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NOTES OF THE WEEK.

It is reported that the engagement will soon be announced of Princess Louisa Margaretha of Prussia, third daughter of Prince Frederick Charles, nephew of the Emperor, to the English Duke of Connaught.

INSTEAD of there being a falling off in the number of Congregational Churches in the United States, as stated in one of our British and Foreign items a few weeks ago, we are glad to learn from the "Canadian Independent" that they have more than doubled in twenty years; and now number 3,564.

A RECENT report made to the British Parliament shows that 1,334 steamships have been idle during the twelve months, representing a carrying power of 159,000 tons. The total number of sailing vessels of all kinds in the United Kingdom last year was 25,090, of which 20,319 found employment.

THE peace party in England numbers among its members the Dukes of Bedford and Westminster, the Earls of Cowper and Shaftesbury, the Bishop of Exeter, Lord Arthur Russell, Mr. Carlyle, Mr. Froude, Mr. Robert Browning, Mr. Thomas Hughes, and many others, embracing representations of all the liberal professions, and of the intellect and culture of the nation.

THE Kingston "Whig" says: "Mr. C. Blackett Robinson (of the CANADA PRESBYTERIAN, Toronto,) has issued three pamphlets, each containing a series of lectures by Rev. Jos. Cook, of Boston, one of the most eminent divines of the day. What a fund of reading! What elegant diction! What philosophy, theology and metaphor! Get the lectures and read them." The three pamphlets, containing these unabridged lectures, will be forwarded to any address, postage prepaid, on receipt of fifty cents.

WE understand that the closing exercises of the Presbyterian Young Ladies' College, Brantford, take place on Monday and Tuesday evenings, the 24th and 25th June. On Sabbath evening previous, Dr. Cochrane will preach the sermon to the graduating class in Zion Church. On Monday evening the concert will be given in Wickliffe Hall, and on Tuesday evening the essays of the graduates read, prizes and diplomas presented, and addresses given, in Zion Church. We shall give full particulars of the exercises in next week's paper.

THE General Assembly of the Free Church of Scotland met in the new Public Halls, Glasgow. The retiring moderator, Rev. Dr. Gould, of Edinburgh, preached from Eph. iii. 21: "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." An opening address was delivered by the new moderator, Rev. Dr. Andrew Bonar. On motion of Dr. Gould, seconded by Principal Rainy, it was unanimously agreed to forward a loyal address to Her Majesty on her birthday, and a committee was appointed to draw it up. Some matters of routine having been disposed of, the Assembly adjourned.

IT is the custom in the Presbyterian churches of Pittsburgh for the congregations to stand during prayer with folded arms, raised heads, and open eyes, gazing directly at the speaker. On a recent Sunday in one of these churches the Rev. Dr. Junkin in making the long prayer used the words, "We are guilty—guilty—guilty!" An Eastern clergyman, who was also occupying the pulpit, and who tells the incident, felt a curiosity to see if the congregation responded to the confession, and uncovered his own eyes. At the first "guilty," he says, the heads were still erect; at the second, they scarcely moved; but at the third, as though by a common impulse, every head was bowed.

THE General Assembly of the Established Church of Scotland met in Edinburgh, on May 23rd. Rev. Dr. Phin, the retiring moderator, preached in St. Giles' Cathedral from 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine." At the close of the service, the Lord High Commissioner (the Earl of Rosslyn) went in procession to the Assembly Hall, the streets being lined with the 50th regiment. There was a large attendance at the opening proceedings. The ex-moderator nominated Principal Tulloch, of St. Andrew's, as his successor. Her Majesty's letter was read and received. An address was delivered by the Lord High Commissioner; and after other formal matters were disposed of the Assembly adjourned.

ON the opening day of the Exposition more than 15,000 people, among them Arabs, Turks, Chinese and Japanese, received copies of the Scriptures. No sooner were the windows of the Bible stand open than crowds flocked to share in the distribution. "Language," says a witness, "utterly fails to adequately depict the solemnity and impressiveness of the scene. Let the reader imagine thousands of men and women, soldiers, sailors, officers, policemen, priests, rich and poor, persons of all ranks and from all countries, struggling for a portion of the Word of God, with, in almost every instance, an expression of joyful thanks as the prize was borne away. Perhaps the best idea of the eagerness of the populace may be gathered from the fact of the windows of the kiosk having to be closed more than a dozen times to lessen the pressure."

IN the Assembly of the Church of Scotland the Rev. Dr. Charteris called attention to the grant which is given in aid of Queen's College, Kingston, and spoke of an internecine war in the Presbyterian Church in Canada. We have only to say to this distinguished divine and others who like him are suffering from a misapprehension, that if they would take a trip across the Atlantic they would behold a Church united in all its sections, and bidding fair to become national in a sense to which even the Church of Scotland cannot pretend. If Dr. Charteris refers to the position taken

by the Anti-unionists, it is a poor argument for taking away a grant from Queen's College. But if the Colonial Committee is instructed to remove this grant, they cannot take away the Grant who is at the head of the College, and they will only furnish the respected Principal with an additional argument for the prosecution of his great Endowment scheme.

THE case of the Rev. Fergus Ferguson, of Glasgow, has been finally issued by the U. P. Synod. A committee of Synod appointed to confer with Mr. Ferguson brought in a report to the effect that they were satisfied with his explanations regarding his views on the atonement, justification, the covenants, and the punishment of sin, but a majority were unsatisfied with the explanations as to the ultimate penalty of sin. Dr. Calderwood moved a resolution to the effect that the Synod should restore Mr. Ferguson to his ministerial functions, with an affectionate admonition to present his doctrinal positions in such a manner as to set forth their harmony with the great fundamental doctrines of the Church. Only one other motion was made, and that merely asked for further conference with Mr. Ferguson. After a long discussion, Dr. Calderwood's motion was carried by a majority of 142 to 90. Dr. Marshall and others dissented from the finding of the Synod.

A WEEK ago last Sabbath morning, says the Perth "Courier," the Rev. Mr. Sym, pastor of the Anti-Union Presbyterian congregation in Perth, announced from the pulpit that he had identified himself with the Union party, and advised his hearers to do the same, as from later experiences he considered more good could be done through union than by standing aloof from it. This announcement took his hearers by surprise, and for a time completely "dumbfounded" them. They were, however, after a little equal to the situation, from their point of view, and a few days after peremptorily released Mr. Sym from his charge, and paid him a month or so's salary in advance. The Rev. Gavin Lang, of Montreal, was announced to preach the next Sabbath, but failed to connect. What will be the course of the "Antis" now we are not in a position to predict. It seems that at the late meeting of the Presbytery, which sat in Montreal, Mr. Sym applied for admission thereto, and was duly received into it, in compliance with his expressed wishes.

A ROMAN Catholic paper—the "Tribune" of this city—referring to public demonstrations of Orangemen and Roman Catholic Societies, takes a thoroughly sensible view of the matter, and gives good advice. It, of course, believes that the Catholic societies and Orangemen both have "the right" to walk in procession, but thinks "these nonsensical and mischievous displays" should not be encouraged. It says, "It is a matter of the most sincere regret to every lover of peace and good order that indiscreet men on both sides should have the opportunity of inflaming the minds of the people," and "in any case and under any circumstances, the Catholics of Montreal have no right, either moral or legal, to interfere with an Orange procession." Again it says, "a procession is an obstruction, and may be an offence to the public." We can cordially agree with all that our contemporary says, but are the Roman Catholics of Montreal willing to give up their Corpus Christi processions which are not only offensive, but also a serious obstruction to traffic and business?

PASTOR AND PEOPLE.

ECONOMY OF TIME IN SABBATH SCHOOL WORK.

In an address delivered at the International Sunday School Convention, at Atlanta, John H. Vincent, D.D., while advocating the use of "Supplemental Lessons" in conjunction with the lessons of the International Series, draws a sharp contrast between two imaginary but representative Sabbath Schools, with reference to the waste or utilization of time. From the address, as reported in the "Sunday School Times," we take the following:

Another objection is, we have not the time in our Sunday school session. I will give my answer to that. As an old lady once said, "We have all the time there is;" and a little economy of time will enable us to do a great many things in a Sunday school that we don't do now. To emphasize this, let me draw two pictures of two Sunday schools. One of them is located in New Jersey. The school hour, we will say, is half-past two o'clock in the afternoon. The superintendent is always there about seven to ten minutes after the time of opening, instead of being there seven to ten minutes before. Taking his place on the platform, he fumbles around for the hymn book, and says to the chorister, "What shall we sing?" and the chorister gives out a hymn with sixteen verses. He likes to sing, and he likes to lead, and to sing all the verses there are. So he gives out sixteen verses, and the organist is delighted with the opportunity it gives him for preludes and interludes. I suppose my musical taste is not fully developed, but oh, what a horror I have of interludes when the organist breaks off the current of song to go into a caper of some sort! When they have gone through the sixteen verses, with the preludes, and interludes, and afterludes, why, of course, all this has taken time. Then the superintendent has a responsive reading, and then he prays—and prays a very long prayer; one of those general prayers—a "protracted" prayer. That superintendent once invited a stranger to offer prayer in his Sunday school. The brother prayed a long time; and after he had finished the superintendent said, with the greatest simplicity, "Children, as so much time has run to waste, we will omit the singing." The superintendent then says to his chorister, "Could not we have another song?" Of course we could! Fourteen verses more are sung, and played, interludes and all. Then, running his eye over the room, the superintendent remarks, "I think I see Brother So-and-so over there, editor of the Sunday School So-and-so from Chicago, or New York. We would be very glad to have a few remarks from him." Or he says, "There is Brother So-and-so, a live Sunday school worker—an insurance agent! He loves to talk to little children. Please come forward, brother, and give us a few remarks." Perhaps the speech may be omitted, but what with the delay at the beginning in opening the school, the long hymn, and the long responsive reading, and the longer prayer, followed by another long hymn and another prayer, and the calling to order, by the time the lesson study commences it is just thirty-seven minutes after the time when the school should have been called to order. And when the air of the basement in which the Sunday school meets has been breathed over and over again—for the ventilation is poor—(one of the board of stewards told a member to whisper to the sexton to "shut them windows" for it costs too much to let in fresh air, and they must save the heat,) and they have got in that room several layers of atmosphere that were left over from two or three revival meetings, there is little teaching power left. Do you wonder that when that good woman has been five and a half hours, by actual count, engaged upon the preparation of her lesson last week (for she has been in the convention and heard that the Sunday school teacher should always study the lesson thoroughly, and with prayer, and has conscientiously and prayerfully prepared that lesson,) that she is discouraged in her work? But now she opens her book at the lesson and begins to teach. Just then, along comes the superintendent, and without any preliminary says to her, "I wonder if I couldn't get Miss A from your class, to teach, this afternoon? Six teachers are absent, and I must have their classes supplied. Let me have one or two of your girls." And when she has prepared that lesson with special reference to those particular members of her class, what wonder again

that she is thoroughly disheartened. She begins again. Along comes the secretary, bowing and smiling,—and he always stays longer on one side of the room than the other,—and, poor woman; she has little heart left. But she tries again, when along comes the minister, who has neglected some part of his pastoral work during the week, and he wants now to make up for it by being specially sociable with her class, and, shaking hands with each of her girls, wants to know how mother and sister and all at home are; whether Johnnie has got over his scarlet fever. This interruption over, almost despairing, the teacher tries again, but alas! the librarian! (They haven't yet abandoned the barbarous custom of spilling the books down into the classes during the lesson hour.) Says he: "Miss Mary Jane, did you mean to put down on your card 279 or 277? I could not make it out." When that seven-by-nine fellow is gone, along comes the missionary collector, or some other "heathen," to see how much money they have for the "objects." Poor teacher! What wonder that she says to herself, "It is so discouraging! I cannot do much work here. If I only could have my class alone! But they all interrupt me. The minister interrupts me, and the visitor interrupts me, and the superintendent interrupts me, and the secretary and the treasurer interrupt me. Oh, I wish they would let me alone with my scholars!" So after a while the thirty minutes have passed by, and the superintendent rings the bell or raps on the desk. It is six or seven minutes from the time when the school ought to have closed. The minister then rises, and addressing the superintendent, says, "I should like to catechise the school to-day." But the superintendent in a whisper says, "My dear brother, we have not got time to-day; besides, the teachers are tired; and then Mr. So-and-so is here, and I did want him to make a few remarks!" But I think teachers and scholars prefer that he should not, and very soon they dismiss the school. Now you know there are some very intelligent scholars, and some very cultivated laymen among the teachers, who ask, notwithstanding all the advancement and all the beauties and benefits of our Sunday school system, "What is the use of that institution?" And I echo their question; and I frankly confess to you, I do not see the use of that institution!

Now let me draw another picture. It is of a school in the state of New Jersey. The superintendent is always there ten minutes before the time of opening, to see that the room is properly ventilated, and to educate the sexton if he needs it; to greet the teachers when they come. He has a secret compact with his teachers, born of the most tender and affectionate regard between them, and of the most earnest purpose on their heart always to do their best in conjunction with him for the promotion of the interests of the school. They always, yielding to his example and wishes, come a little in advance of the time for opening to greet their pupils. The example and influence of the superintendent tell on the teachers, and these in their turn tell on the pupils, and they are always there on time. On the top of the second he calls the school to order; and when he calls his school to order, the order is as perfect and beautiful as those pupils are acquainted with in the finest secular schools that they attend; and, believe me, when a young pupil finds in the Sunday school less discipline and order and propriety than he is familiar with in the secular schools five days of the week, there inevitably grows up a little feeling of contempt in his heart. When perfect stillness reigns, the superintendent says, "Let us pray." And when he prays he has something to ask for, and he asks it. He asks largely in few words. In a minute and a half he offers the opening prayer. A Scotch pastor in Ontario once called my attention to a prayer written on the fly-leaf of Dr. Bethune's Bible, that is so beautiful and expressive that I am tempted to quote it now. This is it: "O God! pardon what I have been; sanctify what I am; order what I shall be; and thine shall be the glory, and mine the eternal salvation, through Jesus Christ my Lord!" Let superintendents remember that a prayer of a minute may be worth more to one hundred or five hundred Sunday school pupils than a five-minute prayer; and by earnestness and condensation they make a very short and effective prayer at the opening of their schools. "Now," says the superintendent, "let us sing the second verse of the hymn on the lesson leaf," or in the book, if they use a book of praise. They sing two verses. "We sing them," he says, "because they bear on the lesson of the day."

Then they have the roll-call of teachers. The teachers stand up at the calling of their names, and show their pupils by their actions that they respect the authority of the desk. On the call of the roll the teachers who are present remain standing. Two teachers are absent. The superintendent says: "Let those classes whose teachers are absent, rise." Class number ten and class number fourteen rise in their places. "We shall want aid to-day, my brethren," he says to the teachers. "Mr. H, Can you give me a teacher for class number ten? Mr. B, can you furnish one for class number fourteen?" Thus this matter is settled before they go to work; and whenever a teacher feels that the *onus* is thus put upon him, you may be sure there will be few teachers absent, and those who are compelled to be away will furnish substitutes. We want more conscience on the part of Sunday school teachers in this matter of punctuality. By wisdom, by firmness, and by kindness, this superintendent succeeds. Now he says, "Let us pray again." He asks God's blessing on the school. In less than seven minutes from the time that school was called to order, all the classes are in their places, engaged in the hardest work of the day,—the study of the lesson. That is the true idea; let us do the heavy work first, while teachers and scholars are fresh and vigorous in mind and body. And now, *let nobody touch the teacher!* neither pastor, nor superintendent, nor visitor, nor secretary, nor librarian, nor treasurer. Each teacher in that well-ordered school says: "My blessed superintendent gives me such a good chance at the lesson!" and, depend upon it, the teacher who knows that he is sure to have thirty minutes' uninterrupted talk with his scholars will be more likely to make preparation than the teacher who is not sure of having any time at all. An old lady travelling in Europe, who had more money than culture, when asked how she got along without understanding the languages replied: "Get along? Why, I didn't have any trouble at all; we had an *interrupter* with us all the time." Sunday school number one has an *interrupter*—or a half a dozen of them—all the time. This Sunday school gives attention to its work, and does its work well. Thirty-seven minutes have passed, and the heavy work of the day is almost over. Now the superintendent, or the pastor, or the most capable man, undertakes the work of review, and the public review under such circumstances is a delight and a profit; and by the time eight or ten minutes have been given to the review, forty-seven minutes are gone by, and all the heavy work of the day is over—three-quarters of an hour spent with the lesson exclusively!

DESIGN IN NATURE.

The most recent attitude of natural science and of many investigators to the question of the origin and sequence of natural phenomena, has been that of denying the existence of any intelligent cause or design in the works of nature. The tendency of evolution at first sight appears to be thoroughly in opposition to the idea that any natural contrivance or structure in animals or plants was formed for the express purpose of serving a particular end. Maintaining that "secondary" causes alone are appreciated by the human understanding, many scientists content themselves with teaching the doctrine that the action of the world upon the living form, and the reaction in turn of the living being upon the world, are together competent to produce all the adaptations of structure necessary for the wants of its existence. According to the idea which was held by Goethe, and which unquestionably involves a great, but not the whole truth, the parts and structures of animals and plants appear as the result of a constant law of adaptation. The living organism is regarded as being moulded and formed by the outward circumstances of its life. Harmonious adjustment to its place or situation in nature forms, it is true, the predominant law and rule in the life of every animal and plant; and could no higher law be shown to operate, the question of design or no design might very well be put out of court altogether, and abandoned as a thing literally "past finding out." Examples of the harmonious relationship of living beings to their surroundings are very readily found. Changes in the habitation and food of animals and plants, for example, are well known to produce very marked and important results on their form and structure. Two plants of the same species grown, the one in a moist locality and the other in a dry and barren situation, will vary in a marked manner in their general development as well as in special parts

of their structure. The former will develop thick and fleshy leaves; these organs, in the latter case, appearing as thin, dried structures. The nature of the soil has influenced the growth of the plants, and the development in either case presents us with an index of the principle of close reaction upon and adaptation of the living form to its surroundings. The animal which possesses in a temperate climate a thin covering of hair, becomes covered with a woolly coat in a colder region. The bird which possesses a powerful flight in a wild state, deteriorates as regards the extent of its flying powers when domesticated by man. Whilst conversely the domesticated birds, more accustomed to a terrestrial life than their wild neighbors, exhibit a special development of the leg-bones—facts well illustrated by the comparison of wild with domesticated ducks, and with other birds brought under the influence of man.—*Good Words*.

A LESSON FROM THE LIFE OF JUDAS.

Ages ago died the most unfortunate of all human beings, a man on whom fell a fate so unspeakable in its horror, that his memory has come down through time guarded by a strange and terrible silence. It is that Hebrew, that friend and follower of Jesus, who gave him up to death. Men have shown a keen interest in dissecting the motives and character of all other moral monsters. They have, apparently, not even curiosity about Judas. Nero and the Borgia had their analysts; even Satan himself is not without his apologists. But from this man humanity has turned away without a word. His name has become the synonym for treachery. For his sake his whole nation has been held accursed for generations.

