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Contributors and Correspondents.

[For the Presbyterian.]

THE SUSTENTATION OF THE MINISTRY.

The sustentation of the Gospel ministry is the great problem which the Christian church is called upon to solve at the present time. On its solution depends the prosperity or decline of the church the success or failure of the kingdom of Christ. It is a subject of vital importance to the Presbyterian Church in Canada, as well as to all uner lowed churches. The system of leaving each congregation to shift for themselves, to support their own ministers, and supply themselves with gospel ordinances, while it is in accordance backs, and the church ought not to rest satisfied with it alone. The whole church ought to be concerned for the sustentation of all its ministers, and should institute a General Fund for that purpose. As the ministers are employed in the service of the church, and are subject to its government and discipline, they ought, therefore, to be paid out of the church funds. Under the Mosaic law the whole church, as a collective body, cared for the sustentation of its pastors; and when the Holy Ghost was poured out upon the Christian church, on the day of Pentecost, immediately "they sold their possessions and goods, and parted them to all as every man had According to the Presbyterian theory, each minister belongs to the whole shurch; therefore, the church is responsible for his doctrine, his character, and his ministerial labour, and should be also responsible for his maintenance. To accomplish this, a general scheme ought to be adopted, to which all the congregations should contribute according to their ability. There are two forms under which this principle may be exhibited, and which, for the sake of convenience, may be called, 1st, The Supplementary Fund, and 2nd, The Sustentation Fund.

I. SUPPLEMENTARY FUND.

The Supplementary Fund, as the name imports, is designed to fill up the deficiency of those stipend; which are less than the amount considered to be sufficient for the support of the gospel ministry. This fund exists in the United Presbyterian Church of Scotland, and in the Presbyterian churches throughout the Dominion of Can-Out of this fund poor and week congregations receive aid as a matter of charity, rather than as a matter of right. Each congregation, according to its ability, pays the principal part of the stipend, and the church supplements what is wanting; in some cases more, and in some cases less, according to the poverty or weakness of the aid-receiving congregation. This scheme, as at present administered in our church, is a weak and beggarly element, a poor and shabby method of supporting a gospel ministry. It is given as a premium poverty, because the minister is poor, rather than as a matter of right, because he is a preacher of the gospel. There are ministers in the church who would hesitate to accept of aid thus given, on account of the humiliating position in which it appears to place them. The scheme was far superior which existed in the branch of the Presbyterian Church, in connection with the Church of Scotland, before the union. According to that scheme, cut of funds collected over the whole during the present of the scheme of the sc whole chu ch, the sum of \$200 was given to each minister who did not participate in the benefit of the Temporalities Fund. They received this amount as a matter of because they were ministers of the gospel, and not because they were poor, or happened to have poor congregations. The General Assembly ought to institute a scheme of this kind, to which all our congregations should be urged to contribute according to their wealth, and out of which a certain sum, say \$200 or \$300, should be given to each minister of the gospel, without asking whether he is poor, or rich, or whether his congregation be poor, weak, or wealthy. The Assembly should also make it imperative that no minister should be settled or allowed to continue in any congregation where the people do not pay the amount of \$400 at least, besides providing a manse or free house, and a glebe, for the use of their pastor. All stations under this figure should be mission stations under the superintendence of the Presbytery.

II. SUSTENTATION FUND.

The idea of a Sustentation Fund originated with the Wesleyan Methodists, in England, from whom it was borrowed by Dr. Chalmers, under whose management the scheme was developed and expanded, until now exists in its greatest perfection and in the highest degree of improvement in the Free Church of Scotland. Out of the general sustentation fund each minister having a congregation receives an equal Share, as a matter of right, and not as a favour. The principles on which the sustentation fund are formed are these:—

1st. The money raised in any given place is sent to the general treasury of the church. The whole amount collected for sustentation, in all the sections of the church, must be remitted to a large central fund, out of which the stipends of all the ministers shall be paid. To this fund each individual contributes according to the measure of his ability and the degree of his liberality; the rich according to his wealth, and the poor man according to his slynder means. must be remitted to a large central fund,

2. Again, it is a fundamental principle of the fund that all the ministers share and share alike; the ministers of the large towns and of the most wealthy congregations equally with the ministers of the poorest congregations in the church. This principle binds together the rich and the poor, and develops the unity of the church by their united action; for the rich do all in their power for the cause of Christ in the poorest localities as well as in their own congregation, and the poor do what they can to raise their contributions as near as possible to the sum received by their minister for his equal dividend.

8. Furthermore, as inequalities must exist, from various causes, such as the cost of living, &c., in towns and in country congregation, whereby the stipends of ininisters are affected, so that a stipend which is quite sufficient in one place will be totally inadequate in another, it is provided that a separate effort be made in each congrewith the Word of God, has yet many draw- gation to supplement the stipend of its own minister, according to the wealth and ability of the congregation and the require-

ments of the case.

These are the principles of the sustenta tion fund of the Free Church of Scotland.
By means of it, the church provides a
minimum salary for each minister, or the
principal part of the minister's stipend, and the congregation supplements according to its ability. If this mode were adopted by the Presbyterian Church in Canada it would place it upon a vantage ground, for it is undoubtedly the best plan to supply ordinances to every congregation belonging to the church, whether they be poor or wealthy. The super-abundance of the one makes up for the poverty of the other, according to the Apostolic rule, "By an equality that now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want, that there may be an equality."—2 Cor. viii. 14. A poor congregation; may be rich in grace, while a wealthy congregation is rich in gold; if the rich are made partakers of the spiritual things of the poor, it is their duty also to minister to the poor in carnal things, for they are debtors to them. There should be no schism in the body, but the members be no schism in the body, but the memoers should have the same care for one another. We fear, however, that the colonial churches are not yet ripe for taking up this plan and acting upon it. Some other plan, therefore, must be devised, by which, while the congregation provides the principal part of the stipend, the General Assemble the liberth provides the supplement, and do part of the stipend, the desert assembly shall provide the supplement, and do it in such a way that it will be given as a matter of right to each minister of the gospel, and not as a matter of charity or favour to the ministers of poor and weak D. B. B.

B. R. N. S., May, 1876.

#### Home Mission Work. Editor British American Presbyterian.

DEAR SIR,-Will you give me space to enter a suggestion in regard to the question of Home Mission Work, which is to come

before the present Assembly?

I have carefully considered the proposed plan, and although I do not wish to pre-judge the question or to enter on a criticism of the scheme to be submitted, I am convinced that it does not contain, except by remote implication, the element necessary to success. I have, several times, called attention at length to the radical defect of the present method of work, and I pointed out, three years ago, the inevitable results. These results have come in the form of a heavy and embarrassing debt, and a widespread dissatisfaction among those on whom the church must, to a great extent, depend, for the actual accomplishment of the work in this field. They have come in spite of careful and zealous management by the Home Mission Committee, and earnest and repeated appeals to the liberality of the church. And, one of the most important questions which can come before the present Assembly is, how this state of things has been produced, how it can be removed and its recurrence prevented?

As has been stated, these facts with which the church has now to grapple, were predicted several years ago, as the inevitable consequences of the mode of work which we had adopted, and unless the scheme to be submitted to the Assembly he very materially changed. I am afraid the improvement will be far from what is anticipated. The real difficulty in this question is to be found at the point where the mission scheme comes into direct con-

tact with the mission field.

The mistake has been that we have been like a man who should spend much care and attention on the handles of his plough and leave the plough-share in such a condition that it was out of the ground half the time. Large committees or small committees, agents or not agents, may all be serious questions for consideration, but they are all arrangements, church-wards, the handles of the plough; what we want besides that, is to have the plough-share well set, sharp, and kept in the ground. This is one of the gravest questions in its effects and influence, and as the decision arrived at will be looked on as something like a final settlement, at least for a time I would respectfully suggest that a small committee be appointed for the sole purpose of collecting information, and devising a simple scheme to be presented at the next Assembly. Yours very truly, G. Bruck.

St. Catharines, June 6th, 1876.

THE Rev. Mr. Thompson, of Duff's Church, McKillop, has not accepted either the call to Brucefield or Rodgerville. His people are rejoicing over his action, and have presented him with an address and a

#### THE PRESBYTERIAN CHURCH IN CANADA.

i ditor British American Profesional

SIR,-It is done! The dental Hest faite Facturest! Tell it in all tongues! Colebrate it in songs! Chime the bells in honour of the fact! Let the craters proclaim it in crations of colebration! Let the press re-echo it! Clap your hands, yo people, and shout aloud for joy! I believe the angels of heaven celebrated the deed I and God the Father, Son and Holy Spirit superintended the work and had joy in its accomplishment. I mean "THE UNION OF THE PRESBYTERIAN CHURCH IN CANADA." The unanimous feeling and spirit that provailed at that UNION MEETING IN MONTREAL, WAS MOST striking, and that among so many, and coming from all parts of the Dominion, and from the different bodies uniting, and when so many were personal strangers to each other. This was testified by locial intercourse and conversation, and by the psalms sung, and portions of Scripture read in public and family worship, and by the prayers offered and by the speeches and addresses made and the action taken.

How different speakers seemed to vie with each other, in claiming a share of having had a desire and a hand in bringing about the Union, was remarkable and touching. And also, how the feelings of others, who had not the same chance to express it, responded and corresponded, as they had been seeing the need and want of it, and had been praying, and hoping,

and looking for the Union!

Now what does this indicate? What does it prove? Is it not that the bringing to pass of the union was the work of God Himself? Is it not that He designed and purposed it, and overruled matters in His providence till those bodies united into the Presbyterian Church in Canada? Did He not seal the union by the Holy Spirit of promise when he so operated on tho minds of those who were engaged in bringing it about. Therefore the great glory belongs to God, and it behoves us to praise Him and to bow before Him in acknowledgment of His goodness in bringing about the union. And we owe this because of the great good we hope and expect to flow from the union naturally. Regarding the good that is to follow from this union, we are first to observe that union in the Church is fulfilling the law of Christ. And then notice, in this case the end that is expected to be put by it to unseemly strivings about home mission fields. Third: That an end be put to the keeping up of two weak, where united there can be one strong, congregation.

Fourth: That from the union is expect-

ed to follow the doing away with the spirit of bigotry, jealousy, disparagment and enmity of each other that so much existed between the two principal parties in the union that sprung out of former separation, and there causes, and which originated on the other side and came ac-cross the Atlantic, and which is and shall be well to have an end put to in Canada. We have the Bible, and by its light let the Church be established here on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, and freed from all inherited

If the union will not do away with that spirit at once, it will at least hinder it from being further fostered and handod over as a cursed heritage to future generations in Canada. It is sad, most sad, that so much of that spirit of bitterness still remains, but the very existence of it proves more and more the need of the union as soon as possible, that it might be checked at least.

Fifth: That there be a stronger Presby terian Church in the Dominion, to uphold the revealed truth of God in purity, and to press forward the kingdom of Christ by hastening on mission work at home and

Sixth: It is enough at home to contend with powerful Popish Church and other forms of error in Canada; though different be dilicited by their strength upon each other in unseemly and destroying contentions. And it is a grievous cause of regret that so much hard feeling still axists as shown especially in antiunion Sixth: It is enough at home to contend with feeling and action in some parts.

It is no uncertain sound that is given

when Popery is affirmed to putting forth, but too effectually, endeavours to gain the chief power in this Dominion, where our United Presbyterian Church professes, even by her assumed name, to have her home on earth and her principal field of labour.

And all honest, conscientious and true Presbyterians hold and believe that the Church so denominated hold the closest of all others, throrstically at least, to the doctrines and principles of the true Church of God as founded upon the apostles and prophets, Jesus Christ Himself being the chief corner stone, and as taught in the Word of God. All true Presbyterian members hold this by the simple fact of being members, even, and all members whether true or false, profess it by the same fact. Wherefore insemuch as they do thus hold and profess the Presbyterian Church to be the most scriptural, and themselves to be Ohristians believing in the Scriptures it is clear that they are in duty bound, to advance her interests in upholding the truth of God in this Dominion. Even as citizens who love and desire the pros-

perity of the Dominion as their country, it is their duty and interest to advance the cause of the church which they believe to preach most clearly the truth of God that imparteth "the rightcoamess which coalleth analien." We believe that the uniting of all Presbyterians in the Dominion is a great step towards the advancement of the cause of Christ and prosperity of the Dominion epiritually and tempor ally. And if this belief is rightly founded, which we leave open for investigation, it clearly follows that it is the duty of all Presbyterians-who are also citizens of this, might and should be, and to a great

this, might and should be, and to a great extent, is prosperous and happy Dominion—to join in the Union.

Now Mr. Editor, having said this much regarding the union which has already taken place, and is to be more confirmed at the approaching Assembly, I will now close, fearing that I have already trespassed too much on your space. I have passed too much on your space. I have the principles involved in the union, and the advancement of the cause, and the duty devolving upon Presbyterian members, as members even theoretically. But perhaps I may have a future opportunity to a least a superscript of the cause. opportunity to make reference regarding the practical and practised works of the Church, especially the Home and Foreign Mission work, and the vexed vacancies and probation work. Yours truly,
FACTUS FACTENDUSQUE.

Aged and Infirm Ministers' Fund.

Editor British American Presbyterian.

DEAR SIR, -At the recent meeting of the Synod of Toronto and Kingston, a memorial to the General Assembly from the Presbytery of Whitby anent the administration of"The Aged and Infirm Ministers' Fund." was refused transmission to said Assembly on the singular ground that the published Report of the Committee appointed at last Assembly to mature measures for next Assembly had not yet been presented. According to this decision no Presbytery can approach the Assembly through the constituted channel, the Synod, in regard to any matter dealt with in the published recommendations of the above named Committee till after it reports to the Assembly, when it will be too late to take Presbyterial action for presentation to the Supreme Court at this year's session. As the principle on which The Aged and Infirm Ministers' Fund is henceforth to be dispensed concerns the Church as a whole as well as her ministers' who are more especially interested, I beg leave, through the PRESENTERIAN, to call the attention of the members of Assembly to the subject. I know not that this can be better done than by quoting the words of the memorial,

which are explicit enough assuredly.
"Your memorialists strongly disapprove of the principle on which it is proposed to dispense 'The Aged and Infirm Ministers' Fund,' as set forth in the Report of the Committee appointed to mature measures for next General Assembly. According to that Report ten years of service in the ministry are requisite ere an aged or infirm minister can obtain aid from said Fund, except at the humiliating cost of having his poverty paraded before the General Assembly. And your memorialists also disapprove of the further resommendation of said Committee, viz.: that the amount of aid be increased with the increase of years in the ministry over or beyond the enfranchising number, ten. Your rev. Court is hereby entreated to prevent said Fund obtaining a place in the category of those funds that are disbursed on the commercial principle of quid pro quo; and that you stamp it with a purely benevolent charac-ter, by enacting that it be dispensed ac-cording to actual need on the part of Ged's ministering servants, and not according to length of service,—that it be dispensed as God dispenses mercy to men, where merit has no place, and demerit exercises no restraining influence. Your memorialists believe that the Christian people, whose contributions constitute the fund, would be disappointed and grieved were aid withheld from 'a brother in need,' however brief his terms of service may have been. That you may be divinely directed in all your

erty-stricken believers in their day. We learn that "distribution was made unto every man according as he had need," and not according to the number of months or weeks during which he had professed faith in Christ.

It may be stated that the present writer has been upwards of 40 years in the ministry, and according to the recommendation of the Committee, would, were he laid aside, have a claim to the largest amount in the graduated scale of annuities. But he takes this opportunity to say, in no spirit of boasting, however, that should in-firmity and need overtake him in the providence of God, his conscience would not allow him to accept of more from the Fund than what was awarded to his youngest brother disabled for work and in equal

The memorialists should have gone more fully into the subject and shown that the fund is not designed to be shared by those aged and infirm ministers who are pos sessed of means anflicient for their support The fund is prostituted when it is dealt out in pensions to the affluent in propor-

tion to their years of service. Untario, 2nd June, 1978.

Read Sermons.

Editor Baltion American Pressynerian.

Sir,-As I heard Dr. Taylor's loctures on preaching, let me say a few words in regard to his doctrine of the "paper." In speaking on this topic he very candidly admitted that 'prosoling wishout the manuscript is the normal way." Just let us look at his two main arguments in support of the confessedly abnormal way of preaching. The use of the paper gives the preacher

strongth. Sure to keep to the point. No fear of breaking down. If used right it adds to the fire instead of throwing cold water on it. Very well. In this connection he referred to his own case. He preached for ten years memoriter, and found no difficulty in committing a newlywritten sermon in an hour and a half. Memoriter preaching is the best for the majority. One day he took a notion to read, and ever since his memory doesn't work, and he can commit now only with great difficulty. He is very sorry for having giving up his former method; but after much hard, persevering work he has trained himself so that with an hour and a half studying of his sermon he can read it with effect. Now, if he could commit his sermon in an hour and a half—if he is sorry for abandoning his first method because he had more power that way-if it took a long, hard course of training in order to bring himself to be able to read with effect by spending an hour and a half with his sermon after it is written, surely all this is in favour of preaching without the manuscript instead of using it. And yet just here he said, "by perseverance you can bring yourself to use the manuscript so that it will be a help instead of a hind-rance." But, if memoriter is the best method for the majority—if the newlywritten sermon can be committed in the same time that it takes to prepare a new-ly-written sermon for effective reading—if it takes a long time, with hard work, to get into the way of thus preparing and reading, doesn't it stand to reason that it is better to use this extra energy in writing and committing more perfectly? In a word, if Dr. Taylor himself had expended this extra labour in the way just indicated, he would have grown more and more effective than he was when he left off memoriter preaching; but as it is, he has acsording to his own avowal, not the power he had then. Last winter I heard him de-liyer an "off-hand" address, and notwithstanding the difficulty of memory already alluded to, he had twice the power which he has when his eye is directed to the paper instead of the people, and when he stops when the last word is read because his "transfered".

his "paper's cot."

The other argument was a reference to a few men who read and were powerful preachers. Two in particular he mentioned -Chalmers and Jonathan Edwards. Now. his most glowing and impressive passages were delivered by Chalmers without being read; and it was the exception for Edread; and it was the exception for Eu-wards to use his manuscript, and while he was powerful with it, he was much more so when he was free. Besides all this, these men were exceptions. Their's was "fell readin." Why didn't Dr. Taylor take his examples from the common run of readers of the present day. In the Presbyterian Church of the United States reading is almost universal; and strange to say is also becoming quite common in the Methodist Church in some places. Now, I have only heard two or three good readers, Dr. Taylor being one of them, and I have heard read sermons by the score. Not one in a hundred reads with effect. If all who read would do like Dr. Taylor, or at any rate try and do their best, it would be a different thing. It is all very well to pick two or three me centum who have been powerful with the manuscript—all very well to grow eloquent in describing the ideal reader, but just take the reality, and as a general thing what is it? The old lady's description of her min-ister will apply to more than one, "he's a weel-meanin man; but he has an awfu' do-livery—like a crow pickin', up an' deen, up an' doon."

