fraser, the Presbytery very cordially adopted the following motion prepared by Mr. D. McDonald: "That the Presbytery take this opportunity of tendering their congratulations to their esteemed father and co-presbyter the Rev. William Fraser of Bondhead, on his having the degree of Doctor of Divinity conferred upon him by the Queen's University on the 24th inst., and of, at the same time, expressing the fervent hope that he may be long spared to enjoy his well merited honours." The Presbytery agreed to meet for regular business on the last Tuesday of May.—ROBT. MOODIE, Pres. Clerk.

"THERE are times when God comes near to his people. There are occasions when efforts to advance his cause are specially blessed. There are harvest seasons for souls. This is proved by the whole history of the progress of the Church of Christ. At such times the hearts of men are ready to receive the seed of the Word. It falls as upon tilled ground, moistened by the rains of heaven. Where before all seemed hard and barren, we find mellowness and readiness to receive the seed, and to bring forth fruit. Such a season, we have good reason to believe, is now upon us. Pastors, and elders, and private Christians, will, therefore, suffer us to offer them a word of exhortation; and that exhortation is, that they be bold. The harvest is ripe, it is perishing. All around us are those who have heard the Gospel for years, but who have neglected its claims. It may be that even now the Spirit of God is striving with them—is convincing them of sin, of danger, of a judgment to come. Do not, then, delay. Do not wait for them to come to you. Go you to them. Speak to them. Pray for them. Remember that immortal souls are going down to death. Delay not, lest while you tarry they vanish from your sight."

OUR YOUNG FOLKS.

"BE UP AND DOING."

A LITTLE boy named Harry was looking very thoughtful one day, when he suddenly said to his mother:

"Ought I not to be up and doing something, mother, for the poor heathen? Am I not old enough to preach?—I do not mean pulpit preaching."

"I should think not," said the mother, smiling; "but what kind of preaching do you mean, my boy?"

"Mine must be spade preaching, mother."

"Spade preaching!" echoed sister Lottie, from the other side of the room.

"Yes," said Harry. "Do not some of the school boys dig, plant, and sell? and cannot I dig my missionary money out of the ground?"

"Well, suppose you ask father if he will let you have a piece of garden ground," said his mother.

When the father came home, his little boy urged his plea for a piece of "Missionary Ground," and very cheerfully was it granted, and some good potatoes for seed were also added.

Harry was very diligent in digging, setting, watering, and weeding, and by the summer a fine crop of potatoes rewarded his toil. Lottie had the pleasure of helping to gather up the potatoes and send them off to market.

In the missionary report for the next year the interesting item might be seen of "Missionary Potatoes," with a few shillings attached. May not other little boys and girls "go and do likewise?"

In some parishes of Yorkshire and Lincolnshire, where the people are deeply interested in the cause of missions, it is not unusual for parents to encourage their children to raise funds, not only by "spade" work, but by means of fruit trees, cows, sheep, and poultry. The best cherry tree in some orchards is the "Missionary Tree," and the blossoms and fruitage of that tree are watched with special interest by both parents and children. Even in some of the poor parts of Ireland contributions have been raised by "missionary hens."

We lately had a very interesting letter from that warm friend of Ireland, Miss Holmes, of Ballaghadereen, near Clogher, in which she tells of some of her little shoeless scholars bringing the eggs from hens which have been "set apart" for missionary purposes. The interest felt by the poor children in this mode of helping the cause of Christ is deeply affecting, and may well reprove those children who have greater advantages, but who never improve them.

At a village missionary meeting in Nottinghamshire, some time ago, a little girl's collecting box was found to contain nearly one pound in coppers. How had she filled it? By the sale of bones which she had collected.

The poor children in one of our workhouses wished to send something for the missions. But what could they do? They had no money, and no friends came to see them who had any to give. But where there is a will there is a way. They began to pick up

the pins they found on the floors and in the yards, and these, with the consent of the governor, were sold. The farthings thus raised by these little workhouse children were doubtless, like the widow's mite, more acceptable to the Lord than many of the offerings of the rich.