Yet Judas, like the rest of us, was a baby once upon his mother's knee; a boy with boyish impulses and affections. There is no record of any abnormal development of vice or cruelty in him while he was the daily companion of the Lord and his friends. He had, as far as we can learn, but one besetting sin—the greed for money. He was neither sensualist, murderer, nor brutal—he was a thief. He held the bag as they journeyed, and the fingering of the few poor coins had the effect upon him of that deadly poison, the touch of which kills by paralysis. He was benumbed in heart and soul. He rose up and sat down with the spirit of all good, and he thought only of his bag. He touched every hour the Elder Brother of mankind. He saw the multitudes crowding about him, moved by a mighty faith; the blind saw, the dying were healed, the dead were brought back from the grave. The whole world stood waiting to know if this were the Saviour for whom it had tarried so many ages; and this poor creature turned his back on it all—to count his money. The man must have known he would die some day. The most vicious of us know that, and struggle madly for a vague chance of existence hereafter. Beside Judas, visible, tangible, stood the Divine Helper—the way to unending life; a word from his lips would have made certain eternity for this his follower. For thirty coins he gave up this chance forever; he put out this light which shone for him and for the world. When the Son of God hung upon the cross, when the earth shook and the sun hid its face, and the dead rose in horror from their graves, this Hebrew began to see the real value of his money. He understood now the misuse he had made of his mean life, and creeping outside of the darkened city, over which lay the shadow from Calvary, he put an end to it. Where he has gone no curious eye can follow. Near Jerusalem to this day is shown a ghastly gray abyss—the Potters' Field—heaped for ages with the bones of the dead. It seems fitting that the thirty pieces of silver should be thus sunk into eternal decay and corruption.

Now, there is no man living to-day so vicious that his worst enemy would accuse him of a likeness to Judas. And yet, is not the Saviour alive and at work in the streets of New York, as then in Jerusalem? Who is the helper now of the lame, the blind, the dying? Who calls our dead out of the grave to life again? When we go to church, or sit in our house or office, is not the Spirit of all good, of honour, truth, love, the guide to sure high life beyond death, beside us, close at hand? The very miracle of the spring, the rain, the sun, tell us of his presence. Since we were children, have we not heard his secret voice begging us to come to him? We are blind and deaf and indifferent to it. Why? The stocks, the fee, the invoice of goods to which we give our waking thoughts

—what are they but the money which Judas made his god? We, too, carry the bag. We finger the coins greedily. Let God go on with his miracles, let the poor crowd about him; the bag is our business. We, being disciples, see that our Master is being thrust out of the Church, out of society, out of literature. We pay him formal homage in church, and go out to barter honour and honesty for the thirty pieces of silver on which we have set our hopes. Judas also did not forget to kiss the Master before he betrayed him to his enemies.—*New York Tribune*.

BEHOLD I KNOCK.

FROM THE GRIKMAN.

Behold I knock! 'Tis piercing cold abroad
This bitter winter-time;
The ice upon the dark pines has not thawed,
The earth is white with rime;
O human hearts! are ye all frozen too,
That at closed doors doors I vainly call to you?
Is there not one will open to his Lord?
Behold I knock!

Behold I knock! The evening shadows lie
So peaceful near and far;
Earth sleepeth, but in yonder cloudless sky
Glimmers the evening star;
'Tis in such holy twilight time, that oft
Full many a stony heart hath waxed soft,
Like Nicodemus, in the dark drawn night,
Behold I knock!

Behold I knock! O soul, art thou at home?
For thy Beloved's here;
Hast thou made ready flowers ere he should come?
Is thy lamp burning clear?
Know'st thou how such a Friend received should be?
Art thou in bridal garments dressed for me?
Decked with thy jewels as for guests most dear?
Behold I knock!

Behold I knock! Say not, "'Tis zephyr mild
Which rustles the dead leaf."
It is thy Saviour, 'tis thy God, my child,
Let not thine ear be deaf;
If I come now in breezes soft and warm,
I may return again upon the storm;
'Tis no light fancy—firm be thy belief;
Behold I knock!

Behold I knock! As yet I am thy guest,
Waiting without for thee;
The time shall come when homeless and distressed,
Thou, soul, shalt knock for me;
To those who heard my voice ere 'twas too late
I open in that hour my peaceful gate;
To those who scorned, a closed door will it be.
Behold I knock!

FIFTY YEARS OF MISSIONS.

Japan was sealed from the Gospel fifty-one years ago; Dr. Morrison was allowed to enter China, but as a servant of the East India Company, and there was no missionary besides; Judson and his wife were prisoners in Burmah, where there were only eighteen native Christians. In India, even Heber was compelled to decline baptizing a native convert, lest he might "excite the jealousy of those whom it was desirable to conciliate. From India to Syria there was not a missionary of the Cross; Turkey was without a missionary, and the Sultan had issued an anathema against all Christian books; two or three missionaries were along the West coast of Africa, and two or three more in the South; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first fruits were being slowly gathered in the South Seas. Outside of Guiana and the West Indies, there were not 6,000 Christians in the whole heathen world.

What changes have been wrought for the last fifty years! In China, to-day, there are thirty Christian Churches at work, and the number of Christians is increasing sixfold every ten years. Japan welcomes every Christian teacher, and proclaims the Sabbath as the weekly festival. For every convert there was in Burmah there are now a thousand; there are 350 churches, and nine-tenths of the work is done by native missionaries. There are 2,500 missionary stations in India, and near 2,000 of them manned by native laborers, while Christians are increasing by more than a hundred thousand in ten years. There are self-supporting Christian congregations in Persia, and on the Black Sea; there are 5,000 communicants gathered into the mission Churches of Syria. Gambia, Sierra Leone and Liberia have large Christian communities, aggressive upon the neighboring heathen with the aggression of the Gospel. There are 40,000 communicants in the churches of South Africa, and 45,000 children in the schools. Moffat waited for years

for a single conversion, and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue. There are 70,000 gathered into the Churches of Madagascar; Polynesia is almost entirely Christian. There are not less than two millions connected with the Christian settlements in heathen lands, where 2,300 missionaries labor—and all this has been accomplished within fifty years!

PSALM AND SONG.

The richness and breadth of the Psalms are a striking contrast to the poverty and narrowness of most of our modern hymns. The latter usually affect us painfully by their exaggeration of incidental, and ignoring of principal truths. They anthropomorphise—make divine things human things. They are often songs about the strictly human side of religion and of Christ. David would have starved to death upon such psalmody. His songs are of God; that is their most striking attribute. They make God great, glorious, eternal, in the mind of the singer or listener. They range the skies and scale the mountains to find poetic suggestions of the magnificence of Jehovah. And is it possible that we moderns do not "like to retain God in our thoughts?" that we have fallen into lackadaisical religious poetry because we lack both moral and doctrinal backbone? However that may be, it is, we think, the first of our religious needs to get hymns that are modelled as their substance upon the Psalms, and to throw away fifty or more volumes of song that are only a kind of sentimental rose-water. Our objections to these hymns would not be made if it were not seriously proposed to fasten them upon us. As expressions of shades of feeling, as ministering to a very narrow side of experience (one full of danger, by the way) some of these hymns have their use. A half-dozen are of a little wider value. But they are backboneless. One may sing most of them with great happiness, and break every one of the Ten Commandments the next instant without any sense of falling away. There is nothing in most of them that is inconsistent with lying or stealing; no moral pulse in them; no moral atmosphere about them. One who has a wider experience in hymns may find a temporary use in these songs; but what about them as a staple dish all the year round? What about the probable moral character of children who grow up with no other sacred music?

The one thing that cannot be dispensed with in any hymn to be sung by a congregation is the moral and holy character and law of God. This is the key-note of the Psalms. On whatever plane they begin, they rise to this, and all below is bound under law by this highest music. Very many persons enjoy a class of hymns, because they are sweet, plaintive, tender; but nothing in them suggests the law of duty or the peril of eternal death. They do not reach the religious region in experience. They are concerned with sentiments, not with religion. They may be useful in a narrow field; we seriously fear that they are being pushed into the place of real religious music, and that large numbers of children are growing up in a kind of sentimental heathenism.—*Christian Banner*.

GREAT WEALTH A GREAT MOCKERY.

If you are ever tempted to purchase a very large pear, decline the investment, or reckon upon a disappointment. you will probably find it woolly, almost tasteless, and more like a turnip than a pear. We know, for we have made the experiment in the land where the gigantic pears are grown. Overgrown fruits never seem to us to have the delicate sweetness which may be found in those of the usual dimensions. What is gained in quantity is more than lost in quality. In the same manner great wealth, great honor, and great rank, generally turn out to be great shams. Besides the counteracting influences of great care and great temptation, there is the inevitable satiety in too much of anything which soon renders it tasteless. For sweetness prefer competence to enormous fortune, the esteem of a few to the homage of a multitude, and a quiet condition to a position of eminence and splendor. There is more flavor in enough than in too much. Solomon's proverb bids us prefer the dinner of herbs eaten in peace to the stalled ox consumed amid contention; and his remark is the more practical when we consider how often the fat ox seems of necessity to involve contention, while the herbs are not thought to be worth fighting over. He chose wisely, who said, "Give me neither poverty nor riches;" he took the smaller and the sweeter pear. After all it is better to have no choice, but leave it all with our heavenly Father.—*Spurgeon*.

OUR CONTRIBUTORS.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XI.

His Grace believes that miracles have not ceased in the Church, "for Christ has said (John xiv. 12), 'Amen, amen, I say to you, he that believeth in me, the works that I do he also shall do; and greater than these he shall do.' Remark the word *believers*—not only apostles, but believers" (page 38). Our Lord, of course, means here that miracles will not cease with His leaving the world. Accordingly, we find that the apostles and other Christians in their days, as Stephen and Philip, wrought miracles, like those which Christ Himself wrought. But he does not necessarily mean that miracles will be continued in the Church till the end of time. Ryle very truly says, "If miracles were continually in the Church, they would cease to be miracles." The miracles recorded in the Bible could bear the closest examination, but Romish ones cannot. Miracles were like a scaffolding which is necessary while the house is being built, but after the house is built, is no longer necessary, and, therefore, is taken away. The "greater works" spoken of in the passage quoted by the Archbishop, are plainly not physical miracles. No one ever did more wonderful works of that kind than Christ did. The expression denotes spiritual miracles. After the day of Pentecost, the apostles did far more wonderful works in converting souls than our Lord did. As Ryle says, "on no occasion did Jesus convert 3,000 at one time, and 'a great company of priests.'" But let us go on.

"Miracles not recorded in the Bible are not objects of divine faith." I hope that there will be peace between Britain and Russia till his Grace can give an intelligible explanation of the sentence just quoted. How it would have delighted my countryman of whom the following story is told: His minister once asked him how he liked Mr. so-and-so, who had preached for him last Sabbath. "O," was the answer, "he's owre plain for me; I like one that can confound the senses and jumble the joodgment. Maun! there's nane can bate yersel' at that."

"Authenticated miracles of the present day are believed upon the testimony of respectable witnesses. It would be folly and temerity to reject them all." How could these miracles be authenticated, except on the testimony of respectable witnesses? According to the Archbishop, it would not be folly and temerity to reject some of these miracles which are testified to by respectable witnesses. But which are to be believed, and which rejected?

His Grace next asks (same page), "Do Catholics place any faith in holy wells and fountains?" His answer is, "They hold those in reverence which God has by evident miracles blessed with curative powers." We shall presently see that they do put faith in them—a very different thing from treating them merely with respect. His Grace says that God has in the past bestowed curative powers on certain wells or fountains, in proof of which he quotes John v. 4: "An angel of the Lord descended at certain times into the pond and the water was moved, and he that went down first into the pond after the motion of the water was made whole of whatever infirmity he lay under." According to the Targum of Archbishop Lynch on this passage, which I quoted in my last paper, and which, of course, is according to "the unanimous consent of the fathers," he who went down first into the pool, did so by being first lifted up by some kind friend, and then hurled in. Were we to use private judgment in interpreting it, we would deal more gently with the sufferer, but we must "hear the Church." His Grace might have also spoken of the Jordan in which Naaman was cleansed of his leprosy (2 Kings v. 14), and of the Pool of Siloam in which the blind man received his sight (John ix. 7). But the fact that God has in the past done certain things in the natural world, does not prove that He does the same now, or ever will do them. "The arm of God is not shortened, and He is with His Church to the end of the world, and can attach His graces to whatever objects He pleases." But the fact that God is able to do a thing, is no proof that He does, or will do it. If He so pleased, He could in a moment make sin cease throughout the whole earth. "He has imparted curative powers to the herbs and minerals of the earth, so can He do with anything else." His Grace might have also referred to mineral springs, of which there are several. It is quite true

that if God were to heal diseases in a miraculous manner by certain waters, He would not exercise His power in the least degree more than He does in healing diseases by means of herbs, minerals, or mineral waters in the usual way. The changing of water into wine at Cana, was, in itself, no more wonderful than the changing of water into wine by causing it to flow in the form of sap through the stem of the vine into the grape. But what the Archbishop has to prove is—as I have already said—not what God *can* do, but what He *does*. "But faith and hope are necessary to obtain miraculous cures, so that God is the ultimate source of all graces and mercies" (page 39). This sentence is a very confused one. The mind often has a wonderful effect on the body, and many cures can be satisfactorily accounted for as caused simply by "faith and hope." Bread pills, or water coloured with molasses and made slightly bitter, would in many cases be quite sufficient to work "wonderful cures." No doubt, many of the "miraculous cures" ascribed to patent medicines are in reality the effects of "faith and hope." The same is true of those Romish miracles of healing, which are real cures, and not mere frauds. God is to be acknowledged as "the ultimate source" of healing even when it is obtained by ordinary means. But his Grace next brings forward facts to prove that there are waters at the present day "which God has by evident miracles blessed with curative powers." "Witness," he says, "the wonderful cures at the fountain of Our Lady of Lourdes which no sane man can deny." Oh! oh! your Grace, do you really call every one insane who denies the reality of these miracles? Then, according to you, the number of insane people in the world is "imminse." As they are at large, it is a good thing that they are so harmless. Surely, your Grace, you did not mean to use such prodigiously strong language as that contained in the sentence of yours just quoted. I would charitably take the blame off your back, and lay it on that of the printer. It is well known that printers often make most shocking misprints. I shall suppose then that "deny" is a misprint for "believe." This change would, certainly, be a great improvement on the sentence. Wonderful cures—such as they were—have been wrought by the Lourdes water far from the fountain, yea, even in "this Canada of ours." But a great deal of the real Lourdes water is taken from wells, pumps and water-pipes. "There are tricks in all trades but ours," as the lawyer said, so we need not wonder that trickery is sometimes used about the Lourdes water. But "faith and hope" can exercise themselves as well on other water as on it. "Where ignorance is bliss, 'tis folly to be wise." How is it that so many afflicted in body wait at the fountain referred to, and ask of visitors, "*la charite pour l'amour du bon Dieu et de la Sainte Vierge!*" (charity for the love of God and of the Blessed Virgin). I suppose they are destitute of "faith and hope." Many would receive great benefit from the Lourdes water by giving over drinking liquor, and taking it inwardly. Many would receive great benefit from it by taking it outwardly in connection with soap and towel. If it cannot conveniently be had, any ordinary water will do equally well. His Grace says, "Some Protestants bring water from the River Jordan in which Christ was baptized, and they hold it in reverence." Yes, but they do not believe that it can cure diseases, as Romanists believe concerning the water of Lourdes. They treat it just as a curiosity, the same as they treat water from the Nile, the Sea of Galilee, the Dead Sea, or Jacob's Well.

Your Grace, it would be unspeakably better for your people, if, instead of entertaining them with nonsensical stories about the water of Lourdes, and the like, you would bid them go to the Holy Fountain spoken of in the following passages: "Ho, every one that thirsteth, come ye to the waters," etc. (Isa. lv. 1.) "In that day there shall be a Fountain opened," etc. (Zech. xiii. 1.) "Whosoever drinketh of this water shall thirst again," etc. (John iv. 13, 14.) "The Spirit and the Bride say Come," etc. (Rev. xxii. 17.)

Here, for the present, I lay down my pen. In my next paper I shall review his Grace's teachings on the subject of Purgatory, proving from them certain startling propositions.

Mellics, Que.

T. F.

LETTER FROM INDIA.

MY DEAR MRS. HARVIE,—As I sit down to write, I cannot help wondering whether in the providence of God we shall ever meet again. We are separated

by many miles of sea and land, but it may be that I shall be allowed the privilege of some time returning to Canada, and telling you better than I can by letter all about Indore and our Canadian Mission.

At present, we are at Simro,—came here the night before last, and intend remaining for a short time. It is about fourteen miles from Indore, and right in the midst of the Vindhaya hills. The country presents a very rugged appearance, and the air is quite bracing. Travelling in India is very different from anything of the kind in Canada. The only houses of public entertainment on the main roads are the "dak bungalows," and owing to the want of cleanliness in the cooking utensils used, it is quite unsafe to partake of food in these places. For this reason people bring their own servants, and all besides, that is necessary for a journey, and pitch tents, if they cannot get a house—something like camping out at home. On this road, however, there is a government bungalow, for the use of surveyors, engineers, etc., and in this we are lodged for the present. We came in a bullock-waggon—a sort of conveyance which I think very tedious, but more used than any other kind in this country.

There are no English people here, but there are many native villages close by, in which mission work can be done. These villages, by the way, deserve a word of description, for they, too, are rather novel in appearance. They are a collection of huts, built sometimes of straw, but more frequently of mud, and one, quite near our house, is shaded by a beautiful banian. I picked a leaf off this tree, and enclose it, so that you may see what it is like.

These native huts are scarcely ever high enough to stand upright in; and there is a hole at one end, which serves for a door—no windows, remember. The cooking is done outside, and if we go out after nightfall, we can see the people sitting around their fires, attending to the preparation of food. They keep flocks of goats—the poorest have at least one or two of these hardy creatures. Our own servants, and in fact all others, cook, by building a fire on the ground between two stones, and hanging the kettles between—just as is done at pic-nics in Canada. There are no stoves in use here. If you will not think this too domestic a letter, I will tell you how they wash; this also being done in their own peculiar style. They take the linen down to the bank of some "nuddy," and there pound and beat the clothing upon a flat stone. None of what we consider essentials are used in the cleansing process. I have seen dozens of people busy in this way, all along the banks of the river, as I went through the city of Indore. They use charcoal irons for smoothing.

Hymn singing is very helpful in the gospel work here. Last evening, when one of the villages near by was visited, there was an audience of twenty-five women and children. Very strange it seemed to be reading in the dusky light, with a circle of dark faces around one, not one of whom had ever heard the word of God before. They said that they could not understand all that was read, but could understand the hymns, for these latter were in Hindi—the reading was in Roman Oordoo, with which they are not quite so familiar.

This morning some of our party took a walk, a little after sunrise, and visited a spot from which we could see the valleys for miles around. The Vindhaya range extends through Central India, and we climbed to the summit of one of the hills. Evidently some people had been before us, for a flag-staff was planted on the height, and around it we all sat down to rest. We felt repaid for the toil of the ascent by the magnificent view afforded us of the surrounding country.

Wild beasts are plentiful on these mountains,—tigers especially. Last night, and indeed almost any time, the peculiar cry of the jackal or wild dog (gedher) might be heard. They come quite close to the compound. I have just been informed that there was a tiger in our yard last night, and that he carried off a dog.

