

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: / There are some creases in the middle of the pages.  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE PRESBYTERIAN

Canada

TORONTO ENGRAVING CO.

Vol. 1.—No. 40. (New Series).  
Whole No. 339.

Toronto, Friday, August 2nd, 1878.

\$2.00 per Annum, in advance.  
Single Copies, Five Cents.

## CONTENTS.

	Page
NOTES OF THE WEEK.....	615
OUR CONTRIBUTORS—	
Canadian Presbyterian History: IV.....	626
Committeism—Church Extension in Muskoka.....	627
Archbishop Lynch's Controversial Work XIII. Our Home Mission Work: III.....	628
PRACTICAL PAPERS.....	629
SCIENTIFIC AND USEFUL.....	630
PASTOR AND PEOPLE.....	631
RITUALS—	
The Hessian Fly—Education in Scotland.....	632
China Famine Relief—Induction Springfield and Aylmer Dr. Somerville in New Zealand.....	633
CHOICE LITERATURE.....	634
BRITISH AND FOREIGN ITEMS.....	635
SAVING.....	636
SABBATH SCHOOL TEACHER.....	637
OUR YOUNG FOLKS.....	638
ADVERTISEMENTS.....	639, 640

## NOTES OF THE WEEK.

REV. MR. TORRANCE, of Guelph, has gone east on a holiday trip for the benefit of his health, and will be absent for about a month. He is accompanied by Mrs. Torrance.

A UNANIMOUS call from Knox Church, Harriston, to the Rev. Jno. Campbell, B.A., Cannington, was laid on the table of the Presbytery of Lindsay at its meeting on the 16th ult.

NEWS has been brought from Scotland which has saddened all of the friends here of the Rev. Dr. Snodgrass, late Principal of Queen's College. His brother, Mr. R. Snodgrass, was struck by a railway train near Partick and run over, death ensuing in a few hours.

THE New England Methodist Conference, lately in session at Westfield, Mass., passed a unanimous vote "discouraging" the holding of more than three regular services in any church on the Sabbath; namely, a sermon, a Bible service or Sabbath school, and a prayer meeting.

THE "New Zealand Herald" of June 11th, contains an account of a soiree held in Auckland to welcome Rev. Mr. Carrick, the new pastor of St. Andrew's Church in that city, and his wife who had just arrived. Mr. Carrick, who is a Canadian, was inducted some months ago, as noticed in the PRESBYTERIAN at the time, or shortly after, but the soiree of welcome was postponed in expectation of the arrival of Mrs. Carrick. The meeting was large and enthusiastic, representing to a greater or less extent not only the various Presbyterian congregations but nearly every Protestant denomination in the city.

THE council of University College, London, have determined to provide systematic instruction for women in regular college classes. In most subjects the junior classes for women and men are to be separated. The senior classes are, as a rule, to be open to both; and those classes which are already open to both, like the fine-art classes and that on the philosophy of mind, will remain so. "The Spectator" is much gratified with the increased facilities for female students, and adds: "A great deal of fear is felt in some quarters lest women should be tempted to learn more than will be consistent with their physical well-being. But that is, we believe, chiefly a question of age and of individual organization. For the most part, women's health is much more improved than endangered by light but steady intellectual work. If it sometimes

increases neuralgic pain, it constantly cures the tendency to hysteric affections."

ON the evening of Tuesday, July 2nd, at the close of the weekly prayer-meeting, Mr. F. Ballantyne, M.A., on the occasion of his leaving the Presbyterian congregation at Brockton, in which he had been labouring as missionary for some time, was presented by the Sabbath School teachers and scholars with three handsome volumes. Accompanying the present was an address expressing teachers' and scholars' high appreciation of the ability and zeal with which he had discharged the duties of superintendent of the school during his stay at Brockton, and their best wishes and prayers for his future welfare. An address was also presented to him by the members of the Bible class assuring him that during his short stay he had won their affection and confidence, and expressing regret at his departure. From the cordial feeling exhibited on the occasion there can be no doubt that the addresses and present expressed the sentiments, not merely of those connected with the Sabbath School, but of the entire congregation; and that, though no longer going out and in amongst them Mr. Ballantyne's labours will not soon be forgotten by the Presbyterians at Brockton.

IT is seldom that ministers of the Presbyterian Church in Canada descend to the vulgar expedient of advertizing the subjects of their sermon in order to draw large audiences, but as there are some indications of a tendency to sacrifice the dignity of the Presbyterian pulpit by following in this respect the example of some other denominations in the Dominion as well as of many Presbyterians in the United States, it may be well to call attention to the following brief but emphatic condemnation of this practice, from the pen of Dr. John Hall, of New York. After shewing that this expedient has a tendency to make "religious gipsies"—the class of people who go from church to church without abiding in any, he says: "Let us leave all this to the lyceums, the lecturing bureau and the showman. Let us be willing to go down as low as is needed to lift up sinners; but it is we who are to go down. This is to drag down the sacred desk, the office of the ministry, the Bible itself. Competitive rowing and running, and competitive oratory may be well enough for the boys in school and college; but competitive preaching is not among the elevating forces in the church. And, as a rule, the least instructed hearers are those who have 'heard every body.'"

PRESBYTERY OF QUEBEC.—The regular meeting of this Presbytery was held in Morrin College, Quebec, on the 17th of July. In the absence of the Moderator, the Rev. Wm. Mathieson, the Rev. Peter Lindsay was called to fill the chair. The following were the principal items of business transacted. As convener of the Presbytery's Committee on Home Missions, the Rev. P. Lindsay reported that student missionaries had been secured and were now laboring in Valcartier, Lingwick station, and Lake Megantic, and that grants in aid had also been secured as follows. For Valcartier and Lake Megantic, at the rate of three dollars per Sabbath; for Metis, \$170 per annum, to be made retrospective for the previous six months; for Hampden, an addition to its former grant of \$50 for one year; for Danville and St. Sylvester, the continuance of the grants formerly allowed. An addition to the grant formerly given was asked in behalf of Kennebec

Road, but it was deemed expedient to defer compliance with said request till after the visitation of the deputation. Leave was granted to Rev. Thomas Fenwick, ordained missionary at Metis, to attend the meeting of the General Assembly's Home Mission Board to be held in Toronto in October next, with the view of furnishing full information regarding the Mission there. Rev. James McConechy, of Leeds, on the ground of impaired health and strength, asked the Presbytery to grant him leave of two months from his field of labor. The leave asked was unanimously granted, while a number of the brethren present volunteered their services for one Sabbath each during the two months' leave of absence. Mr. John Pringle, student in theology, was, on the authority of the General Assembly, taken on trial for license, and thereafter duly licensed to preach the gospel of Christ wherever he may orderly be called to do so. A call from the congregation of St. Andrew's Church, Richibucto, in the Presbytery of Miramichi, in favor of Rev. Mr. \_\_\_\_\_ was presented and read. It was agreed to take the steps usual in such cases and cite all the parties to appear at a special meeting to be appointed at a later stage in the proceedings. The Rev. P. Lindsay, of Sherbrooke, tendered the resignation of his pastoral charge, and requested the Presbytery without delay to take the usual steps to sever the ties which bound him and his congregation together. It was accordingly agreed to lay said resignation on the table meanwhile, and cite the congregation to appear for their interests in this matter at a special meeting of the Presbytery to be held at Richmond on the 31st inst., at two p.m. At this meeting it was also agreed to cite all parties in the call from St. Andrew's Church, Richibucto, to appear. The next quarterly meeting was appointed to be held at Melbourne, and within St. Andrew's Church there, on the third Wednesday of October next at 10 a.m. In accordance with the deliverance of the Synod a protest and appeal of Rev. John McKenzie, of Hampden, which had been confirmed by General Assembly, the Rev. John McDonald was asked if he was now, according to the terms of said deliverance, prepared to report with necessary vouchers to show that he had disposed of all the money derived from the sale of Sherbrooke church lot, as directed and instructed by the Presbytery of Montreal in the year 1874. In reply he stated that he was not prepared with said report. It was moved by Dr. Cook, seconded by Mr. McCaul, and carried: "That the Presbytery, having read the decision in the case of the protest and appeal of Aeneas McMaster against a decision of the Synod of Montreal and Ottawa, did in terms of that decision demand of Mr. McDonald if he was prepared to show that he had obeyed the sentence of the Synod, confirmed by the General Assembly, and Mr. McDonald having stated that he was not prepared at the present meeting with the vouchers required, and having given reason to believe that he might be prepared at the next ordinary meeting of Presbytery, delay further action till such meeting." In the matter of the expenses of the delegates to the General Assembly, it was moved by Mr. McCaul, seconded by Mr. John McKenzie, and agreed. "That inasmuch as steps were taken by the elders attending the Assembly to raise a fund to defray the expenses of all the delegates, that no further action be taken in this matter by the Presbytery in the meanwhile." The business being now brought to an end, the meeting was closed with the Benediction.

## OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.  
No. IV.

BY H. S. HULL, OF ST. CATHARINES.

## EARLY ST. CATHARINES.—U. E. LOYALISTS.

The first subscription for the erection of a house of worship in St. Catharines bears date February 17th, 1796. Forty-four names were appended to the document, with amounts varying from £26 10s. 6d. N.Y. currency, down to the small sum of 8s., the total amount subscribed being £121 12s. The document is headed, "Appointment to the church at St. Catharines, with their respective sums next to their names." A plan of the church accompanies the document, showing it to have had twelve double pews 7ft. by 4, surrounded by an aisle three feet wide, which enclosed eight single pews or slips each 15½ x 2¼ ft. A gallery was constructed on three sides. The building was 30x34 feet in size, without steeple or belfry, and was lighted by means of four circular topped windows. The enterprise seems to have been inaugurated and carried forward as a union movement, by the inhabitants generally, who desired some place of public worship. The two persons making the largest original subscriptions were Presbyterians, though subsequently members of the Church of England appear to have given larger amounts. Under date of January 4th, 1798, a deed was executed by Robert Hamilton for about two acres of land, "for and in consideration of one penny paid by John Gould and Abel Letten, the present church wardens in the township of Grantham, in behalf of themselves and the other inhabitants of that township, and to their successors in office, for and in behalf of the whole inhabitants of the said township, for ever." The description speaks of the land being "situate around where the present church is built," and thus indicates the speedy erection of the building after the circulation of the subscription paper in 1796. This deed seems to have been mislaid or forgotten, and never registered, and nothing more was heard of church wardens in Grantham or St. Catharines for many years, the management of the church property being in the hands of trustees, a portion of whom were always Presbyterians.