"O wad some power the giftie gie them

To see themsels as ithers see them; or rather, would that the Holy Ghost would wake those lazy readers up! "Without the manuscript is the normal way of preaching," says the champion for the manuscript. Now, those abnormal preachers can be normal before any other audience but the "congregation;" and many of them can speak with effect. It is shame to drawl out the alad news with nose down to the paper while the hearers are asleep, (excuse the solecism), and to deliver a worldly speech with all the power denor a working speech with all the power and magnetism they possess! It is worse than a shame—it is an awful sin! Look-ing at it thus it is easy to see that nothing but laziness and indifference make many read in the way they do. What they need is a good waking up. It is a fact and a blessed one that Mr. Moody is revolutionizing, to a great extent, the preaching of America. It would not be a bad thing if Moody held a special meeting, for a while, in some central place, for all the lazy and indifferent readers, and extemporizers too, to see if he could get a little new life in-fused into them. Then you would see hundreds of congregations giving big "purses" to their ministers and sending them off to the meeting. I must stop. Just take examples nearest at hand—take half a dozen of readers, and the same number of normal preachers, and which of them is the more powerful?

Ortanio, June 5th, 1975.

### Enstor and Leople.

#### Failure and Success.

There were seven thou and seven hun-There were seven thou-and seven hundred and forty failures in business in the United States during the year 1875, involving liabilities to the amount of over two hundred millions of dollars. In the five years—1871-1875—the whole number of failures reported was twenty five thousand seven hundred and thirty seven, and the liabilities of these bankringtees were the liabilities of these bankruptoies were nearly eight hundred millions of dollars (794,111,158). It is estimated that eighty-five per cent. of all who go into business, fail in the course of a few years; and that only three out of every hundred gain more than a living. Such are the uncertainties of trade, with all its opportunities, its shrewd and daring operators, its varied experience, its versatisty, its capital, its enterprise, and its power over men.

There is nothing parallel to this enormous and continuous ratio of failure in any

other line of active life. The ranks of the liberal professions show no such propor-tionate losses of position and for time. The number of lawyers and physicians who eucceed in their callings is far more to the credit of their training and their powers. The ministry are generally set down as having little knowledge of landage and at having little knowledge of business and of the world; but they certainly know their own business well enough to make a better showing of reasonable success in the world than the most of the business men who re-ord them with so much patronizing nive gard them with so much patronizing pity.

Whatever the causes may be, the facts remain. Some men gain ultimate success by previous failure. They do not find out their own talents and their true vocation until they have been taught by bitter experience what they were not fit for. Others break down hopelessly in fortune and spirits, and end their days as "wrecks of their former selves." Villains recover themselves from ignominious failures, and themselves from ignominious failures, and sometimes "die in their neste" without shame or fear. Good men yield to successive misfortunes which hasten them to their graves in permature old age. The wicked prosper and the godly suffer affliction. Providence includes these inequalities in its mysterious orderings, and with the grave of fed often makes risk comthe grace of God often makes rich compensations for the greatest trials. If the kingdom of heaven can only be entered "through much tribulation," it has ample resources and glorious rewards for those who "endure unto the end." Jacob went halting upon the thigh whose sinew shrank at the touch of the angel whom he conquered, and who made him a prince, and gave him his new name on the field of con-flict. Paul could well afford to keep his "thorn in the flesh" while he remembered

the sights and sounds of the third heaven.
We need the discipline of failure in order
to secure the best success. Uninterrupted
prosperity is the bane of many a soul that
takes its asset like Time in takes its ease, like Dives, in purple and fine linen, until the midnight cry is heard. Broken fortunes, chastened experiences, checkered lives, losses and crosses, sorrows and tears, night-wrestlings and life-battles, have been rare, and yet are "things that accompany salvation" to thousands, who but for the rod would not get their robes and crowns.

In these trying times, this lesson of the in these trying times, this terson of the failure of the many and the success of the few, is like the preaching of John the Baptist, heralding the Saviour and His grace. Great financial revulsions have often been the precursors of great revivals of religion. The plough cuts deep into the fallow ground; the heavy rains soften the hard clods, and the seed falls into open furrows. God makes His strength perfect in our weakness, and broken spirits and contrite hearts learn to shout hosannas and hal

lelujahs.

If we had accurate statistics of the proportion of religious failures to the successes in any given Church or denomination, we should not find great cause of gladness. It is estimated by our Methodist friends, howthat only about one, out of every seven persons who are admitted on probation, afterward make a full profession of their faith. This was the average in several large conferences a few years age. It is well that there is a back door, out of which unworthy probationers, who have been quickly received, may depart, as soon as they are proved to be unfit for full membership. But all Churches suffer from this wasteage in greater or less degree; and few of the whole body of communicants in any single Church make large religious attain-The average Church member seems to aim only at keeping in line with the march of the sacramental host. The leaders and heroes are always few; but these, too, depend largely upon the rank and file. Yet while, among real Christians, failure to reach the highest eminence is common, the wrecks are only those of misfortunes such as Paul and millions of humble bel'evers have endured; and even then final success has come out of these very failures.

Broken fortunes may be mended, business may be resumed or changed, prosperity may follow adversity; but dishonoured character is seldom retrieved. Christians, who make shipwreck of their faith, are not often restored, like Peter, but perish, like Hymenues and Philetus. In such cases, failure is fatal and forever, be-cause its victims are given up to their own

ways. But in our times Providence is making so many great opportunities, and Christian life has such noble incentives, that our past failures should operate as powerful motives to higher aims, and to the most untiring exertion in wider circles of experi-ence and of practical work. It is a grand age to live in for Christ and for His Church. And the very troubles of the country and of the period may point out the ways of the highest success to many who are now staggering under the depression of temporary failure. New callings will invite, and new methods will be struck out, and new incenmethods will be struck out, and new incentives will stimulate fresh courage and large endeavors. Thus, what seemed to be failure will prove to be only God's way of making full proof of our lives. "It is not in man that walketh to devise his steps." making full proof of our lives. "It is not ment! He who lives amid coils, and in man that walketh to devise his steps."

Providence maps out the course, and the some day, while he who scorns to use them way opens as we go forward. Grace sanewill be able to trample all those of his titles the means and brings out the ends of encuries under his feet.

the pilgrimage, under the cloud and through the see and all over the wilderness, down to Jordan's banks, and then into Cansan at last. The sharp turns, the thorny ways, and the discipline of life are full of surand the discipline of the are full of surprises; and the best surprise of all will be to find at the close how, even now, "all things work together for good to them that love God."—Christian at Work.

#### Dwelling in God.

Let a man set his heart upon obediencesimple obedience to the commands of God, and that man will dwell in God. And every command will bring him closer to God; and he will find more and more what God's commands are.

The natural man does not know what God's commands are. He thinks they are very grievous, though the Word of God says his commands are "not grievous." And so Paul says we have to be transformand so that says we have to established by the renewing of our mind, that we may prove what is the good and acceptable and perfect will of God.

We will find out that God's commands,

as has been said to us, are so many promises. That when God says 'Arise,' it means "I hear you; I give you power to arise." When He says "Do a thing," it means "I enable you to do it." This is the meaning of a rouarkable verse in that long and wonderful psalra, that is just one hymn of praise to the glory of God—Psalm ozix. 66: "Teach me good judgment and knowledge; for I have believed thy commandments:" not, I have heard thy commandments:" not, I have heard them; or, have loved them; or, have obeyed them; but have believed them. Believed that it is wise, and good; that it carries with it—because every word of God is a word of power—the ability to obey it. Then, keeping His commandments, you will dwell in Him. If not,—if we think that we can have a pareliess walk, live a calculate life, and yet in some feasiful way.

that we can have a caroless walk, live a selfish life, and yet in some fanciful way be dwelling in Christ, perhaps by working up our feelings with books, and hymns, and addresses, and the like—we delude ourselves. If we will not obey, we cannot dwell in Christ. And there is a great danger here, because many will persuade up that we are all right. We are not if we us that we are all right. We are not, if we live in disobedience. Through Christ we have access to the Father at all times. If any man has disobeyed, has sinned, we have an Advocate with the Father. Let us go and make a clean breast of it: con-fess the sin; "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Then let us go on, and not sin; let us fear and abhor sin, and go to God unceasingly—not so much for comfort and joy, but for obedience, and the comfort and the joy will be given us besides.—T.

#### Missions in Japan.

"The Japanese are a most inquisitive people. Whatever is new, as well as what ever is very old, has a great attraction, and they will swarm to it as flies to honey. They are also a most mercurial people. They have minds as bright and nimble as can be. They remind one of the French. can be. They remind one of the French. The Chinese may fittingly be called the Germans of the East, and the Japanese the French. Outwardly they are a very, very pleasant people. Inwardly, they are thorough-going heathens or infidels. "Time, work, continuous instruction, and all the things necessary to produce Christians at home are necessary here. The Bible way may, and doubtless will, become

Bible way may, and doubtless will, become very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment. Young Japan is fully occupied in becoming 'civilized' (a pet phrase of the people), and religion is beneath his attention. Old Japan is intent on the old ways and landmarks. It bows its head, folds its hands reverently, and worships the sun, or idols made of wood and stone.

"Naturally (if the word may be allowed) They are eminently capable of becoming a peculiarly religious people; but it must not be expected at once. The one who is infidel, having shaken off the old gods and not yet having become adjusted to the true God, cannot be expected to have the disday. The one who, from youth up, has worshipped as the fathers and mothers through many generations have worshipthrough many generations have worshipped and taught, and has grown old in that service, cannot be expected to be weaned in a day. Both and all may flock to hear, and may hear with pleasure of the new and better way, but both will shake their heads and say, 'But it's hard to change.'

"There can be little doubt that Christianity will make rapid progress here, but I

tianity will make rapid progress here, but I trust that, to all our other burdens, the churches will not lay on our backs the heavy burden of an expectation of hundreds, if not thousands, added to our churches in a year. It is not yet three years since the Bible began to be taught here, and yet see the result. The seed must have time to root before it can come to the surface, and even then the harvest is not."-Missionary Herald.

#### Christian Candor.

In all the Scriptures, a premium is set on frank openness. Deceit, treachery, and all the practices that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on earth, He did noting in secret. His life was open. He was infinitely above any trickery or fraud, and in no case spoke or acted as a deceiver. Some men seem to he born to artifice. It is their nature to do things by manipulation; and by practicing he born to artifice. It is their nature to do
things by inanipulation; and by practicing
a kind of every-day legerdemain, they
seem to glory in their wizardly achievements. It is all wrong. Good ends are
always more easily secured by straightforwardness and honesty, than by any kind of tergiversation or other manage

### Thoughts about Preaching.

Feel that this sermon may be your last.
It is not enough that the preacher know how to load; he must know how to fire. A sermon without a personal application

is like a letter without an address. Let every minister, while he is preaching, remember that God makes one of his

"Vigorous consecutive teaching of leading tuthe" is one of Dr. Hall's recipes for making a "sustained pastorate successful."
Dr. Emmons says:—"'Style should be like glass—perfectly transparent and very little sash."

He who can always find the word which is appropriate and adequate to his emotions, is not the man whose emotions are

doepest. Some one compares a text to "a gate opening into the Lord's garden," and says that many ministers "instead of unlatening the gate and leading their hearers to pluck the fruit and flowers, content themclves by getting upon it and swinging to and fro.

"To how many people did your pastor preach last Sabbath?" asked an emulating Christian of his neighbor. "Well, I should say about six." "Six! 'What do you mean? What went wrong?" "O, nothing went wrong but the sermon; it went over the heads of nearly all, though I think about a half-dozen caught some

It is said of Dr. McAustane, of London, that he "always on a Sunday morning, divides his sermon into two parts—one for the little ones, and the other for the adults in the congregation." Ministers, who thus recognize the presence of children in their congregations, have little cause of complaint that the children do not attend the services they lead.

Mr. Moody's success in Great Britain began with a prayor meeting, at which only four persons were present. When all is over, and our feet will run

no more, and our hands are helpless, and we have scarcely strength to murmur a we have scarcely steamen to instant a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our acro—and that none of it is fit for our Master's eye, were it not for the softening shadows of the

Dr. Hawes used to say that his style of preaching was moulded by the criticisms of prescuing was moulded by the criticisms of Dr. Emmons on a single sermon. Dr. Hawes read a paper to his tutor exuberant with rhetoric. "Joel," said the sage, "I kept school once. When I whipped the boys, I always stripped the leaves off the rod"—drawing an imaginary rod through his fingers. his fingers.

The Rev. Rowland Hill used to like Dr. Byland's advice to his young academicians:
"Mind, no sermon is of any value, or likely to be useful, which has not the three "Ruin by the fall.

"Redemption by Christ.
"Regeneration by the Holy Spirit."
The discourses of our Blessed Saviour

when on earth, were personal in their character, such as:—

"Ye are the salt of the earth."

"Ye are the light of the world."

"If thou bring thy gift to the altar."

"If thy right eye offend thee," etc.

"Unless ye repent," etc.

Any number of quotations could be made, showing the direct, earnest and personal manner in which the Lord Jesus addressed His hearers.

### Three Steps to Perdition.

There are three steps to the lost world. The first is neglect. All a man has to do is to neglect salvation, and that will take him to the lost world. Some people say, "What have I done?" Why, if you merely neglect salvation, you are lost. I am on a swift river, and lying in the bottom of my little boat; all I have to do is to fold my arms, and the current will carry me out to sea. So, all that a man has to do is to fold his arms in the current of life, and he will drift on and be lost.

The second step is refusal. There are The second step is refusal. There are many who have got on the first step, neglect. If I met you at the door, and pressed this question upon you, you would say, "Not to-night, not to-night." But there are others of you who, if I said, "I want you to press into the kingdom of God," would politely refuse:—"I will not become a Christian to-night; I know I ought, but I will not to-night." ought, but I will not to-night.'

Then, the last step is to despise of you have already got on the lower round of the ladder. You despise Christ. I see some of you looking at me with scorn and contempt. You hate Christ; you hate Christianity; you hate the best people on earth and the best friends you have got; and if I were to offer you the Bible, you would tear it up and put your foot upon it. Oh, despisers, you will soon be in another world. Make haste and turn to God.

Now, on which step are you, my friend, neglecting, or refusing, or despising? Bear in mind that a great many are taken off from the first step; they die in neglect; and a great many are taken away refusing; and a great many are on the last step, despising salvation.

I wish I could settle this question for you. I wish I could believe for you; will you not come? Everything that is pure, and holy, and lovely, is beckoning us world of love and peace; everything that is polluted, and vile, and hellish, and carnal, beckoning us down. I set before you life and death; which will you choose?

When Pilate had Christ in his hands, he

when Flate had the thin?" And the multitude cried out, "Away with Him? crucify Him!" Young men, is that your language? Do you say, away with the Gospel, away with Christianity, away with your prayers, your sermons, your Gospel sounds; I do not want Christ; or, will you be wise, and say, "Lord Jesus, I want thee, I need thee, I will have thee?" May God bring you to that decision !-D. L.

HARD, horny hands, embrowned by the sun and roughened by labor, are more honorable than white ones that never reached out to help a fellow creature, or added a dollar to the world's wealth.

#### Church Fairs.

Mr. Mondy comes down severely on Church fairs, as a means for swelling church funds, and we cordially agree with nim. Ho says, "the devil is sure to get into them some way or another before they are ended," and we believe he is right. At the Christian Convention lately held in New York, in reply to the question, "If a should you know the chiral test in the characteristics." church is sadly in dobt, would you favor a fair? "he replied as follows:

"I am a sworn enemy to them. I never knew one yet but the devil got in before we got through. Just conceive for a moment Paul going down to Corinth to open a fair. God's people have money enough, they don't want to go into the world to get it. There was a time when the Church was trying to get out of the world, but now the world less come into the church. the world has come into the church. A young lady is put behind a table to draw young people by her beauty. I don't know when I v s more mortified than by an advertisement of a church fair in the West, where it was said that any young man could come in and take a kiss from the handsomest woman at the fair for twenty-five cents. I hope the time is come when we shall be rid of these abominations. It would be a good deal better to preach in the streets than to get a church put up in

that way."

Q. "How would you get members to work?" A. "Well, keep them out of fairs. (Loud laughter.) I don't think you can move the church in a mass; you have got to work with them privately and personally. A great many persons would work if they were shown what to do, and there are a great many others of executive shilliv in great many others of executive ability in the church who could set them about it. Suppose the politicians wanted to carry New York; they would know how every nan would vote. The most precious hours
I ever spent were employed going from
house to house preaching Christ. There is
plenty of work, the fields are already white
for the harvest."

On the game subject the New York Wife

On the same subject the New York Wit-

ness speaks as follows:

"Among many other important ques-tions put to Mr. Moody at the late Christian Convention in this city, was one concerning fairs for the swelling of church concerning fairs for the swelling of church funds. When Moody talks about the social cup he uses the blunt and truthful words "accursed stuff" which ruins millions yearly. There is nothing like using right words to describe things. When a rebellion breaks out, spreading debt and distress over the entire people, it is called a little unpleasantness. When an official has been found stealing from the public treasury, his accounts are pronounced somewhat irregular. In official life there is the circumlocution way of doing things which is indirect and provoking. That is the way how not to do things. ing. That is the way how not to do things. The quickest way to stand an egg on end is to place it on the table with a gentle pressure. So the true way to provide funds for Christian work and philanthropic movements is to unloosen the purse strings and ask how much is wanted. Making fancy work at considerable cost of time and money for replenishing the repleted exchequer of a church, shows that those who follow this plan have only been half converted. They are keeping back a large portion. They talk about entire consecra-tion, but that is a dousion. Where the purse has not been wholly placed at God's service, the work is of a questionable char-

"Mr. Moody tells us that the devil is sure to get into the fair in some way or other before it is ended. Observation fully verifies his opinion. When the sons of God were assembled the devil came also among them. When the ancient Jew was building the temple, the funds came pouring in so fast that the contributors had to be restrained. These were manly and whole-souled men. There were no church debts at that time. 'Shall I make and whole-souled men. There were no church debts at that time. 'Shall I make an offering to the Lord that costs me nothing?' was the suggestive question of one of their leaders. In those days it was the habit of God's children to inquire often of those who were administering good things whether more money was needed. The congregation which resorts to fairs and other devices to make the duty of giving cther devices to make the activy of giving easy, have missed the enjoyment which the liberal possesses. We need to be taught from our pulpits that it is more blessed to give than to receive. This lesson we have not yet learned. Our purses are very freely opened for the worldly expenditure of luxury and adorument, but too often closed when the workers our but too often closed when the workers on God's side appeal to us for help. Men will not accept and follow the divine plan. but hew out miserable devices of their

"And who are the managers of these affairs? In many cases is it not the fri-volous and the giddy, on whose persons is found great value in jewels and apparel, and who are at the fair on exhibition. and who are at the lair of exhibiton. Consistency, thou art a jewel. The world takes knowledge of us. Our light is surely very dim. We are not walking well towards them that are without. We have adopted the Romish idea that the end justifies the means. Had we not better retrace our steps in these matters, and get back to solid rock where reason and religion bid us stand. The world points the finger of scorn at us, and says often to us we are worshippers of mammon and not of There is no debt hanging over the fashonable club-houses, where too many church members assemble. Their build-ings are free, but on the churches the debts are long past due. This is our reproach. It is not too much to say that the blessing of heaven remains not where the people are indisposed to liberal things for the glory of God and the good of men. Moody is eminently sound on church fairs. We commend his view to all the churches. Let us get the spirit that was in the widow's mita"

ONE of Richard Baxter's quaint sayings was, "I am large about redeeming time."
And it was no doubt because he was careful, not only of his days, but of his hours and minutes, that he was able to do so much work and leave such an enduring name. Wasted time is so much detracted from our usefulness, so much from the world's good, and so much from the glory of God.