The work in Indore is growing in interest. I believe I have not told you anything about our Thursday evening meeting. It is held in the school-room, and some of the soldiers and their wives, besides a few other people in the station, attend regularly. What interests us most, however, is the gradually increasing number of native gentlemen who come to hear the preaching of the gospel. Last week as we were walking down in the evening, feeling from various reasons, rather despondent, we were surprised

and not a little cheered by the sight of an unusually large party of native gentlemen going into the school-room. The sermon was specially adapted to their needs, but we were rather startled in the midst of it by twice hearing them applaud the speaker. There cannot be much, in fact any stress laid on expressions of interest on the part of natives, as from good will or politeness they will make a remark that is not otherwise of the least value. After the discourse these men remained to have a little discussion on some points. It was rather amusing to hear one of them, with equal earnestness and simplicity, inquire, "Why does not God kill the devil?" He thought that it was a wrong done to the human race. A gentleman who visits the mission house regularly said during his last interview that "he wished to be a Christian." This might indeed be taken as great encouragement, but it is not safe to rely too much, even in such a case—time alone can tell whether the words were only from the lips or not. Baptism would be a terrible ordeal for any native to endure, especially one in high position as this man is.

I have requested Vano to write you a few lines herself, so that I shall not, in this letter, say anything about the women we visit. She will tell you something of them, and I am sure you would like to hear from her personally. Perhaps next time, Yimunna, our other native girl, will write you. They are both good girls, and Vano especially is a very sweet Christian. They are good Marathi scholars, and Vano can sew, and knit—these are most important parts of our work, for the mothers will listen to our reading for the sake of learning other things. I see that Vano has written a very short letter, but she is timid, and will tell you more next time. Yours truly,

Simro, Jan. 21st, 1878.

M. MCGREGOR.

MY DEAR MADAM,—I am glad to have this opportunity of writing to you about my new mission field at Indore which I like very much indeed; and it gives me great pleasure to be able to speak of the love of Jesus to my own country-people. And I pray earnestly to my Heavenly Father to give me courage and strength to speak for Him boldly.

Miss McGregor kindly takes me with her. We have many houses to visit, and some of them belong to rich people. They allow us to read the Bible, and also to sing the hymns which are set to Marathi tunes. I hope that you will pray for us that our work will prosper and will bring these heathen women and children to love and serve Him. The ladies are very kind to me, and I hope God will bless them for it, because I am far from my parents and friends. Nothing more to say that will interest you; so with my best compliments, I remain, your faithful

January 23rd.

RACHEL VANO.

CONTRIBUTIONS FOR KNOX COLLEGE DEBT, PER REV. J. M. KING.

Embro.—James Smith, \$5; John Munro, \$4; Alexander McCorquodale, \$4; J. A. McKay, \$4; J. Mann, \$4; Rev. G. Munro, \$5; David Shaw, \$4; smaller sums, \$91.66. In all \$121.66.

Gould Street, Toronto.—\$450 on account. Names of contributors will be given in a future issue.

APPEAL OF THE SABBATH SCHOOL ASSOCIATION OF CANADA ON BEHALF OF NEW SABBATH SCHOOLS IN THE NEW SETTLEMENTS OF ONTARIO.

The district which is now appointed for the missionary and agent of this Association is the country lying to the north of Muskoka. A great many families have gone there within the past few years, and it is desired to aid them in the establishment of Sabbath Schools wherever practicable, so that there shall be the means, as far as it can be supplied, of stated religious instruction. It is desired, not only to give the necessary books, the Bible and Sabbath School melodies, for use, but to furnish each school that shall be planted by the missionary with a library of suitable reading matter.

This Association has not the means at its disposal to purchase such libraries, but it is believed that many of the older and well-to-do Sabbath Schools in Ontario could spare their used libraries, which would be thankfully received and read by the youth of these new settlements.

Any such contributions will be gratefully acknowledged on behalf of this Association, by WILLIAM MIL-LARD, General Secretary.

26 Carlton St., Toronto.

LADIES' FRENCH EVANGELIZATION SOCIETY.

The Ladies' French Evangelization Society acknowledge with sincere thanks the following contributions in aid of their work: Two Friends, Toronto, \$1; A Wellwisher, Rond Eau, \$2; James Laird, jr., New Glasgow Mills, \$10; per Mrs. D. McCraney, Bothwell, Ont.: D. McCraney, M.P.P., \$5; W. Laughton, \$5; Capt. Taylor, \$5; C. Reid, \$4; A. McLean, \$1; R. Marcus, \$1; Rev. D. L. Mackechnie, \$1; A. Pennycook, \$1; S. N. Boughner, \$1; J. B. Scott, 50 cents; W. M. Glover, 50 cents; P. S. Graham, 50 cents; Dr. Tait, 50 cents. Further contributions are urgently needed and are respectfully solicited. These should be addressed to the Treasurer, Miss H. M. Gordon, care of Joseph Mackay, Esq., 1,059 Sherbrooke street, Montreal.

MINISTERS AND CHURCHES.

REV. J. ANDERSON, of River St. Church, Paris, left last Tuesday on a visit to Scotland, to be absent about two months.

THE Rev. A. C. Gillies, formerly of Ontario, but for some time back minister of the Presbyterian Church, Virginia City, Nevada, has resigned.

THE Rev. A. B. McKay, of Brighton, has declined the call from Crescent street Church, Montreal. Dr. Donald Fraser appeared on behalf of the Montreal congregation.

THE Rev. Solomon Mylne, of Smith's Falls, conducted communion services in Knox Church, Perth, last Sabbath morning, preaching in the evening as well. The illness of the pastor, the Rev. Mr. Burns, prevented his officiating.

REV. MR. WHIMSTER having accepted the call to English Settlement and Proof Line, in the London Presbytery, Rev. J. Somerville, M.A., Owen Sound, has been appointed Clerk of that Presbytery. All communications therefore to the Presbytery of Owen Sound are to be addressed to Rev. Mr. Somerville.

A PLEASANT and successful tea-meeting was recently held in the Presbyterian church, Claude, the chair being filled by Rev. R. M. Croll, pastor of the congregation. Addresses were delivered by Rev. Messrs. Blanchard, Taylor, and McFaul. Vocal music was supplied by Mr. Oliver and Misses Smith, Oliver and Robinson; and instrumental music by the Claude Band.

ON Monday evening, 3rd inst., the teachers in the Sabbath School of Chalmers' Church, Guelph, together with several of the elders and managers, met at the manse and presented Mr. Daniel McIntosh with a handsome French alabaster mantel-piece clock, and Mrs. McIntosh with a beautiful gold brooch. An address accompanying these presents, expressed appreciation of the services rendered to the congregation by Mr. McIntosh as an elder, as clerk of the session, and as vice-superintendent of the Sabbath school. To this address Mr. McIntosh, who removes from Guelph to Toronto, where his firm, Messrs. Hill, McIntosh & Innes, now carry on business, made a feeling reply. After the company had spent some time in pleasant social intercourse, Rev. Mr. Wardrope closed the meeting with prayer.

LAST Sabbath Rev. Principal Grant preached twice to large congregations, in the morning in Old St. Andrew's, and in the evening in the Central Presbyterian Church, when his text was taken from the Epistle of Paul to the Philippians, chap. iii. verse 7: "But what things were gain to me, those I counted loss for Christ." These words were the occasion of an eloquent discourse on the Apostle Paul. The immense concessions which he had to make in becoming a Christian were first touched upon. Wealth, scholarly fame, political and ecclesiastical authority, everything he forsook when he began to run his most extraordinary career. An apostate from the religion of his forefathers, he became exposed to the scorn and derision of his fellow-countrymen, and, intelligent and learned as he was, he suffered himself to be considered a fool and a madman. He relinquished aspirations for office in the Church, which, in the case of a man of his zeal and capacity, might have been the most extravagant and pretentious. His own righteousness, in fine, he gave up as he pressed on toward the mark for the prize of the high calling of God in Christ Jesus. The rev. gentleman next pointed out the reasons

which had induced the Apostle to abandon all his earthly possessions in taking up the cross of Christ, and concluded by referring to the glorious reward which awaited him at the close of his most remarkable life.

COST OF RUNNING A CHURCH.

Says Mr. Murray: "I take this as a safe estimate, that you cannot run one of our first-class city churches for less than ten or twelve thousand dollars a year." If this is so, the sooner first-class churches become extinct, the better. Estimates like these give to such men as Colonel Robert Ingersoll their power. Only waste and extravagance can require \$12,000 per annum as the running expenses of a church under ordinary circumstances. We have twenty Baptist churches in New England, with large membership, and large audiences on the Sabbath, not one of which comes near these figures. Enormous salaries paid to second-rate ministers, enormous sums spent on singers hired from the opera, enormous extravagance in church building and general expenditure, are not signs of a first-class Church. A Church must be measured by its moral power, by the means used to reach the souls of men, by the piety and efficiency of the membership. It does not follow that because a wealthy corporation, like the Old South or Trinity, can spend hundreds of thousands of dollars on a meeting-house, that the Church is "first-class." There was a time when our unpainted, barn-like meeting-houses shamed us by their plainness; now, many of them shame us by their extravagance. Our salaries were once by far too meagre. Some Churches still are far behind and below their ability. Matthew Henry says that "a scandalous maintenance makes a scandalous ministry." Though this be true, and some pastors suffer, yet salaries in the vicinity of cities are generally sufficient. Few pastors need, and few churches ought to pay, one-half of \$12,000. Many of our best ministers are living on salaries varying from \$2,000 to \$3,000. In some cases the salary is larger than the income of any man in the congregation. An ordinary church ought not to cost over \$5,000 per annum, and it may be "first-class" at that. Churches must learn to use rigid economy. The times demand it. Merchants are taking in sail. Families are feeling the necessity of prudence. In every department of life men are cutting off useless expenses. The Church must do the same. The minister should be the last to complain, and the first to suggest retrenchment, if it is necessary. Some churches cut down the salary when there is no necessity for it, and that is inexcusable. We hope Mr. Murray will not be called upon to make figures for Baptist churches. We have extravagance enough now, and if the idea comes to prevail that the squandering of \$12,000 per annum makes a "first-class church," nobody knows what the result will be.—*Boston Watchman.*

TURKEY.—The various seminaries and Christian mission schools in Turkey are striving to raise up a native ministry; and a number so trained are already rendering faithful and efficient service in preaching the gospel to their countrymen.

THE Roman Catholics do not intend to be far behind the Protestants in establishing missions in Central Africa. They have been putting forth extraordinary efforts, through the Society of African Missions of Lyons, France, in Northern and Southern Africa, sending out many new missionaries in the past year, while founding new missions and reinforcing old ones. The Society has been entertaining the hope of soon being able to enter Central Africa. By the aid of the French Government it has been made possible to carry out this plan much sooner than was expected. The French Chambers have made an appropriation of \$20,000 for the establishment of a mission at Lakes Victoria and Tanganyika. Nine missionaries who have seen service in Northern Africa will sail for Zanzibar from Algiers, with the Abbe Debaise, who has been commissioned by the French Government to cross the continent at that point. The Abbe expects to occupy three years in the journey. It is evidently the policy of the Catholics to cover the whole continent with missions. From the North the mission area is being gradually advanced toward the interior; while in the south, missionary work, which has hitherto had the Orange and Vaal Rivers as its northern boundary, is to be extended as far north as the Zambesi.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. VERRY & HARPER, Lock Box 80, Madison, Ind.

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell & Gay.

The numbers of the "Living Age" for the weeks ending June 1st and 8th respectively, contain many valuable articles from English periodicals, such as the "British Quarterly," "Temple Bar," "Cornhill Magazine," "Quarterly Review," etc., giving readers on this continent access to a wide field of current literature which could otherwise be attainable only at great expense.

The Standard Class-Book.

Pittsburgh: J. J. Bender.

This is a Class Register for the use of Sabbath School teachers. It contains (1) a Constitution adapted to any Sabbath School, informing new officers and teachers of the economy of Sabbath School organization; (2) a blank Register arranged to note the date when the scholar enters the school, and also when he enters the class; (3) a blank for class contributions; (4) the teacher's School Record, a blank for entering the names of pastor, officers, and teachers in charge of the school during the year; (5) a Temperance Army Roll, including a suitable pledge, (6) a blank for teacher's monthly report; (7) a blank for class minutes, containing spaces for names, attendance, contributions and recitations. It is published monthly in a form well calculated for convenience and strength.

Living Epistles; or, Christ's Witnesses in the World. Also an Essay on Christianity and Scepticism.

By the Rev. E. Hartly Dewart. Toronto: "Christian Guardian" Office.

In giving this book to the world just now, the editor of the "Christian Guardian" has done a good work, and he has done it at the proper time. Such a book ought to be welcome at any time, but its appearance at the present point in the history of the Church and of the world is especially opportune. It is worthy of being widely read, and all the more so that, avoiding controverted doctrines, it takes its stand on the broad, solid ground common to all denominations of evangelical Protestants. Rev. W. Ormiston, D.D., in his highly appreciative Introduction to the book, says:

"The need and nature of a higher Christian Life of practical godliness, its helps and hindrances, its power and prospects, are fully presented, finely illustrated, and eloquently enforced, in this exceedingly seasonable volume. The manner in which the subject is presented is peculiarly Catholic, and is well fitted to impart a healthy and helpful stimulus to all who are seeking to attain higher joys and more abundant fruitfulness in their Christian career, and who are desirous of becoming more distinctly legible as 'Epistles of Christ.'"

The work entitled "Living Epistles," which occupies 224 pages, is divided into seven chapters, under the following headings: Present Religious State of the World, The Influence of a Godly Life, Conformity to the World, Inconsistency Between the Life and the Creed, Faults of Spirit and Temper, Scriptural Holiness the Great Want, Practical Motives and Considerations. The essay on Christianity and Scepticism, which occupies the rest of the volume, is sub-divided as follows. Widespread Prevalence of Unbelief, Causes of Modern Scepticism, Anti-theistic Materialism described, Objections to Materialistic Evolution. We take a few sentences, almost at random, from the chapter headed, "Scriptural Holiness the Great Want." After showing what the Scriptural standard of holiness is, our author says:

"If these requirements seem to imply more than our poor, sinful nature can render or attain, we have the assurance that 'our sufficiency is of God.' The growth of the Christian in sanctification does not give him any ground for self-righteous egotism. The glory of all that is good in Him is due to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.' It is a just inference that what God clearly requires of us as a duty, He will supply the necessary grace to accomplish. Hence, while the commands show our obligation to be holy, the promises show us by whom the grace of sanctification is given. The purpose for which these promises are given is distinctly stated by the Apostle Peter: 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.' This agrees with the prayer of our Redeemer: 'Sanctify them through Thy truth; Thy word is truth.' God's promise to His ancient people has not been rescinded. He said by Moses: 'And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul, that thou mayst live.'"

CURRENT OPINIONS.

If ministers would preach more upon the doctrine of human sinfulness, there would be less necessity to preach upon future punishment.—*Congregationalist*.

HONESTY! Any man that has not principle enough to stop selling whiskey altogether, will cheat the government, bell-punch or no bell-punch.—*Presbyterian Weekly*.

If the commandments were preached and illustrated every Sabbath, they would not save men; they are weak through the flesh; it is Christ only that saves; and he saves to the uttermost!—*Zion's Herald*.

THOSE men mistake things egregiously who think that this age has nothing to do but to discover the errors of the past, destroy all the great beliefs and great works of our fathers, and pull things to pieces in general.—*Interior*.

NEITHER the church nor the ministry is entirely free from responsibility for the state of things which make possibly the frequent and startling revelations of moral and spiritual decay in professing Christian men.—*Congregationalist*.

ALL that the preacher knows his hearers to be to him becomes an element of strength or weakness during the sermon. A kindly spirit in the members of a congregation has made many a sermon mighty, that otherwise would have been feeble.—*Christian Advocate*.

THAT reader who should devote two hours, every Sunday afternoon, to such religious classics as may be accessible, would find himself, at the end of the year, with a brain strengthened as by no diet of novels, daily newspapers, or bi-monthly reviews.—*Sunday School Times*.

If we really care to do something to improve the condition of the men, women, and children, in this country, and to put into society a new bottom which shall be safe and sound, one thing which must be done is to bring about a general disuse of intoxicating drinks.—*Christian Register*.

To old-fashioned Christians—those who accept the Bible as God's Word, infallible and supreme—the fact that this libe contains any doctrine does decide the question. When it is written, "Thus saith the Lord," there is nothing left but to find out precisely what he saith.—*Presbyterian*.

THE entire internal revenue collected during the last fiscal year amounted to \$119,000,000. Of this sum the duty on tobacco was \$41,000,000 and that on distilled spirits \$57,000,000. There is not much mystery about hard times when such enormous values are worse than wanted.—*Advance*.

AS if man were a tiger and was roused to frenzy by the smell of blood, the chance for a war seems to stir the soul of the race, delirious reason, perverting conscience, paralyzing human sympathy, and making men thirsty for the blood of their fellow-men. Man is a fighting animal.—*N. Y. Observer*.

THERE is the same practical argument for religion, as for the commonest practical work. It is experimental, and in each realm the experience of others ought to guide us. The good men and women around us are like the harvests of our neighbours, a practical motive to Christian living.—*Methodist*.

THE people of this country are not a little proud of the excellent public schools which most of the states maintain. But there is another kind of "public schools," not generally classed under that head, which we are supporting at great expense, but which are not quite so worthy of our admiration. We mean our county jails. *Examiner and Chronicle*.

A CHRISTIAN people should be represented by Christian legislatures, and all their laws should reflect the morality of the Holy Scriptures. Our future as a country depends to a very large extent upon our religion and morality. Why should not the Dominion be the most sober, the purest, the most virtuous, the most truth-loving and law-abiding country on the face of the globe? We have every motive to lead us in the right direction. We have the experience of other countries to warn and teach us. God has given us a splendid heritage on this continent, and he expects great things of us. The approaching elections will be one great test of our intelligence, our sobriety of judgment, and our firmness of purpose.—*Halifax Presbyterian Witness*.

SCIENCE cannot successfully long isolate itself from God. Its life lies in the fact that it is the exponent of the plans and works of the great Creative Will. It must, in spite of itself serve his purpose, by dispelling blighting ignorance and superstition, by lighting the way to successive triumphs of human skill over the power of nature, and by guarding men from the evils that flow from infringement of natural laws. And it cannot fail, as it approaches nearer to the boundaries of that which may be known by infinite minds, to be humbled by the contemplation of the infinite, and to recognize therein that intelligence of which the human mind is but the image and shadow.—*Principal Dawson*.

IT is a high, solemn, almost awful thought for every individual man that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work these for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omnipotent can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau whose goings forth are to the uttermost lands, its flood an everlasting boundary-line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle*.

SCIENTIFIC AND USEFUL.

HOME MADE VINEGAR.—One gallon molasses, seven gallons rain water, half pint good yeast. This will be good vinegar in two or three weeks.

SCOTCH CAKE.—One pound of brown sugar, one pound of flour, half pound butter, two eggs, one tablespoonful cinnamon; roll very thin and bake.

EGG BREAD.—One pint of milk, two eggs, butter size of an egg, one-half cupful of sugar, three teaspoonfuls of sea foam, flour enough to make a batter; bake. This makes one loaf.