The date of the first occupancy of this building for religious worship is not now known, nor who preached the first sermon from its pulpit. From the arrival of Rev. D. W. Eastman, in 1801, it was continuously occupied, at stated periods, for Presbyterian service, St. Catharines being one of his numerous preaching stations on the Niagara peninsula. In the Historical Atlas of Lincoln and Welland Counties, it is stated that "most of the settlers in the vicinity of St. Catharines gathered at this church for worship, which was conducted by various ministers, as the church had no regular pastor for many years after it was erected, but the Rev. Mr. Addison officiated at the church as much as possible." Mr. A. was a Church of England minister, who was sent to Canada in 1790 as a missionary, and settled at Niagara, where he officiated as chaplain to the first Parliament. His visits to St. Catharines were not frequent nor regular. The

## FIRST RESIDENT MINISTER

in St. Catharines was Rev. LEWIS WILLIAMS, a Welsh Presbyterian, who came about the year 1808, and remained until removed by death in 1822. He was an energetic, large-hearted, devoted and sincere man, and entered into the peculiarly trying and self-sacrificing work of a pioneer preacher in a new country with that earnestness and zeal which is born only of faith in God and love for souls. For about fourteen years, besides preaching steadily at "the union church" in St. Catharines, he was an earnest co-worker with Rev. Mr. Eastman, and the two ranged over the country from the Niagara river to and beyond Ancaster, preaching in the primitive churches erected by the hardy settlers, in school-houses, barns, private residences, groves, by the roadside, and wherever and whenever, on Sunday or in the week, "two or three" could be gathered together to hear the word of life. Mr. Williams brought with him from Wales a quantity of bibles and religious books, which he distributed as he passed along, and a lady now living remembers receiving from him, as a present, the first bible she ever owned, when she was only five years old. Many anecdotes are related of him, not all of which, however, appear authentic or consistent. His choir at Louth, Mr. Philip Beamer, chorister, was much in the

habit of singing the tune called "Complaint," and, at length, it becoming too monotonous, Mr. W., after reading a hymn, quietly remarked, "I do not like to be always complaining: please sing something besides 'Complaint.'" He was very systematic and punctual, always commencing service at the precise moment appointed, telling the people that if he waited five minutes for them to-day, he would have to wait ten minutes to-morrow. But instruction and example, in this direction, appear to have been of but little avail, at least in St. Catharines, if we are to credit the testimony of Dr. John Howison, a Scotchman, who visited Canada in 1819, and published his "observations" after his return home, in 1821. The following extract is given from his book, to illustrate the rough character of the early settlements, and the difficulties pioneer preachers had to contend with. It is evidently much exaggerated, and should be read with very liberal allowance:

"It was Sunday when I first visited St. Catharines, and crowds of well-dressed people were hastening to Church. Most of the young women were adorned with a variety of the highest colors, but they did not seem to have adopted any particular fashion, each dressing herself in the style she conceived most becoming. There was as much variety and ostentation among them as would be found in a congregation of a country church in England, but they assumed greater airs than rustic females are accustomed to do there. The young men who came to church were generally mounted upon graded farm horses, the decoration of which seemed to have occupied more time and attention than that of their own persons; gaudy saddle-girths, glittering bridles, and other tinsel accoutrements, being profusely exhibited by these candidates for the admiration of the fair. Large wagon loads of amphibious Dutch who had probably vegetated in some swamp during twenty or thirty years, occasionally arrived and conveyed the ponderous *flans* and *myshers* to the door of the church which I entered along with the congregation. Presently an old man, dressed in a showy blue coat, white pantaloons, top boots and plated spurs, entered, and, to my astonishment, proved to be the priest. The form of the service was Presbyterian, and, during the whole course of it, the people continued going out and in, without regard to silence or decorum, while the school master of the village school, with a number of pupils, made his appearance only a few minutes before the blessing was pronounced. At the conclusion of the service, the clergyman gave out a hymn which was sung by a party of young men who sat in the church gallery. The sound of a miserably played flute, and a cracked flageolet, united with the harshness of the voices, produced a concert both disagreeable and ludicrous. When the singing was finished the preacher proclaimed several marriages and dismissed the congregation."

There is a singular conflict of opinion among the older inhabitants who were well acquainted with both, as to whether the preacher referred to was Mr. Williams, or his predecessor and co-laborer in this region, Mr. Eastman. By some, the style of dress and general appearance is said to be exactly that of the former, while others contend that he never dressed in that manner, but that the description exactly fits the latter. After considerable effort to reach the "bottom facts," the writer has come to the conclusion to take a lesson from the traditional showman, and say to the readers of the PRESBYTERIAN, "You pays your money and you takes your choice." Mr. Williams participated in the public affairs of the Province, with his neighbors, but never in forgetfulness of his position as a Christian teacher. April 20th, 1818, at a "Gourley meeting" held in Grantham (Mr. Gourley being, or having been, a candidate for Parliament), Mr. W. offered the following toast:—"May morality and religion increase throughout the province, particularly in the township Grantham," and it is recorded that a wag present made the not inappropriate impromptu—"Where there is much need of it." During the war of 1812, Mr. W. was absent for a brief period, and occasionally, at other times, he would make a tour through central New York, preaching, in their own language, to the Welsh Calvinistic Churches in, and in the vicinity of, Utica. His chief work, however, was in St. Catharines, and elsewhere in the peninsula, where the fruits of his teaching and example still remain, and where he is affectionately remembered by not a few of his hearers who "still live."

By the younger of these remaining veterans—those who were too young to entirely appreciate his sermons—he is particularly called to mind as following a dun, or cream-colored horse, peculiarly marked by a black stripe down the back—the horse which carried him regularly and promptly to all his appointments. He boarded during most of his residence in St. Catharines at "Shipman's Tavern," but for a time with Captain Ditrick, a member of his congregation residing in the suburbs of the settlement. Here he was taken suddenly ill, and seeming to realize that it was his last sickness, he requested to be carried over to the tavern,

where, after a few days, he died. His remains were first deposited in the old burial ground adjoining the church in which he had so often preached, but were afterwards removed to St. George (Episcopal) Churchyard, where they now lie, their position being designated by a headstone, on which is this inscription: "Sacred to the memory of the late Rev. LEWIS WILLIAMS, a native of Henllan, Carmarthenshire, South Wales, England, who labored, a faithful Minister and Servant in God, at this place, for several years. Departed this life the 25th of September, 1822, in the 63rd year of his age, universally lamented." Mr. Williams was never married, and, having no relatives on this side of the Atlantic, the means for obtaining information in reference to his early life and labors are wanting. He came to this country in the maturity of his years, and without pecuniary aid, trusting God and the people among whom he cast his lot for food and raiment and the means for the prosecution of his Christian work. Canadian history is incomplete which does not give prominence to his name, and recognize his influence for good upon the lives and characters of the pioneers of the Niagara Peninsula.

## A NEW DEPARTURE.

Until 1819, the Presbyterians and the Episcopalians of St. Catharines seem to have united harmoniously in the support of Mr. Williams, and no effort had been made to secure a minister connected with the Church of England. Indeed, except at Niagara, as before explained, and at Ancaster, where a Rev. Mr. Leeming, a missionary to the Indians on the Grand River, often officiated, there were then no clergymen of that Church in all this region, though a Rev. B. B. Stevens, chaplain to the forces at Fort George, was performing "divine service at a new Episcopal church at Queenston, on Sundays, with great punctuality, and to the entire satisfaction of the inhabitants." On the third day of July in that year, "a meeting of the trustees of the church at St. Catharines" was held, "by request of the inhabitants, the call being signed by W. H. Merritt, Esq., as Secretary. Four trustees were present, two of whom were Presbyterians, and after the transaction of other business, they resolved unanimously "that we petition the Bishop of Quebec to send out a pious clergyman, we paying him £50 currency per year, and providing him with a respectable parsonage house." It is evident that the harmonious relations of the two denominations still continued, and that Mr. Williams and the "pious clergyman" to be sent out by the Bishop of Quebec were to be supported by mutual subscription, and to alternate in the occupancy of the church building, which was still held as common property. How soon after this meeting the "pious clergyman" arrived, the writer of these papers is not informed, but with the death of Mr. Williams, no other Presbyterian minister being obtainable from any quarter, Presbyterianism seems to have died out for the time in St. Catharines, and the property fell readily to the Church of England, a new deed having been finally obtained from the trustees of the estate of Mr. Hamilton. It was sold in 1835 to the Canadian Wesleyans, and the building was burned, during the progress of revival meetings, on the night of the fourth of March, 1836.

Recent official declarations which have been misunderstood or misrepresented to their discredit, seem to justify, at least, a few words on behalf of the

## U. E. LOYALISTS,

who were the first settlers of the Province. It seems to be a historical fact that to them belongs the credit of first planting Presbyterianism in what is now the Province of Ontario, and of almost exclusively supporting it in the Niagara district for more than a third of a century. They were hardy, enterprising pioneers, loyal to their sovereign and tenacious of religious convictions and denominational preferences. Many of them were natives of Scotland, or of Scotch parentage, and inherited a love for the Presbyterian faith and order which privations and seclusion seemed only to increase. Some brought a like faith from "Fader Land," some from England and a few from Ireland. Without waiting the arrival of missionaries, they commenced at once to gather congregations for prayer and praise, and for catechetical instruction; and here and there, at convenient centres, by the light of their camp-fires, and among the cabins which were their first wilderness homes, they erected rude but comfortable houses for public worship. When, therefore, Mr. Eastman and Mr. Williams arrived, they found the

people ready to receive them, and anxious for the ordinances of God's house. Their children were thoroughly instructed in the Shorter Catechism, and families soon learned to express their Christian experiences, and voice their praises, through the inspiring, if not inspired, hymns of Isaac Watts, which were almost exclusively sung in the public Assembly and in the household for more than a generation. Of course, not all of the Loyalists were Christians, nor all of the Christians Presbyterians, and indifference and open irreligion were too common in these, as in all new settlements. But the type of Christianity was clear and earnest, and Presbyterianism was the chief form of its early development.