#### The Open Door.

"I AM THE OPER DOOR."

The mistakes of my life are many, The sins of my heart are more, And I scarce can see for weeping, But I come to the open door.

I am lowest of these who love Him, I am weakest of those who pray, But I'm coming as He has bidden, And He will not say me "Nay"

My mistakes His love will cover, My sins He will wash away. And the feet that shri- k and falter, Shall walk through the gates of day.

If I turn not from His whisper. If I let not go His hand, I shall see Him in His beauty. The King in the far-on land.

The mistakes of my life are many, And my soul is sick with sin, And I scarce can see for weeping, But the Lord will let me in. -Mrs. Ranyard

#### The Works of the Church.

The Church must grope her way into the alleys, and courte, and purlieus of the the alleys, and courts, and purificus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forc-castle with the sailor, into the tent with the soldier, into the ship with the mechanic, into the factory with the operative, into the field with the farmer, into the counting room with the merchant. Like the air, the church must press equally on all the surchurch must press equally on all the surfaces of society; like the sea, flow into every nook of the shore line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—Simpson.

#### Religion in Business.

Christian men must not attempt to senrate their religion from their business. No doubt there may appear, even to an honest mind, to be some reason for trying to do it. There is a maxim that "business is business," that is, it is not to be mixed up with friendship or charity. So a man may perhaps be tenacious of all that is due to him in making a trade, and may abate nothing. He may choose to serve his friends, or bestow his charities, in a different manner and as part of a separate transaction.

transaction.

So far, perhaps, no fault need be found.
And where, exactly, the wrong begins, it
may not be easy to say. But it does begin
somewhere. And the beginning may be
near at hand. A man must be a Christian
in his business. All that this means, it is
that for me new to undertake to say. But not for us now to undertake to say. But it is for him to find out, if he will be a But it is for him to find out, if he will be a Christian. It is plain that a man may not be hard, and grasping, and selfish in his business transactions. Business, too, with most persons, occupies so large a share of life, that if religion and charity are kept out of it, they will have but small space left to cover. It is but a poor shift to grind the labourer in his wages and then give him a dollar in pity. Have love for him rather, when you hire him; and act like a Christian when you pay him. This will be more to the credit of your religion in his mind, and more pleasing, we may not doubt, in the sight of God, than much making up afterward by gifts. than much making up afterward by gifts. The gifts, withal, afterwards, are apt to be forgotten.

The Bible rule is, "Whatsoever ye do, do all to the glory of God." Cortainly this must cover the doing of our regular work, which is the main thing we do. The question how the management of our business can be made to appear to be, and actually to be, thoroughly Christian in its rules and purposes, is one of some difficulty; but it is also one of indispensible practical importance; and one of the very first for each individual to lay hold of and settle.—Boston paper.

### Rundom Rendings.

I should say sincerity, a deep, great sincerity, is the first characteristic of all men in any way heroic.—Carlyle.

Ir there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing of the rocks.

WE often speak of being settled in life. We might as well think of casting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

THERE are hundreds of good people who cannot tell the difference between a preju-dice and a principle. They will contend and deny themselves for one as well as the other, and their grief over the giving up of an obsolete notion will be as deep as that with which they contemplate the sacrifice of an article of faith.

An English lady observed an aged year man peasant, stooping in his little patch of ground, all his earthly possessions, to pick the pears which fell from its one tree, and the pears which left from its one tree, and said to him, "you must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity which true faith induces, for he said:
"No madam! I have been in my time foods marking servent. He has prompted God's working servant. He has promoted me to be His waiting servant. One of these days, when I fall as these pears are falling, He will pick me up.

Ir was a quaint saying of a dying man who exclaimed, "I have no fear of going home; I have sent all before; God's finger home; I have sent all before; God's finger is on the latch of my door, and I am ready for Him to enter." "But," said one, "are you not afraid lest you should miss your inheritance?" "Nay," said he, "nay; there is one crown in heaven which the angel Gabriel could not wear; it will fit no head but mine. There is one throne is heaven which Paul the Apostle could not fill; it was made for me and I abill have fill; it was made for me, and I shall have it." O Christian, what a joyous thought thy portion is secure; "there remained a rest."

## The Angel's Ladder. " If there were a ladder, mother,

Between the earth and sky. As in the days of the Bible, I would bid you all good-bye, And go through every country, And search from town to town, Till I had found the ladder, With augula coming down.

"Then I would wait, quite softly, Beside the lowest round, Till the sweetest looking angel Had stopped upon the ground; I would pull his dazzling garment, And speak out very plain; · Will you take me please, to heaven, When you go back again?"

"Ah, darling," said the mother, You need not wander so To find the golden ladder Where angels come and go. Wherever gentle kindness, Or pitying love abounds, There is the wondrous ladder With angels on the rounds." -Mrs M. T. Butts, in St. Nicholas,

#### The Duke of Orleans.

The Duke of Orleans was the eldest son of King Louis Philippe, and the inheritor of whatever rights his father could transof whatever rights his lather could transmit. He was a very noble young man—physically noble. His generous qualities had rendered him universally popular. One morning he invited a few of his companions to a breakfast, as he was about to panions to a premains, as he was about to depart from Paris to join his regiment. In the conviviality of the hour, he drank a little too much wine. He did not become intoxicated—he was not in any respect a dissipated man—his character was lofty and noble—but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the ballance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one extra glass of wine he would have kept his seat. He leaped from his carriage; but for that one extra glass of wine he would have alighted on his of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer shop rear by and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

#### Strange Drinking Cups.

Hattie was travelling with her papa among the mountains. One day when they were riding in one of the large mountain wagons, with quite a party, they came to a beautiful, clear spring. Several persons, when they caught sight of the water, with a fore deink but he came had thought sons, when they caught sight of the water, wished for a drink, but no one had thought to bring a drinking cup. The driver said he had something to drink out of, and goodnaturedly reining in his horses, took half of a coccanut shell from under his seat, and filled it with water from the spring, sev-ral times, until all had drank.

"What a funny thing to drink out of," said Hattie to her father.

"What a funny thing to drink out of," said Hattie to her father.

"I had a drink once, from something stranger than that," said her father.

"What was it papa? do tell me."

"It shall be a bed-time story for you, tonight," answered her father.

"Now for the story, papa," said Hattie, at night, just before going to bed.

"Yes," said the father, "I will tell it to you. I was travelling in Cuba at one time. One day in company with a native I was walking in one of the beautiful forests of that Island. About noon, I became very thirsty, and began to look about for some thirsty, and began to look about for some water, but there had been no rain for several months, as is sometimes the case there, and the springs and the brooks were

quite dry so that I could find done. "Presently we came to a curious looking vine which was climbing from tree to tree. looked something like a dead grape-vine. 'Ah,' said the man who was with me, 'now you can have a drink.' I did not understand where the water was to come from, for I saw no sign of a spring. Taking his knife from his pocket, the man out a notch in a branch of the vine as high as he could reach, and then severed the branch he could each, and then savered the branch entirely from the vine. Placing the end to my month, he said, 'Now draw, and you will get a drink.' I did as he told me, and was soon refreshed by a small stream of cool, delicious water. The water had delicious wate been gathered from the earth, and stored away so that it might feed the plant in the dry time."
"How wonderful!" said Hattie.

"Yes, it shows the wisdom, power, and goodness of our heavenly Father. Now, I will read you a story about a man that had a drink out of a very queer place," said her father, taking up the Bible and reading from the diffeenth chapter of Judges, after which he bade his little girl good night.

### Who is the Lady.

It is now long since the women of England arrogated universally a title which once belonged to nobility only; and, having once been in the habit of accepting the simple title of gentlewoman, as corresponding to that of gentleman, insisted on the privilege of assuming the title of "lady," which properly corresponds only to the title of "lord." I do not blame them for title of "lord." I do not blame them for this; but only for their narrow motive in this; but only for their narrow motive in this. I would have them desire and claim the title of lady, provided they claim, not merely the title, but the office and duty signified by it. Lady means "bread-giver" or "loaf-giver," and lord means "maintainer of laws," and both titles have references, not to the law which is maintained in the house, nor to the bread which is given to the household; but to law maintained for the multitudes. and to bread siven to the multitudes, and to bread trained for the multitudes, and to bread broken among the multitude. So that a lord has legal clain only to his title in so far as he is the maintainer of the justice of the as he is the maintainer of the justice of the Lord of lords; and a lady has legal claim to her title only so far as she communi-cates that help to the poor representatives of her Master, which women once, minis-tering to Him of their substance, were permitted to extend to that Master Him-self; and when she is known, as Ha Himself; and when she is known, as He Himonce was, in breaking of bread .-

#### Sabbath School Teacher.

LESSON XXV.

THE SEVEN CHOSEN. Acta vi. June 18, }

COMMIT TO MEMORY Vs. 8, 4, 7. PARALLEL PASSAGES.—Deut. i. 18; Acts viii. 17.

SCRIPTURE READINGS .- With v. i, read read Isa. liv. 17; with vs. 11, 12, read Matt. x. 17-19; with vs. 13, 14, read Dan. 1x. 26; with v. 15, compare Ex. xxxiv. 80.
GORBEN TEXT.—They that have used
the office of a Dencon well, purchase to
themselves a good degree, and great boldness in the faith which is in Christ Jesus. -1 Tim. iii. 13.

CENTRAL TRUTH .- The believing poor

are the Churches charge.
This parrative connects the ministration to the poor with the appointment of a new office, and the election of men to fill it, and fitly introduces two men, who had, at this stage, the confidence of the Church, and who afterwards did important work-nemely, Stephen and Philip. It is interesting as showing how uniform is human nature; how wisely the spostles were led to not, and how naturally and simply the forms of the church's agency reached.

The first great stain on the Church arose (Ananias) about property, and so did the first serious dissension. And how often money questions have made trouble

#### THE GRIEVANCE.

The Church (v. 1) in those days (exact order and length of time not specified), numbering many thousands, consisted of two leading classs—for Gentiles were not yet in it—namely, Hebrews living out of Palastine and speaking Greek, called "Greeians," and Hebrews, or residents of Jerusalem. The latter prided themselves on living in the holy land, and in the holy land. on aving in the holy shall, and in the holy city, and more regularly observing holy ordinances than did their brethern. The residents of a capital are apt to think well of themselves. On the other hand, the of themselves. On the other hand, the Jews who had lived abroad were less bound by religious and national feeling, more "liberal," and readier to accept Christianity, and perhaps ready to resent any airs of superiority taken by the Hebrews. Hence "murmuring," talking at first "under the breath," then louder, then in open dispreath, then louder, then in open dis-satisfaction, arose, on the ground that the Grecian widows, less known in Jerusalem than regular residents—"old inhabitants" —were neglected, while possibly the foreign-—were neglected, while possibly the foreign-born Jews, being rich, gave liberally. The apoetles had either managed the matter, or informally deputed it to others. They had much to do, and it would not be strange if in distributing such money they did not satisfy every one. Who ever did? and who need wonder at being murmured against when the administration of the apostles when the administration of the apostles was not thought faultless.

The twelve did not resent this; or give

way to pride; or throw up the matter in disgust, as men sometimes do in wounded self-love, in such circumstances. Indeed, they were only reflected on indirectly. Free speech is the breath of a healthy com-munity. We must all be liable to review; and we are the better for the eyes of others being on us.

### THE MOTION FOR REDRESS.

They called a meeting (v. 2), showing that they felt the importance of the mat-Widows did not often marry again in that stey loss and the fact, widows did not often marry again in the East, and could less easily take care of themselves than among us. Harmony and a spirit of union were of the utmost moment. So they state the case, without opening up an old sore needlessly. What is to be done? "Never mind who is most right or wrong; what is best to do now?" The wisdom of this is admirable. We are not bound to get exact opinions on every not bound to get exact opinions on every matter. We are to be practical. Preaching teaching, conducting the devotional meetings of the disciples, and all the preparation of souls thus impiled, made enough for them to dc, without being engaged in finding supplies for the temporal wants of the poor. Not that such "serving of tables" was unimportant, but it could be done by others. That the "multitude" was too large for one meeting is a slender objection. A general meeting of a denomination in a city does not necessarily include every person.

Observe (first) the main business of the

apostles is with "the Word of God;" and (second) abuses often lead to wholesome

regulations.
The apostles (v. 8) most properly throw off all management of the church's money, and even the selection of its managers, and put the responsibility on the believers, "Look ye out among you." This silences all objection. They confirm the people's choice. The number may have suited the cnoice. The number may have suited the number of the countries represented; or, more likely, was taken from its general sacred use. Their character must be good (1 Tim. v. 10), "honest" meaning more than fair in dealing; they should be spiritual men—"full of the Holy Ghost" (Acts 18.8). Good sense capacity for managing tual men-"full of the mory care iv. 8). Good sense, capacity for managing iv. 8). The looked for. The affairs, "wisdom" is to be looked for. The choice of the people to this office of the would naturally lead to their being called would naturally lead to their being called upon for other services. Hence, no doubt, we find two of them in prominent places as witnessess for Christ.

The choice is with the people. The appointment is with the apostles, or by the position and monthly in common.

apostles and people in common.

The gain of this measure to the twelve is stated in v. 4. "But we will give our-selves," without further interruption, from this duty, "to prayer and the ministry of the word." How high a place prayer had! At the throne of grace a Christian worker gets his message; the strength to deliver it; the suitable temper of mind and the plessing that brings success.
In the word he speaks for God to men.

It is like the cable by which the Holy Ghost flashes God's message into human hearts. Teachers and preachers are here alike.

THE ACTION THEREON. V. 5. The proposal gave satisfaction to

all, and was instantly acted on, the names no doubt, from their force of character, and the early prominence given to them. Some have—without reason—identified Nicolas with Rev. ii. 6. Only the two are afterwards mand have a the large mand have a the large mand have been seen to be seen to be a few and have been a few and have being given, the first and second so placed, afterwards named, but the general Greek character of the names seem to indicate that with good sense, and good feeling, the choice fell on Greeiaus in a large degree, so cutting off all occasion of suspicion and promoting Christian union. Without their intending it, this step probably broadened the feeling of "the multitude," and made it easier afterwards to receive the Gentiles. God often effects several good objects by

one movement.
The "multitude" presented these men of their choice to the apostles, who set them apart and possibly imparted the spiritual fitness for the new work by the old and accepted laying on of hands (Numb. xxvii.

#### THE RESULTS.

(a) V. 8. Spread of the truth, gradually and steadily. (b) Increase of adherents to the Christian cause in the city. Christian union is a great help to growth. (c) Most remarkable, a great command of the widest. remarkable, a great company of the priests, who were most committed to hostility, were "obedient to the faith." And perhaps (d) it was another fruit of this that Stophen, trusted and encouraged, rose to a high degree of "faith and power," and wrought "wonders and miracle. 'among the people. This introduces the report of the opposition to him in

Vs. 9 12. The various nationalities had their synagogues in Jerusalem, and, if a Grecian, Stephen would come nuturally into contact with them. Freedmen of Rome ("Libertines," emancipated slaves) had one. Cilicians (to which Saul would naturally be attached) had others. In their dispute (v. 10) with Stephen, he had the advantage of them; so they treated him as the Jews did the Master (Matt. xxvi. 59, 60), and put the same perverted story into the false witnesses' mouth, and had him before the council, as in the case of the apostles. He may have forseen and warned the Jews of impending distruction as Chirst did, and they wrested his words. As he made defence, so calm, dignified and serene, was he, so much of the light of heaven shone on him, that like Mosey, his face shone and seemed radiant as an angel's.

Learn from this how (a) A church dispute should be deal with. (b) How eareful Ohristians should be in providing for the poor. (c) How serupulous about trust-funds. (d) How generious and magnanimous in treating one another. (c) How much responsi-bility Christianity puts on believers. (f) How thoroughly it fits them for working free institutions. (g) How important to leave the ministry to its own business.

#### SUGGESTIVE TOPICS.

Two classes of believers-names-meaning—difference springing up—occasion of it—how it affected the twelve—their course proposal-reason for it-its acceptanceaction on it-men chosen-their most eminent—good effects—Stephen's power—how regarded—assailed—accused— appearance on his defence—and lessons to

### The Teacher's Coat of Mail.

DECISION. - "Alxeander, being asked how he had conquered the world, replied, 'By not delaying.'

DEVOTEDNESS .- "The patient self-consecration to a chosen department of thought and action exhibited by men of science, both in its higher and lower walks, should put to shame the indolent half-heartedness of many who call themselves messengers of Christ and workers for God. Do we dream of becoming eminent educators of the young, or even skilled expositors of the most ancient, comprehensive, and momentous of all books by the aid of fragmentary exertion, divided zeal, and partial devotedness!

DEVOTION .- "If faith be the mainspring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith, and active in obedience, without continual communion with God, the fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up."

"Napoleon won his victor DILIGENCE .ies chiefly by rapid concentration of his forces on one part of the enemy's line. A burning glass is powerful, because it focalizes a mass of sunbeams on one point. So, in all departments of activity, to have one thing to do, and then to do it, is the secret of success."

DISCIPLINE .- "Discipline, like the bridle in hand of a good rider, should exercise its influence without appearing to do so; should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or to pull up, as occasion may require, and only when the horse is a runaway should the action of the curb be perceptible."