WAFFLES.—One pint sweet milk, four eggs, one large cupful of cold rice or hominy, a little salt, flour to make a stiff batter, baking powder in the proportion of three teaspoonfuls to a quart of flour.

CUSTARD PIE.—One quart of milk, four eggs; sweeten to your taste; flavor with lemon or whatever is liked best; line the pie-plate with crust and pour the mixture in, grating a little nutmeg on top, and bake.

HOW TO PEEL FRENCH COOK PEAS.—Peas are cooked without water in French kitchens. Put the peas in a saucepan, with a piece of butter of a size according to the quantity of peas. Place two or three lettuce leaves over the top. Put on the cover, and set on the back of the range. They must cook very slowly until tender. Take out the lettuce leaves and serve. If peas are cooked with water, they must boil. Let there be only just enough water to cook them. When tender, do not drain them, but salt, and add three or four spoonfuls of rich cream—or butter will do.

UTILIZING BITS OF SOAP.—Instead of throwing away the pieces of soap which become too small for convenient handling, make a square flannel bag of suitable size; leave one end partly open, and put in the pieces as they collect; when it is full baste up the opening, and it makes a nice bath-tub arrangement. Another way is to add a little water, set them in a tin on the stove, and let them simmer slowly. When cold, you will have tolerably good soft soap, just the thing for putting in your wash boiler or washing tins with. Or by evaporating part of the water you may get the soap hard enough to be moulded into small cakes, which can be dried for use.

HOW TO KEEP BOUQUETS FRESH.—There are various recipes for keeping bouquets fresh. Some people stick them in moist sand; some salt the water in the vases, and other warm it; others, again, use a few drops of ammonia. My rule is to cool the flowers thoroughly at night. When the long day of furnace-heat has made the roses droop, and their stems limp and lifeless, I clip them a little, and set them to float in a marble basin full of very cold water. In the morning they come out made over into crisp beauty, as fresh and blooming as if just gathered. All flowers, however, will not stand this water cure. Heliotrope blackens and falls to pieces under it; azaleas drop from their stems, and mignonette soaks away its fragrance. For these I use dry cold air. I wrap them in cotton wool, and set them on a shelf in the ice-chest. I can almost hear you laugh, but really I am not joking. Flowers thus treated keep perfectly for a week with me, and often longer.

EFFECTS OF PERFUME ON HEALTH.—An Italian professor has made some very agreeable medicinal researches, resulting in the discovery that vegetable perfumes exercise a positively healthful influence on the atmosphere, converting its oxygen into ozone, and thus increasing its oxidizing influence. The essences found to develop the largest quantity of ozone are those of cherry, laurel, clover, lavender, mint, juniper, lemon, fennel, and bergamot; those that give it in smaller quantity are anise, nutmeg and thyme. The flowers of the narcissus, hyacinth, mignonette, heliotrope, and lily of the valley develop ozone in closed vessels. Flowers destitute of perfume do not develop it, and those which have but slight perfume develop it in small quantities. Reasoning from these facts the professor recommends the cultivation of flowers in marshy districts, and in all places infested with animal emanations, on account of the powerful oxidizing influence of ozone. The inhabitants of such regions should, he says, surround their houses with beds of the most odorous flowers.

MOROCCO LEATHER.—Morocco leather is made from goat-skins, tanned in sumach, dyed in the ordinary way, having been previously immersed in a solution of sulphuric acid; and the grain or stamping upon it is done either by hand or by machinery, similar to that for the purpose of dicing or graining. Very fine small skins for gloves are often prepared by immersion in a solution of alum and salt instead of tannin; flour and the yolk of eggs being afterward applied to soften and whiten. Buff leather, not now quite so much in request as in former days, was at first made from the skin of an animal called buffe or urus, which was then common in Western Europe. When new the leather was always a tawny yellow, and the skins gave the name to the color. Cordovan leather was first made at Cordova in Spain, from hides dressed to be used with the grain side outward. It is from this leather that the title of cordwainer came. Russia leather is tanned in an infusion of willow or birch bark, and derives its peculiar and long-enduring odor from the birch oil with which it is dressed. Levant leather is first "struck out" in warm water on a mahogany table, "blacked" with logwood and iron liquor, then polished by revolving rollers, and "grained up" by the workman with a "corking board" on a table. The grain is set into the leather in a hot stove, and after this is oiled with cod oil. In finishing japanned leather the japanning mixture is worked by the hand alone. The mixture consists simply of linseed oil and Prussian blue, the last coat being of linseed oil and lamp-black, put evenly over the surface as it lies spread out on a table. No machine has, as yet, been made to supersede the hand in this part of the work. In the blacking of skins a mixture of blood and acetate of iron is now very often used.—*Good Words*.

PRACTICAL PAPERS.

REV. DR. ARNOT ON SMOKING.

The following letter was written by the lamented Dr. Arnot, five weeks before his death, to the editor of an American weekly illustrated journal, and we commend it to the attentive perusal of smoking divines, as well as of smokers who are not divines:

"I don't smoke; I never smoked; God helping me, I never will. I have lots of reasons, more than I could crowd into one paper; but here are some, taken as they rise to memory. I have sons, some of them grown up, and some growing. Whatever difference of opinion there may be as to the effect of tobacco on the health of men, I believe all are agreed that it damages at the root the constitution of youths, if they use it before they reach manhood. Now, common sense and all experience teach that a man weakens his influence immeasurably if he himself smokes and tells his boys to abstain. If you can encourage them to do as you do, you stand on a firm footing, and have a mighty purchase on your child. This is a method that God will bless.

HINDERS WITNESSING FOR CHRIST.

But there is one reason against smoking which is so big that it seems to me to comprehend nearly all others within it. It is that the use of tobacco makes it more difficult to be a Christian—hinders a Christian mightily in being a true witness to his Lord. I am accustomed now to see greatly Christians who are also smokers. The practice not only drains the life-sap out of the smokers cheeks, it also drains charity out of the smoker's soul. Many smokers succeed in living a Christian life till their Lord calls them hence, in spite of this great obstruction, just as many youths contrive to wriggle forward into manhood with somewhat sallow cheeks and somewhat sunken eyes, in spite of the tobacco poison. Yet it remains true that smoking, to a greater or less extent, diminishes the strength and beneficial effects of a Christian's graces. The tender regard for others; the willingness to suffer rather than inflict an injury; the watchful, glad, grasping at opportunities of doing to others as you would have them do to you—this is sapped and weakened at the foundation by the smoker's appetites and habits.

IT WRONGS NEIGHBOURS.

My neighbours all round do me, day by day, deliberate injury, who I believe would give me fair treatment if they were not enslaved to tobacco. On the top of a railway car, where we are packed together in a row, with faces within eighteen inches of each other, a man sitting next to me on the wind side takes out his apparatus and prepares his dose. Then he scrapes a match, and the brimstone smoke literally chokes me. The wind has blown out his match, and it is not until I have endured the brimstone three times that I am admitted into the less pungent element of tobacco. It never occurs to him that he is doing me an injury; and if I utter a complaint, five to one he meets it with insolence. The white ashes of the pipe are afterwards shaken out and scattered like snow over the cess, and it may be into the eyes of the neighbour. The floor, meanwhile, where our feet are resting, is in such a condition that it can neither be described in polite society nor endured by any but the most robust.

A GENTLEMAN AS FAR AS TOBACCO WILL PERMIT.

Everywhere the same thing. In crowds at railway station, or at an illumination, where there is no means of escape, the person next you, in the garb and with the air of a gentleman—and, I believe, in his heart a gentleman, as far as his supreme and selfish devotion to his own gratification in the form of tobacco will permit—will puff the detestable smoke in your face, or the face of a lady, without apology, and without compunction. In all this I have respect, not to the persons who suffer the injury: I am thinking of those who inflict it. I am grieving over the damage done to their character. For on the principle that it is not blessed to give than to receive a benefit, it is not cursed to inflict than to endure a wrong. The transgressor has the worst of it; for every time that he eats his neighbour unfairly he gives another rub to his own conscience, and increases the hardness of its lining.

IMPERIOUSNESS OF ACQUIRED APPETITES.

The appetites that God has planted in our nature—

hunger and thirst—are very imperious, and put us to a great deal of trouble. They must be obeyed. But then they are useful and necessary. Wanting hunger—a stern watchman set over us within our own constitution—we should certainly forget or neglect to take the nourishment necessary to sustain life and health. So these imperious appetites that our Maker has set over us are wise and good. They are preservers of our life. But what of the appetites that man makes for himself? I admire that choice that David, the king, made in his great distress: "Let me fall now into the hand of the Lord, for very great are his mercies; but let me not fall into the hand of man." In the matter of appetites that shall stir in my being, and lord it over me, and compel me to obey them, let me fall not into the hand of man—least of all into my own hands.

KINDLING A FIRE.

Now I reckon it to be self-evident that a smoker, when he begins, deliberately kindles in his own constitution a fire that was not there before he kindled it—a fire that, though it needs some cherishing and fanning at first, will, when it is once kindled, blaze on and compel the victim to toil like a slave—running and fetching and flinging on tobacco leaves to feed it till his dying day. For if here and there one breaks his chain and escapes from his bondage, he may well say, "With a great price of lengthened agony obtained I this freedom;" and the multitudes are held in bondage to the last.

TAKE TOBACCO INTO THE CLOSET.

It is full time that Christians should take tobacco-usage into their closets, and shut the door, and ask, ask on until they get an answer, as to their duty in the matter. For my part, I have no doubt that it is one of the great waves stretching like the tide over the breadth of the world, to the extent of their power impeding the coming of the kingdom. It is a system of self-gratification at the expense of others. The gospel system is the reverse. These two currents are antagonists.

HOME INFLUENCE.

The child whose parents have found time to enter into its plans and its pleasures is certain to hold a deathless grip on the counsels of these parents. If father and mother have been so blind as to fail to take an active sympathetic interest in what interests the birdlings in their nest, they must not be surprised if the birdlings, when they grow up, fly away into regions of danger. If the home influence, on the other hand, has been wisely intertwined in the play as well as the work and the study of the little one, that influence will reach on and on to the end of the life journey. Long after the father and mother who then become a part of their existence fall asleep, will sons and daughters rise up to call them blessed; and also to bless the day and generation in which they live.

A ship on the ocean, driving out in the teeth of a tempest at midnight, is not more dependent on a reliable helm for safety, than is the young man or maiden who dashes out into the storms that sweep over the ocean of every earth-life, dependent on home influence. No home influence is equal to the remembrance of the intimate sympathy of a Christian father or mother. Lord Brougham is said to have said, in substance, that "the major part of the education of nearly every individual of the human race is acquired by the time the age of four years is reached." The little one has learned to walk and to talk, to love and to hate; to conquer or to be conquered by temptation, and to use its little brain and heart in many ways, as well as to use its hands and feet, its eyes and its ears. If in a Christian home it has learned the use of the prayer-telegraph up to the All-Father on the great white throne, it has learned far more than we think of the teachings to be drawn from the "old, old story." It has learned to use its song-wings by which we override so many of the doubts and difficulties of time. All this and much more has been stored up in its treasuries before the life of the child has reached a half-score of years. No doubt the greatest of these lessons were those by which its little hands have been placed on the clew-lines of prayer and the Bible—lines which surely and safely lead from the darkness and doubt of the here to the brightness and certainty of the hereafter. Sure we may be, that any one, young or old, whose hands remain on these clew-lines, or who, having lost hold of them, afterwards grasps them, will at last be found wearing the robe of the righteousness of Christ. Sure we are also that no influence of

earth is more certain to secure against relaxing the hold on these lines, or to ensure recovering a lost hold on them, than the influence of tender parental sympathy. The hour is not lost, which is taken by father or mother from work or business to join in the sports of the little one. Thus may a very powerful link in the chain of home influence often be forged. In the alchemy of the things that are eternal, it may be seen to be a link in a chain that is golden—a chain that binds the child to that throng of whom we read in an old book: "Of such is the Kingdom of Heaven." In the clear light of the hereafter, such an hour may be seen to have sometimes been the saving of many hours of weeping.

THE POOR MAN'S SABBATH.

"It is the poor man's Sabbath which is the source of his week-day virtues. The rich may have other sources, but take away the Sabbath from the poor, and you inflict a general desecration of character upon them. Taste and honor, and a native love of truth, may be sufficient guarantees for no temptation. But they are not enough for the wear and exposure of ordinary life. They make a feeble defence against such temptations as assail and agitate the men who, on the rack of their energies, are struggling for subsistence. With them the relative obligations hold more singly upon the religious: and if the tie of religion, therefore, be cut asunder, the whole of their morality will forthwith go into unthrift. What virtue there is on the humble levels of society, it holds direct of the Sabbath and the sanctuary; and when these cease to be venerable, the poor cease to be virtuous. You take away all their worth when you take away the fear of God from before their eyes; and why then should we wonder at a very general depravation among them, if before their eyes there should be held forth, on the part of their earthly superiors, an utter fearlessness of God? The humbler, it ought not to be expected will follow the higher classes on the ground of social virtue; for they have other and severer difficulties to combat, and other temptations over which the victory would be greatly more arduous. But the humbler will follow the higher on the ground of irreligion, only they will do it in their own style, and, perhaps, with the more daring and lawless spirit of those who riot in the excesses of a newly-felt liberty."—Dr. Chalmers.

WHY EXCLUDE THE CHURCH PAPER?

In these hard times people ought to practise economy. It is as important to act with due discrimination. There are some things which may be excluded from current expenses without loss. Others are indispensable, and on principles of true economy even, cannot be dispensed with. Such is the family paper, and especially that one which carries into the household, week by week, a pure literature and such intelligence as is necessary to direct in church and religious duties. And yet, in many cases, when reduction of expenses is thought necessary the family religious paper is among the first things thought of. The "Religious Telescope" has the following suggestions on this general subject:

If people were such close and calculating economists as to sit down and decide, to the very cent, everything that they can afford, excluding even necessary articles that they cannot afford, we would give them credit for rejecting even their church paper. But they do not count the cost of everything, and many things are bought and many unbought without the least regard to the advantages or disadvantages in the cases. They let their outlays go a good deal as it happens. Thus they spend much money unwisely, and also neglect to provide some very essential things for their families.

The plea of hard times is simply idle, as long as outlays of money are not regulated by the strictest reference to the real wants of the family. When domestic management once reaches the perfection of being able to give a good account of every cent spent, then it will be time enough to listen to the story of hard times. How, then, can people who cannot show perfect wisdom in their use of money, expect to be held excusable for not taking their Church literature, so necessary to the good of the family? They may be excusable, but they cannot so show by their table of expenditures.

Religion requires us to handle our money as wise stewards, under God. We ought to be able to account for every cent; and if our means do not justify us in having every desirable thing, we ought to sit down and carefully decide which useful things are really indispensable.—United Presbyterian.

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TORONTO, FRIDAY, JUNE 14, 1878.

IN our editorial of last week upon University Endowment we should have said that Mr. Allan Gilmour and a friend had contributed \$10,000 for the establishment of a Science Chair in connection with the Arts course of Queen's University. The Rev. Principal Grant has given \$2,500. We understand that several gentlemen in Toronto have put down their names for handsome subscriptions, and that already upwards of \$70,000 has been contributed. This gives promise of the entire amount of \$150,000 being speedily raised. The success of Dr. Grant will no doubt have a stimulating effect upon the question of Endowment generally, and we have no doubt the graduates and friends of Knox and Montreal Colleges will be led to place these useful institutions upon a similar solid basis. The matter of higher education is destined to receive great encouragement from its many ardent friends throughout the Dominion. With suitable Endowment thus provided for all these institutions, they will be in a position to do their important work nobly and well, without having longer to depend upon uncertain sources of income.

OUR GENERAL ASSEMBLY.

AS we write, the delegates of the Assembly appointed to be held in Hamilton are wending their way to the place of meeting. Judging from the printed returns of Presbyteries, we shall have a General Assembly that will fairly represent the ability of the Presbyterian Church in Canada. It will be largely composed of prominent men from all sections of the country, while it will not be wanting in an equable representation of the younger ministers and elders of the Church. We trust that they will all arrive safely at their destination, and enjoy the Divine blessing in the discharge of the arduous duties before them. It is matter of regret that the moderator, Dr. Macleod, finds himself unable to undertake the long journey from Cape Breton, and that in consequence he will not open the Assembly with the usual sermon. We trust, however, that Dr. Macleod will soon be restored

to his wonted health and usefulness, and be able to continue those valuable services which have endeared him to his people and the Church at large. It is understood that the previous moderator, Dr. Topp, will preach the sermon.

The election of moderator is anticipated with eager interest, as several well-known clergymen have received the nominations of a number of Presbyteries. With any one of these the Assembly will be more than satisfied. The business this year will prove of more than ordinary importance. It is true that there is no exciting case in prospect which promises an opportunity for a great ecclesiastical debate, and this is the more gratifying when we consider the furore of excitement which has marked the Assemblies of other parts of the world, and remember the pressing and important business which has to be transacted at Hamilton. The way is now clear for the settlement of the polity of the Church, and we hope soon to see published a Book of Polity which shall give uniformity of practice throughout all the Presbyteries. The question of Hymnology comes up from the business of the Halifax Assembly, and also by overtures, and may lead, as many desire, to the publication of an authorized book of hymns to be used by those who desire to supplement the psalms and paraphrases, and to free the Church of versions of hymns—some of which are felt to be too elaborate and complicated, and others are of a doubtful tendency in the presentation of the truth of Scripture. But it remains to be seen whether the time has come for such a publication, especially as the proposal will be met with opposition on the part of not a few who are conscientiously opposed to the use of hymns in public worship.

But there are other matters of vital importance in which the Church at large is deeply interested, and which will call for earnest and prayerful consideration. The report on Home Missions will, we are sure, prove to be very gratifying, even though the revenue may still fall short of the actual requirements of the work. It will be seen that the congregations generally have been giving liberally to this cause, and that the Home Mission Committee have been enabled not only to hold well the old ground, but to add materially to the territory already occupied. The Foreign Mission Committee will be also able to report satisfactory results, though they have necessarily been crippled by the hard times. The contributions of Sabbath Schools to these and other departments of work are more than usually encouraging; and we doubt not that the French Evangelization Scheme, the Widows' and Orphans' and Aged and Infirm Ministers' Funds, will have received their due proportion from the benevolence of the Church. The amounts forwarded to these schemes as reported in the June number of the "Record" give us every reason to look forward hopefully to the reports upon them to be submitted to the General Assembly.

REVISION AND THE FERGUSON CASE.

THE Synod of the United Presbyterian Church of Scotland, lately held in Edinburgh, has distinguished itself by its bold departure upon the question of the Standards,

and by its final adjudication upon the case of the Rev. Fergus Ferguson. Growing out of the Macrae matter, an overture was transmitted from Glasgow to the Synod praying for the Revision of the Standards. A large and influential committee was appointed by the U. P. Synod of 1877, to take the whole question into their consideration, and bring in a report this year upon the subject. This report which was duly signed by Doctors Harper and Cairns, was given in accordingly, and has given rise to a debate of no ordinary consequence.