By force of circumstances, and chiefly because help could not be obtained from any part of Great Britain, Presbyterianism was cultivated on the peninsula for many years, mainly by ministers from the United States, who came in answer to earnest appeals for pastors for the feeble and scattered churches. These ministers brought with them the zeal, the ardor and the sanctified enthusiasm which had been developed in the powerful revivals inaugurated by Mr. Finney, and which had swept over the whole of central and western New York. As a consequence, a revival spirit took deep root in Canadian soil, and "protracted meetings" became part of the spiritual machinery of the churches. The surviving Presbyterian U. L. Loyalists, and their children, were, except, perhaps, in Hamilton and St. Catharines, the chief supporters of the "American ministers," and were baptized anew in the revivals which, between 1831 and 1838, reached, with saving power, almost every neighborhood. Until after the McKenzie rebellion, at least, the U. E. Loyalists nor their "descendants" can be said, in any way, to have retarded Christian or Presbyterian progress. And if, now, there be occasion to seek out the cause of any "spiritual deadness" which may appear in any part of the Niagara district, is it not possible that it may be found to have originated less in the lack of stimulus to activity on the part of such "descendants," or even in the influence of Universalism, which, though early planted, took root in but a small portion of the district, than in the divisions and controversies of the Church, through many years, and in the radical and sudden change of custom and policy when the progressive American ministers came to be superseded by staunch conservatives from Scotland and Ireland? It is an unfortunate historical fact that, at one time, five presbyteries were "doing business" upon the field which was so long cultivated by Messrs. Eastman and Williams almost alone, and that the special aim of each was its own partizan success, regardless, apparently, of the spiritual interests of the district. Missionaries roamed over the territory, not as pioneers, to plough up and cultivate new soil in unoccupied fields, but to secure, or prevent a rival from securing, fields already cultivated through years of patient toil, by the U. E. Loyalists and their pioneer and American ministers. Weak and feeble churches were divided into weaker and feebler fragments, and the sound of controversy and strife outvoiced the penitent's prayer and the song of praise and thanksgiving. But, besides the spiritually deadening influence of such divisions and controversies, the ministers of four of these presbyteries had never had experience in revivals, and were prejudiced against them. This is not stated to their discredit, but as a fact bearing strictly upon the question under consideration. It is reported that, during a revival in the Presbyterian church at Hamilton, under the labors of Rev. Edwards Marsh, Rev. Mr. Proudfoot, then recently arrived as a missionary of the United Associate Synod of Scotland, was present, as a close observer, but taking no part, for three days. When he came to leave, he said to Mr. Marsh: "Fifty or sixty persons have asked the prayers of Christians during these meetings; it will require months for you to train them for admission to the Church." Mr. Marsh's reply was: "And the same day were added three thousand souls." Ministers of Mr. Proudfoot's views and education, and with settled views in favor of the exclusive use of the "inspired psalms," could hardly expect to sustain the spiritual interest of churches and neighborhoods which had been almost constantly blessed by powerful outpourings of the Holy Ghost, and where the people had been spiritually fed and "brought up" on hymns "of human composition." A reaction would be a natural historical sequence to such radical change of teaching and customs, and to such divisions and strife, not unlikely to be followed by lukewarmness, and, in a new generation, by abso-

lute indifference and "spiritual deadness," requiring the ground to be again "ploughed up, in which the seed may be sowed." A like radical change in the other direction might be expected to produce like serious results, so human is human nature everywhere, and so disinclined are most people to change long-established customs, or to yield long settled attachments and prejudices. It would be quite as unwise to attempt to force "revivals" in uncongenial soil, as to check or prevent them where they have taken root deep down in the hearts of the people, and have been continuously instrumental in promoting a healthy Christian growth. And it would be alike injudicious to force an exchange of Rouse for Watts as of Watts for Rouse. When you touch a Christian's household songs, the psalms or hymns taught him by his mother, and which have been part of his lifelong Sabbath and daily worship, you touch—himself.

No less an authority than the Presbytery of Kingston, fully forty years ago, expressed the opinion that "in case of congregations of long standing, and consisting of a considerable number of members, it might not be wise to propose sudden and great changes in constitutions already existing." The principle is as applicable to communities of churches as to individual congregations, to customs as to constitutions, to the Niagara district as to portions of Canada farther east, and to one generation as to another. It was a wise conclusion judiciously stated by a dignified representative body of the Church of Scotland in Canada.

#### COMMITTEEISM.

MR. EDITOR.—The manner in which the committees of the Church are made up is a subject that often engages the attention of the ministers and members of the Church. And since the last meeting of Assembly, it is a subject which has occasioned very earnest comment, at least among many who were members of that Assembly.

The arbitrariness which seems to govern the selection of these committees, appears to have been carried to greater length at that Assembly than is usual—a state of things which is not, however, an unmixt evil, as no doubt it will have a good effect in rousing the Church to seek some remedy for such a mode of procedure in connection with the committees.

And indeed, it seems strange, that while a means could be found of appointing such committees as are necessary, that would not be so arbitrary and unsatisfactory, and also a means of changing the names on the various committees so as to engage a larger number of ministers and elders in the work, that would not be so unreasonable and unjust as that now in use, that such means should not be sought and applied as speedily as possible.

The selection of the committees in last Assembly would probably afford more ground for complaint and criticism than that of some previous years, were there space here to review it. But without entering on so wide a field, there are one or two matters connected with it which may serve to illustrate the spirit of wisdom or unwisdom which governs the makers of committees. The nominating committee, for example, in selecting the committee on the distribution of Probationers, indulged their power in removing the name of a gentleman who had been on the committee for one year, and put on in his place, a gentleman already, and frequently, burdened with an ample share of Church work. And not only so, but in doing this, they left on the committee, five of whose members are ministers.—three ministers representing, if we may so speak, one branch of the Church, and that the smaller, and two ministers representing the other and larger. It may be hoped that this important change on that committee will go far to solve the difficulties connected with the distribution of the Probationers. But it is not very easy to see how, and in the circumstances it certainly would have seemed a more natural and reasonable procedure, had one of those who had been on the committee for some years been removed, and this objectionable party been allowed to remain a little longer where the Assembly had put him, especially as such a course would have given a more equitable representation of the two branches of the Church. Judging from the proceedings of the Assembly, however, this aspect of the question was not regarded. Committees were manifestly chosen entirely on the ground of the competency of the men, and if competent men are more numerous in one direction than in another, of course the committee

makers of the Assembly cannot help that. This, however, is doubtless, an unimportant matter, except to the individual so contemptuously treated; it is only mentioned as an illustration of what is constantly occurring, and of the extreme arbitrariness which governs this whole matter of appointing committees.

Another illustration is to be found in the case of the committee selected to provide a new hymn-book for us. One would have imagined, that here, if anywhere, a large and fair representation of the Church's mind would be found. It would have been advisable surely to have had on it, those who have been using the books from which the new one is to be compiled. But here, also, the same sublime arbitrariness has been displayed. It is difficult to believe that any principle, except in the vaguest sense, governed the selection of this committee; and surely it was a very uncalled for action, indeed a most gratuitous slight, to omit from the committee the name of Mr. Laing, whose motion on the subject was the one adopted by the Assembly. The case of the Home Mission Committee would afford illustration of the same absence of any apparent principle of a reasonable kind governing their selection. The nominating committees have evidently laboured too much over the question of maintaining the balance of power in the Church, and we need not wonder if this, which has always been a difficulty to statesmen, should have confused them. But whether these cases alluded to be important or not, whether the nominating committee have acted wisely or not, each may judge for himself; but it will certainly be cause of regret and of injury to the Church, if this matter of selecting the standing committees be left in its present unregulated state. And while brethren have long and tamely submitted to be shuffled about in the most inexplicable manner—now put on a committee, now put off without apparent cause there is a limit to the submission due to such a mode of treatment. And it will be well for the Church, when brethren so oppose and resent such treatment, as to lead to modes of procedure that will utilize a larger proportion of the office-bearers of the Church, and give at least some ground for believing that men are not selected on mere personal or party grounds. I am, etc., PRESBYTER.

#### CHURCH EXTENSION IN MUSKOKA.

MR. EDITOR.—On Sabbath the 21st ult., the church recently erected on the townline of Chaffey and Perry in this district, was opened for divine worship by the Rev. A. Findlay. After the morning service the ordinance of the Lord's Supper was observed for the first time in this station. The history of this field indicates the rapid growth of many of our stations in this district. Two years ago it was reported that a few Presbyterian families had settled in this neighbourhood, then a dense forest. During the past summer and winter, service has been held regularly at this point by Mr. Andrew in connection with Huntsville—the result being that a congregation of between sixty and seventy with a membership of twenty meet regularly for worship. Many families are still coming in—a fair proportion of whom are Presbyterians—so that in a few years, when the difficulties incident to a new settlement are in a measure overcome, we may expect a strong congregation at this point. The new church is a substantial frame 26x38 feet, and is as yet in an unfinished state.

In December last Mr. Andrew—who has been most zealous in the work of church building in this field—secured from the congregation of Knox Church, Scarborough, the sum of fifty odd dollars to aid in the erection of this church. Encouraged by this timely assistance—under the personal direction of Mr. A., who can wield the broad-axe as well as secure subscriptions—the people set resolutely to work to secure for themselves a place of worship. Without this aid the church could not have been commenced. While these struggling settlers have the comfort of meeting in their own place of worship, the friends in Scarborough have the satisfaction of knowing that they have given joy to many hearts in this new settlement by their timely aid. In acknowledgment of the kindness thus shown them the Church is to be known as *Knox Church, Chaffey*.

Are there not some others of our comparatively wealthy congregations who are prepared to do likewise? There is room for the judicious expenditure of money in this field in church extension. At the present moment the want of a church is felt at Grass-

mere, another of Mr. Andrew's appointments. The people are prepared to do all they can so far as work and material are concerned—but there must necessarily be the expenditure of money, and this they have not got. From fifty to seventy dollars would go far to supply this lack—who will forward the first contribution for this object?

It may not be out of place here to say a word regarding this particular department of church work in other parts of the field. On the 4th inst. Dr. Cochrane (D.V.) opens the new church at Huntsville. The church at Emsdale which has been unavoidably delayed—(though by no means for the reason stated in the "Globe" some weeks ago) is under way and will be opened later in the month. In September we hope to have the church at Maganetawan also opened, and when this is done we shall then have twelve new churches erected in this section of our Home Mission Field during the past two years. Thus is the wilderness and the solitary place being made glad, and as the gospel in its purity and with faithfulness is proclaimed in these humble buildings erected for the advancement of the divine glory, we may hope, with His blessing that "the desert shall rejoice and blossom as the rose."

#### ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XII.

His Grace says that it is lukewarm Christians who go to Purgatory. But he also says that they can by their prayers and merits help the saints in heaven and on earth. Now, Christ says he will spue the lukewarm Christian out of His mouth (Rev. iii. 16.) The idea of Peter or Paul in bliss being helped by the prayers and merits of a lukewarm Christian who, by being tormented in the flame of Purgatory, is suffering the due reward of his deeds!

If his Grace be in the right, Paul has made a mistake in Eph. iii. 15, where he says, "Of whom (Christ) the whole family in heaven and earth is named." He should have said "in heaven, earth and Purgatory."