EARNESTNESS .- "Unless a man appears by his outward look and gesture to be him-self animated by the truths he is uttering he will not animate his hearers. It is the live coal that kindles others, not the dead.

ELOQUENCE.-"Eloquence is speaking out -a quality few esteem, and fewer aim at.

Energy.—"What is wanted to ensure success is not so much skill, genius, or even opportunity, as that which is expressed in this word, Energy. Spasmodic efforts are sommon to multitudes, and although much strength is on such occasions put forth, it cannot be truly denominated energy. Energy keeps on at the life-task, whatever may be the disadvantages and whatever the difficulties."

ECONOMY .- "It my sound strange to some that economy is not so much saving as spending, but it is the making careful and clever use of the faculties within us and the opportunities without us. In the science of life and duty, perseverance and energy often come to untimely ends, because they are not united in fellowship with a wise economy."

The Use of the Imagination in Teaching the Bible.

At a recent meeting of the New York Sunday School Teacher's Association, Rev. Dr. Hurst, President of the Drew Theological Sominary, delivered an address on the above subject. In the course of his address, as reported in the Sunday School Times, he said :-

During the last few years a great deal has been written on the place of the imagi-nation in scientific research. It has genorally been supposed that the imagination belongs to dreamers, poets, &c. But it is a great power, and one which Sabbath School teachers can use to much advantage. The Old Testament is a dead and dried thing to young minds when taught without the aid of the imagination."

Dr. Hurst dwelt at length on the important fact that the minds of the young are very impressible. The mind of a boy in school is as blank to be filled, and the question is, what shall it be filled with? Here, be felt, was a great theme for Sunday School teachers, the idea that the boy's mind will be impressed, and that those impressions will last for ever. The grand ambition of a Christian is to got hold of a soul before it is tainted with bad impressions, and to impress it with images

of beauty.

The Bible narrative may be divided into various classes, and the imagination made effective in all. If the biographies of the Old and New Testaments be taught, through this aid, and these characters im pressed in the mind with vividness and pictorial power, what a great gain this would be! The biography of Jacob, in all its varied phases; the history of the Prodigal Son, and the life of Joseph, might all be so vividly impressed on the mind as never to be effaced. What is imagination? It is much quicker than the poet's mind, or the musician's, or the artist's. It is as quick as thought. By its force we make children see what we see. That is it. We cannot open the way of truth and might to any one unless we know the way ourselves. We must have clear perceptions ourselves. We must study the Word, committing to memery, as the old folk used to do. How many learn by memory now? We must have awakened sympathies, in order to lead souls to Christ. The youngest scholar knows in a moment whether the teacher loves his class. Our minds must be aroused, else the imagination will sleep. Our minds should be quickend. The teacher who goes to his class, thinking that he can teach without any preparation, makes a great mistake. The lesson must be a great mistake. The lesson must be studied, in all its details, and thoroughly

#### Out-of-door Life.

mastered.

A young man was explaining to a little sister some beautiful lesson about the structure of a wild wood flower she had ound, and which gave her great delight. That lesson I learned from dear Aunt Jenny," he explained, "in that summer when she walked and romped with us in the country; I shall always love her for that."

Though gray hairs were on her brow, that mother feit a jealous twinge that her boy should remember her friend with so much pleasure for lessons and companionship which, at the time, she might just as easily have given. But she had persistently put aside all entreaties to share in this ly put aside all entreaties to share in out-door life that summer in the country, that she might busy herself with the endless rufiling and stiching, which she then remarked as much more important. That garded as much more important. work had perished long ago, but the golden memories which her children had gathered, and which were all associated with another, were still bright and beautiful.

Many mothers this summer will make s similar mistake, when they go with their flock into the country. Instead of living out-door lives with their children, sharing their walks, and teaching them precious lessons, never to be forgotten, from every page of God's Great Book, which opens before them, they will leave them to chance companions, and slut themselves up to the company of a crowded sewing basket. We cannot live over one of these precious

years to rectify its mistakes, and the children are growing away from us so rapidly. Soon the world will claim them, and our seed-time will be over.

Let us try in one summertime to share more in these out door sports and lessons, and see if all parties are not gainers by it. Let us brush up an old-time knowledge of Botany and Geology, that we may explain intelligently many curious things to be met with in our daily walks. A little knowledwe is not half so "dangerous" as no knowledge at all. If we can only trace out one or two constellations, as we sit on the trace of a support avaning, it will the steps on a summer avening, it will help the children to look up at the sky with a new interest ever after, and an interest with which we shall always be associated. -S. S. Times.

### Beggars at the Gate.

A missionary lady, writing from Damas-cus, gives the following illustration of the continuance of an ancient practice in the East. She says: "A singular and intoresting custom prevails here during the hours of public prayers on Sabbath mornhours of public prayers on Sabbath mornings, and on frequent stated seasons durthe week. It is that of the poor and diseased, the lame and the blind, being gathered about the church doors to solicit alms. They present a very strangs appearance, sitting together along on the walls, or standing in groups with the hand extended for charities, and remind one of the account given in Acts. of the laving of extended for charities, and remind one of the account given in Acts, of the laying of the lame man at the Beautiful Gate of the Temple. The feeble and blind are often led to these public places, and the lame sometimes literally carried on the shouldest of some good Samaritan friend. A most pitiable looking man is thus often laid near the door of our-school-house, where his voice may be heard the entire day, imploring blessings upon those who pass, in the hope of receiving a pittance from some of those who throng the street. Bartimeus-like, blind persons are often, seen by the wayside begging, and in some instances, occupying the same place from year to year.

#### Luther and Calvin.

Both Luther and Calvin brought the individual into immediate relation with God; but Calvin, under a more stern and militant form of doctrine, lifted the individual above Pope and prolate, and priest and presbyter; above Catholic Churc's and National Church, and General Synod, above indulge ees, remissions, and absolutions from fellow-mortals, and brought him into the immediate dependence on God, whose eternal, irreversible choice is made by Himself alone, not arbitrarily, but according to His own highest wisdom and justice. Luther spared the alter, and hesitated to deny totally the real presence; Calvin, with superior dialectics, accepted as a com-memoration and a seal the rite, which the Catholics revered as a sacrifice. Luther favoured magnificence in public worship, as an aid to devotion; Calvin, the guide of republies, avoided in their churches all appeals to the senses, as a paril to pure religion. Luther condemned the Roman Church for its immorality; Calvin for its id.latry. Luther exposed the folly of superstition, ridiculed the hair shirt and the scourge, the purchased indulgence, and dearly-bought worthless masses for the dead; Calvin shrunk from their criminality with impatient horror. Luther permitted the cross and the taper, pictures and imthe cross and the taper, pictures and images as things of indifference; Calvin domanded a spiritual worship in its utmost purity. Luther left the organization of the Church to princes and governments; Calvin reformed doctrine, ritual, and practice, and, by establishing ruling elders in each church, and an elective synod, he secured to his polity a representative character, which combined authority with popular rights. Both Luther and Calvin insisted that, for each one, there is and care insisted that, for each one, there is and can be no other priest than himself; and, as a consequence, both agreed in the parity of the clergy. Both were of one mind, that should pious laymen choose one of their number to be their minister, the man so chosen would be as truly a priest, as if all the bishops in the world had consecrated him.—Bancroft's United States.

#### Temperance in Massachusets.

The Boston Advertiser gives a very interesting account of the remarkable temperance movement recently inaugurated in the eastern part of Massachusetts. The movement, which is scarcely three months old, began, it appears, in the town of Marblehead, where, out of a total populations of the tion of about 8,000 the signers of the pledge, including women and children, already number five thousand. The reform aiready number nye thousand. The reform club, composed of men who have given up drinking, has over six hundred members, and what was generally known as a town where intemperance was exceedingly common, has now thrown such influence the other way that the dram-shops are described. other way that the dram shops are deserted, cases of intoxication are extremely rare, and but few drunkards, it is said, are yet unconverted. The Advertiser states that the genuineness of the movement is shown also in other ways. The hardness of the times has practically disappeared; the taxes are paid promptly; very few cases of poverty have come to the local authorities for help, and none where liquor was the cause. The reform has not ended with the civing up of drinking. Provision has the giving up of drinking. Provision has been made for the entertainment of workbeen made for the entertainment of working men and youth outside of salcons; reading and smoking reoms have been or ganized for use in the day and evening, and practical measures have been taken for the permanent lifting up of those who are down. The formost men in drink have become forment to alayate one another and the formost to elevate one another, and the movement from the first has started from moral, if not religious, convictious. It is the motto of the leader in the reform—a graduate of the Harvard Medical College, a physician by profession, in the prime of life, a man of strong sympathies and clear head, and who has suffered personally from the evils from which he now seeks to deliver his fellows—that men cannot hold fast to the pledge unless the mind, heart and will are engaged in the work, and and will are engaged in the work, and thus the whole movement is based upon right principles. It is moral sussion. It is bringing men to sign the pledge and then teaching them how to keep it. The

Advertiser says:
"The movement has some elements which thus commend it strongly. It is organized, not upon a political, but upon a morel basis. It bands men together in good works for one another. In Essex county, in Gloucester, Salem, Lowell, and other places where a similar movement has been begun, it has already sent many men to places of religious worship who once spent Sabbath in debauchery, and has been felt as an upward tendency in homes, in churches, in business, and throughout most departments of life. It has aimed to change public opinion by changing the wills, the habits of those who help to make it. All those elements are commendable and permanent, and the movement has so far been marked by such good sense that it is likely to go through our commonwealth and work great results. If it can go on as it has be-gun, keep clear of political influence, touch the hidden springs of society, work where every great reform has its power, in people's wills and hearts, it will be what many have longed to see and will win to itself, as substantial help, all the best elements in social

### "Cut it Short."

People, now-a-days must pack all they have got to say in as small a space as pos-sible, or they will fail of having an audience. This is the rule in private as well as public. Mr. Greville, in his memoirs, tells us about a bishop who rose to speak in the House of Lords, and he announced that he should divide what he had to say into twelve parts, when the Duke of Wharton interrupted him and begged indulgence for a few minutes as he had a story to tell which he could only introduce at that moment. A drunken fellow was passing by St. Paul's at night, and heard the clock slowly chime twelve. He counted the strokes, and then looked up to the clock, and haid, "Why couldn't you give up all that at once?" The story put an end to the bishop's speech.

#### British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, RIC., SIE EIGERH PAGE. C. BLACKETT ROBINSON.

### TO CORRESPONDENTS.

Letters and acticles intouced for the next issue should be in the hands of the 1 diter not later than These lev meetings.

All communications must be accompanied by the Writer's name, other one they win not be inserted. Articles not accorded till be returned, if, at the time there are said, a request is made to that check, and sufficient post one a superior enclosed. Manuacipta not some impedied with the preserved and subsequent as a post for the return cannot be compiled with

#### British American Presbyterian. FRIDAY, JUNE 9, 1876.

It is earl that a gentleman in New York has given thirty-five thousand dollars to the Union Theological Seminary.

Dunno the past month the American and Foreign Bible Society held its fortieth anniversary. The Secretary remarked that the Society had almost terminated its forty years' wandering in the wilderness, and was now to go forward and possess the promised land.

THE Presbytery of Truro transmits a memorial to the General Assembly convened in Toronto, anent the proposed new building for the Theological Hall at Halifax. It raises a number of objections, and proposes the Faculty should occupy certain buildings within its bounds, which it deems to be adequate for the purpose.

Our Assembly will certainly complete its business within ten or twolve days. The Methodists, who did not finish their Conference at Baltimore within a month, should take a leaf out of the Presbyterian book. Much speaking is not essential to such Assemblies.

Tur death of the Sultan following so quickly upon his deposition presents a lesson of solemn import, whether the result of suicide or assassination. He was the successor of Mahomet. From this many predict that a fatal blow has been given to Islamiam. It may be one of the events that will lead eventually to the Christianization of millions of Mohammedans.

An attempt to set aside the will of A. T. Stewart is being made by his heirs-at-law. It is not likely they will succeed, though they may give much annoyance to Mrs. Stewart and Judge Hilton, and create considerable work for the lawyers. The executors of the will have taken steps to erect an Episcopal Church in Garden City, whither after its completion the remains of the millionaire will be removed.

AFTER an absence of several months on the Pacific coast, the Rev. John McColl, of the Central Church, Hamilton, has returned home. His friends will regret to learn that his health has not been improved by rest and change of scene, and that he still continues unequal to pulpit or pastoral work. [Since the above was put in type, we are informed by Rev. Dr. Reid, just as we go to press, that Mr. McColl died on Wednesday morning.]

On Monday evening a social meeting was held in Bay street Presbyterian Church, the occasion being the re-opening of the church after recent repairs. After refreshments had been served in the basement to about 500 people, those present adjourned to the body of the church. The Rev. John Smith, on taking the chair, stated that the whole cost of the improvements made had been provided for. Addrosses were given by the Rev. Dr. Cochrane, of Brantford; Rev. J. M. King, M.A., and the Rev. R. Wallace, of Toronto. The choir, under the leadership of Professor Jones, furnished the musical portion of the entertainment.

On Sabbath last Bay Street Presbyterian Church, in this city, was re-opened for service after its alterations. Rev. Professor McLaren preached in the morning, Rev. J. G. Robb in the afternoon, and Rev. John Smith, pastor of the church, in the evening. The congregations at all the services were large. Since the alterations the church presents a most improved appearance. The heavy old-fashioned gallery has been removed and a new one of a lighter character, furnished with an iron rail, has been put up in its place. The large wooden pillars which supported the gallery have been exchanged for iron ones, and the high pulpit has been replaced by one of a more modernstyle on a raised platform. a very little above the people. In the rear of the church a new brick vestry has been built and furnished for the use of the pastor, instead of the one in the basement. The cost of the improvements is calculated to be about \$2,800. This includes the erection of two circular stairs to the main gallery, in the place of as stairway that formerly stood in the porch of the principal entrance, and the building of another stairway to the basement.

#### ANOTHER PROSPECTIVE UNION

Our neighbours in the States have a speedy way of getting at things both in Church and State. It became an erratic genius like Talmage to ruspend the Lasi ness of the General Assembly to introduce resolutions which contemplate union in-Aint with the Southern Church. Several conservative members like Dr. Musgrate put the breaks upon the impetuous move nants of Taimage and those who sympathised with him, and had the matter referred where it properly belonged to the committee on correspondence. But the debate was of value in bringing to light the friendly Christian spirit which animated the Northern Assembly. The church as a whole seems to be in a praying, waiting, earnest attitude, ready on the first move, on the part of the Southern brethren, to Assemblies in question been so widely separated from one another, we doubt not that the aim of Dr. Talmage would have been accomplished, and the two churches would have become one without further negotations, and even without any reference of the question to the inferior judicatories.

Meanwhile, it is pleasing to observe the remarkable change which has come over the Southern Church in its sentiments, regarding union with the Northern. It would seem as if the Spirit of God had been acting upon both churches at one and the same moment. Good men like Dr. Robinson had felt constrained to take active measures to raise a union sentiment amongst their brethren. There was no longer the familiar war cry. The dove was seen with the clive branch in its mouth as it returned to the ark, with the glad tidings of the subsiding waters. A few still wore demure looks, and were ready to say hard things. The Assembly as a body was quick and ready to declare that it had buried the hatchet for ever. One word only was needed, and that was to do what the General Assembly of the Northern Church had previously done-to declare null and void all words and acts spoken and done during the heat and passion of civil war. After that there remained only the singing of the familiar doxology, "Praise God from whom all blessings flow." It was felt when this was reached, that another great Presbyterian Union had been inaugurated and virtually accomplished.

The union thus happily commenced will be easily and naturally consummated. The two churches are as much one, as were the old and new school Presbyterians before their union, so recently brought about. They have the same Confession of Faith, and are equally loyal to the standards of Truth. The pelity in both cases is precisely the same. They have each at heart the great interests of religion, as is seen from the reports of their Home and Foreign Missions. There is, in fact, now nothing standing between them. The wall of separation is levelled with the ground. They are one now, and are ready at any time for the formal declaration of the marriage. It may therefore be confidently anticipated that by another year the way will be clear for the performance of the union ceremonies.

What an immense church will then be constituted? The Northern section is at present far the largest Presbyterian body in the world. It is larger than the Estab. lished Free and U. P. Churches of Scotland put together. It is nearly seven times larger than the Presbyterian Church in Canada, and year by year it is becoming numerically stronger. What will it be when the Southern Church is incorporated sity of liberality. But there may be great with it, adding as it will about a third of its present number to its ministry and membership. With such a body there must be some new manifestation of Presbyterian principles. Whether one Assembly for such a church will suffice, remains to be seen. Or it may be that the Provincial Synod is destined to rise to an importance with which it is not now invested. But we doubt not it will be found that just as it is possible to propel a Great Eastern as well as some small craft, or to conduct a leviathan business with as much thoroughness as a country store; so large dimensions do not necessarily diminish the working power of the church. There is of course always the spiritual danger of a huge church becoming proud and autocratic, but we trust that the Spirit of God will keep back such an evil. It is certainly obvious on all hands that Presbyterian interests are becoming more consolidated, and by another year the churches of this name, throughout the world, will be ready to hold their proposed Œcumenical Council. That the churches in all lands are destined to become one in some new sense is evident to every

THE old South Church, Boston, is being taken down to give way to some building to be devoted to commercial purposes. It seems hard that this land-mark should be removed after having so narrowly escaped destruction during the great fire.

reflective mind.

#### THE VALUE OF DEBATE.

It is questionable whether any really great discussion has taken place in any one of the numerous ecclesiastical assemblages which have Loen held this year in all parts of the world. Lengthened debate scome a thing of the past, unless some new question arises that is likely to divide the minds of good men. It would seem as though, to those in whose cars are still sounding the reverberations of the Voluntary and Disruption controversies, the Synode and Assemblies of our day are tame and commonplace in comparison. We semember listening with wrapt attention to the most able and learned speeches which could fall from human lips, many of them occupying hours each in their delivery. The largest churches and halls were tound too small to contain the crowds rush towards them, and clasp them in a of those who were oager for the fray. With warm and loving cubrace. Had not the the passing away of great dividing questions like these we have named, lengthened discussions are seemingly to be numbered amongst the things of the past. It is the same with the British House of Commons. Debates like those on Roman Catholic Emancipation, on Slavery, on the Repeal of the Corn Laws, are no longer possible in the absence of such exciting questions. Discussion has degenerated into conversation. And unless some European complication arise in connection with the deposi tion and death of the Sultan, the Parliament Houses will not be likely, as of yore, to ring with the eloquence of keenly opposed contestants.