The question which is now raised is one that is most congenial to the Theological tastes of the Scottish community. We had almost thought there was an end to all controversy in Scotland, now that the great discussions upon voluntarism and spiritual independence had become matters of history. But it would seem that wherever there is a keen relish of the controversial spirit, there will be the opportunity of giving vent to it. Accordingly, the meeting place of the Synod has been the scene of intense excitement and of a great theological discussion which will long live in the memories of the spectators. It proved a gladiatorial spectacle of no ordinary kind. The interest in the Synod's proceedings was increased when the Ferguson case came on. Every available inch was packed with an easily inflammable throng. The excitable mass swayed to and fro, as the first count in the libel was being considered. Mr. Ferguson was the cynosure of every eye. While preserving much calmness, there was on his part an evident suppression of feeling. He is a popular favourite, and the case has done everything for him in the way of bringing him into prominence. When at length the first count was decided against him, Mr. Ferguson said he would not ask for judgments on the remaining charges in the libel. This relieved the Synod of a long and tedious process, but it brought them very speedily to face the difficult and painful question, "what to do with the accused."

The results of these discussions are not a little astounding to some of us on this side of the water. In the first place, while we cannot but admire the adroit ability with which the committee's report on revision and the declaratory act which they recommend for adoption are drawn up, and also the professed loyalty of the committee to the subordinate Standards of the Church, we feel that the declaratory act is an innovation of no ordinary kind. Had it passed into a Synodical judgment without being sent down to Presbyteries as it stands, it would have been revolutionary in its character. It admits there are doctrines in the confession which are non-essential to salvation, and to which it is not necessary to give a categorical adhesion in order to become a minister or member of the Church. It specifies such matters as the creation of the world in six ordinary days, infant salvation and the salvation of the heathen. Upon such it affirms that we may agree to differ and yet preserve friendly relations in the same church. This will certainly remove the barrier in the way of acceptance of the Standards which many feel, and which has created different denominations in the past. But it remains to be seen what will be the practical effect of it. Who is to settle

what doctrines are essential to salvation? will it follow that belief in the endlessness of future punishment is necessary to salvation? It appears to us that while a good end is being sought in this matter of revision, there is the ever present charge of leaving an open door for all sorts of belief in the Presbyterian communion.

The final decision in the Ferguson case seems to us no less astounding than the recommendation of this declaratory act. This gentleman was condemned by his Presbytery on all the points libelled. He was convicted by the Synod on the first charge, and by his own admission of the logical sequence of the following ones, he was convicted on all the others. At this stage the question came up what to do with the culprit. Dr. Marshall who had taken strong ground against the doctrinal position of Mr. Ferguson, was evidently melted into tearful compassion for his youthful brother. He proposed a middle course—that of conference with Mr. Ferguson by a committee. This was seconded by Dr. James Brown and finally carried. The conference was held. The accused brother explained himself. The committee in many cases were wholly satisfied. In others there was a division, but in them all a majority carried. There was found to be substantial agreement between the accused and his examiners. But while Mr. Ferguson could bring his general views into harmony with his Church, the peculiarity of his teaching as to future punishment is left untouched, and if that be tolerated, it will go far to modify the acceptance of the doctrine in question.

We are almost forced to ask, what next? Meanwhile the declaratory act goes down to the Presbyteries; and during the year we may look for many keen and well-contested theological discussions in the various Presbyteries of this Church.

THE SYNOD OF TORONTO.

IT is not often that a court of the Anglican Church attracts the public attention by furnishing the spectacle of an earnest and spirited fight. But the Synod of Toronto has this year distinguished itself by a debate between the two great parties into which it is divided, which will make it memorable for a long time to come. Everything seemed to favour such an occurrence. For a considerable period it has become more and more evident that there are two strong opposing parties in the Anglican Church. These are marked by such contradictory views that they cannot agree to differ upon minor points and yet combine on essentials.

In all churches there are opposing schools of thought, but while these necessarily differ on many points that do not enter into the essence of religion, they find a common platform on which they may unite for the teaching of truth and the carrying on of Church work. The Presbyterian Church wherever it is found represents different shades of thought, but it is generally a unit upon the important matters of doctrine and practice. It is this which makes it the strong, sturdy, progressive Church it is in every part of the world, and that makes it popular with all classes of men. In the Church of England, however, there are two schools which are contradictory, and

therefore apt to be intolerant of one another. There is the High Church school, whose views carried out to an extreme, lead to Popish practices and teachings of the very worst form. This gives rise to a protesting party within the pale of the Church who endeavour to counteract the insidious tendency to Popery in every form. The one believes in apostolic succession; the other denies it except in the spiritual sense. The one claims a proper priesthood for the ministry; the other maintains the Protestant doctrine that there is only the one great High Priest to intercede between God and man, and that ministers are not priests, but simply guides and instructors. The one exalts the sacrament as the Divine presence, while the other sets forth the symbolic view and teaches that Christ is present to the eye of the believer while the bread and wine remain unchanged in their nature. These radically opposing views lead on the one hand to such practices as the confessional, genuflexions, turning to the east, lighting the altar, and other similar ones; and on the other to the preaching of the gospel in simplicity and to those practices which place the Church of England on a level with the general Protestantism of the world.

As between rivers which flow from the same source, but proceed in opposite directions down the opposite sides of the mountain, there is a watershed that is common to both; so between these two great parties in the Anglican Church so widely divergent there is still a point where they meet. Hence there are many men on both sides who are eminent in the defence of the truth and who feel able to combine in the propagation of the gospel. In their extreme divergence, however, they become bitter opponents of one another. Thus the Synod of Toronto is divided and schismatic. The Church Union represents all shades of thought on the High Church side; while the Church Association combines those who are specially earnest in maintaining sound doctrine and pure discipline. In ordinary circumstances such might be tolerant of one another and agree to carry on a special work the one independently of the other. But there is danger of conflict, and the Home Mission work of the Church proved to be the rock of offence. The Synod met and evidently determined to have the fight out. Each of the parties proved not unworthy of its opponent's steel. It was a good, earnest, manly, debate. Both sides were the better of speaking their mind. While the storm raged, there seemed little prospect of reconciliation. But the hurricane had at length expended its force. The elements ceased to rage. If there was no real peace between the combatants there was the calm of exhaustion. This furnished the occasion for compromise, and a conference ensued in which the parties were brought together, and a mutual understanding reached that may happily prove the first step to final reconciliation.

SEEING THE GOOD IN OTHER CHURCHES.

MUCH of the discomfort and misery in the intercourse with our fellow-men arises from our looking at the dark spots in their character, instead of beholding and ap-

preciating their good qualities. Our personal conflicts and animosities originate most always from this source.

As it is with individuals, so also with whole communities. Society is arrayed against society, because men view only the faults, errors and shortcomings of the respective institutions. Nothing is more injurious to unity and prosperity than such one-sided and fault-finding conduct. It is the mother of disunion and confusion.

We should expect a different line of conduct from churches and their members. But even here men see only their differences and the faulty parts of their systems. And as long as this is the case there can be no prospect of Christian unity; for the exclusive sight of bad qualities repels men from uniting with each other in religious institutions.

If churches wish to attract each other and to become one great working body for the good of mankind, they must view more attentively and appreciate more cordially the good points in their different systems and institutions. Thank God, there is not a Church in Christendom which does not profess many good doctrines and possess many good qualities. When we meet with members of other churches we should rejoice that there is so much truth and goodness which we hold in common, and which may form the subject of our religious conversation with them. And if others are in error, the only way of leading them out of it is to start from those truths which they hold in common with us. We should bear in mind that the nature of truth is that it begets truth; for all truths are logically and intimately connected. And if we cannot shut our eyes to the errors of churches, we should reflect that no error is held and loved on its own account, but because it is a corruption of the truth, and every great error has also a great truth underlying it. Let us keep in view such a truth, and let it be the *fulcrum* by which we kindly raise our brother of another church out of darkness into light. Most churches possess quite a number of half-truths. Let us unite our half-truths, and we shall possess the full truth.

Thank God, there is a number of Evangelical Churches which agree with each other in all the essential truths of Christianity. Let them look on each other in the light of these truths; and all the minor differences will appear to be nothing more than dusty cobwebs which the slightest exertion may easily remove.

As to the Roman and other priestish Churches we must confess that they also possess fundamental truths and a vast amount of half-truths. We can never do them good by attacking their system in a wholesale manner. Such attacks would only tend to make them believe that we are hostile to the truths they possess. And they would be justified in looking upon us as semi-infidels, as they now unhappily do. But let us find out the truths they believe, and gently lead them, by the power of these truths, to lay aside the errors they have associated with them. Thus the *edge of bigotry will be blunted*, and the way prepared for the reception of the full truth.

In a word, let all Christians see the good in the different churches, and the whole aspect of Christianity will soon be changed for the better.—*Evangelical Churchman.*

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER LI.

Anthony Beresford was not at all disposed to undergo for the second time a disappointment in her on whom he had set his affections, and so, in the absence of any reason to hope that Vera Saxby cared enough for him to consent to marry him, he went on from day to day, and from week to week, without giving her the least hint of the intense desire to win her for his wife which now filled his heart. Had he been less thoroughly in earnest in his devotion to the cause of the slaves, or less essentially true in all he thought and did, he might have been disposed to show himself a duller pupil than he really was, in order to prolong the lesson which gave him a daily excuse for spending his evenings with Vera Saxby; but as it was, he made no attempt to deceive either her or himself, when it became evident to them both that he had acquired quite sufficient fluency in the native language to enable him to accomplish his business at Dar es Salem without the aid of an interpreter. He had no reason, therefore, to delay any longer going to that port to make the necessary enquiries for the organization both of Vera's work and his own, but as the spring had by this time arrived, and Captain Saxby's vessel was expected at Zanzibar in a few weeks, he decided to go only for a short time to the southern port for purposes of investigation, and then to return to Zanzibar to meet Captain Saxby, and consult with him on the basis of the information he should then have acquired, as to Vera's plans and future movements. On the evening before his departure for Dar es Salem he went as usual to see his cousin, and receive her last instructions as to the special enquiries she wished him to make. Anthony found Vera, contrary to custom, in her little sitting-room, as a damp warm mist was exhaling from the ground in the garden which had sent Maimouna to bed with an aguish fit of shivering, and which Vera herself did not think it prudent to encounter. She was sitting in a low wicker chair, making a little striped blouse for one of her black pupils, but she was working listlessly, and her pleasant face was much less animated than usual.

"I hope you are not ill too, like Maimouna," said Anthony, after Vera had told him of the young girl's indisposition; "but you do not look so bright as you generally do, cousin Vera?"

"I am quite well," she said "but you may behold in me an instance of the perversity of human nature. I wish as intensely as ever to go to Dar es Salem, and I know that your journey of inquiry is an indispensable preliminary to my obtaining the gratification of this wish, and yet I cannot help feeling dull to-night because you are going away, and our happy evenings have come to an end."

It was the first word she had ever said to him which was at all favourable to Anthony's longing hope that she might at least one day learn to love him, and he caught at it eagerly.

"I could not easily tell you how deeply I regret the present termination of our intercourse together. I can scarcely hope to resume it in precisely the same fashion when I return, as your father will be here then, and I must soon embark in good earnest in the work which may carry me away from you more or less. These last few months have been the happiest of my life, Vera, and I owe that happiness to you. I little thought when I came out here, expecting my existence to be one of only hard and cheerless toil, that I should find that which has made it brighter than ever it was before."

Anthony spoke with a warmth which Vera could scarcely misunderstand. She sat with her downcast eyes fixed on the work she held in her hand, which was certainly not improved by the manner in which she manipulated it during the few minutes she remained silent.

"Do you know," she said at last, with evident timidity, "it was a great surprise to me when I heard you were, after all, coming to Africa. My father had told me there were reasons which had absolutely decided you to remain at home."

"So there were, and I can easily explain them to you. My purpose in first resolving to come to Africa had been, as you know, to try and benefit the poor slaves, of whom it might truly be said that no man cared for their souls; but at the time of my mother's death it was shown to me unmistakably that there was one soul as precious in the sight of God as any of those, which demanded my immediate care and protection by the strongest claims, and I saw that I should have committed a grievous error if I had abandoned my only brother to the risk of great evils for the sake of those whom God had not bound to me by any tie of blood. I thought, at the time I made the decision to remain with him, and gave up all my African schemes, that it would be for life; but recently two events, of very opposite description—a death and a marriage—have released me entirely from all obligations to Reginald. He no longer requires me in any shape or way; and is in fact better without me," added Anthony, smiling. "Of course, when the obstacle to my old plans was removed I resumed them at once, and came here without delay."

"But I thought there was another reason," exclaimed Vera, impulsively, looking up, "and that—" Then suddenly she stopped without finishing her sentence, grew crimson with embarrassment, and dropped her eyes again, giving a little nervous laugh as she saw Anthony waiting eagerly to hear what she had been about to say.

"Go on," he said; "tell me what you meant."

But she did not speak, and kept twisting her unfortunate piece of work into hopeless confusion, without being in the least aware what she was doing.

"You were going to say, were you not," said Anthony, looking keenly at her, "that your father told you I was attached to a young lady whom I expected to marry, and whom, he no doubt imagined, would keep me in England? Was that your idea?"

"Yes, it was," said honest Vera, her cheeks growing redder still; "I ought not to have mentioned it. I beg your pardon."

"What, for having hurt my feelings as a disappointed lover? Dear Vera, how very wide of the mark you are! It is quite true that I was for a time extremely captivated with the lovely girl who is now my brother's wife; but I do not think I should have let an attachment to any one in England keep me back from Africa if I had been released from my tie to Rex, which I was not at the time of my fancy for Innocentia Vivian. My wife must have come with me here if I had married, and I can hardly imagine any fate more wretched than mine would have been if I had attempted to make poor fragile Innocentia share my work out here. She is, from circumstances, peculiarly child-like and ignorant for her age, quite incapable of hardship or self-denial; but when I first knew her there was no question of my coming to Africa, and I am most thankful that I was awakened out of my infatuation for a girl who was in no way suited to me, before I had wrecked my own happiness by marrying her. Her beauty and sweetness charmed me into thinking I could not exist without her; but I believe that I should have been a thoroughly miserable man with her by my side, for she could in no sense have been a companion to me. She is simply a very sweet child, whose exceptional innocence gives her a simplicity and *naïveté* of manner that is very attractive, but she has very little mind or spirituality, and I believe she would have been incapable of entering into my deepest feelings or co-operating in any plans of usefulness even in England. Believe me, Vera, I have long since discovered that no happier event ever befell me than her marriage to my brother. It saved me from a possible union which would have been hopelessly ill-assorted; it set me free to come to Africa, and," he paused for a moment, then impulsively went on, "it has enabled me to discover what a true and deep love really means, and what might be the happiness of a marriage with one who could indeed be an helpmeet to me, God-given, in the fullest sense of the word."

This was a speech which Anthony had not at all intended to make a few minutes before, because he had not in the least overcome his dread of a refusal; and when he had fairly delivered himself of it he started to his feet, and began pacing to and fro in the room, without looking towards Vera, whose face was bent down, so that he could not easily have seen it. This position of matters endured for a few minutes, and then Anthony could stand it no longer. He stopped abruptly in front of his cousin. "Vera, I have betrayed myself of course, and if I could hope that any good would come of it I should only be too glad to have spoken; but I will tell you honestly I could not brook being rejected by you, and it is that which has restrained me from telling you how dear you have become to me. These many weeks just I have been determined not to risk a refusal, because I know it would put an end to the happy intercourse we have had together as friends and cousins, and I do not want to lose that if I can get nothing better; so even now I say to you if you feel that you can never love me, and will not marry me, do not speak at all, and forget that I have spoken. Let me have your society as before, and I will not trouble you in the same way again; but oh! Vera, if you could have loved me"—and his dark-brown eyes grew moist with intensity of feeling—"what a perfect union there might have been between us! what happiness unspeakable might have been ours! One in heart and hopes and aims, one in the love that makes earth a paradise, together we should have worked in the cause to which we are both devoted, doing far better service than we could alone, and finding in our life of labour a sweetness beyond all words, because we should share it one with the other!" He paused, almost breathless with emotion, then suddenly turned away. "But I know you cannot love me," he said; "you have shown me that clearly enough."

"I," exclaimed Vera. "How, when?" and for the first time she raised her agitated face in uncontrollable surprise.

"Always," he said, coming back quickly towards her. "You have shown the most perfect indifference in your manner to me from first to last. I did not believe you ever gave me a thought. Vera," he continued, gazing into her troubled face with great agitation, "can it be possible that I have been at all mistaken? Ah, if you can speak so as not to wring my heart, do, I beseech you, tell me the truth without delay. You owe it to me now, Vera, for upon your words depend the whole future happiness of my life. Speak, do not keep me in suspense!"

Then she raised her eyes, full of tears, to his face, and laid her hands in his as she said, "Anthony, how blind you have been. Could you not see that I love you with all my heart?"

The revulsion of feeling was so great that he could hardly believe her. "Is it true, Vera?" he said, trembling. "Do you really love me, not only for the work's sake? You always seemed so absorbed in it, as if that alone made your happiness."

"It was my happiness," she said, firmly, "and would have been so, in a sense, even if I had nothing more. But, Anthony, I never dreamt of such bliss as you have given me now."

CHAPTER LII.

Perfect bliss! bold words these for any human being to use in describing the feelings of even one half-hour in this changeful world; yet Vera Saxby spoke nothing but the truth when she applied them to her own sensations, as she leant her head upon the breast of him who was to be her husband, and felt his protecting arms close round her, as he uttered a fervent thanksgiving for the blessed assurance of her love, and all the fair promise for the future which it seemed to give them both.

Vera had loved him, in truth, before even he had himself discovered that she was dear to him. She had led a very lonely, uneventful life up to the time when she left England, and had never had the opportunity of seeing any one capable of drawing forth the strong power of sympathy which was

inherent in her ardent nature. Long previous to the day when she first saw Anthony Beresford he had been the hero of her imagination, and his letters both to her father and to herself had given her an insight into his character which had filled her with admiration for his noble qualities. When she came to know him personally, with his winning manners, his singularly sweet smile, and the thoughtful brown eyes, whose varying expression revealed the impulses of a most pure and generous soul, she learnt speedily to love him, as all have loved this same Anthony Beresford who have come in contact with him in real life.

But poor Vera did her best to repress, or, at all events, to conceal, the tenderness which increased with every hour of renewed intercourse, and soon grew so firmly rooted in her heart that if she had at any time been separated from Anthony, and destined never to see him again, she would have remained true to him through all the years of life, that for his sake she would have allowed none other to make less lonely. But she strove hard to prevent him discovering her affection for him, and very nearly succeeded too well, simply because she believed that he had already bestowed on some charming person in England the love that would have been so precious to herself. She had spoken truly when she said to Anthony that had she never gained it she yet would have found happiness in her work; for Vera Saxby was a true servant of God, and for her Saviour's sake it was very sweet to her to be allowed to minister to His children who were oppressed, and lost in the midst of a world that to them was wholly cruel; but the true heart-joy, the active not passive felicity, for which every human being instinctively longs, could never have been hers save as Anthony Beresford's loving and beloved wife.

It was therefore, in truth, a perfect bliss which those two felt when, well assured at last that they belonged to each other for life, they opened out all the deep secret feelings so long hidden the one from the other, and came at last most seriously and solemnly to the conclusion that their union had been predestined from the first, and that it would have a special sanctification from the dedication of their lives to the self-same holy work which both had made, before they ever met.