"It is want of due appreciation of the infinite sanctity of God, and the purity of those who shall enter into His glory—to suppose for instance that there is only one step for the criminal from the gallows into heaven" (p. 40.) "It is want of due appreciation of the infinite value of Christ's blood to suppose that any one must be tortured in a most fearful manner in Purgatory before he can enter into heaven. "The blood of Jesus Christ, God's Son, cleanseth (or purgeth) us from all sin" (1 John i. 7.) Though one's sins be "as scarlet," it can make them "as white as snow;" though they be "red like crimson," it can make them as wool" (Isaiah i. 18.) This, your Grace, is the true Purgatory. Preach it to your people. Bid them look for salvation "to the blood," instead of water, bread, oil, and fire, of which your Church makes so great account. He who grasps the truth referred to concerning Christ's blood, can, without fear, look forward to the time of his departure from earth. He knows that Christ has saved him from hell, and that Purgatory is only a fable. He can, therefore, say in holy defiance, "O death! where is thy sting? O grave! where is thy victory?" (1 Cor. xv. 55.)

Several years ago, a man named O'Leary was hanged at Toronto for a very brutal murder. On the scaffold, he read a speech to the spectators. Father Rooney stood beside him. Perhaps he wrote the speech for him, as the poor man could with difficulty read it. At any rate, there can be little doubt that he saw it before it was read. Well, towards the close, O'Leary said that he was sure that he would "share in God's glory before the setting of that day's sun." His spiritual adviser said not one word in disapproval thereof. Here then, we have a murderer going, we may say, at one step from the gallows into glory. If he were ever in Purgatory, the time he staid there was so short that it is not worth taking into account. But poor Pius IX., though he died in "the odour of sanctity," is still in Purgatory and—for aught we know to the contrary—may be there for ages.

"There is an example of the thief on the cross, one that none may despair, and only one that all may fear" (p. 40.) This is a quotation, but not a very correct one. The last three words should be, "none may presume." The sentence originally refers to the folly and danger of delaying to seek salvation till the "eleventh hour." Of course, it is based on the doctrine that when the last breath is drawn, man's character and condition are for ever fixed. His Grace must, however, mean it to apply to Purgatory, other-

wise it is utterly out of place here. He might, in the latter case, as well have said, "Canada is a part of the British Empire." Here then, is what his Grace must mean. "There is an example—that of the penitent thief of one who went to heaven without going through Purgatory, one that none may despair of being able to do the same, and only one that all may fear that they shall not get to heaven so easily." This sounds strange but it is a fair interpretation of the Archbishop's words. Well then, according to him, the penitent thief is the only one spoken of in Scripture who went to heaven without having first to suffer in Purgatory. Then Stephen the first martyr—though just before he died he saw the heavens opened and Jesus standing at the right hand of God—went to Purgatory. So too did Paul, though he believed that the moment he would depart, he would be with Christ. So too, of course, did Peter "the first Pope," John the beloved disciple, and Joseph, one of the Romish Trinity, of which Christ and the Virgin are the other two. It seems then that the penitent thief before leaving the world "fully satisfied the justice of God on account of his sins committed during life," but the others, whose names I have mentioned, did not. The other thief perished, I suppose, because he had no friends to pay for masses for him.

Dr. Scudder, speaking of the hells of the Hindoos says, "Those persons whose sins are too great to be forgiven in this world, must be sent to one of them." Of several of these he gives a description, which, however, is too long for quotation here. Suffice it to say that the sufferings in each, as in Purgatory, are of a physical kind. They do not, however, last for ever. After the inhabitants have been punished for a longer or shorter time, they return to earth. Here, they may live so as afterwards to go to one of the heavens of the gods or to one of the hells. As regards those who are sent to them, the nature of the sufferings endured in them being physical, and these sufferings being only for a time, Purgatory and the Hindoo hells agree. The great difference between them is this, those who leave the former go to heaven, whereas those who leave the latter, come back to earth, and live their lives over again.

I come now to what his Grace says about infallibility. For a reason which, for the sake of shortness, I shall not explain, I must go back a few pages. On pages 18, 19, he thus speaks concerning councils: "General councils with the Pope at their head are infallible in their decrees; particular councils of Bishops are not. Christ would not have said to His Apostles, 'He that heareth you heareth Me, and he that despiseth you despiseth Me' (Luke x. 16.) if the pastors of the Church as a body would lead the people into error. Councils cannot invent any new doctrine; they only can define what was the belief of the Church from the beginning, and define it as a dogma of faith, to be implicitly believed. They make however new decrees of discipline according to the exigencies of the times."

According to the foregoing, it is only general councils which are infallible in their decrees, and they are so, only when they have the Pope at their head. Of course, then, they receive their infallibility through him. How can "the pastors of the Church as a body" be infallible, if, as individuals, they be fallible? How can a general council truly say that a certain doctrine has been believed by the Church from the beginning, if some of her most distinguished writers have rejected it? This is true, for example, of the doctrines of the Immaculate Conception, and the Pope's Infallibility.

"The Archbishop says, "Councils are held by denominations outside the Catholic Church, but their decrees are not considered even by themselves irrefutable or binding on the conscience" (p. 19.) Of course, then, he considers the decrees of general councils of his Church of the kind already described, irrefutable or binding on the conscience.

To the question, "What is meant by the Infallibility of the Pope?" his Grace gives the following answer: "It means that the Roman Pontiff when he speaks *ex cathedra*, that is when in discharge of the office of Peter (Pastor?) and Doctor of all Christians by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that this Church should be endowed for her defining doctrines regarding faith and morals; and that therefore such definitions of the Roman Pontiff are irrefutable of

themselves and not from the consent of the church" (pp. 19, 20.) This is simply a translation from the Latin of the definition of the dogma of Infallibility as given by the late Pontiff himself. It is just a piece of "rigmarole." The explanation here given of the phrase "*ex cathedra*" needs itself to be explained. The best that can be given of it, is just "*ex cathedra*." It is here said that the definitions of the Pope *ex cathedra* are "irrefutable of themselves and not from the consent of the Church." According to this, the Pope is, in himself, infallible, and therefore, can act independently of a council. What need then is there of a council? No more than there is of bringing together all the fire engines in the Dominion to put out a—farthing candle. It is cruel to make old gentlemen travel thousands of miles to do what one person can do, and what he alone has a right to do. It would be far better then to have henceforth no more councils, and let the Pope do all himself. Of course, steamboat and railway companies, and hotel keepers would oppose this arrangement as three ropemakers in England once signed a petition against the abolition of capital punishment. The statement that the definitions of the Pope *ex cathedra* are "irrefutable of themselves and not from the consent of the Church," implies that the Pope and the Church are distinct from each other. But in other parts of this definition, we are told that the Pope is infallible, and the Church is infallible. According to these then, the definitions of the Pope are those of the Church. Therefore, the Pope is the Church, as Louis XIV. said of himself, that he was the State. His definitions are, therefore, irrefutable not from his own consent. Therefore, according to this infallible definition, the Pope is distinct from the Church and is the Church. Even the famous Lourdes water would not enable one to see any harmony between these two propositions.

His Grace further says: "Now as the teaching Church, that is the Bishops of the Church conjoined to the Pope as their head form an infallible council, so the Pope as head of the Church must enjoy that infallibility but only in certain cases when exercising his prerogatives as universal doctor and teacher" (p. 20.) According to this, the Pope is infallible when he is at the head of a general council, because he is at the head of it. He, therefore, receives his infallibility through it. What we have been considering of his Grace's teaching on infallibility, can, therefore, be summed up in the following propositions: (1) A general council is infallible when the Pope is head of it, because he is the head. (2) The Pope is infallible when he is head of a general council, because he is the head. (3) The Pope is in himself infallible, and has no need of any council.

Of course, his Grace must here speak about the Church being built on Peter. He says, "That infallibility Christ has conferred on Peter and his successors for the proper direction of this Church. The words of Christ to Peter are: 'And I say to thee, Thou art a rock,' etc." (Matt. xvi. 18, and Luke xxii. 32.) (p. 20.) Heretics would like to have proof that Peter ever was in Rome, and if he were, that he was Pope. His Grace seems to look on it as a work of supererogation to take any notice of these points.

He says "The Pope is not impeachable (a misprint no doubt for 'impeccable'), he can commit sin like other people ('thru for you, your Grace'), nor is he infallible in his private capacity, in his discourses or in his governments" (p. 20.) Here he distinguishes the Pope's discourses and governments from his private capacity. They must refer then to his public capacity. Therefore, according to Archbishop Lynch, the Pope is fallible in his private capacity, and in his public capacity. Take away these two capacities from the Pope and as little of him is left as there is of the shadow of the Apostle Peter.

Be it remembered that his Grace was a member of the Vatican Council—a pro-infallibility one.

I have not yet done with his Grace, but I shall be fore long.

Metis, Que.

T. F.

#### OUR HOME MISSION WORK.—III.

MR. EDITOR,—I shall now state as briefly as I can the action which, I believe, our Church might wisely take in this matter.

The proposal which I am about to make is not offered without due consideration, and it is not made, I trust, in ignorance of the difficulties which would be met in carrying it out.

It is respectfully submitted as a possible and prac-

licable answer to a difficult question, and under the conviction that the interests involved are of such a kind as not only to justify, but to demand, action which would be out of place, except in a case of supreme importance.

The suggestion is made also on the ground that it contemplates the full application of a principle already recognized and acted upon by the Church in Canada, in the appointment of agents to solicit aid from the churches in Great Britain, and by these churches, on the other hand, in the warm interest they have always manifested in the work in this country—a principle which is being acted upon at the present moment in the appointment of our esteemed agent, Rev. Dr. Patterson, at the late Assembly.

I would therefore respectfully submit the following proposal:

That, in view of the magnitude and importance of our Home Mission work, and of its certain and rapid extension; in view of our evident inability to meet the requirements of that work even with our best efforts and under the most favorable circumstances; also, in view of the fact that so large a proportion of the population of the mission field are attached to the Presbyterian Church, and that many of them have come directly from Great Britain and Ireland, thus being actually children of the churches there; and also in view of the fact that a full statement of the case could scarcely fail to awaken in these churches a deeper interest in the work—such a statement of the case be made and respectfully laid before the Assemblies of the churches at home, and that this statement be accompanied by an earnest appeal to them to take what action may seem best to them to secure for this work what assistance it may be in their power to give.

The grants which have been made from time to time by the Committees at home have given good proof of their interest in the work, but the time has come when these gifts might be held as the *exponents* of a quantity—which should not remain longer in any sense an *unknown* quantity—the liberality of the Church as a whole. The munificence of the most powerful committees, however generous they may be, cannot satisfy the present conditions.

Statistics of various kinds could be provided which would convey a concise but clear view of the facts, and a large map, which might be prepared at a comparatively small cost, would be of good service. Provided with these, our Church should formally approach the Assemblies at home with the prayer that a time be especially set apart—say a sabbath—during which this matter should be presented and discussed.

In this way it would be possible to present the case in such a light as could scarcely fail to make a deep impression, and prepare the way for a successful appeal for active co-operation.