> To these great debates the churches owe many of the precious privileges which they now enjoy. Opposing minds by their friction have sent forth many an electric flash to light up the surrounding darkness. To the voluntary controversy we owe much; and had it not taken place the churches would not have been on the same vantage ground as they are to-day. The bitterness and the contention have passed away; and the grand power of the church to support herself without the aid of State endowments is seen to advantage. Even endowed churches are increasing their resources by putting the voluntary spoke into their wheels. The discussions of Forty-three upon Patronage and Spiritual Independance, brought into new light the relation of the Church to the State, and accordingly there is a freedom experienced and enjoyed in our day that would otherwise have been wanting. Church Extension and Foreign Mission work were born of discussion. They grew into prominence through debate. And what is the Sabbath School of our day but the offspring of controversy. It had a hard struggle amidst the contention of opposing views to get into existence, and once it had existence it had to gain its present comely proportions after many a hot conflict. We have now nothing to debate about concerning these questions. We have inherited the blessed results which have sprung from controversy in the past. How responsible we are that no longer have we to fight for such principles as have been evolved through discussion, and have quietly to settle down to the work that has thus been given us to

There is still, of course, room in our ecclesiaetical courts for stirring and animated debate, though such questions as we have named are now finally settled. Full and free discussion is required for the elucidation of the principles involved in the various departments of work. Men may be of one mind as to the work, but not as to the modus of crandi. There need be no controversy, for example, as to the Home and Foreign Mission work of the Church, as to the Sabbath School, as to the necesdifference of opinion in reference to the carrying out of the details of these matters. It is by discussion we shall get to the truth as to each and all of these.

While debate is thus valuable, the necessity for long speeches has passed away. The Assemblies in the States have brought discussion down to a very fine point with their ten, five, and three minute rules. When the inexorable bell or hammer sounds, the speaker, no matter how eloquent he may be, must ruthlessly stop. We do not urge such rules as desirable, because they are apt to take away the very soul of debate. But we maintain that short specches should be the order of the day-especially in such an Assembly as the one now convened in this city, where so many questions of vital interest have to be debated, and of which there is such a number of members of the best mental calibre to grapple with the great problems connected with the work and polity of the church.

Ar their meeting on Wednesday evening the teachers of the Orillia Presbyterian Sabbath School formed a Teachers' Association, and Rev. J. Gray, M.A., was elected President. The offices in connection with the Sabbath School were filled as follows: Superintendent and Treasurer, Thomas Dalks; Secretary, H. Cook; Librarian, W. Crawford; Organist, Mise Barbara Leask. The Building Committee appointed at the congregational meeting was requested to meet and consider the question of building a school house next summer. The building fund amounts to

#### THE LATE HON. M. CAMERON, M.P.

Since our last issue another member of Parliament, and a well known public man, has gone to his rest. Thursday of last week Mr. Cameron broathed his last at his week Mr. Cameron preathed me had at me residence, Ottawa, in the off his ag. Our contemporary, the Ottawa Times, in a lengthy article, notices the public career of the departed, from which we make the following extracts:—

"To write a history of Mr. Camoron's life would be equivalent to writing a history of Canada for the forty years during which he has taken such an active all times stirring political struggles in which the people of this country have been energed; a task for the historian, and not for the writer to the daily press. Nor do we propose to pronounce upon the sacred dead any of those empty panygeries which statesmen soldom receive when living, and which those who have been readiest to abuse them when so have commended them would have been most graceful, and in nearly all instances most just, are the first to offer and the most

profuse in bestowing when they die.
. The son of Highland Scottish parents, Mr. Cameron was born at Three Rivers, P.Q., on the 26th April, 1808. It will thus be seen that, although in public life for the last forty years, he was by no means an aged man, being only somewhat over sixty-eight. Successful as a business man, he was equally successful in the particular sphere which it was his desire to

fill in the arona of politics.

Mr. Cameron's public career was not at all times pleasing to his political allies. and frequently drew down upon his head a good deal of unfavourable comment, but this one thing was apparent throughout his long and somewhat varied historywhether right or wrong, he was always prefoundly convinced that he was acting for the best; he was always, at least, in

accord with his own conscience." "Mr. Cameron was a steadfast advocate of the cause of temperance; and what was more and better, he was in the strictage sense of the word a temperance man himself. During his latter days, in the autumn of life, so to speak, the best, the heartiest, and the largest share of his time was given to the promotion of the great and grand work of stemming the tide of drunkenness and debauchery which is sapping the foundation of the world's nursery—the social circle. He was a leading member of the Sons of Temper-ance and Good Templars, and has held repeatedly the highest offices in the gift of his fellow-members. He was a prominent member of the Bank Street Presbyterian Church in this city; and, next to his own freside and the society of his only child, it is in this capacity that he will be most missed. He was at all the Church's meetings, and was the life of them. Cameron, to whom he was deeply deveted, has the sympathy of the community in her sad bereavement. She has, however, a consolation that is vouchsafed to few-that of knowing that a nation mourns over the loss of an old and tried friend as sincerely as a nation may, and that history will not fail to accord to the departed a high place in its list of the successful advocates of the rights of the million, the men who are socially and politically, and, in the true sense of the term, the country's bene-factors."

### The Presbytery of Saugeen.

The Presbytery of Saugeen met on Thurs day afternoon, at four o'clock p.m. in Meiklejohn's Hall, Harriston, for the induction of Rev. John Baikie, late of Bramp ton, into the pastoral charge of Guthrie Church, Harriston. There was a good at-tendance of members and adherents. The induction services were conducted by Rev. Mr. McIntyre, the lately inducted pastor of Knox Church, Harriston, who preached and presided; and by Mr. Moffat of Walkerton, who addressed the minister, and Mr. Anderson of Rothsay the people. Afterwards the ladies of the congregation provided an excellent tea, to which the members of the Presbytery were invited. After tea, the chair was taken by Rev. John Baikie, the newly inducted pastor; when suitable brief addresses were delivered by the chairman, who was followed by Mr. Macmillan, of Mount Forest, Mr. Anderson, Mr. Moffatt, and Mr. Park, of Durham, who gave two readings. There was a choir composed of young people, who did good service in enlivening the proceedings. Before the meeting was concluded, Mr. Alexander Meiklejohn, merchant, in a fow remarks, presented Mr. Baikie with a cheque for two hundred dollars, being his first quarter's salary. He also presented an acknowldgement of Mr. Anderson's services, as Moderater of Session, and in securing the regular supply of the pulpit for the past nine months. Both of these presentations were duly acknowledged by the recipients. Mr. Baikie thus enters upon a united congregation, under very favourable auspices; as a site has been secured for a new Church, and a subscription list of at least six thousand dollars has already been obtained for the building fund. "The old gives place to the new." Rev. George Maclennan, now of Underwood and Centre Bruce, laboured as the sole representative of Presbyterianism in the township of Minto, about fourteen years ago, when a student of Knox College, and afterwards as minister of Knox Church. Harriston, for eleven years, and thus, he, as well as his good wife, bore "the burden and heat of the day" in pioneer work in this township. "One man labours, and other men enter into the fruit of his labours" is thus exemplified, here, as elsewhere. Soon there will be another selfsustaining charge, or what ought to be, in the rising town of Palmerston, about six miles distance from Harriston, from which Mr. Anderson withdraws after twelve years' labour, to take charge of Moore-field and Rothsay; Moorefield, as well as Palmerston having been called into exist-ence by the Wellington, Grey and Bruce Railway. It is earnestly to be hoped that all of those congregations will do good work, not morely as regards their own religious interests and prosperity, but in exerting an infinence for good on the whole community amongst which they are placed.

Confession of Faith and Christian Principle.

Editor British American Presbyterian.

Bir,-In your issue of the 19th ult. a sur,—in your issue of the 19th int. a correspondent endorses the sentiment of a clumsy rhyme, which, I am sorry to say, was improperly inserted in the "Presbyterian Becord," claiming freedom to "refuse the dogma of cternal woe." He imagines that the Confection of Futh, ch. xx. 86c. 2, days and give demands such liberty. It does not give permission to teach "what is contrary to the Word of God, or be ide it," but declares that what is so taug t cannot bind the conscience. Our friend favours us with a la mily on charity, chiefly quoted from the Bible, but he has failed to make the proper application. When one has put his hand and soal to sacred covenants, under which he receives his commission, and while under such vows, turns a violent attack upon the standards which he has sworn to "assert, maintain, and defent," thereby disturbing the peace of the whole body. Who then needs the lecture on charity, which my friend so kindly presents? "The wisdom that is from above is first pure, then peaceable." This his quitation of heavenly counsel is timely, but surely ought to be applied to those who are violating alike the "thurst" and the trace." ought to be appried to those who are vio-lating alike the "purity" and the "peace" of the Church. It is scarcely in good taste for those who are on the side of covenant-breakers to be reading lectures on charity to those who are law-abiding. If the dog-ma of everlasting punishment may be re-pudiated because it is "confessedly a mysterious subject," that of everlasting blessedness may share the same fate for the same reason. In like manner the doctrine of vicarious atonement—the divinity of Christ-the resurrection of the dead-and indeed all the doctrines of revelation may be disposed of, for "confessedly," "Great is the mystery of Godliness" throughout. And for none of them have we a more "sare word of prophecy" than for eternal

Your correspondent "holds Scripture to be the only rule of faith and practice."

Very well; but by that confession of his faith no one can tell whether he be a Unitarian, Antinomean, Universalist, Arminian, or Semi-Arian, for all these profess to hold that the Scriptures are the only rule. It is not different Bibles, but different ways of interpreting one and the same Scriptures that have given rise to all the antagonistic sects in the world. Our Confession of Faith is not something placed along side of the Bible, far less above it. We are not to believe the Word of God and the Confession as something else. They are in coetrine, one and the same. The Confession is simply a summary of what is taught in the Scriptures, which office-bearers in our Zicn must regard as the true meaning of divine revelation; otherwise they are unfit for their place, since they could not, as my friend exhorts, "Be of one mind," or "Walk by the same rule." If any cannot conscientiously accept the standards as articles of argreement they should not enter our ranks, or, having entered by mistake, they should either take ligitimate means to bring all the rest, by common consent, to their view, or honourably leave. No man should destroy the peace of the Church and break the company which he Church and break the covenants which he agreed to maintain and defend. Charity never teaches that the whole body should kindly give licence to one membor to play traitor to the principles of all the rest. The demand for such liberty is not exceed-ingly modest. "Though it be but a man's covenant, yet if it be confirmed, no man disannuleth or addeth thereto." I trust the present disturbance will be set at rest by a decision which shall require in the future as in the past, an unambiguous and unequivocal adhesion to our excellent standards. In no other way can the peace or even the united existence of the Church be maintained. TRUTH.

Paisley, May 23rd, 1876.

#### The Question of a Hymn Book.

Editor British American Presbyterian. I see from the pages of your paper that there is a proposition in the Onurch for getting out a new Hymn Book for the use of the Presbyterian Church in Canada.

Without expressing any opinion upon the expediency of such a measure, I may say that there will be a great many difficulties to be overcome, as there are very few hymns in existence that will please every one: For instance, "Nearer my God to Thee," "Oh for a Thousand Tongues," which to many seems an absurdity—addressing the Holy Spirit which many think is not Scriptural, all these and many more things have to be considered.

However, we have an inspired Hymnal, the Psalms of David, which is dear to the most of our people. Could nothing be done to make them more acceptable to lovers of smooth verse? It is very long indeed since they were translated, and it is surprising how much they are loved, not-withstanding some of their quaint language and rhyme. In the second Psalm "appointed" and " anointed" can only be sung as two ed and anoined can only be sung as awaylables; in the same verse Zion is only one sylable. In the third Psalm "has stroke" is used. Salvation is sometimes three, sometimes four syllables. We find also commands, commandment, and commands-ments, as it may suit the rhyme, "Ever" often one syllable; but I will say no more about that subject, but am convinced that ministers many times are stopped from using some verses just from those imperfections.

I think a committee should be appointed to give us a new version of these glori-ous old lyrics in more modern style—still retaining the present version, as many of them (the Psalms) cannot be improved. More latitude might also be taken with the meters, to encourage the study of music among our youth; but let us only have a translation, no paraphrazing or trying to give another meaning to the sentiments of the Psalmist, as has been done by others.

I know the task will be a difficult one, as not only nextical telest but a nonestical telest but

as not only poetical talent, but a p. oper knowledge of Hebrew, is required. Those who accomplish the task will de-serve the thanks of the whole Church, and keep many young people from wands from our fold. An OLD ELDS AN OLD ELDER.

Richmond, Que.,

### Intelligence of Female Missions.

The following letter from Mrs. Kelso, at Rawal Pindt 10 Northern India, will show that not only the female missionaries who go out for that purpose, but even the British ladies resident in India, are beginning to engage actively in the work of teaching the women of India.

"Miss Woodside is working with all her heart in the girls school, and sometimes visits the Z-nanas. She has a class in the house directly after breakfast, and once a week, lately, she has had a very interesting class of English ladies, who are desirous of equiring Urdu, (the Roman Urdu), so as to be able to teach their servants, and to enable them to tell the sweet story of Jesus and His love to their ayahs and other de-

pendents. This is a new era in the lives of English ladies out here, who have ample means and servants ad libitum to wait on them, leavthem, as a rule, with little else to do but visit, shop, ontertain large parties at dinner and Badmuelon, and while away their quiet moments with lace-work or music. Of course there are many, yes, very many, noble exceptions; and it is these exceptions who are leavening Indian society, stirring their friends to be up and doing. I have heard of many an English lady lately who, in a quiet way, is doing missionary work, reading to her servants, or beginning schools for her servants' children. This is the way India will be Christianized, when England's sons and daughters, from love to Jesus, try to win souls for their Master; when by their example they will show to the heathen the beauty of true religion. All this tends, we hope, to prepare India for that day when its people will turn to the true and living God. We have many kind Christian friends here, and a lady of prominent rank in full sym-pathy with us and our work. She began an association last year for the Punjab, like those of Mrs. Pennyfather in England, and we find this association of Christian workers has been the means of atrengthening and comforting us all. We have a menthly meeting for prayer and study of some selected portions of God's Word, and, daily, one member of the association is prayed for by all the members. . .

We are desirous of enlarging our work, and a good opportunity has offered itself of opening another girls' school. One of the Sikh religious teachers of the city has been, during the past month, teaching Miss Woodside and myself Punjabi. We are both interested in him, for he is a nice, quiet man, full of intelligence, too—a man with an exceedingly pleasing, honest countenance, which perhaps appears more at-tractive as the poor man is crippled and a dwarf. Well, this interesting man said he had a brother who could take charge of a school for us, and in a short time he had

school for us, and in a short time he had hopes of having a very good school; so we desired him to secure us a nice building.

Last Friday being the day appointed for us to accompany Nehr Singh, our Sikh teacher, to "view the landscape o'er," we went through several of the winding, narrow streets of the city, and through a bit of the Bazaar, till we stopped before a very unpretending-looking building, which Nehr Singh said was his dharmaal, or place of worship. We acked if we might see it, and a cordial invitation being given us to enter, we did so, and were greatly pleased, for we did so, and were greatly pleased, for here we were not pained with the sight of stone images, and a quiet, decent air pervaded the whole place. We stood in a covered passage, on one side of which was the worshipping place, divided into two compartments. The smaller of the two was a good deal wied from the crown and worsinging place, divided and the two was a good deal raised from the ground, and nicely carpeted. There were some low charpais, or beds, draped with cloth, and on these their sacred book, the Granth, was surved out and covered with print was spread out, and covered with print handkerchiefs. Over the book were suspended three very large silken tassels, and around the walls were hung pictures depicting scenes in the life of their guru, Nanak, the founder of the Sikh religion. The larger compartment was carpeted too, and here they have a very small stand, with e commoner edition of the Granth, where the men and women who go to read it sit, and where I suspect the teachers frequently indulge in noonday siestas, for we disturbed the slumbers of a venerable man, who, with true politeness, pardoned us for disturbing him, and welcomed us warmly. "This is my father," said our friend the dwarf; and then followed queshave heard Roman Catholic priests intone their services.

Over the entrance of the small compartment were verses written in Panjabi, in bright colors, taken from the sacred book, give them an appents. The old man was very anxious to send for swoetments for us, and professed to be greatly distressed at our leaving without having eaten any-

These Sikh teachers, or qurus, are some times called to a congregation, as we call our pastors, and sometimes, as in this case, the office descends from father to son. We hope you will pray for our success, that we may labour faithfully and earnestly, looking to Jesus to remove our difficulties. We need prayer more than anything else. In a recent letter from Madras, Mrs.

Drary says:—
"Ask the young people how many will unite in support of the Bible-women to the Zenanas. Tell them these Bible-women are to go into houses where young girls no are to go into houses where young guise an older than themselves are living secluded lives, wishing to go to school, but not allowed to do so, after the age of ten or four-teen years of age;—having no teaching but in heathenism,—spending precious time in plaining the hair, occking and making awastmants and in talking agandal and ing sweetmeats, and in talking scandal and

gossipping, but gladly welcoming into their own wretched homes those of their own sex who will give an hour or two daily to reading with them and teaching them to work. Tell them there are thousands to work. Tell them there are thousands to whom these Bible-women can gain access, but Bible-women are so few and funds are wanted to pay them. 122 (about \$60.00) a sear will support each easte Bible woman, and I could find work for eight if I had the funds. Everywhere there are openings. Christian love and zeal are called upon to provide the means for taking advantage of them."

#### Confession of Faith.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-In your issue of May 19th, there appears a communication in reply to a short article of mine at which the writer has taken umbrage. Had the sounct has taken umbrage. Had the sonnet which I criticised been the production of his own muse, he could not have rushed to the rescue with greater alacrity and zeal than has been done. In his communica-tion your correspondent asks a question in connection with the Confession which I will try and answer to his satisfaction as

well as that of the reader.
From the way in which he writes, I would infor that the confession does not occupy a very high place in his esteem. When he can quote it against me then it is worth something, but when adduced as a testimony in favour of the doctrine of everlasting punishment, then its value is evidently very little. And so much is this the case that when the confession and the sonnet thereaten to come into collision, it is the former and not the latter that must go to

This reminds me of a couplet, the production of a titled author, in which is contrasted the superiority of the British no-bility with other institutions, in the following memorable stvie,- -

### "Let learning, art, and Loience die, But still preserve our old Noblity."

Following closely in the footsteps of the noble bard, your correspondent virtually declares, let the confession go, but preserve the sonnet. But to give him his due, unlike many who decry existing creeds, and give us nothing in their place, he has furnished us with a substitute for the Confession, he seems so willing to surrender; and that entertiate is the sonnet which he and that substitute is the sonnet which he says he was so glad to see in the Record, and which expresses, as he thinks, the true principle. This new creed does not con-tain thirty-nine articles, like that of the Church of England, nor even thirty-three, like the Confession of the Presbyterian Church; but still it embodies a number of remarkable, although somewhat inconsistent statements. An analysis of this document produces the following articles of faith.