If in this changeful world, so full of sin and sorrow, it was impossible that they could always retain the ecstatic blissfulness of those first few moments of mutual and perfect comprehension, it is certain that it would prove the precursor of a deep and solid happiness which would shine upon their lives with a steady light, whatever clouds might dim their horizon, for it came from the love that would never fail to bind them in sweetest harmony together, taking the sting from every sorrow, and adding pure lustre to every joy.

In the long conversation which Anthony Beresford and Vera Saxby held together on that happy evening, hand linked in hand, peaceful and secure in the possession of all that was most precious to each of them on earth, they decided that Anthony was still to carry out his plan of going to Dar es Salem on the following day, for they meant that devotion to the work their Heavenly Father had given them to do should be the watchword of their lives, and that their mutual affection should be made to minister to it, instead of ever being allowed to interfere with that which must be their first duty as it would be their highest happiness. Of course it was pain to part even for a short time when they had, so to speak, but just found each other, but they did not hesitate for a moment, and looked brightly on to the day of Anthony's return, which was not to be later than that previous to Captain Saxby's arrival.

The prospect of their marriage, however, modified in some degree the arrangements Anthony proposed to make in the southern port, since the question of peril for Vera was at an end from the moment that Anthony's protection could be over her with that unceasing care which a husband only could give, and he resolved that if he found as he expected that Dar es Salem was indeed the best locality for their mutual labors, he would secure a house there at once and make every preparation for bringing Vera back with him as soon as the necessary formalities for their marriage could be accomplished. They both agreed that there was to be no delay in this, because Vera was naturally most anxious that her father should himself give her away to the man who had so long been as a son to him in affection; and Anthony improved on this arrangement by suggesting that Captain Saxby should also convey them in his own vessel to their future home, when the wedding was fairly over.

They decided that Vera was to spend the intervening time in winding up the affairs of her little home, disposing of the children whom it was not necessary she should take with her, and preparing the others to accompany her to their new residence, and it seemed clear to them both that each would be far too busily occupied to allow of much time for lamentations at their separation, before they would meet again to part no more.

Anthony's journey to Dar es Salem proved thoroughly successful. There could be no doubt that it was the spot most suited for the efforts they desired to make on behalf of the slaves, although there was a prospect of sufficient difficulty in their labor to make him feel doubtful if he could have allowed Vera to go there alone, and very thankful that he would be by her side to protect her, so as to prevent any necessity of her valuable assistance being withheld from the work.

So it came to pass that when Captain Saxby's vessel anchored in the port of Zanzibar she was straightway boarded by two individuals who looked radiant with happiness, and seemed to have a singularly good understanding with each other. He was so delighted to see his daughter again that he could give no attention to any of her surroundings beyond a hearty shake of the hand to Anthony, and it was not until he had left his ship in command of his first mate, and gone home for the night to Vera's little house, that he began to perceive something peculiar in the aspect of affairs which he could not altogether fathom.

Vera and Anthony were seated side by side on the divan which filled one end of the room, while Captain Saxby was placed opposite to them, busily engaged in eating his supper. He kept looking at them from time to time, with a perplexed expression of face which amused them both exceedingly; but

they preserved a demure silence as to their new relations with each other, until at last he laid down his knife and fork, and, folding his hands in a resigned manner, he said, "Would one or other of you be so good as to tell me what you two persons are up to?"

"By all means," said Anthony; "we are up to being married, if you have no objection."

"Now, if that is not the best news I have heard this many a long day!" said the captain, stamping with his feet on the ground in exuberant delight.

"Then you will give me this dear child of yours willingly?" said Anthony, taking Vera's hand with some emotion.

"Aye, with all my heart and soul! There is not a man on earth to whom I would give her with greater pleasure. But, I say, hold hard a bit, my young man; are you not in love with somebody else?"

"Not now," said Anthony, laughing heartily. "I once was caught by a very lovely face, as I have no doubt you have been in your day, too, Captain Saxby, but the lady is at this present date perfectly happy with another husband, and I am in love with nobody but my future wife, whom you see before you."

"All right. I thought it a queer romantic kind of business when you wrote to me from the heart of the Cornish mountains, and described some wonderful kind of fairy you found adorable, and I think it is rather a good thing, for your own sake, that you have fallen in with something more sensible in the shape of a wife. But, by the way, Anthony, what a compliment it is to my personal appearance that you have fallen in love with Vera, at least if you have found her as like me as you expected."

The contrast between the burly captain, with his large, somewhat coarse, features, and a complexion copper-colored from the effects of sun and sea-air, with the pretty, bright-faced Vera, was so absurd that even she laughed heartily at his speech; and the merry evening spent by all three as they talked over their plans together was such as the captain said he would willingly have come from England to enjoy.

A few weeks later and there was a quiet wedding in the little church of the English mission at Zanzibar, when Anthony Beresford and Vera Saxby were linked together for life in the presence of a large assemblage of persons of very mixed races. One or two English ladies resident in the place attended upon Vera, and Anthony had no lack of friends among the officers of Captain Saxby's ship, while the lower part of the church was filled with the crew of that and some other European vessels, who jostled without ceremony the numerous blacks that had come to witness the union of these two fast friends of their oppressed and unhappy race.

Anthony and Vera chose to have no honeymoon, excepting the brief voyage in their father's ship to Dar es Salaam—there Captain Saxby took leave of them in order to proceed to his duties on another part of the coast—and they settled down at once into their new home, and commenced the arduous labors which were to end only with their lives.

Not only did Vera co-operate indefatigably with her husband in all his work in the port, but she went with him in his journeys to the interior, and saw with her own eyes the sad procession of slaves which had so haunted her imagination, and rescued many a poor girl and trembling child from the death-blow of the cruel masters.

When Anthony Beresford knelt down, as he often did, to give God thanks for the great mercies He had bestowed upon him, he felt in looking back over his past life that he had indeed been made more than conqueror in the conflict with evil, through the Saviour who had loved him. He had conquered it in his own person by his first unselfish sacrifice in the person of Rex, then by his triumph over Dacre, and now, with his dear wife's help, he hoped to conquer it in the souls of many who, but for his succour, would have perished in despair. And so we take leave of Anthony Beresford, to hear of him no more until that day when, as we believe, he shall receive the crown of the true conqueror in the Paradise of God.

THE END.

CANON FARRAR'S SERMONS.

A tract has just been published by Canon Ryle entitled "Eternity," being thoughts on 2 Cor. iv., 18, spoken in Peterborough Cathedral on last Dec. 23rd. In a postscript, he says:—

Since preaching the above sermon I have read Canon Farrar's volume, "Eternal Hope." Anything that comes from his pen deserves respectful consideration. But I must honestly confess, after reading "Eternal Hope," that I see no reason to withdraw anything I have said in my sermon, and that I laid down the volume with regret and dissatisfaction, unconvinced and unshaken in my opinions. I can find nothing new in Canon Farrar's statements. He says hardly anything that has not been said before, and refuted before. To all who wish to examine fully the subject of the reality and eternity of future punishment, I venture to recommend two works which are far less known than they ought to be, and which appear to me far sounder and more scriptural, than "Eternal Hope." One is "Horbery's Enquiry into the Scripture Doctrine of the Duration of Future Punishment." The other is "Girdlestone's Dies Iræ." Neither of these books has ever been answered, and I venture to think they never will be. "Bishop Pearson on the Creed," under the head "Resurrection," and "Hodge's Systematic Theology," vol. iii. p. 368, will also repay a careful perusal. The plain truth is, that there are vast difficulties bound up with the subject of the future state of the wicked which Canon Farrar seems to me to leave untouched. The amazing mercifulness of God, and the awfulness of supposing that many around us will be lost eternally, he has handled fully and with characteristic rhetoric. No doubt the compassions of God are unspeakable. He is not willing that any should perish. He would have all men to be saved. His love in sending Christ into the world to die for sinners is an inexhaustible subject. But this is only one side of God's character, as we have it revealed in Scripture. His character and attributes need to be looked at all round. The infinite holiness and justice of an eternal God,—his hatred

of evil, manifested in Noah's flood and at Sodom, and in the destruction of the seven nations of Canaan,—the unspeakable vileness and guilt of sin in God's sight—the wide gulf between natural man and his perfect Maker,—the enormous spiritual change which every child of Adam must go through if he is to dwell for ever in God's presence, and the utter absence of any intimation in the Bible that this change can take place after death,—all, all these are points which seem to me comparatively put on one side or left alone in Canon Farrar's volume. My mind demands satisfaction on these points before I can accept the views advocated in "Eternal Hope," and that satisfaction I fail to find in the book.

The position that Canon Farrar has taken up was first formally advocated by Origen, a Father who lived in the third century after Christ. He boldly broached the opinion that future punishment would be only temporary; but his opinion was rejected by almost all his contemporaries. Bishop Wordsworth says,—“The Fathers of the Church in Origen's time and in the following centuries, among whom were many to whom the original language of the New Testament was their mother tongue, and who could not be misled by translations, examined minutely the opinion and statements of Origen, and agreed for the most part in rejecting and condemning them. Irenæus, Cyril of Jerusalem, Chrysostom, Basil, Cyril of Alexandria, and others of the Eastern Church, and Tertullian, Cyprian, Lactantius, Augustine, Gregory the Great, Bede, and many more of the Western Church, were unanimous in teaching that the joys of the righteous and the punishment of the wicked will not be temporary, but everlasting. Nor was this all. The Fifth General Council, held at Constantinople under the Emperor Justinian, in 553, examined the tenets of Origen, and passed a synodical decree condemnatory of them. And for a thousand years after that time there was an unanimous consent in Christendom in this sense.” (Bishop Wordsworth's "Sermons," p. 34.) Let me add to this statement the fact that the eternity of future punishment has been held by almost all the "logians" from the time of the Reformation down to the present day. It is a point on which Lutherans, Calvinists, and Arminians, Episcopalians, Presbyterians, and Independents have always, with a few exceptions, been of one mind. Search the writings of the most eminent and learned Reformers, search the works of the Puritans, search the few literary remains of the men who revived English Christianity in the eighteenth century, and, as a rule, you will always get one harmonious answer. Within the last few years, no doubt, the non-eternity of future punishment has found several zealous advocates. But up to a comparatively modern date, I unhesitatingly assert, the supporters of Canon Farrar's views have always been an extremely small minority among orthodox Christians. That fact is, at any rate, worth remembering.

As to the difficulties besetting the old, or common, view of future punishment, I admit their existence, and I do not pretend to explain them. But I always expect to find many mysteries in revealed religion, and I am not stumbled by them. I see other difficulties in the world which I cannot solve, and I am content to wait for their solution. It may be perfectly true that many Romish divines, and even some Protestants have made extravagant and offensive statements about the bodily sufferings of the lost in another world. It may be true that those who believe in eternal punishment have occasionally misunderstood or mistranslated texts, and have crossed figurative language too far. But it is hardly fair to make Christianity responsible for the mistakes of its advocates. After every allowance, admission and deduction, there remains, in my humble opinion, a mass of Scripture evidence in support of the doctrine of eternal punishment which can never be explained away, and which no revision or new translation of the English Bible will ever overthrow. That there are degrees of misery as well as degrees of glory in the future state, that the condition of some who are lost will be far worse than that of others, all this is undeniable. But that the punishment of the wicked will ever have an end or that length of time alone can ever change a heart, or that the Holy Spirit ever works on the dead, or that there is any purging, purifying process beyond the grave, by which the wicked will be finally fitted for heaven, these are positions which I maintain it is utterly impossible to prove by texts of Scripture. Nay, rather there are texts of Scripture which teach an utterly different doctrine. "It is surprising," says Horbery, "if hell be such a state of purification, that it should always be represented in Scripture as a place of punishment." (Vol. ii, p. 223.) "Nothing," says Girdlestone, "but clear statements of Scripture could justify us in holding, or preaching to ungodly men, the doctrine of repentance after death; and not one clear statement on this subject is to be found." ("Dies Iræ," p. 269.) If we once begin to invent doctrines which we cannot prove by texts, or to refuse the evidence of texts in Scripture because they land us in conclusions we do not like, we may as well throw aside the Bible altogether, and discard it as the judge of controversy.

By taking revenge, a man is but even with his enemy; but in passing over it, he is superior.—Lord Bacon.

THAT peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—Tillinghast.

I can assure you, from all that ever I have felt of it, the pleasures of being forgiven are as superior to the pleasures of an unforgiven man, as heaven is higher than hell. The peace of being forgiven reminds me of the calm, blue sky, which no earthly clamours can disturb. It lightens all labour, sweetens every morsel of bread, and makes a sick-bed all soft and downy; yea, it takes away the scowl of death. Now, forgiveness may be yours now. It is not given to those who are good. It is not given to any because they are less wicked than others. It is given only to those who, feeling that their sins have brought a curse on them which they cannot lift off, "look unto Jesus," as bearing all away.

BRITISH AND FOREIGN ITEMS.

OF the 86,000 buildings in New York city 22,000 are tenements.

OVER 160 ministers of London have recently preached in favor of peace.

REV. DR. NEWMAN estimates that the Chinese spend \$158,000,000 in the worship of ancestors.

THE Independent Presbyterian Church of Savannah, Ga., celebrated the seventieth anniversary of its Sabbath school, May 6.

JUDGE HICE, of Pennsylvania, has decided that Alleghany county is liable for property destroyed at Pittsburgh by the rioters last summer.

THE mills in Bombay, India, have ordered American cotton, from which they propose to manufacture shirtings and medium classes of cloth.

A PLOT of ground opposite the Finsbury Park Railway Station, in the suburbs of London, has recently been sold at the rate of £15,000 an acre.

LARGE deposits of the cat's eye opal, which has heretofore only been found in Ceylon and Malabar, have been discovered on Bear Mountain, Calaveras Co., California.

THE "Jewish Messenger" suggests that one phase of the Eastern problem would be solved if the 250,000 Jews of Roumania would emigrate to Palestine and Syria to till its fertile soil.

THE "Indian Mirror," the organ of the Brahma Somaj, reprints at length the address delivered by Principal Fairbairn, last September, at Airedale College, on "Faith and Modern Thought."

A NATIVE Georgian in Asia named Pawloff, who was trained by Rev. Dr. Oncken, the venerable Baptist missionary of Hamburg, is carrying on an encouraging mission in the Caucasus, on the borders of the Caspian Sea.

THE "Congregationalist," which is so good at catechizing, has sent circulars to several New England clergymen in regard to the desirability of one or two sermons a Sabbath. It has replies from forty who generally favor one sermon.

THE Registrar-General of Great Britain puts the population of England and Wales at 24,854,397, an increase for the year of 397,085; of Scotland at 3,593,929, an increase of 33,212, and of Ireland at 5,433,640, an increase of 97,425.

THE bronze statue of the Rev. Dr. Chalmers has just been completed in Edinburgh by Sir John Steell. It is represented to be a noble work of art. It will be set up soon at the intersection of George and Castle streets, in line with the statues of George IV. and Pitt.

THE declaration against war had received two weeks ago 150,000 signatures in Great Britain, and names were coming in at the rate of 20,000 a day. The Women's Memorial to the Queen in favor of a congress and peace had received 11,955 names in nine days.

THE American Methodists have an encouraging mission among the Aztec Indians of Mexico. In Puebla their meetings are well sustained, and their school has increased so rapidly that the accommodations are too limited for it. The people are disposed to help themselves.

LORD PENZANCE has sentenced Rev. Alexander Mackenzie, incumbent of St. Albans, Holborn, London, to suspension from the benefice and priesthood for three years, with costs of the proceedings, for persistent ritualistic practices in despite of repeated monitions from the court.

THE Supreme Court of Illinois has decided that a saloon-keeper selling the liquor is liable for the damages inflicted by a drunken man. The decision was based upon a case where a drunken man came into a railroad car, and either accidentally or otherwise wounded the plaintiff with a revolver.

IN the foreign missionary operations of the Southern Presbyterian Church, the total payments made by the treasurer during the year amount to \$52,649.92. This exceeds the receipts by \$5424.88, which, added to the previous debt of \$4826.27, makes the entire indebtedness \$9251.59.

THE Grosser Kurfurst (Great Elector), an ironclad steamer, one of three finest vessels in the German navy, collided with another German vessel in the English Channel, May 31, and in five minutes sank, with over 300 of her officers and men, a swifter and more fatal calamity than many a naval conflict.

RECENT reports from the West confirm the rumours of trouble with the Indians. The Bannock and Shoshone tribes are gathering in the great lava beds between the Great Campas Prairie and Salmon River Mountains, preparatory to opening a war, and other tribes are also said to be hostile. It is feared that there may be a general outbreak of the different tribes.

EARL JOHN RUSSELL died on the 28th of May. He was the third son of the sixth Duke of Bedford, and was born in London in 1792. Upon becoming of age he took his seat in Parliament as a Whig representative of the borough of Tavistock, and soon became prominent in an earnest opposition to the repeal of the *Habeas corpus* act. In 1830, under Earl Grey, he was made Paymaster of the Forces, a position which he held until 1834. In 1835 he became Secretary of State for the Home Department, and in 1839 was made Secretary of State for War and the Colonies. In 1841 he became Prime Minister, and held the position for six years. He was subsequently Foreign Secretary and leader of the House of Commons; in 1855 he acted as commissioner to the Vienna Conference, and by advocating peace measures excited the ill-will of the English people, and withdrew from the Cabinet. During Lord Palmerston's second ministry he was again made Foreign Secretary, and in 1861 entered the House of Lords as Earl Russell. Four years later he was again made Prime Minister with Mr. Gladstone as Chancellor of the Exchequer. He held this position until 1866, when the defeat of a reform bill caused him to withdraw, and since that time he has occupied no important position.

THE SCOTTISH U. P. SYNOD.

The late meeting of the Synod of the United Presbyterian Church of Scotland was of a very interesting character, and has served to show the undiminished vitality of a Christian Communion that has long held a high place in this country. The meeting was held in the beautiful and commodious Assembly Hall of the Free Church, lent for the occasion in a true spirit of brotherly courtesy. The authorities of the Free Church seemed to be glad of the opportunity of showing their goodwill in a practical way to a religious body which they hold in high and increasing respect. The fact is, that the members of the Free Church generally have, especially since the close of the late Union negotiations, regarded their United Presbyterian brethren with that feeling of admiration which is inspired by generous conduct. The bearing of the United Presbyterian Church in various trying circumstances towards two sister Churches, one in Scotland the other in England, has been such as to command the approbation of all who can appreciate Christian generosity.

One of the first duties of the Synod was the reception of Professor Chalmers and Dr. Anderson of Morpeth, deputies from the Presbyterian Church of England. These excellent representatives of Presbyterianism in England addressed the Synod in a very hearty style, and were received with distinguished cordiality. Professor Chalmers had a good account to give of his own Synod's recent meeting at Manchester, and ventured to anticipate the best results from the agitating discussions that lay before the Court which he addressed. Instead of expecting disruption he looked forward to the inauguration of a movement that might tend to the closer union of the Presbyterian Churches. We only wish that such a view of the crisis that has arisen in the United Presbyterian Church may be verified by events, and that the proceedings of the Synod in regard to the Standards, and the painful case of Mr. Ferguson, may contribute towards the establishment of harmony between all that is sound "in modern thought" and the just claims of Scriptural orthodoxy. The venerable Dr. Anderson congratulated the United Presbyterian Synod on its flourishing condition, and expressed the satisfaction he felt in finding that the severance from its body of the congregations in England had not seriously affected its prosperity. He might have added, what doubtless he felt, that acts of self-denial in Churches, as in individuals, are sure to bring with them their own reward.