It is evident that what is required is the opening of a channel through which a *steady stream* of Christian liberality shall flow, not only with sustained but with increasing volume year by year, until the Church in the newer parts of the Dominion shall have become virtually, or, at least, approximately, self-supporting. To attain this result some means will have to be adopted entirely out of the range of ordinary ecclesiastical procedure, but the result would surely be worthy of the effort.

Were the matter thus fully before the Assemblies, it would, with their consent, have to be presented in the presbyteries, so that the facts might reach the congregations and the individual membership of the Church. And thus the people would come to have an intelligent conception of the extent, the resources, and the great religious interests of this new land.

So far, then, the way seems practicable for the opening up of the connection between the *negative* and the *positive* poles, between the point of want and the point of fulness. It may be more difficult, however, to complete the circuit and to indicate a connection by which a current equally strong may be produced in the opposite direction. This will not be found so difficult, after all, if an intelligent sympathy has been awakened in the hearts of those to whom application has been made. An annual collection might be made, or this work might find a place of subordinate but appropriate importance among the schemes of the Church under such a head as "Colonial Evangelization Fund." Or still further, notwithstanding the great number of claims made on men of wealth, this might be presented to their notice as one in which money invested for the Lord would yield early and large returns.

At any rate, we as a Church should be able to feel that we had done what we could in thus presenting the needs of the Lord's vineyard, and we could leave the matter with Him who alone can turn men's hearts towards those things which He will accomplish by means of their liberality.

One of the best results of this would be the inevitable strengthening of the bonds of prayerful sympathy between the churches. An intelligent appreciation of the condition of the field would be created in the minds of the people, and along with the financial assistance an earnest prayer would go from the heart of the mother Church to God for her child, into whose young hands he has been pleased to put such a great and responsible trust.

Another feature appears in this place—an incidental one, indeed, but one too important to be overlooked. A large number of those who would become the very best settlers would have their attention turned towards Canada, especially the North-West, as a future home. We welcome the poor outcasts from the large cities, but surely the value to the country would be none the less of a means by which there would be conveyed directly to the church-going, Christian people of the older countries, a knowledge of the vast regions that lie, in all their wealth, ready to be occupied; and in no other way could the same class of people be made so well aware of the extent and fertility of the North-West, because the information would be specially directed towards Christian people, and the knowledge would reach them, on the other hand, through a channel which would gain their complete confidence.

Apart from the difficulties necessarily incident to anything of this kind, the great objection which might be taken to this proposal would probably be, that we should not press our work on the attention of any other Church, however closely they may be connected with us. I do not feel this objection as of any weight in this case. It is the Lord's work, and we have a right to ask them to assist us in this work, especially when they are in some way as closely interested in it as we are. I do not now allude to our close relationship nationally or ecclesiastically, but to another ground on which our claim is a strong one. A large number of those who are crowding into the North and North-West come directly from Britain, and are thus, as mentioned in the beginning, children of the churches there, many of them, no doubt, holding certificates of membership which they have never had an opportunity to present, and which they have carried with them as a pledge of attachment to the Church which they have left behind; and they can surely look to that Church for help to place themselves in such circumstances that these tokens of Christian life may not become the certificates to spiritual deadness and decay. For example: In the county of Westbourne, in Manitoba, is a population of 795 persons. 392 are Presbyterians, and of the 795, 109 came from Scotland and forty from Ireland, a large proportion of whom are of course Presbyterians. Under these circumstances we are only doing our duty to ask these churches to help us, out of their abundance, to provide the Bread of Life for those who have so lately come from them.

One thing more and I have done. If anything further is required to make the necessity of some special action manifest, it may be found in this, that almost all the schemes of the Church are behind, *i. e.*, the demands are too heavy for the income, so that we cannot relieve our almost embarrassed Home Mission work by lessening the revenue of any other Fund. We need not go into details, but taking one illustration of very pressing importance, the French Evangelization work seems now to touch the only true solution of the troublesome question of creed and race in the Lower Provinces. Political ingenuity has failed to secure even a temporary peace. The Papal power, with its hand on the lever at Rome, moves it to the right or left according to the "Balance of Power," politically, but with an iron claw, to catch the ratchet wheel of ecclesiastical advantage. Whichever it moves, Reform or Conservative, Romanism gains. Recent events seem to indicate that a consciousness of power prompts to its exercise at the expense of civil rights. And this need be matter of no surprise. The individual priest and layman may profess and feel all liberality of sentiment; he is but a *cog in the wheel*. The wheel turns obedient to the motive power and the cog must turn along with it, no matter whether to crush a hand or a heart. The Hierarchy of Rome knows no resting-place but the Inquisition. Every-

thing on this side of that is but the girding environment of adverse circumstances, against which she presses, like the water on a Holland dyke, a silent, placid, ceaseless destruction. The real hope of the province lies in the diffusion of the knowledge of the Word of God, by which the consciences of the people will be set free. And thus shall that huge system of iniquity fall before the presence of Him who shall destroy the embodiment of sin by the brightness of His coming. Yours very truly,  
G. BRUCE.

*St. Catharines, July 29th, 1878.*

**PRESBYTERY OF HURON.**—This Presbytery met in Goderich on the 9th July. Mr. Hartley was appointed Moderator for the ensuing six months. Moderations in calls were granted to the congregations of Seaforth, Thames Road, etc., and Egmondville. Messrs. Andrew Meldrum, Robert McNair, and Robert Craig, young men, desiring to study for the ministry, were introduced and a committee was appointed to examine them with a view to entering one of our colleges. A scheme for conducting missionary meetings was adopted, and is as follows. I. "That the Presbytery be divided into four districts as follows:—1st: district number one, to comprise the congregations of Goderich, etc.; Smith's Hill, etc.; Dungannon, etc.; Ashfield; St. Helens, etc. 2nd: District number two, the congregations of Wingham; Belgrave; Blyth; Bluevale, etc.; Londesboro, etc.; Clinton. 3rd: District number three, the congregations of Wroxeter, etc.; Knox Church, Brussels; Melville Church, Brussels; Cranbrook, etc.; Walton; McKillop, etc.; Seaforth; Harpurhey. 4th: District number four, the congregations of Egmondville; Brucefield; Bayfield Road, etc.; Bayfield, etc.; Kippen; Rodgerville, etc.; Thames Road; Grand Bend.—II. That ministers and elders of each district arrange for holding their own meetings.—III. That each minister preside at his own meeting, and that a deputation of not less than two ministers be appointed to address the people.—IV. That meetings be held during the months of September and October when there is moonlight.—V. That it be left to the option of the congregation as to whether a collection be taken up at the meetings or not.—VI. That the expenses of no foreign deputations sent by other committees be paid from such collections.—VII. That there be an exchange of pulpits on the Sabbath before the meetings, and missionary sermons preached when deemed advisable.—VIII. That as far as practicable the meetings be held in the evenings.—IX. That when practicable the elders be employed on the deputation.—X. That the Presbytery appoint a convener for each district, and also the time when districts shall meet to arrange for meetings." The following were appointed conveners for the several districts:—District number one, Rev. R. W. Leitch; district number two, A. McLean; district number three, P. Musgrave; district number four, H. Cameron. Papers were read from Gorrie and Lakelet, asking for a supply of preaching in connection with Fordwich, as also from Wroxeter and Fordwich asking for separation, the former becoming self-sustaining. A deputation was appointed to visit those places on the matter of their papers. The people worshipping at Fordyce applied for organization, and steps have been taken for this end. The Rev. A. Stewart, M.A., having accepted the call to Clinton, his induction was appointed to take place on the 31st inst. The next meeting of Presbytery is to be held at Wingham, on the 2nd Tuesday of October, at 11 a.m.—A. McLEAN, *Pres. Clerk*.

The Presbyterian congregation of Bluevale, in connection with the church at Eadie's, contemplate erecting a manse for their minister, and have purchased an excellent site for the same.

REV. DR. MOFFATT, the veteran missionary, says that the Bechuana, Zulu, Caffre, and Basuto languages of South Africa have been reduced to writing, the Bible has been translated into them, and there are 50,000 church members among them.

DOLLINGER, with some acerbity, declares that the reports, now set afloat for the fourteenth time, that he had made his peace with the Vatican, are falsehoods. "I shall not dishonor my age with a lie before God and men; of this you may be sure."

The congregation of Laskey and East King, in the Presbytery of Toronto, have given a unanimous call to Rev. Samuel R. Warrender. It is expected that the call will be sustained at next meeting of Presbytery, and that Mr. Warrender will be settled shortly thereafter, about the middle of September.

## PRACTICAL PAPERS.

## THE "TIMES" ON TEMPERANCE.

"Drunkenness, whether habitual or casual, is without doubt one of the greatest social evils with which northern nations have to deal. It is acknowledged to be the prolific parent of crime, and it is at least the proximate cause of by far the greater portion of the widespread misery which furnishes such an appalling contrast to the general tenor of our opulent civilization. This corroding evil, the fatal consequences of which no one who reflects can ignore, may be combated in a variety of ways. We may so regulate the sale of intoxicating liquors of all kinds as, while satisfying the legitimate needs of the temperate majority, to remove from the weak and wayward the manifold temptations to a vice which they have not the strength to resist. We may hope gradually to elevate the popular feeling on the subject of intemperance, so that for a man to be known to have indulged in liquor to excess should be in all classes a social stigma and a moral disgrace. This is already the case within certain limits and among certain classes in this country, and there is no reason why it should not be so universally. Nevertheless, when all is done that can be done, in these and other indirect ways, to further the cause of temperance, it is to be feared that there will still remain a residuum of persons who can only be described as habitual drunkards—that is, of persons to whom the habitual consumption of alcohol in excess has become a habit which no effort of their own, and no influence, short of sheer compulsion, which can be brought to bear upon them, will induce them to relinquish. They are the helpless victims of a vice which they have lost the power to withstand. They become a burden to themselves, a terror to their friends, a scandal to their neighbours, and a scourge to their posterity. In the lower classes they recruit the ranks of crime; in the higher they ruin families and wreck the happiness of all who are connected with them. They cannot be cured by social regeneration nor by moral restraint, for they are deaf to the reprobation of their fellows, and conscience has long lost its hold on them. Physical restraint alone is of any avail in such inveterate cases. The worst of drunkards can be cured, at least for a time, if he is placed beyond the reach of stimulants; and when his will is strengthened and his moral sense restored there is at least a hope that he may permanently abandon his evil courses. The question thus arises whether the Legislature should not sanction the application to habitual drunkards of the only remedy by which they can be even temporarily or approximately cured. Habitual drunkards may be divided into two classes—those belonging to the respectable ranks of society, whose vice is its own worst punishment in the misery it entails on themselves and their families, and those belonging to the vagabond and criminal classes, whose vice turns by a natural affinity to crime. The former class is relatively small, and we may fairly hope that it is decreasing. At any rate, it may be doubted whether it is large enough to call for legislation of exceptional stringency. The latter class is deplorably large, no doubt, but it is already indirectly dealt with to a considerable extent by means of ordinary prison discipline. When a criminal is sent to prison he is necessarily placed under the needed restraint; even if he is not cured during the term of his incarceration, it would be difficult to convict him of habitual drunkenness immediately on his release. It is clearly difficult, if not impossible, to deal with those two distinct classes of cases in the same manner, and the legislation which it is proposed to apply to both is open to special objections in each case. As far as drunkards who are also criminals are concerned, it would almost be better to adopt the old Greek expedient of doubling the penalty for offences committed by drunkards. It is one of the saddest sights imaginable to see a man of promise, of education, and of position going hopelessly to ruin, and dragging his family down with him, simply because there are no legal means of putting him under the restraint which alone can restore him. But we have never yet sanctioned the principle in this country that mere vice should entail the loss of personal liberty; and if, as Lord Shaftesbury says, the way to combat intemperance is to treat it as a vice, and not as a disease, we can only punish it when it is associated with crime, and we must accept the limitations which such a mode of regarding it entails."