A NOBLE BOY.

WELL! I saw a boy do the other day what made me feel good for a week. Indeed, it makes my heart fill with tenderness and good feeling, even now as I write about it. But let me tell you what it was.

As I was walking along a street of a large city, I saw an old man, who seemed to be blind, walking along without any one to lead him. He went very slow, feeling his way with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself. "And it's very high too; I wonder if some one won't tell him, and start him in the right direction!"

Just then a boy, about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said:

"Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play. Now, this boy thought he had only done the old man a kindness, while I knew that he had made three other persons feel happy and better and more careful to do little kindnesses to those about them.

The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one for many days afterward.

Another one that was made happy was the boy himself. For it is impossible for us to do a kind act, or to make any one else happy, without being better or happier ourselves. To be good, and do good, is to be happy. This is every one's mission here in this world. Then, again, the kind of boy you are shows the kind of man you are going to be. If you are a kind, gentle boy, you will be a generous, benevolent man.—*Ruth Hudson.*

EVERYBODY'S MOTTO.

"DUTY FIRST AND PLEASURE AFTERWARDS."

A GENTLEMAN had a little dog that always came whenever it was called. One day this gentleman thought he would put the little dog's obedience to the test; so he told his servant to put a plate of meat on the floor for him. The servant did so, and the little dog came running to the plate, for he was very hungry. But just as the poor thing was thinking what a fine treat he was going to have, and was about to help himself to the meat, his master called him away.

The little dog heard the call, and looked wistfully at the meat. The meat was nice and fresh from the butcher's shop, and certainly very tempting to a hungry dog. But the little creature knew that the first thing was to obey his master. He, therefore, turned from the plate of meat without touching it,

and ran to see what was wanted, wagging his tail so pleasantly that it just meant a smile.

That little dog, I think, was deservedly a favorite; and it would be well if all little folks followed his example, doing what they know to be their duty before seeking their own pleasure or gratification.

More than once I have heard a mother call her little girl, who has answered "Yes, mamma," but never gone. She was busy dressing her doll, perhaps, or undressing it for bed, or just finishing her lessons and did not wish to leave them, or putting the last touch to the picture she had been painting and wanted to complete it.

When little folks do so, they are pleasing themselves instead of obeying mamma, and cannot expect a blessing from God.

"Duty first and pleasure afterwards," children; that is the way to be truly happy."—*Missionary Echo.*

"FATHER, I STEP IN ALL YOUR TRACKS."

ONE winter's morning, after a snow-storm, a father took his hat for a walk to attend to some farm affairs requiring attention. As he started, his little boy of five summers also snatched his hat, and followed the father with mock dignity, and an assumed business-like air. When they reached the door the gentleman noticed that no track or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so pearly white, that he concluded to allow the child to walk after him. He took short strides through the untrodden snow, when, suddenly remembering his little boy, he paused, looked back for him, and exclaimed:

"Well, my son, don't you find it hard work to walk in this deep snow?"

"Oh! no," said the boy, "I'm coming; for, father, I step in all your tracks."

True enough, the dear child was planting his tiny feet just where the parent's foot had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend to Jesus, not a man of prayer, and not a Christian; and well might he pause and tremble as he thought of his child, ever striving to "step in all his tracks," onward, onward, through life's mysterious mazes and myths, toward eternity! The little boy's reply brought that strong, stubborn-hearted man to think, when even the preached word of God had made no impression upon him. Finally he repented, and sought and found peace in believing in Christ. We believe he is now making such tracks through life that at some day that son may be proud to say,

"FATHER, I STEP IN ALL YOUR TRACKS."

"THE wicked flee when no man pursueth, but the righteous are bold as a lion."—Prov. xxviii. 1.

"WINE is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. xx. 1.

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