I. When the time of reward and punish. ment comes, they can be made short or long

by the Judge.
II. Good-hearted men should be allowed the right to denounce the doctrine of ever-lasting punishment in strong language, if they see fit.

III. Those who believe in the doctrine

of endless punishment have no right to defend it with unsparing tongue (otherwise

with strong language).

IV. It is possible to reject the doctrine of everlasting punishment, and yet be guided by the Bible, and also hold all its leading doctrine.

V. They who hold this doctrine of endless punishment ought not to oppose those who reject it, but go on with them in

unison to the end. VI. It will only be known and decided at the day of judgment what the future fate

of the wicked will be. These articles fairly deducible as I believe they are from the sonnet need no comment, they speak for themselves and comment, they speak for themselves and the utterances they give are not only at variance with the confession but with the Word of God itself. Your correspondent, however, fancying that he has the Scriptures on his side, quotes a long list of passages, and arrays them against the use of "unsparing fongue," condemned in the third of the above articles; and in doing this, he does not seem to see that in proving the case negainst the opposing side, he ing the case against the opposing side, he is proving it against himself also. If the use of the unsparing tongue in support of endless problement be unscriptural then tions about the place. The old man was the one course of action is justified, whilst only too delighted to comply with our request, and sat lown and read a portion of the Granth to us. He intoned it just as I who propagates error, and that too in strong have been I percent of the course of action is justified, whilst the other is condemned. The plain meaning of all this is, that the good hearted man who propagates error, and that too in strong large many percentages. language must be reckoned blameless; whereas he who vindicates truth in words equally strong is to be held up as a transgressor of the rules laid down in the Word other compartment, where I noticed several stone mortage, and large wooden pestals, used for the purpose of concecting a drink of bhang, a native drug, red pepper and poppy seed, which they give in small quantities daily to the worshippers, in order to intoxicate them slightly, and also to give them an appetite. The old man was very anxious to send for analysis. of God. But we are also told that if there all kinds of wrongs and errors—whether of belief or practice—are described in language of the most uncompromising kind. If all these examples of the unsparing longue are to be expungated, as is threatened, then the work of excision once becam cannot end consistently with the Confession or Catechism, it must also be carried into the ord of God itself, for the pages of the Bible are full of the same things also. Take for example the 109th Psalm, and numberless other instances in the Prophets

them a "generation of vipers." In the 28rd of Matthew, our Saviour addresses the 28rd of Matthew, our Saviour addresses the same class of people in language still more scathing and severe. Elsowhere He says to an erring disciple "get thee behind me Satan." In imitation of the same example Satan." In imitation of the same example the Apostic Paul says of a certain people, that they were "always lisrs, evil beasts, slow belifes," and instructs Titus to "rebuke thom sharply." At another time we find him withstanding Poter to the face before all the people, because he was to be blamed. And in the Acis we are told how he came into contact with Elymas, a Jewish soreover, and, in language almost ap-palling in its severity, rebukes him for the offence of opposing the truth, and teaching erroneous doctrine to another, seeking thus, as we are told, to turn away the deputy from the fath. The closing words of the rebuke are significant, namely, "How long wilt then not cease to pervert the right ways of the Lord?" If the docthe right ways of the Lord?" If the doc-trine of everlasting punishment be one of these "right ways of the Lord," and if perversion of that right way was reckoned so blame-worthy in the early days of the Christian church what revelation have we to tell us that the same offence is not worthy of condemnation now? There is only one way of escape from this dilemma, and that is to prove that this doctrine is not true, and never eams from God. nover came from God.

Your correspondent must not forget that all Scripture is given by inspiration of God, and is therefore of equal authority and obligation. It is never safe to array and obligation. It is nover sate to array one class of passages against another, as he has virtually done. In rebuking Elymas, the Apostle did not contradict his own injunction, "that the servant of the Lord must not strive, but be gentle towards all men, in meckness instructing them that oppose themselves." Christ did not lay aside his meckness when he called the Physicaes corports when he called the Pharisoce, sorpents and vipors. It is possible to speak the severest trath in love; and the truth is the only remedy for a soul in error. When a man goes astray, his best friends when act these who getter would him to are not those who gather round him to condone and excuse his fault; but rather they who go with the truth in their hand, and the law of love in their heart, and and the law of love in their neart, and, in accordance with the rule of Christ's kingdom, seek to obey the divine injunction which says, "If a man be overtaken in a farit, ye which are spirital restore such an one, in the spirit of meekness, considering thyself, !lest thou also be tempted."

With this exhibition on the other side,

once more I subscribe myself,

ONE TO WHOM THE CONFESSION OF FAITH IS NO FETTER.

### Knox Church. Montreal.

INDUCTION OF REV. JAMES FLECK.

The very interesting ceremony of inducting a paster to the charge of Knox Church took place on Thursday evening of last week in the presence of a respectable audience. Rev. Dr. Muir, of Georgetown, Moderator of the Montreal Presbytery, presided, while there were present Rev. Dr. Taylor, Rev. Mr. Elliott, Rev. Mr. Baxter, Rev. Mr. Mitchell, Rev. Mr. J. S. Black, Rev. R. Campbell, Rev. Professor Campbell, Rev. Mr. Patterson, of Hemmingford, and Rev. Mr. Wellwood.
Rev. Mr. Mitchell preached the sermon from the text:

from the text:

"But so shall it not be among you; but whose-over will be great among you shall be your minis-

over will be great among you shall be the chiefest, shall be servant of all.

"For even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many."—Mark 10th, 43rd, 41th, and 45th verses.

The sermon was an able exposition of the doctrine that the Christian's capacity for service was the true ideal of greatness and goodness. In memory of the heroism and goodness. In memory of the heroism of the King of Bohemia in the great victory of Cressy, the Prince of Wales adopted his creat, with the feathers and motto, *Ich Dien*, "I serve," and this has been the motto of every successive Prince of Wales to this day. The motto of the old Bohemian king was a noble one, inastructure of the company of the co much as it pledged a man born to command to seek distinctions, not in the exercise of authority, but in the rendering of service. But they were not indebted to this fragment of secular history for this distinguishthe use of the same—otherwise of strong language against that doctrine must be unscriptural also; and yet, in the face of logic and his own Bible rules, we find that the one course of action is justified, whilst application of this motto. He made it the principle and test of greatness in that spiritual Kingdom of which Ho is the head and King. "The Kings of the Gentiles," said he, "exercise lordship over them, and they that exercise authority over them are called benefactors. But ye shall ne boso; but he that is greatest among you, let him be your minister, and he that is chief as he that doth serve." Without lingering long on the threshold, they were at once brought face to face with the prominent thought of the text, viz., that in Christ's kingdom:—1. The measure of service is the measure of greatness. The controthe measure of greatness. The controversy that was raised among the apostles just before our Lord's sufferings, was not by any means a new one, and the judg-ment which our Lord passed upon it He had given, at least in substance, before. This showed its importance. Our Lord whose earthly ministry was compressed into a short three years, and of whose acts and works only a few are preserved, is recorded to have spoken often and earnestly on this single subject. What, then, did the apostles at this time in their lives mean by "the greatest." They meant no doubt the most influential, the most considered, the most capable of having his own way and bending other wills to his. And, further, they meant the first in honour as well as where not only the sins and errors of the leathen but of God's own people are condemned in terms of unsparing denunciation. In addressing the Prophet Isaiah God himself says,—"Gry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." Nor is the case altered one whit in the New Testament. When the orthodox religious classes of the people, members of the church in those days, came to John the Baptist, he calls

of its development. A boy, for instance bodily strength; an ordinary man sees in the possession of wealth; a less ordinary man in the possession of intellectual capa-sity; an older man in that combination of circumstances and of qualities which imply circumstances and of qualities which imply social or political power. But at the bottom, the great man in all these estimates is the man who is considered, and whose power goes to aggrandize himself in the estimate of his contemporaries. Wealth was a force; this was what struck the imagination and reason—as well of the Queen of Sheba when she paid her famous with to Solomon. His surfaces and according to the contemporaries and the contemporaries are contemporaries. visit to Solomon. His various and extra-ordinary wealth meant—she knew full well -power, power that could make itself felt well nigh throughout the Eastern world. And this is none the less true of States where there is a purely popular govern-ment. Wealthy citizens of the Greek republics of antiquity, and in the Italian re-publics of the middle ages, were generally powerful citizens. They need not be told that a Montrealer who has a large income can, if he likes, become a very powerful person. The labour which he employs, the objects which he promotes, the place which he fills in the imagination, as well as in the life of the Canadian people means power—power of a very legitimate and even of a very inevitable kind. But a new and more serious element of greatness soon makes itself felt with the growth of society. Wealth is acquired and retained and made the most off. But in the long run ideas are found to be stronger than muscles—stronger even than wealth. A man who can bring social force, wealth and high intelligence to bear upon any object which he has at heart, will always pass for a great man in the world's current language, if only because, whether good or for evil, he can leave his mark conspicuously upon it. Now, it was this complex social or political greatness which was, we may venture to say, in our Lord's mind when He spoke to His apostles on the eve of His passion: "The kings of the Gentiles exercise lordship over them, and they that exercise authority over them are called benefactors. But ye shall not be so." He said "He that is greatest among you, let him be your minister, and he that is chief as he that dothserve, even as the Son of Man came, not to be ministered unto, but to minister and to give His life a ransom for many." Now here it will be seen we are face to face with an ideal of greatness unlike any which man in his natural state can form. Personal powers, wealth, intellect, the social ascendancy which these things can create or secure, are not here in question. They may indeed be made useful by real greatness, but of themselves they befit the kings of the heathen world. Real greatness consists in nothing that strikes the eye or the imagination as great. It consists externally in service— the very thing which a worldly conception of greatness is most anxious to avoid. The service first of all of God, the service for God's sake of men—the service always of truth; a service which is most splendid and most composing when it is begun, continued, and ended in suffering. It consists internally in love prompting, and thus you see the highest greatis strictly compatible with physical weakness, with poverty of worldly goods, even with intellectual dearth; the sickly, the poor, the uncultivated, the unconsidered, can offer service; and to serve distinctive of the service. interestedly, and to suffer in service—this is to be really great. "He that is greatest among you let him be your min-

He then glanced at the elements of this service; first knowledge, which was power; it was necessary to have practical inteligence regarding human character and the Scriptures; second courage, like that of the apostles of old, to withstand persecution, and that which would prompt a man to tear up the gilt-edged note of invi-tation to join in sinful amusement. Third, they must be humane; have sympathy for all men, good or bad; and fourth, they must have character—to say a man believed what he preached was the best compliment to be paid to his character. This true ideal of service was in reach of all; and in conclusion he called on them to consecrate themselves to the glorious service

ister, and he that is chief as he that doth

After the singing of the 118th hymn. Rev. Mr. Black, moderator between the pastor and congregation, briefly re-

in the Rev. Mr. Fleck's induction.

Rev. Mr. Elliot then delivered the charge to the pastor elect, bidding him a cordial welcome in the name of God's people present. He then enlarged on the advice of Paul to Timothy: "Take heed tinue in them; for in doing this thou shalt both save thyself and them that hear thee." In regard to the doctrines; preached, it was to be good, and in accord with God's Word.

Rev. Prof. Campbell charged the congregation, and called their attention to four different things; they had promised respect, encouragement, a sutiable subjection and suitable maintenance to their minister. Respect was due to the office, and also to the many estimable personal and also to their pastor; although he was their servant, yet they must remom-ber his peculiar relations to them; they should respect his time and his privacy. There were too often members of congregations who pried into the private affairs of their pastor, and so soon as this was done it weakened his self-respect. He must make and have his private intimate friends, and no member had a right to call this in question; while he discharged the duties to which he was called, he had a quies to which he was cared, he had a perfect right to enjoy himself, in his own social circle. They should uphold his hands; let him feel that his labours are appreciated. The minister might be called upon to rebuke, and when this was done in a spirit of meckness and kindness it should have the taken in the same way. be taken in the same way. And then they came to the money; the minister ought to be so maintained that none would be able to look down upon him, and unless he was paid properly it was impossible not to look down upon him. He defied them to in which respect their minister if he was obliged to gained.

walk through the streets with a shabby coat. In the days of the early Christiaus they were destitute, and the Apostles looked not for money or raiseent, but new Christiaus were allowed to peacefully accumulate wealth, and their duty was to make a sacrifice on behalf of their pastor. Their pastor had left an attached congregation to come to them, and as he had thrown himself on their generosity, he had no doubt they would befriend him.
Rev. Mr. Black then formally announced

that Rev. James Fleck was paster of the Church, and bade him welcome to the Presbytery.

Rav. Mr. Flack then pronounced the benediction, and subsequently the members of the congregation came forward and greeted him.

#### Presbytery of Toronto.

A meeting of this Presbytery was held in the usual place on the 80th ult., being the 19th meeting held by the Presbytery since the period of the Union. The Moderator, Dr. Topp, introduced a deputation from his congregation, who submitted and read a resolution passed at a congregational meeting duly held, to crave the leave of the Presbytery to take all the necessary steps for the calling of a colleague and successor to the Paster of the congregation. The members of the deputation were severally heard; and on motion made and seconded, the Presbytery approved of the action of the congregation; expressed its gratification with the unanimity existing there anent, and authorized the Session and congregation to take the necessary steps for attaining the object contemplated. An extract minute was read from the East-ern Presbytery of Jamaica, in connection with the United Presbyterian Church in Scotland, accepting with regret the resignation, by Rev. James Ballantine, of his pastoral charge in Kingston, and expressing an carnest wish for his future usefulness clsewhere. It was moved and agreed to transmit said extract minute to the General Assembly, and to ask its leave to receive Mr. Ballantine as a minister of our church. A report was read from a committee previously appointed in regard to the whole field embraced in the townships of Markham and Scarborough. Several motions were made and seconded thereanent. It was carried however to re-appoint the committee, with the addition of two others, Rev. J. G. Robb convener, for the purpose of conferring with parties in regard to certain proposed re-arrangements in the field referred to. A draft minute in regard to Rev. J. Baikie, late minister of Knox Church, Brampton, was read, and with alight changes was ordered to be engrossed. The resignation of Rev. G. Haigh, minister of Laskey and East King, was brought up for consideration. Commissioners were heard, and Mr. H. himself. Thereafter, it was moved and resolved, that whilst gratified with the statements of the commissioners, testifying to the fidelity of Mr. Haigh, and the attachment of the people to himself and his ministry, yet taking into consideration all the circumstances of the case, the Presbytery accept the resignation and agree to loose him from his present charge, said decision to take effect on the 2nd Sabbath of June, and that Rev. W. Aitkin be appointed to preach to the people at Laskey and East King on the 3rd Sabbath of the same, and to declare the charge vacant. A letter and relative statement, handed in by Rev. D. J. Macdonneil were read and disposed of. The letter has appeared already in the British American Presbyterian, as also the resolution thereanent which was pass by the Presbytery. Rev. J. G. Robb dissented therefrom. A draft minute, prepared by a committee, was read and adopted in regard to the labours at Aurora and Newmarket, of Rev. George Bruce, now minister of the First Presbyterian congregation, St. Catharines. A copy of said minute was ordered to be sent to Mr. Bruce. Rev. D. Mitchell having stated that the managers of his congregation had secured as a site for continuity their contemplated place of work. congregation had secured as a lite for erecting their contemplated place of worship, a part of the ground at present occupied by old Knox College, the Presbytery express approval thereof. A letter was read from the Presbytery of St. John, stating that Rev. Dr. Waters had declined the call from Old St. Andrew's congregation. Toronto, the call was accordingly set tion, Toronto, the call was accordingly aside. On behalf of said congregation, Mr. A. McMurchy M.A., applied for a new moderation. And Professor McLaren was appointed to moderate accordingly. The attention of the Presbytery was called to a request of the congregation of Knox Church, Brampton, as expressed in a pa-per read at a previous meeting, asking advice as to how they should act when deprived of the services of Mr. Baikie. Mr. Robert Smith, M.P., commissioner from the congregation, was heard, and a com-mittee, consisting of Rev. J. M. King, Pro-fecsor McLaren and Rev. J. M. Cameron, were appointed to confer with parties interested, and report at next ordinary meeting. Rev. A. R. Kennedy, formerly Unitarian minister in Toronto, appeared and Chitarian ministerin Toronto, appeared and made application to be received as a minister of our church. Mr. Kennedy was heard for a brief period; and on motion made, the Moderator, Principal Caven, Professor McLaren, Rev. J. M. King and Rev. J. G. Robb, were appointed to confer with him, and report at next ordinary meeting. An application was made on behalf of the conapplication was made on bonait of the con-gregations of Shelbourne and Primrose, for the appointment of one to moderate in a call. The application was granted. And Rev. A. Carrick was appointed to moderate accordingly, at such a time as the said congregations may be ready for it. Principal Caven and Rev. J. King were appointed to state the reference in the case of Rev. D. J. Macdonnell before the supreme court of the church. Some other matters were considered and disposed of. The next ordinary meeting was appointed to be held in the usual place, on the first Tuesday of July at 11 s.m.—R. MONTEATH, Pres. Clerk.

The late Lord Lyttleton, born in 1817, was best known in the world of scholarship, in which he attained an eminence rarely surpassed. He was also active in polities, in social philanthropy, and religious effort; and locally he gave himself to everything in which there was a public object to be

#### Choice Siferninre.

Balli and Deep.

MY N. M. F. SKENS, AUTHOR OF "TRIND," "ONE LIFE ONLY," ETC.