## HOW TO PAPER A ROOM.

Old paper may be removed by wetting thoroughly with water, and when soaked, it will easily strip off. If lime-wash has been used on a wall on which it is desired to paper, the paper may be made to stick by washing the wall with vinegar, or water which has been made sour by the admixture of sulphuric acid (oil of vitriol.) Papering is very easily done by making a bench on which to paste, of boards placed on two empty flour barrels. Common flour paste is made by mixing smoothly in cold water wheat or rye flour (rye makes the strongest paste) until a thin, creamy liquid is made; it should then be boiled, when it will thicken; if too thick, it may be thinned by adding boiling water. A little carbolic acid in the paste will keep it sweet and prevent mold. The paper should be cut to proper lengths, sufficient in quantity to finish the room, before pasting is commenced. Enough spare paper should be left at top or bottom, to match the pattern evenly. These lengths should be laid evenly one over another, and the bench should be a little longer than the lengths of paper. The paste should be applied with a broad brush similar to the white-wash brushes, and should be laid on quickly, or the paper will soon become tender. If a piece of tin be fastened to the brush it can be hooked to the side of the pail and prevent much "mussing" with the paste. The cheap sorts of wall paper should be avoided, if possible. They contain generally twenty-five to forty per cent. of clay, and a very common material for the pulp is cow-dung; only a very small proportion consists of fibre of rope, matting, or other coarse material of any strength, and in putting it on the wall it will often fall to pieces in the hands. Two persons are required to lay on paper with rapidity, one to paste and one to apply the paper. When the paper is pasted it should be handed to the person on the ladder, who holds it about a foot from the top end, and lays it evenly against the wall at the top, allowing the upper end to hang over on the backs of the hands. By looking down the wall it may be seen when it matches the previously laid length, and should then be brought gently to the wall, the backs of the hands then pressed against the wall and passed upwards towards the ceiling, spreading them out towards the corners of the length of paper. The scissors are then run along at the junction of the wall and ceiling, making a mark which can be easily seen, when the top of the paper is removed for a little distance, and it is cut off even and replaced. Then a soft cloth is gently passed downwards and the paper pressed against the wall to the bottom, where it is cut off as at the top. After a few lengths are laid, the operation will become easy, and if a room where the work is not very particular is commenced with, the best rooms may be attacked next.—*American Agriculturist.*

## A SUGGESTION TO CONSUMPTIVES.

Dr. George H. Napheys, an eminent physician, says: "A particular kind of exercise is to be recommended for those whose chests are narrow, whose shoulders stoop, and who have a hereditary predisposition to consumption. If it is systematically practised along with other means of health, we would guarantee any child, no matter how many relatives have died of this disease, against invasion. It is voluntary inspiration. Nothing is more simple. Let her stand erect, throw her shoulders back, and the hands behind; then let her inhale pure air to the full capacity of her lungs, and retain it a few seconds by an increased effort; then it may be slowly exhaled. After one or two natural inspirations let her repeat the act, and so on for ten or fifteen minutes, twice daily. Not only is this simple procedure a safeguard against consumption, but, in the opinion of some learned physicians, it can even cure it when it has already commenced."

HUNGER THE BEST SAUCE.—What an excellent sauce is hunger! The poor man who brings to his plain meal of meat and potatoes, or pork and beans, a sharp appetite whetted by vigorous toil, gets manifold more enjoyment from it than the luxurious epicure who must be tempted by dainties. The laborer feels the reinforcement of food in every muscle, in every drop of his blood; the epicure gratifies in a languid way merely his sense of taste, while from his fastidiousness he suffers a thousand annoyances which the other, with his healthful craving for food, and his normal enjoyment of it, knows nothing about.

## SCIENTIFIC AND USEFUL.

EGG SANDWICHES.—Boil fresh eggs five minutes; put them in cold water, and when quite cold peel them; then, after taking a little white off each end of the eggs, cut the remainder in four slices. Lay them between bread and butter.

CREAM OF TARTAR, TO DRINK.—Put an ounce of cream of tartar, the rind and juice of two lemons, and a quarter of a pound of sifted sugar, into a jug. Pour over them two quarts of boiling water, drink the beverage when cold; it will prove cooling and wholesome. Time, a few minutes to prepare. Probable cost, threepence per quart. Sufficient for two quarts.—*Cassell's Dictionary of Cookery.*

RECIPE FOR PASTRY WITH DRIPPING.—Put one half pound of flour into a basin, and add a small quantity—about half a teaspoonful—of baking powder and a little salt. Having cut up into small pieces half a pound of clarified dripping, rub it lightly into the flour until perfectly smooth; add the beaten up yolk of an egg and a little water (just enough to make the paste of right consistency), flour the board well, and roll out the paste.

AN ANTIDOTE.—The "Scientific American" publishes the following on neutralizing poison:—"A poison of any conceivable description and degree of potency, which has been intentionally or accidentally swallowed, may, it is said, be rendered almost instantly harmless by simply swallowing two gills of sweet oil. A person with a very strong constitution should take nearly twice the quantity. This oil, it is alleged, will most positively neutralize every form of vegetable, animal, or mineral poison with which physicians and chemists are acquainted.

THE ART OF PATCHING.—This is an operation requiring far more skill than does the making of a new garment, and, when well executed, may save the purchase of many a costly one; the most expensive robe may by an accident be torn or spotted the first day of its wear; the piece inserted in lieu of the damaged one is a patch. If a figured material, the pattern has to be exactly matched; in all cases the insertion must be made without pucker, and the kind of seam to be such as, though strong, will be least apparent; the corners must be turned with neatness. Is not this an art which requires teaching.—*The Domestic World.*

THE HEART BEATS OF A LIFETIME.—According to a French medical journal, Dr. Guyot, after consulting the best authorities on the subject, and making the necessary calculations, has determined that the number of pulsations during the different ages of life are as follows: During the first year, 63 millions (in round numbers); during the first two years 120 millions; during the first eight years, 435 millions; during the first twelve years, 614 millions; during the first fourteen years, 698 millions; during the first thirty-six years, (giving the figures in full), 1,229,904,900; during a life of fifty years, 1,928,160,000; during a life of sixty years, 2,269,800,000; and during a life of eighty years, 3,007,040,000.

ART OF SWIMMING.—Men are drowned by raising their arms above water, the unbuoyed weight of which depresses the head. When a man falls into the water, he will rise to the surface, and will continue there if he does not elevate his hands. If he moves his hands under water in any way he pleases his head will rise so high as to allow him free liberty to breathe, and if he will use his legs as in the act of walking (or, rather, of walking up-stairs), his shoulders will rise above water, so that he may use less exertion with his hands or apply them to other purposes. These plain directions are recommended to the recollection of those who have not learned to swim in their youth, as they may be found highly advantageous in preserving life.

OATMEAL CAKES.—Fill a two quart basin half-full with fine oatmeal, add a small piece of dripping, mix thoroughly with the hands until the meal feels moist (more dripping should be added if not thought moist enough), then pour some boiling water over the whole, stirring quickly with a spoon while doing so; strew plenty of meal on the board, turn out the dough, and cover thickly with meal; knead it well, then roll out until of the desired thickness (cakes should be kneaded out until thin enough, in preference to being rolled); stamp into small round cakes or squares, place them on the girdle after strewing some meal over it, until they are hard, and toast the other side in front of the fire until ready. The dough that remains after the cakes are cut out should be (if hard) put in the basin, and some more hot water mixed with it, then kneaded and rolled out. The quicker the cakes are made the better.—*Braeriac in the Queen.*

A CHEAP WEATHER GLASS.—Take a broad necked bottle, such as are used for pickles or fruit jellies, and fill it with water within two or three inches of the brim; turn a clean oil-flask upside down, with its neck within the pickle bottle. Should the weather be set fair, the water in the neck of the flask will remain about half an inch above the level; but if rain be near the water will rise gradually but quickly in the neck of the flask; and if rain be very near, and the atmosphere in consequence very heavy, the water may rise in the flask's neck as much as two or three inches within a few hours. No one should be without this useful instrument; it gives no trouble; the water does not require changing—outdoors or in doors, heat or cold, are alike immaterial. In frosty weather it should not be forgotten that this instrument must be kept in a temperature above freezing, otherwise it cannot act; and should the bottle be left full of water it will probably break in the ordinary course with the congelation of the water. It is obvious that this simple apparatus will not indicate with scientific precision the amount of moisture in the atmosphere, but the warning given by the rise of the water in the neck of the flask may be sufficient to prevent disappointment in domestic arrangements, especially with regard to such an important matter in the household as the selection of a good "drying day" for the family wash, a matter of great interest to the careful housekeeper.—*Cassell's Household Guide.*

## PASTOR AND PEOPLE.

## CHURCH SINGING.

From one of the sprightliest of Dr. Falmage's addresses, delivered recently in New York, we make the following extracts:

"But, while there may be great varieties of opinion in regard to music, it seems to me that the general spirit of the Word of God indicates what ought to be the great characteristics! and I remark, in the first place, a prominent characteristic ought to be adaptiveness. Music that may be appropriate for a concert hall, or the opera house, or the drawing room, may be shocking in church. Glees, madrigals, ballads, may be as innocent as psalms in their places. Why should we rob the programmes of worldly gaiety when we have so many appropriate songs and tunes composed in our own day, as well as that magnificent inheritance of church psalmody which has come down fragrant with the devotions of other generations—tunes no more worn out than they were when our grandfathers climbed up on them from the church pew to glory? Dear old souls, how they used to sing! When they were cheerful, our grandfathers and grandmothers used to sing 'Colchester.' When they were very meditative, then the clapboarded meeting house rang with 'South Street' and 'St. Edmonds.' Were they struck through with great tenderness, they sang 'Woodstock.' Were they wrapped in visions of the glory of the church, they sang 'Zion.' Were they overborne with the love and glory of Christ, they sang 'Ariel.' And in those days there were certain tunes married to certain hymns, and they had lived in peace a great while, these two old people, and we have no right to divorce them. 'What God hath joined together let no man put asunder.' Born as we have been amid this great wealth of church music, augmented by the compositions of artists in our own day, we ought not to be tempted out of the sphere of Christian harmony and try to seek un consecrated sounds. It is absurd for a millionaire to steal.