The discussions in the Synod on the revision and explanation of the subordinate Standards were not unworthy of the United Presbyterian Church. Many excellent theological authorities are of opinion that the cry of revision of these Standards is really caused by ignorance and not by profound knowledge, and that the Synod in listening to it has yielded too much to mere popular restlessness, to superficial newspaper criticism, and a shallow school of theology. But the Supreme Court of the United Presbyterian Church has always been in close sympathy with the members of the body, and has been specially disposed to respond to their expressed or implied demands. Yet, whatever may be said about the origin of this process of revision, it cannot be denied that "the explanatory statements," as suggested by the revising committee, and ultimately adopted with slight modifications by the Synod, are eminently judicious, and ought to give general satisfaction. The letter of the Confession is properly left intact, and the statements which it is proposed to append to the formula of subscription are only intended to obviate certain misconceptions and misrepresentations which may disturb some conscientious friends of the truth. In helping to effect this settlement of a delicate and difficult question, Dr. Cairns, as might have been expected, highly distinguished himself, and the noble speech he made on moving the adoption of the report of the Revision Committee was sufficient to sweep difficulties out of the way.

The Mission night of the Synod was, as usual, highly interesting. For a whole evening, in presence of an immense assemblage of people, was the cause of Missions to the Heathen advocated by members of the Synod, and by men personally acquainted with the missionary field. Mr. Shoobred from Rajpootana delivered a speech worthy of his fame as a zealous missionary and a picturesque writer. He spoke hopefully of Indian Missions, though by no means con-

cealing the difficulties of the work to be done. The healthiness of his tone gave a very pleasing idea of the man, and helped to give point to his missionary appeals. He very significantly wished that some of his younger brethren who at home were turning a microscopic eye on the grand old Confession of Faith would only go out to India and see for their edification the triumphs of Divine truth. A few years of labour on the Indian Mission field would, he thought, be a wholesome discipline for such theological reformers. There can be no doubt that Mr. Shoobred spoke excellent sense on this subject, and showed the spirit of a Duff, both in regard to confessional doctrine and ennobling missionary effort. Dr. Mullens, of the London Missionary Society, who followed him, made a very piquant appeal for missionaries to go to India. He described Scotland as "over-run" with ministers of various kinds, and argued that fully a half of them could be easily spared for foreign missionary work. There was a humorous exaggeration in his remarks, but he spoke in pleasant style not a little homely truth. Both from Scotland and from England there must sooner or later be a large migration of ministers to different parts of the mission field, if the evangelization of the world is to go on at a rate that is creditable to the Christian Church. The speech of Mr. Stevenson, of Dublin, on Irish Home Missions, and that of Dr. Stewart, from Africa, on a very different subject, the Mission to Lake Nyassa, gave additional interest to the Missionary evening. Popish darkness at home, and heathen idolatry abroad, are alike to be assailed by those Churches which possess the precious deposit of Gospel truth. It is but just to say that no Church in the land, in proportion to its resources, contributes more to the cause of Missions than the United Presbyterian Church of Scotland.

The case of the Rev. Fergus Ferguson, after engrossing the attention of the Synod for nearly two days, was decided in a manner which will, we think, satisfy the friends of evangelical religion over the country. It was of a difficult and intricate character, taxing to the uttermost the powers of the best theologians and debaters in the Synod. The progress of the important discussions to which it gave rise was not a little impeded by long vexatious debates upon "points of order" that sprang up from time to time to trouble the Court, and even to fling it for the moment into the wildest confusion. Yet the conduct of the case was highly creditable to the Synod, and displayed a zeal for the truth, not unmingled with becoming charity, which the important occasion demanded. We believe that the discussion originated by this case will help to clear the air in the United Presbyterian Church and to avert various evils which were thought to be impending. Mr. Ferguson has been allowed to retain his position in the Church, but it has only been decided so by a division, and after passing through an ordeal which has scorched him to the quick, and made him a warning to such of his brethren as are in danger of mingling up their own philosophy with the fundamental truths of the Gospel.

We observe that Mr. Macrae, of Gourrock, in regard to this case, and the corresponding subject of the Revision of the Standards, was "nowhere" in the Synod. His intellectual weight and moral influence seem to be purely *nil* with his brethren. The Rev. George Gilfillan was absent from the Synod as usual and contented himself with publishing some characteristic letters in a newspaper. It is his ecclesiastical duty to attend the Synod; but instead of going where his arguments can be met on the spot, he stays at home and launches at his brethren the venomous weapons of his hostility. But Mr. Gilfillan has always been stronger in words than in deeds. He is brave in speech, but a coward in action; and thus with all his assumption of intellectual superiority and enlightened zeal for the truth, his influence is imperceptible, and he injures nobody but himself.—*London Weekly Review.*

PULPIT LARCENY.

The practice of plagiarizing is, it would seem, of frequent occurrence, although we trust not at all common in Canada—at least among Presbyterian ministers. From a controversy going on in the columns of the leading newspaper organ of the Church of England, we learn that the supply of lithographed sermons to the Anglican clergy is not confined to the traders who regularly advertise their wares in the ecclesiastical journals, and who are ready to send to any clergyman a stated supply of lithographed discourses

on receipt of P.O. order, said discourses consisting of distinct sets suitable for either High, Low, or Broad churchmen. According to the London "Guardian," an agency has been established which conducts its operations entirely by means of private circulars. It has an editor, who has under him at liberal salaries, no fewer than twenty or thirty of the leading Anglican preachers of the day. *Three* sermons are issued weekly, *two* of them being printed in types specially cast for the purpose—that is in script—so that the "preacher" who uses this sort, may not be found out by any hearer in the gallery overlooking the pulpit, while the *third*, to puzzle the keenest eyes in the congregation, is lithographed. The discourses are sent out by post, in plain envelopes, for safety and secrecy; and, of course, all the names of subscribers are received "in strict confidence." From the London correspondence of the Glasgow "Daily Mail" we glean the following interesting particulars:

"This agency does not stand alone. There is a sermon-writer in London who preaches beautiful and impressive sermons, and officiates in an obscure chapel in one of the suburbs. His unquestionably high merit as a preacher having come to the knowledge of the clergy, he was asked if he would supply the manuscript of his new sermons each Monday morning for a certain annual stipend; no member of the congregations of the Anglican clergymen is likely to hear these sermons when delivered by their real author. If a Scotchman were in the habit of making a round of the English churches, especially in the rural districts, he would be almost certain to hear some preacher firing off discourses that had been lifted bodily from the works of Guthrie, Arnot, Card, or McLeod. We have been told that a vicar in a cathedral town, the son of a bishop, and a man held in great local repute for his piety, boldly delivered as if it were his own, a discourse of Mr. Spurgeon. Not many years ago, a case fell under our cognizance, in which an adventurer from Scotland, the son of a now deceased beadle in one of our Clyde watering-places, got possession of a Dissenting pulpit in the vicinity of Cambridge, where he fired off with immense *éclat* nearly all the printed discourses of Archer Butler and Dr. James Martineau. He has begun his clerical career as a town missionary in connection with a well-known church in Glasgow, from which he made a moonlight flitting, carrying off a gold watch which he had procured in loan from one of the elders. Hastening to England, he for a time supported himself by working at his trade as tailor in one of our University towns; and by and by he got to be usher in a school. Then, by means of forged certificates, he procured admission to a Nonconformist college, but in a few weeks was discovered to be an impostor and expelled. Notwithstanding all this he worked his way into two ministerial charges, the second of these being in the north of England; but here his wholesale plagiarisms were detected, and he was obliged to leave the Nonconformists, betaking himself to the Establishment, in which he now holds a living. When the writer of this letter was a young man, a popular probationer, in connection with one of our Presbyterian denominations, received twenty-one calls from as many congregations. After his death a volume of his sermons was published; but it was discovered that a great number of them were plagiarisms. A young student delivered a trial discourse in one of our Divinity Halls. When he was charged by one of his fellow-students with plagiarism, he coolly replied, 'I wrote my sermon in inverted commas.' 'How,' exclaimed his fellow-student, 'could your inverted commas be discovered by the professor?' 'Did you not observe,' said the plagiarist, 'that I turned up my tongue twice, in imitation of inverted commas, when I commenced my discourse, and turned down my tongue twice, at the other side of my mouth, when I had finished my sermon.' Another student was charged with plagiarizing when preaching a trial discourse before his Presbytery. The student stoutly denied the charge. To make good his assertion, his accuser hurried home and speedily returned with a volume of the sermons of the celebrated Jay, of Bath, and read what the student had just delivered. 'I never saw Jay's sermons,' said the student, 'but I have delivered what I heard from the lips of the Rev. Dr. —, who lately preached from the text which the Presbytery has assigned me. I took copious notes and have availed myself of them to-day.' It thus turned out that a venerable member of the Presbytery had been helping himself to the fruit of the labors of the eloquent Jay of Bath."

DOWN in Virginia the Episcopalians are wont to listen to Presbyterian ministers gladly. In Fredricksburg, Va., at a meeting of Presbytery, the "Central Presbyterian" reports the following:—"In response to an invitation tendered by the unanimous vote of the vestry and urgent desire of the rector and congregation, Rev. Dr. M. D. Hoge, of Richmond, preached in St. George's Episcopal Church. His audience, the largest assemblage of the morning; his subject, Repentance, Luke xv. 7; and his sermon described by a devout Episcopalian as the most eloquent ever heard, certainly by the hearer, who added, 'He preached from the depths of his own heart and it went to the very depths of mine.' Such appreciation, for it was as unanimous as sincere, shows not only the power of oratory, but the power of the gospel, of the truth, whose eloquent presentation reaches all Christian hearts with overcoming, enlightening, fervent realization. Doubtless to many of his hearers, the simple form of Presbyterian worship was most unaccustomed, but Dr. Hoge was made to feel as completely at home as if he had been of the same communion, and our Episcopal brethren enjoyed to the utmost their pulpit privileges of the day."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXV.

June 23, 1878. } THE DECREE OF CYRUS. { 2 Ch. xxxvi. 22, 23.

GOLDEN TEXT. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Isa. xl. 2.

HOME STUDIES.

- M. Jer. xxv. 1-14.Seventy years' captivity.
- T. Jer. xxx. 18-24.Return foretold.
- W. Isa. xlv. 1-25.Cyrus called by name.
- Th. Dan. ix. 1-25.The seventy weeks accomplished.
- F. Isa. xl. 1-31.Iniquity pardoned.
- S. Ezra i. 1-11.The decree of Cyrus.
- S. Ps. cxxvi. 1-6.Out of captivity.

HELPS TO STUDY.

Dreary and terrible as was the exile of the chosen people, it was never utterly hopeless. The rainbow of promise opened the dark clouds of adversity. To their affliction God had set a limit. He had told them explicitly both the year of its ending and the name of the deliverer. Fifty-three years before the time came, Jeremiah had declared the very year: Jer. xxxix. and 150 years before, Isaiah had made known the liberator's name: Isa. xli. 2; xlv. 28; xlv. 1. So, all along, the people must have had the certainty of deliverance, if they but heeded the sure word of prophecy. At least one diligent student of God's word did heed and rejoice. Dan. ix. 2. But now the hour of deliverance has come, for which there is now made:

I. THE PREPARATION—Verse 22, and in what a remarkable way.—The Lord stirred up the spirit of Cyrus, (Note 1), and in this, it is not improbable, there may have been employed the instrumentality of Daniel, who was, when Cyrus conquered Babylon, high in authority there. He doubtless urged this act of justice and mercy, and pointed out to him his name and mission set forth in the prophetic writings.

Thus was the word of the Lord to be accomplished. Prophecy is simply the unfolding for our instruction of the plan and principles of the Divine government of the world, and in carrying out these his plans which He has indicated and predicted by His servants, the prophets, He made use of all things and of all men.

God thus makes use of kings.—Through the intervention of Joseph, He made Pharaoh the preserver of the people; through the influence of Esther and Mordecai, Ahasuerus was the saviour of the Jews. Thus afterwards we find Artaxerxes and Alexander the Great, and in the history of the Christian Church we recall the deliverances granted by means of Nero, Hadrian, the Elector of Saxony, Elizabeth, Gustavus Adolphus, and others. "The king's heart is in the hand of the Lord." And so also nations themselves are made tributary to the Church. Egypt, Babylon (Note 2), Greece, with its language and wisdom; Russia, with its imperial order; the modern policy of Germany; the supremacy of England in colonies and in commerce can all be pointed out by the wise teachers as illustrations of this great truth. So also material things are utilized to promote God's purposes of love,—printing, commerce, all arts and appliances.

II. THE PROCLAMATION—Verse 23.

Great must have been the astonishment of the Jews at this proclamation. Those who, in faith, were now looking for the fulfilment of God's promises no doubt looked for permission to return to Jerusalem. But the decree goes much further than that. Taking the full version of it in Ezra i. (of which 2 Chron. xxxvi. 23 is a part), we see in it:

1. An acknowledgment that Jehovah was the one God, the Lord God of Heaven. The Persians were not polytheists; but it is remarkable that Cyrus should have spoken not only of God, but of Jehovah ("the Lord"), which was the peculiar name of the God of the Jews. "The Lord God of Israel, He is the God."

2. An acknowledgment that his great conquests were all due to Jehovah. This must have been after he saw Isaiah's prophecies. See xli. 2.

3. An assertion that God had charged him to build Him a house or temple. Compare Isaiah xlv. 13.

4. An invitation to the Jews to go and build the house. It was not merely a removal of the exiles from Babylon, Media, etc., for political reasons. They were sent distinctly to build a temple to Jehovah in his own sacred city.

5. A command to his subjects generally to assist the Jews with money, with goods, and with the means of transport.

6. Another portion of the decree is recorded in Ezra vi.; and from this we learn that Cyrus guaranteed the expense of building the temple.

7. Both in Ezra i. and Ezra vi., we find him sending back to Jerusalem the valuable vessels, etc., which Nebuchadnezzar had carried off, and which Belshazzar had desecrated on the fatal night of Babylon's fall.

All this, with the remarkable language of Isaiah respecting Cyrus, ("the righteous man," "raised up in righteousness," "my shepherd, and he shall perform all my pleasure,") warrant us in regarding him as a good as well as a great king; and this is fully confirmed by Herodotus and Xenophon. He is the only conqueror who shines equally in sacred and profane history.

Is he not, therefore, an appropriate type of Christ, the great conqueror, and restorer, and builder of the spiritual house? Isaiah's predictions respecting him occur in the Messianic chapters of his book, and are mixed up with prophecies of Christ.

Now read the decree again, with this idea in view: and what an impressive application we get!

"The Lord God hath given me all the kingdoms of the earth." "All power," said Jesus, "is given unto me in heaven and earth."

"He hath charged me to build Him a house." Exactly what Jesus came to do. God desires to dwell with men. The lowly and contrite heart is His true temple. Jesus makes the heart fit to receive Him by sprinkling it with His blood and purifying it by the revelation of His love.

"Who is there among you? Let him go up." "Go ye into all the world," says Jesus, "and preach the Gospel to every creature." But first, he says: "Come"—come and be forgiven—come and be blessed—and then go.

All the Jews were not willing to return. Great numbers had become prosperous in their banishment from their own land, they were used to their new associations—in fact, many had known no other, and they never returned to Palestine at all, but grew into that immense and powerful body, scattered all over the East, which in New Testament times was called the Dispersion.

There is an old story of a Frenchman who had been kept in the Bastille during the greater part of a long life, and who, being released in his old age, found freedom so unfamiliar, and everything outside so strange, that he went back to his jailers, and begged leave to spend the rest of his days within the prison gates.

Will any of us be like that old prisoner in the Bastille—love Satan's prison so well as to prefer to stay there and thus lose the liberty wherewith Christ makes his people free?

EXPLANATORY NOTES.

1. Cyrus (the sun) reigned from B.C. 558-529. He was the son of Cambyses a Persian noble, and of Mandane, daughter of Astyages. Astyages commanded him to be put to death as soon as born; but he was saved by the humanity of Harpagus, an officer of the country and a herdsman, who was to expose him to death in the wilderness. He was brought up by the latter as his son, in a secluded mountain region, where he soon became the leader of his playfellows, who chose him as their king. Having in this capacity scourged the son of a distinguished Median, he was brought before Astyages, to whom his bold answers and his features soon betrayed his origin. He dethroned Astyages, and transferred the rule over the Medo-Persian empire to the royal family of Persia. The capital was fixed at Agbatana (Ecbatana). The change was naturally alarming to the three great monarchies of Lydia, Babylon, and Egypt. The news of the revolution effected by Cyrus decided Croesus, king of Lydia, on an attempt to check the growth of the Medo-Persian power. Croesus was defeated on the Halys, and shut up within the walls of Sardis. Sardis was surprised, and Croesus taken prisoner; and Cyrus was master of his kingdom to the Aegean sea. An interval of fifteen years followed before the final conflict with Babylon, which was the subject of a recent lesson.

If that appear to be a partial view of history which represents the restoration of a poor remnant of captive Israelites to their own land as the final cause of his victories (Isa. xlv. 28; xlv. 4), it may be answered that the permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. The laws, the literature, the religion, the very ruins of the material grandeur of Persia, have passed away; and still it is possible to distinguish the effects which they produced in preparing the Jews for the fulfilment of their last mission. . . . The edict of Cyrus for the re-building of the temple was, in fact, the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked. (1) The lesson of the kingdom was completed by the captivity. The sway of a temporal prince was at length felt to be at best only a faint image of the Messianic kingdom to which the prophets pointed. The royal power had led to apostasy in Israel, and to idolatry in Judah; and men looked for some other outward form in which the law might be visibly realized. Dependence on Persia excluded the hope of absolute political freedom, and offered a sure guaranty for the liberty of religious organizations. (2) The captivity which was the punishment of idolatry was also the limit of that sin. Thenceforth the Jews apprehended fully the spiritual nature of their faith, and held it fast through persecution. At the same time, wider views were opened to them of the unseen world. The powers of good and evil were recognized in their action in the material world; and in this way some preparation was made for the crowning doctrine of Christianity. (3) The organization of the outward church was connected with the purifying of doctrine, and served as the form in which the truth might be realized by the mass. Prayer, public and private, assumed a new importance. The prophetic work came to an end. The law was "fenced" by an oral tradition. Synagogues were erected, and schools formed. Scribes shared the respect of priests, if they did not supersede them in popular regard. (4) Above all, the bond by which the people of God were held together was at length felt to be religious, and not local, nor even primarily national. The Jews were incorporated in different nations, and still looked to Jerusalem as the centre of their faith. The boundaries of Canaan were passed, and the beginnings of a spiritual dispensation were already made, when the "dispersion" was established among the kingdoms of the earth."—Rev. Professor Westcott.

MEETINGS OF PRESBYTERY.

- KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.
- BRUCE.—In St. Paul's Church, Walkerton, on the last Tuesday, in June, at 2 o'clock p.m.
- BRUCE.—In St. Paul's Church, Walkerton, on the last Tuesday of June, at 2 o'clock p.m.
- BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.
- GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.
- TORONTO.—In Knox Church, Toronto, on Tuesday, 2nd July, at 11 a.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 9th July, at 11 a.m.
- PETERBORO.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.
- WHITBY.—At Oshawa, on Tuesday, 2nd July, at 11 a.m.

WORDS OF THE WISE.

THE movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—Erskine.

DR. CAIRD says it is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that riches have him.

THE sun colors the sky most deeply and diffusely when he hath sunk below the horizon, and they who never said, "How beneficently he shines," say at last, "How brightly he set!"—Landor.

THAT may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—Matthew Henry.

WITHOUT faith in Christ there can be no salvation for any sinner. This is the exclusiveness of the gospel; but with faith in Christ there is salvation for all, of whatever sect or name: this is charity.—Philip Schaff.

IF only a man have somewhat to say, he may say on even to lengthiness, and not speak to a weary audience. Joseph Cook held a congregation, as with the grasp of a vice, for two hours and twenty minutes. It was a case of the attraction of ideas.

CHRISTIANS are like the several flowers in a garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—Bunyan.

RETRIBUTION, atonement, grace, redemption, a great pardon, a great salvation, a great and divine Saviour, all become credible when there is truly realized the idea of sin. They all rise as it rises in the moral estimate, they all fall as it falls. When it goes out they become incredible.—Taylor Lewis.

ENTIRENESS, illimitableness, is indispensable to faith. What we believe we must believe wholly and without reserve; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will trust thus far and no further, is none. It is only Doubt taking a nap in an elbow-chair.—Julius Hare.

WE ought to think much more of walking in the right path, than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, was reserved for other times and other hands.—Channing.

MATTHEW HENRY quaintly says: "The Lord's Prayer is a letter sent from earth to heaven. Here is the inscription, the person to whom it is addressed—'Our Father.' Here is the place where he dwells—'In heaven.' The contents: several requests to increase His glory and our good. The close—'Thine is the kingdom.' The seal—'Amen.' And, if you will, the date too—'This day.'"

THE man who turns his back upon the known ways of righteousness, loses, according to the degree in which he does so, the power to believe, and therewith the power to return to those ways. He who has never been born again, thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard it does become for him, after some act of unfaithfulness, to find again strength to believe.—Tholuck.

THIS little life-boat of an Earth, with its noisy crew of a Mankind, and all their troubled History, will one day have vanished; faded like a cloud-speck from the azure of the All! What then is man! What then is man! He endures but for an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith, from the beginning, gives assurance) something that pertains not to this wild death-element of Time; that triumphs over Time, and is, and will be, when Time shall be no more.—Thomas Carlyle.

PERHAPS of all the actions into which the evil passions of humanity are led, there is none more base than that of writing an anonymous letter. It is a moral assassination committed by a masked murderer, a lie without an author, the mean-spirited act of the disreputable coward, in whose heart gall has replaced the wholesome blood, and whose malice, jealousy and revenge vent themselves in slander. I would as soon trust my purse with a thief, my friendship with the hangman, my name with a coquette, take a serpent in my hand or a liar to my heart, as hold communion of love, friendship or interest with the despicable writer of an anonymous letter.—Selected.

ONE of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently one of faith. She never heard the tramping of her boys' feet in the house, or listened to the noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the spirit of the Highest to guide them. She mingled prayer with counsel and restraint; and the counsel was the wiser, and the restraint was the stronger, for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children became men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who "had fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illumined their consciences with the great lights of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education, that had its inspiration in faith in God, and its fruit in the noble lives of upright, faithful men.—Selected.

OUR YOUNG FOLKS.

HOW THE RABBIT FOUND A FRIEND.

Our little rabbit was very lonely—
Every day he used to say:
"Dear I oh, dear! if I had only
Another rabbit to help me play."

Up and down the yard he rambled,
Into each corner he peeped with care—
Over the bushes he climbed and scrambled—
Alas! there wasn't a rabbit there!

Now upon the fence were cats in plenty,
Black ones, white ones, yellow and gray,
Often you might have counted twenty,
Prowling about by night or day.

So then our rabbit, whose name was Bunny,
Made friends with a quiet, kind old cat,
And every morning, and this was funny,
They seemed to be having a good long chat.

Side by side, there we watched them sitting,
Bunny and Puss, in the pleasantest way—
Cats on the fence might be cawing and spitting,
These little friends were peaceful and gay.

And every day when the sun is shining
Out in our yard we see the pair—
Bunny against his cat reclining,
Puss too happy for bones to care.

So now our rabbit is never lonely,
Now if you listened, you'd hear him say:
"I'd rather have a nice cat, than only
A stupid rabbit, to help me play."

GOD WILLING TO FORGIVE.

WHEN people do wrong—old or young—they sometimes grieve themselves, sometimes they grieve their friends, sometimes their enemies, but whomsoever they grieve or do not grieve, they always grieve God. God is always sorry when people do wrong. People used to think that God had no tender feelings, that He was strong and could be angry, but was never pained or grieved. The poor heathen used to make gods as they called them, which had neither power nor feeling, out of wood or stone. They gave them eyes, but the eyes saw not; ears, but the ears could not hear; and hands, but they were quite useless, they could not handle. Of course *such* gods had no feelings, though it would appear that the people who ignorantly worshipped them did not always think so; for I have read that they once severely punished one of them. Flowers and trees and crops were all dying for want of rain, and there would soon be no food for the people or for their cattle. So they prayed to a wooden god for rain, again and again. But no rain came. So then they dragged it out of its temple and gave it a sound thrashing. But, of course, it cared no more for their thrashings than it had cared for their prayers.

But the true God sees and hears and feels, just as Jesus did. It makes a great difference to him whether we are happy or miserable, whether we are good or naughty. When we are happy, He is glad; but when we are naughty and miserable, He is very, very sorry. Then He is as Jesus was when He wept over Jerusalem. God does not weep, for He is a spirit. But God is truly grieved in his heart, as Jesus was, and this He is because He loves us.

Then what are we to do when we have grieved God? When you have done wrong and grieved a friend, what do you do? for God, whether He is pleased or grieved, is always your friend. If you are really sorry for what you have done, and wish you had not done it, you go to your friend and say all this, and kiss, or shake hands, and are friends. Something like that we have to do with God

when we have wronged and grieved Him. When the prodigal was sorry, his father fell upon his neck and kissed him, and they were friends again. This is the Gospel of Jesus: "If we confess our sins God is faithful and just to forgive us our sins."

But people did not always know this. Before Jesus came into our world and taught us so, sinning people used to think that God, as children would say, would "pay them out" for grieving Him if they did not give him something to "make it up and get Him to be friends again"! A very earnest man once asked, "Wherewith shall I come before the Lord? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Thousands of rams and rivers of oil! What a present for one man to give! But that was not all he asked. Listen to this. "Shall I give my first-born for my transgressions? the fruit of my body for the sin of my soul?" Which means,—Shall I sacrifice my little child to please God? Shall I kill the pet of my home to get Him to "be friends" again? How very dreadful! And there were people who did really kill their little children because they had offended God, and they thought that to do so was the only way to get Him to forgive them. Even the children of Israel once did so. "They sacrificed their sons and their daughters (106th Psalm) and shed innocent blood, even the blood of their sons and their daughters whom they sacrificed unto the idols." But we need not go so far away as the land where these people lived. Even in our own country, perhaps where we are now living, near to this very house, some child was once sacrificed to please God. I am glad we live in these Christian days, and not in the days when the Druids lived. For in those days, when they wanted God to help them in a battle or to send them rain, or to stay some dreadful plague from which men or cattle were dying, they would go to the house of some person whose son, perhaps, was the dearest boy in the whole district. Then they would drag him away to their temple to kill him, the heart-broken father and mother following and weeping and wildly pleading and struggling; but all their cries and efforts would fail to save their boy. They would beg to die in his place if the priests would let them, just as your mamma and papa would do if it had been one of you who had been chosen. But, no, that cannot be. It must be a child that is slain, the most beloved child. So they bring the little fellow to the temple, strip him and bind him, and then with their sacred knife, amid his own shrieks and the agony of his helpless friends, they kill him. And all this, as they thought, to please God, to get Him to forgive their sins and "be friends" again.

All this was done in England before Jesus sent the good news of the Gospel that God forgives all who are truly sorry for what they have done. Have we deceived, have we taken what we should not, have we told an untruth? God is grieved. Have we been selfish, or unkind, or disobedient? God is grieved. But the moment we are sorry He is glad again. He is more quickly glad than He was grieved, for He delights to pardon, but He does not delight to be angry. Yes, God does *delight* to pardon. All the blissful

people in heaven, when they were living on earth, delighted God by asking Him to forgive them. Again and again they did wrong and were sorry, and again and again they delighted God by seeking His mercy. That multitude that John saw, which no man can number, were once all wrongdoers; but they repented of their wrong, and confessed it, and were forgiven—tenderly, freely, joyfully forgiven.

OBEDIENCE.

"CHARLOTTE, you must not go on the ice. It is not safe. You know papa said so, and I should think Tom would be ashamed of himself to go when it is forbidden." "Please come home," pleaded May Norris. "Nonsense, May; I am only going to take a little slide, and Tom said perhaps he would let me try his skates. I shan't be gone long," answered Charlotte, shaking off May's hand, and starting on a run for the opposite bank of the pond. She reached the middle in safety, when oh, the ice bent, cracked, and Charlotte sank in the freezing water! Fortunately Tom was near, and at last succeeded in rescuing his sister, as the water was not very deep. And Charlotte lay motionless on the ice while he ran for help. The child was delicate and soon rheumatic fever in one of its worst forms set in, and poor Charlotte lay for weeks between life and death. It was months before she was able to leave her bed, and when she did so, she had learned a lesson never to be forgotten. With her head bowed on the foot of her little bed she prayed to God for strength to keep her resolutions.

And God gave it. In after life there were always two passages in her Bible which were marked. They were the Fifth Commandment, and "Children obey your parents in the Lord, for that is right."

BEGIN AT THE BOTTOM.—An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—daily duty always carefully performed.

ALWAYS speak with politeness and deference to your parents and friends. Some children are polite and civil everywhere else except at home, but there they are coarse and rude. Shameful! Nothing sits so gracefully upon children, nothing makes them so lovely, as an habitual respect and dutiful deportment towards their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless, but peculiar charm.

IN far away Turkey in Asia, in a city upon the shore of the Black Sea, live a missionary father and mother, and their boys and girls. A little baby boy came into the family some time ago, and his sister, five years old, was heard praying thus to God for her new brother:—"O Lord, bless the boy you have sent on to us. We are very thankful for him. O Lord, make him big and strong, and a nice, good man." If all the little brothers and sisters pray for each other every day, there will not often be any need of reminding them of the Bible text:—"Little children, love one another," for they will love each other too well to be unkind, either in work or play.

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PRESBYTERIAN CHURCH IN CANADA: Officers, Boards and Committees, Rolls of Synods and Presbyteries—Alphabetical List of Ministers—Foreign Missionaries—Retired Ministers, Preachers and Probationers—Church Work for the Year—Home Missions—Foreign Missions—Theological Colleges—French Evangelization—Sabbath Schools—Sabbath Observance—State of Religion—The "Record"—Widows—Aged Ministers—Statistics—Personal—Financial—"The Honoured Dead"—Presbytery of Pictou in connection with the Church of Scotland—Presbyterian Church of Canada in connection with the Church of Scotland—Presbytery of Stamford in connection with the United Presbyterian Church of North America—Presbytery of New Brunswick and Nova Scotia in connection with the Reformed Presbyterian Church in Ireland—Eastern Presbytery in connection with the General Reformed Presbyterian Synod, North America.

PRESBYTERIAN CHURCHES IN THE UNITED STATES OF AMERICA: Presbyterian Church (North)—Presbyterian Church (South)—United Presbyterian Church—Reformed Church (Dutch)—Reformed Church (German)—Welsh Church—Reformed Presbyterian Church N.A. (General Synod)—Reformed Presbyterian Church—Cumberland Presbyterian Church—Associate Reformed Church (South).

PRESBYTERIAN CHURCHES IN EUROPE—Scotland—Established Church—United Presbyterian Church—Free Church—Reformed Presbyterian Church—United Original Secession Church—Ireland: Irish Presbyterian Church—Reformed Presbyterian Church of Ireland—England: Presbyterian Church, England—Welsh Presbyterian Church—Germany: Reformed Church in Bentheim and Friesland—Free Evangelical of Germany—Switzerland: Established and Free Churches—France: Reformed and Free Churches—Holland: The National and Reformed Churches.—Belgium: Free Church.—Italy: Evangelical Vaudois Church—Free Church of Italy.—Hungary: Reformed Church.—Bohemia: Bohemian Pres. Church.—Moravia: Reformed Church.—Russia: Reformed Church.—Spain: Spanish Christian Church.

PRESBYTERIAN CHURCHES IN BRITISH COLONIES: Australia: Presbyterian Church of Victoria—Presbyterian Church of New South Wales—Synod of Eastern Australia—Presbyterian Church, Queensland—Presbyterian Church of Tasmania—Presbyterian Church of South Australia.—New Zealand: Presbyterian Church.—Africa: Pres. Church in South Africa—The Reformed (Free) Church—The Dutch Reformed Church.—Other Colonia Churches.

SUMMARY OF STATISTICS: Continent of Europe—United Kingdom—United States—British Colonies—Grand Total.

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Market Reports.

TORONTO, June 12.

STREET PRICES.—Wheat, fall, per bush, \$1 00 @ \$1 01.—Wheat, spring, per bush, \$0 90 @ \$0 97.—Barley, per bush, 46c @ 51c.—Oats, per bush, 33c @ 34c.—Peas, per bush, 63c @ 64c.—Rye, per bush, 60c @ 61c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$6 00.—Beef, hind quarters, \$4 00 @ \$5 00.—Beef, fore quarter, \$3 00 @ \$4 00.—Mutton, per 100 lbs, \$5 00 @ \$6 50.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 50c @ 70c.—Geese, each, 55c @ 65c.—Turkeys, 70c @ \$1 20.—Butter, lb rolls, 20c @ 23c.—Butter, large rolls, 10c @ 13c.—Butter, tub dairy, 15c @ 17c.—Eggs, fresh, per dozen, 9c @ 11c.—Eggs, packed, 00c @ 00c.—Apples, per brl, \$3 00 @ \$3 50.—Potatoes, per bag, 60c @ 65c.—Onions, per bush, \$1 00 to \$1 25.—Hay, \$15 00 to \$17 50.—Straw, \$11 50 to \$13 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5 00 to \$6 00; Extra, \$4 35 to \$4 70; Fancy \$4 30 to \$4 40; Spring Wheat, extra, \$4 20 to \$4 30; No 1 Superfine, \$3 50 to \$3 60.—Oatmeal, \$4 00 to \$4 25.—Cornmeal, small lots, \$2 65 to \$3 00.—Cheese, in lots, 00c to 00c; Cheese, in small lots, 10 1/2 to 11.—Pork, mess, per brl, \$12 00 to \$13 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2 c to 7c; Bacon, Cumberland cut, 6 1/2 c to 7c; Bacon, smoked, 7 1/2 c to 8c; Bacon, spiced roll, 9c to 00c.—Hams, smoked, 9 1/2 to 10; Hams, sugar cured and canvassed, 00c to 00c; Hams, in pickle, 9c to 9c.—Lard, in tinnets, 8 1/2 c to 9c; Lard, in tierces, 8c to 9c.—Eggs, fresh, 8c to 9c.—Dressed Hogs, \$5 00 to \$5 25; Live Hogs, \$00 00.—Dried Apples, 6c to 7c.—Salt, Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$0 95 to \$0 00; Goderich, per car lot, 95c to \$00; Goderich, coarse, per bag, \$00 00 to \$00 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

KNOX COLLEGE: SESSION 1878-9.

SUBJECT OF ESSAYS FOR SMITH SCHOLARSHIP:

"The Love of God in Relation to His Sovereignty." (Open to Students entering 2nd and 3rd years.)

SUBJECT OF ESSAY FOR PRINCE OF WALES PRIZE:

"Proof of the Reality of the New Testament Miracles."

The Examination for entrance on Knox College Course is the same as last year.

The Calendar for 1878-9 will be issued about the 25th inst. Copies can be had on application to the Principal of the College, or to Rev. Dr. Reid, Toronto.

NOTICE TO MEMBERS OF ASSEMBLY.

The following Railways will carry Members of Assembly at the rate of ONE AND A THIRD FARE for the double journey, viz.: Grand Trunk; Great Western; Canada Southern; Midland Railway; Hamilton and North Western; Toronto and Nipissing; St. Lawrence and Ottawa. The Northern, and the Toronto, Grey and Bruce will give the privilege only on condition that fifteen members, exclusive of ministers having permanent certificates, shall travel over their lines. No reply is as yet received from the Brockville and Ottawa and Canada Central. The Intercolonial will give return tickets free to those who pay full fare to Rivier du Loup, return tickets to be got on presenting certificate of attendance at Assembly.

The Richelieu and Ontario Navigation Company will give return tickets to members, and to their wives travelling with them, at reduced rates, the fare from Montreal to Hamilton and return being \$15.75; from Prescott to Hamilton and return, \$11.00; and corresponding rates for other places.

Certificates signed by Rev. W. Reid are necessary for all the lines. These will be forwarded as soon as possible.

Great delay and inconvenience result from the omission of Presbytery Clerks to send the names and addresses of members. Those Clerks who have not yet forwarded these, are requested to do so as soon as possible.

W. REID, Drawer 2567. Toronto, 13th May, 1878.

GENERAL ASSEMBLY.

Commissioners to the General Assembly will please intimate to the Committee at Hamilton on or before Saturday, 1st June, their intention to be present at the Assembly, that homes may be provided for them. Address JAMES WALKER, Convener of Reception Committee. Hamilton, 14th May, 1878.

MEETING OF THE GENERAL ASSEMBLY OF THE Presbyterian Church in Canada.

The Fourth Session of the General Assembly of the Presbyterian Church in Canada will be opened in the

CITY OF HAMILTON, and within the Central Church there, on WEDNESDAY, 12th JUNE NEXT, AT 7.30 P.M.

Presbytery Clerks will please forward rolls, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, induction, licensures, deaths, demissions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto.

WILLIAM REID, } Clerks of Gen. Assen. J. H. MACKERRAS, } W. FRASER.

THE "Chautauqua Assembly Herald"

Will, commencing with June, 1878, be published the whole year round; daily during the meetings of the Assembly, and monthly for the remainder of the year. Annual subscription \$1.00, payable in advance. The undersigned has been appointed Agent for Ontario, and will be glad to receive orders and subscriptions.

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Delegates to the General Assembly to be held in Hamilton in June, and who may be passing through Toronto, if requiring

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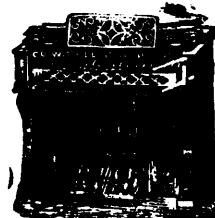
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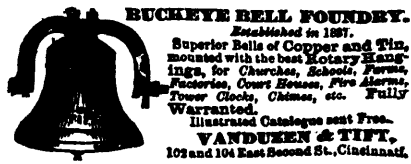
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