#### OHAPTER LIX.

The de L'Isles did not at this time remain very long in Parts. They had al-ready organized many duties and occupa-tions for themselves in their own home, to which they were anxious to return, and Bertrand adhered to his determination not so much as to see Laura Brant again while he remained in her vicinity-his honourable nature had been so revolted by her former conduct that, although he had honostly lorgiven her, and accepted in theory Mary's assurances of the change that had passed over her, he still was unable to think of her otherwise than as the false and dangerous Lorelei who had been the source of so much misery to John Pemberton as well as to himself and his wife. Mary felt convinced that a single interview between him and Lurino, such as she now was, would be sufficient to change his impression of her altogether; but she did not press it during their stay in Paris, for she thought there might be a better opportunity for such a meeting just before Laura's final departure from France, if it was decided that she was to rejoin her husband. She had given a real proof of her entire repentance by writing humbly to Mr. Brant to ask him to receive her back again, and she was waiting now, in great anxiety, for the answer, which she hoped would not be very long delayed. Mary could see that Lurline felt Bertrand's avoidance of her most keenly, but no words passed between them on the subject, and they parted, at last, without knowing, in the uncertainty as to Laura's future, whether they would ever meet again. Bertrand and Mary did not, however, return home alone. Charlie Davonant went with them to spend a few weeks at Chateau de L'Islo, and they were also accompanied by Valerie and some of her little brothers and sisters, as it was thought that a month or two in the fresh country air might do much towards the restoration of their health, which had nesessarily suffered greatly during the siege.
We find the whole happy party assem-

bled together one bright autumn day, in the flower garden at Chateau de L'Isle, when the warm sunshine was streaming down on the gay blossoms, which testified by their blooming appearance to the care bestowed on their cultivation by the young wife of the Comte. Mary was seated there by the side of her husband, and they were watching with some amusement a merry scene which was being cuacted before their eyes. A huge Newfoundland dog— the very embodiment of lazy good-nature was being led along the grass in a most demure manner by Dorette Brunot, while her little brother Jacques, seated astride on his back, was shouting wildly to the animal in the hope of accelerating his pace; despite of the fact that his hands were firmly entwined in the shaggy hair, his position was by no means secure, partly on account of his own violent state of excitement, and partly because the good old dog every now and then manifested a strong desire to rid himself of his troublesome burden by rolling over on his back. Jacques would have made an ignominious desent from his unwilling steed more than once had he not been upheld by Charlie Davenant, who was walking gaily

by his side.
On the gravel path, at a short distance from this group, the pretty little figure of Valerie Brunot was to be seen pacing slowly to and fro while she read with great earnestness from a book she held in her hand. She had at all times a charming face, from the unusual beauty of her large luminous eyes, and her rosebud mouth so fall of tender expression, but on this day she seemed to look especially winning with the sunlight falling on her long soit hair, which was drawn back from her fore-head, and floated over her shoulders in shining masses. Charlie Davenant kept glancing towards her constantly while he attended to Jacques' imperative demands for assistance, and whenat last the expected catastrophe occurred, and the dog finally succeeded in lying down, while the dis-comforted ruler rolled off unhurt on the turf, he picked up the little boy with very and telling Dorette that she must take care of her brother now, he darted away to Valerie's side.

Bertrand and Mary looked at each other with a smile. "Valerie is a charming little creature certainly," said Bertrand, as he watched them, "and I believe she will be really beautiful when she grows up, but in the meantime it does seem strange to see that tall fellow entirely devoted to a child so much younger than

"It hardly appears so to me now," said Mary, "because I am convinced that it is really a genuine and lasting attachment which he feels for her. I quite believe that if all goes well he will fulfil his intention of coming back from Australia to marry her

when she is old enough."

"If he does, my Mary, it will be in a great measure because your training and companionship have made her in some degree like yourself, he told me as much one day when he was speaking of her."

"But do you not remember nurse Parry telling us how greatly he was struck with dear Valerie the very first time he

w her."
"Yes undoubtedly that was the commencement of his admiration; but he would never have thought of going on to contemplate marriage with her some day, it he had not found, on further acquaintance, that her mind and character really resembled yours. "Well, the origin of his affectson is not

a matter of much consequence, if only he will remain constant to her till they can really be united. I think they would both have every prospect of happiness."

L. what would his people say?

Valerie is hardly his equal in social position."
"I think it is just one of those rare

cases, where a disadvantage of that sort would not be of the elightest practical im-

portance. Valerie is a perfect lady both in mind and manner already, child as she is, and Charlie's relations would soon feel satisfied on that point when they came to know her; moreover, they would find, since it is quite astiled that he is to be a sheep farmer in Australia, that she will be quite the most suitable and useful wife he could have. Valerie inherits from her French father and English mother the best qualities of both nations; she has all the talent and quickness in household matters which an education in France was certain to give her; while she is as steady and thoughtful and well-informed, for her age, as she could have been made by the

most solid instruction in England."
"It certainly seems as if it might prove a really satisfactory arrangement for them some day; in the meautime I suppose wo shall have a heart-rending parting between them, when he is obliged to start on his long journey, for it is plain enough that

their affection is mutual."
"On yes; poor Valorio has given him
all her heart quite openly and honestly. all ner neart quite openiy and nonestly. She was attracted to him first because he had been a friend of Mr. Pemberton's, whose memory she reveres as a sort of saint, but very soon Charlie's kindness and tender care for her won all her love for himself. They have already decided that they are to correspond regularly for six they are to correspond regularly for six or seven years, and then he is to come and take her back with him to Australia as his wife."

"They appear to have settled it all quite systematically," said Bertrand laughing. "But Mary, I can see you are very impatient for the postman to arrive by the glances you are by the glances you are casting along the avenue. Do you expect a decisive letter from Lurline to-day?"

"Yes, there has just been time for her

now to have an answer from Mr. Brant, and if she heard from him by the last mail, this post ought to bring me tidings from her of the result of her efforts for a reconciliation.

"Do you expect his reply to be favourable?"

"I do indeed; I feel sure he will gladly accept her offer to go to him. She showed me the first letter he wrote to her from America, and it was evident that since he had got settled employment he was very anxious to establish himself respeciably, and to have again a real home of his own. I am quite convinced, Bertrand, from all Mr. Brant said in that letter that he was much more merely rash and reckless than actually dishonest, and I think he may do well now in all ways, and that there is no reason why Laura should not live comfortably with him."

"It is certainly in his favour that he has accepted so humble a situaiton as that of a merchant's clerk, considering that he lived almost like a prince in Italy, and no doubt his talents and experience will enultimately; but how will Laura like the dull quiet life she must necessarily lead in such a position? I should think her wonderful conversion, such as you have able him to rise to some better position described it to me, can hardly have al-together destroyed the longing for society and amusement which seemed engrained

"It has at least made her wish very much not to be exposed to the temptations which might arise from it. She told me she should prefer a quiet and retired existence now, because she should be afraid to trust herself amid the pleasures of the world, least in any way they led her to fall back into the errors she has abjured.'

"That is certainly as great a proof as she could give of the marvellous change that has been wrought in her; but there is the postman Mary," added Bertrand, "so now you will know what Mr. Brant's auswer has been."

A servant came hurrying towards them with the letters, and there, as they expected, was one for the Comtesse de L'Isle in Lurline's well-known hand-

"I suppose I may see it too." Bertrand, putting his arm arround Mary, and drawing her closer to him so that they could read the closely-written pages together.

### CHAPTER LX.

The letter from Mrs. Brant proved to be one which fulfilled Mary's anxious hopes for her friend to the fullest extent; it was heerfully evidently under the influence of brighter prospects than poor Lurline had known for many a She stated that her husband's pected answer had arrived, and that he had gladly and thankfully accepted her offer of going to him, and her assurance that she would be contented with the quiet humble position which was all he could promise her in his new home; it seemed that the news of the birth of his child had been a source of the greatest delight to him, and he dwelt much in his letter or the pleasure it would be to him to feel that he now had a son to work for as well as a wife. Laura said that he assured her he would do his best te make a happy home for her, and that he was already giving all his spare time to prepare it for her re ception, and that he entreated her most earnestly not to delay her arrival a day longer than she could help, as the loneliness in which he was living ery trying. "In short," continued was very trying. "In short," continued Lurline, "his whole letter is so warmly and kindly written that I have begun to believe for th., first time that my husband really has had a great deal of affection for me all along, and that it has been entirely my fault that we were so miserable together during the first year of our marriage. I think it is so good of him to have been able to love such a one as I was then, that my heart is quite filled with gratitude towards him; and I think when I know and understand him better, as I hope to do in future, I shall not find it difficult to feel as tenderly towards him as a true wife should, and to give him not only all the help and comfort in my power, but the affection also which will make my duties light and pleasant to myself.

Laura then went on to say that she intended to join her husband at once, and that she foltaure it was the course her wise Mary would advise. There was a

ship about to sail from Marseilles in a few days, which would take her to the dort nearest to Mr. Brant's new home in he Southern Sistes of America, and she had already taken her passage in it, and would be on her way to the port by the time her letter reached Mary. Her next piece of information somewhat surprised pices of information somewhat subprison the de L'Isles, for she amounced that her good and kind nurse, Mrs. Parry, had determined to make the voyage with her, as both she and the baby were still in very delicate health; but the arrangement had only been made on the distinct un-derstanding, that so soon as the faithful and remore, had seen Leura safe into her old women had seen Laura safe into her husband's care, she was to return to France, and spend the rest of her days at Chateau de L'Iele, as she was fully determined that to one should be the nurse and friend of Mary's children in the years to come excepting herself. Laura ended her letter, with ardent expressions of gratitude to Mary de L'Isle for all that she had done for her, affirming that she owed her more than life itself, and adding that she had one most longing wish, which, if it were possible, she prayed her to gratify, and that was, that she might see her once again before they paxted for ever in this world.
"Oh, Bertrand," exclaimed Mary, "it

would pain me very much to refuse Laura this last request, after all that has passed between us in the days that are I should so like to go to Marseilles to take leave of her, if there is time for us to arrive there before the vessel sails. You would not refuse to take me there I

am sure."
"It seems to me that I never refused you anything, my Mary," he said, smiling; "but let me see what date she names tor "but along the added referring to the her departure." he added referring to the letter: "yes I think we could just manage to arrive there on the morning of the day fixed for the sailing of the ship, so if you do not think the journey would fatigue you too much, my darling, you shall have your wish. I shall be glad for another reason that you should see Lurhne. I do not mean her to go back empty-handed to her husband, as I think we might try and spare her that mortification at least, so we will arrange that you should never the same than the same should entrust nurse Parry with a sum of money which she can give to Mrs. Brant as your farewell gift, when you are out of reach of any uncosseary thanks on her part; but, Mary, I wish I could take you to Marseilles without being obliged to have an interview with Laura myself. I think it might be easily managed."

"Oh no, Bertrand! I hope you will not object to meet her now for this last time; would pain her very much if you did and indeed she is so completely changed that when once you have seen her again, you will find her quite dissociated in your mind from any unpleasant reminiscences of the past. I want you to part on friendly terms with her, dearest; it will be so much happier for us all that everything relating to our former acquaintance with her

should now be forgiven and forgotten."
"Well, Mary, I have no doubt you are right, as you generally are; and, although I do not feel even now that I could have consented to keep up an acquaintance with one who was once at least the Lorelei of Chiverley, I do not object to this one last interview, which can never be repeated, so itshall be as you desire."
"Thank you so much, desires! Bar-

Thank you so much, dearest Bertrand; you have gratified my last remaining wish as regards poor Lurline, and now I will go at once to make arrangements for our journey.'

There was just time to let Laura and Mrs. Parry know by telegram of the pleasure that awared them, and it was found that the meeting would be best ensured if it took place on board the vessel just fore it started. It proved in the end that the interview could only be of much shorter duration than Bertrand and Mary had at first intended, for the ship sailed earlier than was expected, and a few minutes was all that they were able to spend together; it was sufficient, however, to re-move from the minds of all concerned the last trace of bitter or painful feeling in connection with their former acquaintance, and each one of them looked back to it long years afterwards with pleasure and thankluluess, for in this world they never

Mary de L'Isle put off from the port of Marseilles in a small boat, and boarded the outward-bound vessel where she lay just ready to start. They were on the deck, and as they passed along towards the poop where the passengers were collected, they saw nurse Parry, with the infant in her arms, standing by the side of a quietlydressed lady-like person, in whom Ber-trand completely failed to recognize the brillant Lorelei of his recollection. With an involontary start he paused for a moment, and looked fixedly at her before he could satisfy himself that it was indeed Laura Wyndham he beheld. The beauty which had depended so much on her artful fascination of look and manner had almost quite disappeared, and she seemed many years older than she had appeared to be before her marriage, but she had now a thoughtful pleasing expression of countenance and a quiet grace of movement which

was entirely without affectation. Laura came forward with evident timidity and embarrasement, and though she embraced Mary warmly she seemed quite unable to raise her eyes to Bertrand's face, while a crimson flush dved her cheek at the sight of him; any rancorous feelings which he might have retained vanished at once when he saw her so gentle and meek, and, taking her hand kindly, he told her he had come to wish her all possible happiness in her new home. Mary, with her ready tact, turned away at once to speak to nurse Parry, and then Laura looked up into Bertrand's face, and said, with much emotion, "I do not attempt to thank you, Mr de L'Isle, for all your goodness to me, both in Italy and in Paris, but especially for your forgiveness; Mary assured me of it in your name, and it has indeed been the greatest boon you could bestow upon me, for I know—I know well—how much you had to forgive. Let me tell you now, in this last hour, when we

shall never meet again, how thankful I am that you will have the darling Mary to be your guardian angelalways, as she has been mine of late; it gives me bitter pain to remember the false intrepertation I put upon her stillness of manner long

when I tried to persuade you that it meant want of feeling and not depth."

"Ah, Laura," said Bortrand smiling,
"I think we have both of us learnt now that my Mary is like the crystalline sea out there, still but deep."

There was no time for further words, the anchor was being weighed, and all visitors were hurrying away; there was a hurried parting, half smiles half tears, and then Bortrand and Mary were warned that they must leave the ship at once. Those pages in the record of their lives on which the name of Laura Brant was written had come to an end for ever. They des-cended into their little boat; it passed from beneath the shadow of the vessel; one glimpse they caught of the fair face of the Lorolei watching them with tear-dimmed eyes, and they waved to her their last fare-Then, with the sunshine smiling on them, and their hands fast looked together, they glided away towards their happy home, and we see them no more.

THE END.

#### Steam-car Incivility.

There is one place where our people are fast losing their really finest quality. It is in our railway cars. Here the inborn courtesy of the American is sadly lacking. Generous and considerate, and truly polite everywhere else, he is fast becoming selfish and boorish in the extreme here. Within a week we have witnessed such a scone as this: an ingress of eight or ten personsnearly all of them ladies and childreninto a car not more than three-fourths fill ed with passengers. The incomers slowly walk down the aisle, seeking places for themselves among the half-occupied seats They pass six or more men who hold their places at the outer end of the seats, as if to bar all entrance. They pass two or three quite lady-like dressed women, who man age to fill an entire seat; one of them hav-ing wedged her back and feet between the two arms. Others there were who had beflanked themselves with valises or bundles, holding a sort of squatter sover-There eignty over the entire domain. were in all sixteen seats thus occupied. none of the occupants were entitled to more than one sitting. There was not a movement nor expression from any of them all toward the party of ladies and children, who stood waiting long after the train was in motion. When at last the gentleman of the party began to assert his right to the unfilled seats, there was an uttored lie from one man, who claimed the place by his side for "a friend" who never appeared, looks of definance, and scowls of dissent from the ladies, and a reluctant protesting movement from each one who was forced to make way for these others rights.— Boston, Mass., Watchman and Reflector.

### The Appreciation of the Great Poets.

Fashions alter, but not manhood. Taste in literary form changes, but not the appreciation of literary genius. It is only when a man makes himself conspicuous by a literary trick of some kind that he presently sinks out of sight. No change of taste in form affect Chancer, Spenser, Suakespeare, Milton, or even Dryden or George Herbert. They shine on like stars when the bonfires are exhausted, and the candles are blown out. The exclusive attention and admiration which a great poet exites in his own time in the succeptible mind of youth give him a dispropor tioned prominence, such as Tennyson holds in many minds to-day, and such as Byron held with the men sixty year ago. His tone is so fitted to the feeling and experience of his time that the generation which receives him can hardly tolerate any subsequent strain. The men and women who grew up with Byron, wooed with him, who traveled with him, who were filled with him, are almost jealous of another tone. Think of the first strain of Tennyson in his poem, "Where Claribel low lieth," falling upon the minds and hearts that had thanklulness, for in this world they never met again.

The fair autumn morning was very lovely, with a bright sun and a sea, smooth as crystal, when Bertraud and vertiginous mania. But this is a prospective, not a retrospective, effect. The devotee of Byron, who could not like Wordsworth or Tennyson, did not renounce the early poets, and was still loyal to Pope and Dryden, to Milton, Shakes-peare, and Chaucer.—Editor's Easy Chair, in Harper's Magazine.

> Tuey begin with making falsehood appear like truth, and end with making truth ieself appear like falsehood.—Shenstone.

DIVINE consolation is so exceedingly precious as not to admit of a rival in our hearts.—Eernard. It is with sincere affection or friendship

as with ghosts and apparitions—a thing that everybody talks of, and scarce any hath seen. The pious heart wholly devotes itself to

God, but the carnel and hypocritical parts it with God and its own pleasures and advantages. This scrutiny reilgion makes. -Capel. I REVERE and admire real probity where

evor I see it. Artifice, duplicity and tdisgnise I thate. Transparency is, in my opinion, the first and most valuable of all the social virtues .- Tonlady.

I BELIEVE that if Satan were left to his unrestrained power, and we were left to our own power, he would sweep us away our faith, our repentance, our love, all that is grace in us—in the bottomless pit.

It is a wonder the money argument in respect to crime and criminals does not move more people to seek their repression It is often said you can only reach the hearts of some through their pockets, and certainly the thought that every man who owns property has to pay yearly to support courts, prisons and other agencies made necessary by evil doers, might stir up many who seem to care but little whether vice or virtue have the accendency.

### Scientific and Aseful.

LOVE CAKE.

One and a half cups of sugar; a half cup of butter; one cup of sweet milk; two cups of flour; two eggs; one teasquonful of soda; two teaspoonfuls of cream of tartar; flavor to taste. This makes a good jelly cake.

PUFFS.

Six tablespoonfuls of flour; one pint of milk; two eggs. Bake in cups not quite half full, or in gom pans. Put in the oven when you sit down to dinner, and they will be ready for dessert. Serve with cream and sugar.

CATTLE'S DOMESHNUTS.

One quart of flour, one teacup sugar, one teaspoonful cream tartar, three-fourthe teaspoonful soda dissolved in a teacup sour milk, one and a half teaspoonful salt, two eggs, add a little sweet mik, clunamon or spice.

POTATO BALLS FOR BREAKFAST.

To three cups of cold mashed potatoes and one cup of sweet cream, a little salt and two well-beaten eggs. Mold into little balls; put on a baking-pau, and set in the oven until done a dilicate brown, or if preferred, fry in boiling lard.

#### A DELICIOUS DISH FOR TEA.

Three pounds of lean round steak, chopped very fine; one tablespoonful each of savory, thyme, and parsley; one teaspoonful of salt, pepper; one tablespoonful of butter, two eggs; mix together; form into a loaf. Bake in a moderate oven one hour and a half. To be eaten cold.