I remark also that correctness ought to be a characteristic of church music. While we shall see in a minute or two we all ought to take part in this service, with perhaps a few exceptions, I call on this whole audience to culture yourselves in this sacred art. God loves harmony, and we ought to love it. There is no devotion in a howl or yelp. In this day, when there are so many opportunities of high culture in this sacred art, I declare that those parents are guilty of shameful neglect who let their sons and daughters come up knowing nothing about music.

Another characteristic must be spirit and life. Music ought to rush from the audience like the water from a rock—clear, bright, sparkling. If all the other part of the church service is dull, do not have the music dull. With so many thrilling things to sing about, away with all drawing and stupidity. There is nothing that makes me so nervous as to sit in a pulpit and look off on an audience with their eyes three-fourths closed, and their lips almost shut, mumbling the praises of God.

You have a right to sing. Do not surrender your prerogative. If in the performance of your duty, or the attempt at it, you should lose your place in the musical scale and be on C below when you ought to be on C above, or you should come in half a bar behind, we will excuse you. Still it is better to do as Paul says, and sing with the spirit, and the understanding also.

Again: I remark, church music must be congregational. This opportunity must be brought down within the range of the whole audience. A song that the worshippers cannot sing is of no more use to them than a sermon in Choctaw. What an easy kind of a church it must be where the minister does all the preaching, and the elders all the praying, and the choir all the singing. There are but very few churches where there are 'two hundred and forty and five singing men and singing women.' In some churches it is almost considered a disturbance if a man let out his voice to full compass, and the people get up on tiptoe and look over between the spring hats and wonder what that man is making all that noise about. Although I have on other days said much on this subject, I will continue to speak of it until we rouse ourselves to a unanimity in Christian song that has never yet been exhibited. Come, now! Clear your throats and get ready for this duty or you will

never hear the end of this. I never shall forget hearing a Frenchman sing the 'Marseillaise Hymn' on the Champs Elysees, Paris, just before the battle of Sedan. I never saw such enthusiasm before or since. As he sang that national air, O! how the Frenchmen shouted. Have you ever in an English assemblage heard a band play 'God Save the Queen?' If you have, you know something about the enthusiasm of a national air. Now, I tell you that these songs we sing Sabbath by Sabbath are the national airs of Jesus Christ and of the kingdom of heaven, and if you do not learn to sing them here, how do you ever expect to sing the song of Moses and the Lamb? I should not be surprised at all if some of the best anthems of heaven were made up of some of the best songs of earth. May God increase our reverence for Christian psalmody, and keep us from disgracing it by our indifference and frivolity."

## THE PRESENT CRISIS OF PROTESTANTISM IN ENGLAND.

"A conspiracy," says the Archbishop of Canterbury, "has been got up to bring these lands once more under the dominion of the Church of Rome." It is patronized by the highest and noblest in the land. It is entrenched in the schools, colleges, and universities. The Prayer Book is in its favour. It has spoken insultingly of her Majesty because she attends a Presbyterian Church and "takes bread and wine at the so-called sacrament of the Presbyterians." Forty priests in London alone, once members of the Church of England, are among its perverts, and many thousands of the clergy are privately or publicly co-operating with it. To give a detailed list of the noblemen, baronets, ladies of rank and title, and gentry throughout the country who have joined it, would fill many pages. An Act of Parliament passed to restrain it—attempting to bind Samson with green withes—has yielded like straw before the fire. And still the "conspiracy" gathers strength, till the Vicar of Chelsea declares—"We are no longer a Protestant Church!" "We are contending," say these men, "not for the extirpation of Protestantism merely within the Church, but throughout all England. We do not want to force the Cluses and MacNeills into Popish vestments. We want to make them as extinct as the Dodo. We do not care one straw whether a man preaches in gown, surplice, or shirt sleeves, so long as he does not preach Protestantism."

No wonder that the Cardinal and his friends refuse to go in for Disestablishment. They publicly declare that the Church of England is Romanising the country for them better than they could do it for themselves. These men set up retreats, establish monkeries and sisterhoods, preach penance, baptismal regeneration, priestly absolution, and auricular confession. Four hundred and eighty of them, whose names are before me, have signed a memorial to their own Bishops for liberty to establish the Confessional. Two thousand of them, enjoying the privileges of the Act of Uniformity which excluded Nonconformist Protestants from the Church, have signed a petition to exclude their dead bodies from the churchyard, and so keep out their unregenerated remains from the consecrated ground. And all this is maintained by an annual income from the nation of seven millions and a half sterling. Such a state of matters, I venture to say, was never heard of in the history of the world. That a great and free nation should be insulted, and its interests and religion perverted, and that it should be obliged to pay the very men who are doing it! A few years ago when I ventured to direct attention to this subject I was called an alarmist, and accused of saying bitter things against a sister Church. A sister Church! So far as that Church is Christian and Protestant, her people shall be my people and their God my God, and that so long as I live. But if I had the power to do it I would, with all sacramental solemnity, devote at the altar of my country every man, woman, and child in our communion, to have no peace with Rome or Romanism in any Church. We can have no peace, no religious fellowship, with the men who are dishonest enough to be eating the bread of a Protestant Church and doing the work of a Romish one. And this is what these men are doing. What with robes, albs, chasubles, dalmatics, candles, and crucifixes, postures and impostures, feignings and genuflections, the "eastern position" and the north-western position, bowings to the east and curtsyings to the west,—what, I say, with all this babbledom,

foolery, and mediæval absurdity, many anxious souls are distracted and ready to exclaim with Mary, "They have taken away my Lord, and I know not where they have laid Him." I deliberately affirm that the Fenian conspiracy against the State is nothing compared with the Ritualistic conspiracy against the Church and the Protestant liberties of England.—Rev. John Dodd, Newry.

## HOW TO KILL A CHURCH.

1. Don't pay your pastor's salary. This is an all-important direction. Be sure to follow it closely. Although you solemnly promise to pay him a certain amount, and at stated times, no matter; don't pay, or only what you feel like paying, and when it's perfectly convenient. Don't obey the Lord when he says, "The laborer is worthy of his hire." (Luke x. 7.) By-and-by you'll have the satisfaction of seeing your church "going down."

2. Don't attend to your official duties in the church. Look upon your office as only an honorary or ornamental institution—not an Aaron and Hur arrangement for holding up the hands of pastors in doing the Lord's work.

3. Don't go to prayer meeting. That's an old-fashioned institution. It isn't needed in the "modern church." Church fairs and concerts and festivals are much more necessary. These bring money into the treasury from the outside sinners.

4. Don't attend church regularly. Forsake the assembling of yourselves together except on bright, sunny days.

5. Don't pray for your church.

6. Don't give toward its support, or only a little now and then, when you can't well help it.

7. Don't encourage your pastor in any way whatever.

8. Don't take your church paper.

9. Don't do anything toward helping the Sabbath schools.

10. Don't give anything, or very little, toward the various causes of beneficence.

11. Do what you can to gender strife and discord among the members.

12. Lastly, be fully conformed to the world.

The above directions, fully carried out, will most certainly give you success in killing a church. Ordinarily, you need practise only a few of the above directions, and you will succeed. But if you love the church, and don't wish to kill it, then don't practice according to the above receipt.—N. Y. Observer.

## SEXTONS.

A great deal can be done for quietness in churches by the sexton. The most perfect sexton I ever knew was an apostle of silence. His eye and ear and hand were everywhere, and his genius for forestalling and suppressing confusion was wonderful. Before service he always exchanged his boots for slippers. He glided about the aisles as noiselessly as a ghost. He made doorkeeping a fine art. Doors and windows were so fixed that they would never be heard. He took care that no sound should come from the furnace or gas fixtures after service began. The fact was that this was not a mere instinct of propriety or crafty measure of success in his office; it was a constant answer of his believing and humble heart to the solemn sentence, "The Lord is in his holy temple." What a contrast to the clumsy, fussy, heavy-shod brother, in charge of the stoves in a rural sanctuary I remember, who was sure to start up two or three times in the service, sometimes in the midst of prayers, sometimes when the preacher was doing his best to get or hold the attention of his hearers, march round from his seat to the fire, swing open a stridulous stove door, punch the sticks with a poker, and toss in an additional supply of fuel, giving us another shrill screech from the hinges as a finale.—Bishop Huntington.

CONTENT can only be purchased by a virtuous life.

No man is rich whose expenditures exceed his means; and no one is poor whose incomings exceed his outgoings.

TRUE politeness is perfect ease and freedom. It simply consists in treating others as you love to be treated yourself.

If all men would bring their misfortunes together in one place, most would be glad to take a proportion out of the common stock.



## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor.

OFFICE—NO. 5 JORDAN ST., TORONTO.

## TO SUBSCRIBERS:

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

Post Office money order or registered letter at OUR RISK. Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid. Thus: John Jones, 31 Dec. 7, shows subscription paid up to end of 1877.

Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped. Subscribers are responsible until full payment is made.

Receipt of money is acknowledged (no other receipt is given) by a change of figures on label; and if this is not done within two weeks of date of remittance the Publisher should be notified. Subscribers should from time to time examine label, so that mistakes, if any, may be corrected.

In changing an Address, it is necessary to send the OLD as well as the NEW address. The change cannot be made unless this is done. Parties remitting will please note that giving the Township is quite useless; the name of post-office alone is all that is required.

Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$2.00 per line.



TORONTO, FRIDAY, AUGUST 2, 1878.

## THE HESSIAN FLY.

JUST when we were beginning to congratulate ourselves upon an unprecedented harvest, tidings come to us from a variety of sources that the Hessian fly has been busily employed in undermining the spring wheat. For our staple crop it seems this enemy has a peculiar taste. In one of the agricultural colleges of the United States the experiment has been made of sowing all kinds of wheat, with a view of testing the inroads of the Hessian fly. Some of the species he seizes upon greedily, while others he passes by without any favorable notice. The experiment merely proves that when there is a decent choice, the insect displays a *penchant* for some particular species over others. It leaves untouched the question whether in the absence of such grain as may be called its favorite food, it will not seize upon what is going. The probability is that while like all other animals he is possessed of a particular taste, he will take what comes readily to hand. For one thing we may be thankful, that the fall wheat is now happily beyond the power of the insect to destroy. The crop of fall wheat is pretty well garnered, and those farmers who have been fortunate enough to sow largely of the fall wheat are now rejoicing in well-filled barns. But the spring crop remains. It was a most promising crop until a few days ago. The sifting wind and rain of last week came, and the farmer is horrified to find that his fields have been fairly riddled by this enemy. The stalk with its vitals eaten out gives way before the force of the wind. There is now reason to believe that the spring crop is very much damaged by the insidious attack of the enemy.