#### ANOTHER BURAKFAST DISH.

Toast some slices of stale bread and lay on a platter. Hash very fine some cold beef, or mutton; put in a pan; season with salt, pepper, butter, and any sweet herb which is agreeable, add as much water as you think the toast will absorb; put on the stove and let it boil ton minutes: then pour over the toast and serve immediately.

#### BAKED BEANS AND TOMATOES.

Mix equal proportions of well-cooked beans and cooked or canned tomatoes; add finely-minced onions, to the taste, depending somewhat on the strength of the latter, and put all in a dish to bake. If there is a large proportion of moisture, let the dish be wide and flat, like a pic-dish, otherwise use a nappy. Bake long and gently—from an hour to an hour and a half in a m lerate oven. Less baking will do, but does not make them so nice. Serve warm.

#### BRAN-AND-TOMATO SOUP.

Take one quart each of well-boiled beans and canned tomatoes; much the beans thoroughly with pestle and rub them through a collander, then add two quarts of water. and put them to cook with the tomatoes; add one medium-sized onion, finely minced; boil all together fifteen or twenty minutes; thicken with about one gill of sifted Graham flour rubbed in water; boil five minutes more and then serve. The above quantity is sufficient for a dozen personal Parsley, thyme, or sage may be used instead of the onion.

### FLOWERS A REMEDY.

A beautiful bunch of bright flowers was one day brought to a dying lady; her face brightened up in a moment and a beautiful smile lighted up her countenance as she expressed her gratitude toward the friend, who herself was an invalid, for her kind remembrance. Let beautiful flowers be everywhere, on the mantel of the sick, in the cell of the prisoner, on the tea table, the breakfast table, the dinner table—in the very eight of them enlivens, and elevates, and purifies. Those who have growing flowers should pinch off every leaf the moment it begins to wilt or fade. And cut off every flower before it begins to go to seed; this prevents the rapid exhaustion of the strength of the stem and freshens all the other buds and adds largely to the crop.—Hall's Journal of Health.

### HOW TO TREAT FLESH WOUNDS.

Every person should know how to treat a flesh wound. Every one is liable to be placed in circumstances away from surgical and voterinary aid, where he may have to save his own life, the life of a friend the common sense. In the first place, close the lips of the wound within the hands, and hold them firmly together to check the flow of the blood severel stickes can be taken and a handage applied. Then bathe the wound for a long time in cold water. "Should it be painful," a correspondent says, "take a panful of burning coals and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In a minute or two the pain will be allayed, and the recovery proceeds rapidly. In my case, a rusty nail had made a bad wound in my foot. The pain and nervous irritation were severe. This was all removed by holding it in smoke fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like result."

### THE COLORADO BEETLE.

Inasmuch as Eastern farmers are likely to suffer from the ravages of the Colorado potato bug this season, I would like to give them some advice. My fields have been troubled with these pests for the past six years, and the best and most expedient remedy I have ever found was to catch the old ones when they made their appearance on the vines. This will be as soon as the tops of the potato vines are out of the ground Lost season I caught fifty-four from a patch two rods square, some of the hills not being up yet. The bugs are in the earth, and up yet. The bugs are in the earth, and come to the surface as soon as the spring opens. One of these bugs, I should think, will lay from five hundred to one thousand eggs, and the young from that deposit will destroy a large patch of potatoes. In looking for bugs, keep your eyes out also for the eggs on the under side of the leaves. By a little attention to the catching of the old bugs at the start, a man can save a vast amount of trouble, for as soon as the bugs hatch they are hard to get rid of.—N. Y. Tribunc.

#### A Wife's Influence.

As the marriage relation is the first es-As the marriage relation is the first established by God, so it is also the most intimate, and exerts a greater influence for good or evil than any other relation, unless indeed we except the parental and filial relation which flows immediately from it. The married pair have more power to advance or hinder each other's comfort and success in life than all persons without. There is not a casual, but a constant union, not in some cutward sphere of activity, but in all their bosom affections and interesti an all comprehending assimilating union, which links together for life their destiny, and to a great extent, their character, in joy and grief, in prosperity and adversity.

The proverb which we are considering sets forth the influence of the woman upon the comfort and honor of the monar upon influence Christianity, by clevating her to her proper dignity as "an holpmeet" for him, has not diminished, but immensely nereased; while it remains true now, as in former ages, that the happiness of the wife, as being the weaker and more depen-dant of the two. is still more completely in the power of her husband than his in hers.

The marriage contract, therefore, though too often, alast entered upon with levity, under the blind impulse of passion and caprice, with very inadequate views of the immense consequences which it involves, is, next to that purely individual act by which the soul enters into an everlasting covenant with Christ, the most solemn transaction on this side of eternity, and should be treated as such by all parents who have at heart the temporal and spir-imal welfare of their children. They than to the outward recommendations of wealth and beauty, and the like; and should prefer a connection that promises solid happiness in humble circumstances, to a marriage into what is called fashionable high life, with its endless round of affection and frivolity, where the gilded veil of simpering looks and a gay demeanor but poorly conceals the restlessness and wretchedness that lie beneath.

But the proverb directs our attention more especially to the influence which the wife exerts over the comfort and usefulness of the husband.

"A virtuous woman is a crown to her husband." The words here rendered "a virtuous woman" express, in the original, woman of general excellence, both intellectual and moral—a woman who unites mental capacity with plety and integrity, who has both the ability and the disposition to order well the affairs of her household. Perhaps they might be better translated "a woman of worth." Such a woman "is a crown to her husband." She has those qualities in which he may justly glory, as bringing to him comfort at home, success in his affairs, and honor among his fellow men.

Comfort at home: for there she makes with him, and lightens all his afflictions by her tender sympathy. When desponding, she cheers him, and when agitated and excited by the rough encounters of life, she tranquilizes his troubled spirit. The storm may beat upon him without mercy, but within, in her bosom, he always finds a calm and sunny retreat, where he may re-cruit his strength and spirits for the morrow.

Success in his affairs; for what he gathers without with ceaseless toil and striving, she manages at home with prudent care, and adds to it by her own industry. In this respect she does "him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her own hands." "She is not afraid of the new few her household; for all her house snow for her household; for all her household are clothed with scarlet." "She looketh well to the ways of her household, and eateth not the bread of idleness." (See the whole description of the virtuous wo-man, Prov. xxii. 10-81.) The man to whom God has given such a wife has in his own house a perennial spring of success.

Honor among his fellow-men; for such a Honor among his fellow-men; for such a wife makes her husband to be respected in his own household, and in the world without. Of this the sacred penman takes notice when he says, "Her husband is known in the gates, when he sitteth among the elders of the land." He is known in the gates—the place of council in ancient times—as a man hald in honor and worthy of a —as a man held in honor and worthy of a seat among the elders who sit there to hear lent qualities possessed by one of a married pair reflect splendor upon the other. Many a man possessed of only moderate abilities, has gone through life happily and pros-pered, honored by all his neighbors, be-cause he enjoyed the counsel and help of such a virtuous woman as has been described.

"But she that maketh ashamed is as attenness in his bones." "She that rottenness in his bones." "She that maketh ashamed" is the opposite of a woman of worth. She is an idle, luxuriant, prodigal, and improvident woman, who not only brings to her husband no increase by her industry, but squanders his hard-earned substance by her extravagance and mis-management. She is to her husband "as rottenness in his bones"-like the running sore that proceeds from a decaying bone, as loathsome and exhaustive as it is painful.

With such a wife he cannot prosper. He may gather money, but it will be only "to put it into a bag with holes." Exhausted and embarrassed by her idleness, prodigation. ity and mismanagement, he will find home dreary and comfortless, and his good name abroad, if not destroyed, yet tarnished by the ignominy which attaches to her character. acter. When a man's wife is a by-word, it is hard for the public to honor him according to his real worth.

All that has been said above of the influence of the wife upon the happiness, success and honor of her husband, applies in its full force to his influence upon her welfare. When a man or woman enters welfare. When a man or woman enters into the married state, they mutually place their happiness and their prospects for life in each other's hands. With what circumspection and prayerfulness, therefore, ought the conjugal relation to be entered upon by all—supecially by those who are called to mainteer at God's altar.—Ohio Observer.

#### Better Things.

Better to smell the violet cool, than sip the glowing wine; Better to bark a hidden brook, than watch a dia-

mond shine. Better the love of gentle heart, than beauty's

favors proud; Better the rose's living seed, than roses in a crowd. Better to love in loneliness, than bask in love all

day; Letter the fountain in the heart, than the foun tain by the way.

Better be fed by mother's hand, than eat alone at will; Better to trust in God, than say, "My goods my

storehouse fill." Better to be a tittle wise, than in knowledge to abound: Better to teach a child, then toute fill perfection's

round. Better to sit at a master's feet, than thrill a listening state:

Better suspect that thou art proud, than be sure that thou art great.

Better to walk the realm unseen, than watch the hour's event; Better the "Well done" at the last, than the air with shoutings rent.

Better to have a quiet grief, than a hurrying de-Better the twilight of the dawn, than the noon-day

burning bright. Better a death when work is done, then earth's

most favored birth; Better a child in God's great house, than the king of all the earth.

-George MacDonald.

#### A Few Odd Pleas.

Brougham, defending a rouge charged with stealing a pair of boots, unable to gainsay his client's guilt, demurred to his conviction because the articles appropriated were half-boots, and half-boots were no more boots than a half-guinea was a guinea, or half a loaf a whole one. The objection was overruled by Lord Estgrove, who, with befiting solemnity, said: "I am familiar that book is a convey of supports." of opinion that boot is a nomen generale comprehending a half-boot; the distinction the moon is always the moon, although sometimes she is a half-moon." Had Brougham proved the boots to be old ones, his man would probably have come off as triumphantly as a tramp tried at Warwick for stealing four live fowls. The fowls had been "lifted" in Staffordshire; still the indictment was declared good, it being held that a man committed felony in every county through which he carried stolen property; but when it came out in evidence that the fowls were dead when the thief was taken, he was at once set free, on the ground that he could not be charged with stealing four live fowls in Warwickshire. Such hair-splitting was common in the good old days—not such very old days either—when the law compounded for its cruelty, by providing plenty of loopholes for the escape of offenders. It has mended its ways since, but all the holes are not yet stopped. In the matter of embezzlement, for instance, such nice distinctions are drawn, that theft is not always theft. are drawn, that theft is not always theft, but at times merely helping oneself to one's own. Liberal as our judges are in defining what is a man's own, they have not gone quite so far as their Neapolitan brethren, who directed the acquittal of a knavish rent-collector, because the money belonged to the people, and as the collector was one of the people he was part owner of the money and could not be nunished for the money, and could not be punished for stealing what was his own. Law and justice parted company then, as they did when a female receiver experienced the very tender mercy of a Hungarian court. The accused, a woman owning to forty-four, did not attempt to combat the evidence, but simply pleaded infancy. Just six months before, she had renounced Judaism and been baptized a Christian, and as in Hungary the date of baptism is taken as the date of birth, she contended that she was only six months old in the eyes of the law. The bench agreed with her, and the ingenious infant was set at liberty, licensed to set all laws at defiance for a score of

A plea, had in one sense, may be good in another. A man lent another a ladder. After the lapse of a few months he wanted atter the lapse of a lew months he wanted it back again, but the borrower flatly refused to give it up. He thereupon such him for the value of the ladder. The defining the ladder was borrowed on an express condition—that he was to return it as soon as he had done with it. He had not done with it. with it. He had not done with it, and therefore no action would lie; the plantiff was nonsuited. Impudence is not always so successful. The court might smile at so successini. The court might smile at the burglar's pleading it was so easy to break into country houses, but it sentenced while it smiled; and the Scotch prison-breaker vainly urged that the prison was weak, and he had sent a message to the gaoler that, if he did not get him some more many and the variation and the sentence was the wards and state and it was the sentence of the sentence was the wards and state and it was the sentence of the sentence was the wards and state and it was the sentence of the sentence was the sentence of t more meat, he would not stay another hour. Not a wit more satisfactory was the defence made by an Irish relieving officer for neglecting to open the polling booths at the proper time, and for allowing the ballot papers to be shown about, when he pleaded that the voters had no reason to complain about the non-opening of the booths, since they were equally unready; and, for the other matter, he had acted with the strictest impartiality, and permitted any one to examine the voting papers who wished to do so. Even more impertinent was the answer of a Welsh railway company in an action brought by a gentle-man for the cost of a conveyance he had taken, after waiting in a station until taken, after waiting in a station until twenty minutes past one for the departure of a train advertised to start at five minutes past twelve, by which the company controlled that purefulality would be incontrolled to the public, and that the plaintiff it has been been able to their time to their time to their time to the train or vice was notorious. The latter ples was ingenious certainly, but not so daving in its ingenity as that advanced by certain ingenious cersainty, our not so daring in its ingenity as that advanced by certain grocers, who accounted for the presence of iron filings in the tea they sold, by avering that the soil of China was strongly impregnated with iron, and the iron must have been blown upon the leaves before they were mithrand as statement as likely

to be credited as that of the thief in Glasgow, who, when stopped by a policeman with, "Whathave you got in that bundle,?" replied, "I have lost my powers of speech, and consequently can't tell you anything about it!"—All the Year Round.

#### Weakens Influence.

Is not the use of tobacco a little detrimental to the right influence of the young members of our churches? I believe it is. It has been found to lesson the influence for good, of the character, addresses, advice, and even prayers of such. It being now well understood, and generally admitted that tobacco cannot be of any medicinal service to young people, the use of it by them is regarded as at least indicative of weakness of will in the direction of self control, and as bondage to a custom that control, and as bondage to a custom that has nothing to recommend it, but, on the contrary, much to condemn it. Such will not be able to caution or advise others with much success respecting the many besetting sins and snares of the times. They will feel under a sort of restraint, as if their own words condemned themselves. A young student of one of our colleges owned lately to feeling very uncomfortable. owned lately to feeling very uncomfortable owned lately to icening very decommon again and again, when denouncing sinful and dangerous practices and customs, because his conscience told him that his own hands were not clean. He was a hard smoker, and he knew that the pipe had been the bane of more than one of his friends. He gave up the use of both tobacco and the glass, and was not only much more comfortable in his mind, but able to exercise a tenfold greater influence for good among those who were acquainted with what he had done. Surely, then, it is in expedient for the young members of our churches to use tobacco! It is unnecessary is often a snare, hardly consistent, and de-trimental to right influence.—Freeman.

#### He Left It.

They told Lord Erskine that a certain man was 'dead, and that he had left £200, 000.' His Lordship replied, 'That's a poor capital to begin the next world with.' What a failure was that man's life! He got no good of his £200,000 in this world and did not got himself ready for the next? What hid he do? What is the grand and did not got himself ready for the next? What did he do? What is the grand result of his life, of his toil, of his auxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it! To whom? To those who came after and to the could be applied to the country of the left it. whom? To those who came after and to the squabbles of courts. If any good to the world even came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room enough in old Charon's boat for him and his £200,000. If he had only converted' it, as the bankers say! And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last

SINCERITY is an openness of heart. It is found in a very few people, and that which we see commonly is not it, but a subtle dissimulation, to gain the confidence of others. - Rochefouvauld.

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is very strongly recommended by the Medical Faculty, and is largely prescribed among their Female Patients. It is worthy of all confidence, as may be seen from the following testimonials:

Dr. G. B. Chapman, Plattsmouth, Neb., writes: I have under treatment a lady, who, for the past seven years has been afflicted, and, after trying several physicians without receiving benefit. is anining ians without receiving benefit, is gaining rapidly on your Favorite Prescription.

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WILLIAK ELDER.

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#### IN THERE A CURE FOR EPILEPSY?

IN THERE A CURE FOR EPILEPSY?

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GRYADA, Whe Land Herris H. D. 1978;

Kow Hild All Services and the subpoint of the subpoint. All your Fills in this part of the country. All you was badly afflicted with fits for two years. I wrote for subpoint of the subpoint

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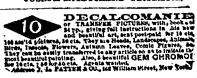
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As an illustration of the way in which extremes sometimes meet in the same individual, the Edinburgh Review states that some years ago a sermon was sent to the late Bisnop Thirlwall, maintaining a modified purgatorial theory. In reply, the Bishop expressed his entire and unqualitied acceptance of the views which the writer had maintained. It might he a curious had maintained. It might be a curious question as to whether his friend, Dr. Colenso, entertains the same opinions.

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#### THE FRODUCE MARKETS.

TORONTO, June H 1878. Liverpool quotations were unchanged except slight decline in wheat.

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MONTREAL.	•	
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### MEETINGS OF PRESBYTERIES,

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CHATHAM.—In the Lecture Room of Knox Church, Toronto, on Saturday, 10th June, at 11 a.m. BRUCE.—At Port Elgin, on the 2nd Tuesday of July, at 4 o'clock p.m.

KINGSTON.—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m.
HURON.—At Sesiorth, on the 2nd Tuesday of July, at 11 a.m.

Paris.—Presbytery moets in Zion Church, Brant-ford, on first Tuesday of July, at 2 p.m.

Banniz.—Next meeting at Barrio, last Tuesday in August, at 11 a m.

### ELOCUTION: SCRIPTURAL READING.

J. W. TAVERNER, Lecturer on Election at Knox College, has reconstructed his course in Election so as to include his valuable instructions on Gesture and Oratorical delivery. This arrangement has been especially made for Ministers attending the General Assembly. Apply to J. W. TAVERNER, 215 Jarvis Street.

### Home Mission Fund.

### WESTERN SECTION.

At a mooting of the Sub-Committoe held last week in Toronto, it was found that after all contributions have been received for the year, those remains an indebtedness of \$9,000 It was, however, agreed to borrow sufficient money to pay one half of the smounts due ouch Picebytery last April. These remittances will be made by Rev. Dr. Rem as soon as practicable. MM. COCHRANE,

Brantford, May 13, 1876,

Convener.

#### KNOX COLLEGE, SCHOLARSHIP 1876-7.

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MOTICE.

THE Board of Foreign Missions of the General Assembly in the Maritime Provinces, having decided to send a female to their to take charge of the Mission School-for Coolies in San Fernando, Trinidad, are prepared to receive applications for the situation.

the situation.

The tracher must have some experience in Christian work, must hold a license, and be qualised to bringen the pupils in sacred music Salary \$4.0 per annum. Time of sailing about 1st September, under charge of Rev. K. J. Granton his return. Applications to be sent before July 1st, with testimonials of character and fitness, to

P. G. McGREGOR, Secretary, May 11th, 1870. Handan, N. S.

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REV. DR. COCHRANE. Brantford, April 8, 1876.

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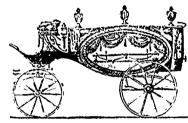


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