It was what might be expected considering the peculiar nature of the past year. We had a winter remarkable for its openness and its freedom from snow and frost. It was an open season, allowing growth to go on at a prodigious rate, and it has so far proved itself favorable to the winter growing crops. At the same time, the absence of cold has failed to check the wonderful incubations of insect

life. Flies of all descriptions have literally revelled in the favoring climatic conditions. We question whether there was ever a year in the memory of the living that was more suitable to the development of all kinds of parasites. The Hessian fly among the others has seemingly prospered. He has been working his way without notice. He has been luxuriating in the midst of abundance. He has done his work effectively. The returns of the crop will undoubtedly be affected by his inroads.

The whole subject of insect enemies is not without its wholesome lessons. For one thing it teaches us about the uncertainty of any and every harvest. Not until the crop has been gathered in, are we sure of successful results. Fields that are full of promise today may be blighted to-morrow. It is the lesson of all life. Just when we are rejoicing in the prospect our hopes may be blasted. Then again we are taught that on the part of man toil and skill and watching are needed to overcome unforeseen difficulties. Man must labor for his bread by the sweat of his brow. He must watch and plan. Not only must he engage in arduous toil in ploughing and managing the land, in resisting the inroads of weeds, and in sowing the soil with suitable seeds; but he has to struggle against the inroads of innumerable foes. He must take the insect life into account as a part of the economy of nature. What a strange inscrutable enemy is the potato bug to a certain industry. This insect has lived and grown and flourished in spite of all we can do. Picking him off the vines seems only to act as an incentive to his growth. He evidently holds Paris Green in contempt, and while for the time driven back by this poison, he holds his own until he triumphs in covering every green thing in the shape of potatoes with his presence. A Yankee philosopher says that once a stray potato seed found its way to a forest, and the moment a single leaf of this succulent appeared above ground, there was the familiar potato bug found sitting in solitary glory. Now, the husbandman has nothing for it but to search out this enemy. He must care for every plant. He must destroy the larvæ. He has to pick off the insects one by one. He must be instant in season and out of season with his Paris Green brush. It is the only way to overcome the enemy. Crying will do no good. Tears will accomplish nothing. Complaints end in smoke. He must resist the enemy's approach by careful watching. This is the case with every other foe of the agriculturist. Clouds of grasshoppers are found doing their disastrous work. Man must invent. He must overreach. It is necessary to undermine the enemy. The grasshopper plough is the result. It is a large sheet of iron covered with tar. Drawn by horses over the field, it compels the enemy to hop from his hiding-place. There is no help for it. He has to jump upon the tar. There he is caught by the million, and thus the destructive foe is brought under subjection. The potato bug must be met with similar inventions of genius. The true remedy has not yet been found. The Hessian fly up to this moment revels in his freedom. He roams over the crops at large. He must be met with counteracting forces. What is the solution of the problem? With what

advice can we comfort our agricultural friends? We know not, except it be this, that there is some bird of prey that is suited for this special work of destruction. Perhaps we have been too unfriendly to the feathered tribe. They have been too frequently shot down ruthlessly. There must be some bird that would have a particular liking for a dish of Hessian flies. What is the bird? That is for farmers to find out. What about trees? Have they not been too much cut down? Has the natural shelter of birds not been taken away? Has not an indiscriminate slaughter of the feathered tribe been going on? The Americans found the sparrow a sufficient enemy for the worm that was destroying all their green trees. May there not be a bird which we have driven away and that would take especial delight in dealing with the Hessian fly in much the same way as the Russians dealt with the Turks? These are serious questions. They require attention. The perfect balance of nature may have been foolishly destroyed. There is certainly some remedy. There is some way in which the balance of nature may be regained.

It is matter of rejoicing that notwithstanding the inroads of myriads of insects, there is yet left a crop which taken all in all will compare favorably with the harvests of many years back. The husbandman is now returning, bearing in place of the seed sown many sheaves with him. It is a time of universal gladness. The Lord is crowning the year with His goodness. There is plenty in the land. And while recuperation from dull times may yet be slow and uncertain, no reflective person can doubt that the crop of this year is destined to lay the foundations broad and deep of a universal prosperity. Let us thank God for it. To Him be all the praise.

## EDUCATION IN SCOTLAND.

FROM the Fifth Annual Report of the Scottish Board of Education it appears that considerable progress has been made; that the provisions of the new Act have been pretty thoroughly carried out; and that as the result of the new system several changes have taken place for the better. The number of public schools in Scotland in 1876 was 2,430 and the number in 1877 was only 2,425. At the first glance this looks more like retrogression than progress; but by examining the report a little further we find that although the number of schools has diminished, the school accommodation has increased. The schools in existence in 1876 could accommodate only 380,215 pupils, while in 1877 there was room for 424,557. This is all accounted for by the policy of centralization upon which the Board has acted. Small and inefficient schools in cities, towns, and populous districts, have been abolished, giving place to large and properly graded schools, under the management of thoroughly qualified masters, and located in commodious and expensive buildings. This of itself is a vast improvement. It is of much greater benefit to a large village, or even a good-sized town, to have one school that is a school than to have half-a-dozen places where young men and women with scant education and no training "keep school" but do not teach. To have such places scattered about in such profusion as to be at

everybody's door is no advantage as long as they serve no higher purpose than keeping the children out of their mothers' way when they are busy. For the loss of these establishments, and for their labor in trudging half-a-mile to school even on a cold winter morning, the boys and girls of Scotland are well repaid by the advantage of properly heated, ventilated, and lighted apartments; classes arranged in accordance with correct educational principles; and teachers, the best that a large and wealthy corporation can provide. In a large public school, the head master who ought always to be a well trained and intelligent educator, has the various departments under his own eye, from the primary classes to the highest form. He prescribes the course and the mode of teaching; and he can see by frequent and close inspection that his instructions are properly carried out. By this means, he and his higher grade of teachers are relieved from the labor of making up deficiencies in primary instruction or even of getting the pupils to unlearn what has been learned amiss at elementary schools beyond his control; and he is thus enabled to devote the whole of his time and energy, as well as the time and energy of his assistants, to the work of directly furthering the progress of the pupils.

Another interesting item in the Report is the working of the "Compulsory Clause." We have such a clause in our School Act in the Province of Ontario; but it is a dead letter. A blank is sent to the School Trustees to be filled in and returned to the Inspector with the names of those children who do not attend some school during, at least, four months of the year. But in most cases the trustees, who have perhaps been elected by the votes of the very persons who will not send their children to school, refuse to give the required information lest they should offend their constituents. There are other reasons besides this one why the education of the country should not be left so much in the hands of petty trustees. Township Boards would be an improvement, and we are not very sure that we would be quite content to stop even at that. But as to this matter of the failure to enforce the compulsory clause, it may not be the trustees who are always to blame. It may be that in some cases the Inspectors must shoulder the responsibility. Be the fault where it may, we have not heard of any prosecution under this clause although it has been in force for several years. But the compulsory clause is not a dead letter in Scotland. The number of parents summoned in that country during 1877 for failure to send their children to school was 10,812; and by this means it is estimated that 22,886 children have been during the year brought under instruction, who would otherwise have gone to swell the ranks of that ignorant semi-barbarous class which forms so large an element of our great populations; from which the greater proportion of the criminal army is drafted; and but for the existence of which we should never have heard of the monster which has appeared under various names at different periods in the world's history, and which now stalks abroad under the name of Communism.

In the opinion of the "Herald and Presbyter," Father Hyacinthe will be received again a penitent into the Roman Catholic Church. If he returns to his "former allegiance," we should like to know what he is to do with his wife.

#### CHINA FAMINE RELIEF.

The following amounts have been received by Rev. W. Reid, Toronto, for China Famine Relief, and remitted to Rev. W. Muirhead, Shanghai:—

Per "Globe" office, \$25; Mrs. McIntyre, Pakenham, \$13; Friend, \$5; Nemo, \$1; "Respectfully," \$1. James, Toronto, \$10; Thomas McKay, Toronto, \$1; A. Sunter, Meaford, \$1; A. Phillips, Fergus, \$3; People of Ayr and neighbourhood, \$260; Dunbarton and Duffin's Creek, \$17; Rev. Thomas Fenwick, Metis, \$4; Friend, Isabella street, Toronto, \$5; Thomas Fraser, Pine River, \$1; Delaware, St. Andrew's, and South, \$9.60; Friend, \$1; Uxbridge, \$12; Teeswater, \$60; West King, \$16; Thedford, Knox Church, \$18.32; Ayr, additional, \$5; Friends in Chatham, New Brunswick, \$20; Friend, \$4; Leaskdale, sale of ladies work, \$8; A. Mustard, Leaskdale, \$2; James Leask, Leaskdale, \$4; Queensville and Ravenshoe, \$15.50.

#### INDUCTION SPRINGFIELD AND ALYMER.

Another new and settled charge is added to the Roll of the Canada Presbyterian Church—"Springfield and Alymer." These are very young mission stations, and on ground entirely new to the Presbyterian Church, they have come up quickly into the position of a supplemented congregation.

On Wednesday, 24th August, 11 a.m., the London Presbytery met at Springfield and proceeded with the induction services. The Rev. D. B. Whimster preached; Rev. M. Fraser, of St. Thomas, presided and addressed the new minister, the Rev. A. Beamer; Rev. J. A. Murray, of London, addressed the people. The entire service was conducted with instructive impressiveness and profit to all present. Mr. Beamer was heartily received by the congregation at the door of the church.

In the afternoon, the deputation in company with a number of the Springfield people proceeded to Alymer, some five miles distant. And in the evening, a reception was held in a beautiful grove adjoining the village, where was convened the congregation and a large number of all denominations to sympathize with the young Presbyterian Church and their newly settled pastor. After ample refreshment and a good deal of promenading, C. McDougall, M.P. for the County of Elgin, took the chair and called the people to order. And after a suitable address, Mr. Black and a member of the Sabbath School presented the new pastor with an elegant pulpit Bible, and a well expressed address of welcome, neatly engrossed on parchment. Mr. Beamer's reply was very appropriate and earnest. The Rev. John McEwen, of Ingersoll, being called upon to address the meeting, said, that from personal knowledge he could congratulate the London Presbytery and the congregation of Springfield and Alymer in their having secured the services of Mr. Beamer; and that he brought to this young congregation much experience and ability; he was not newly planted in the Master's work, but had proved himself to be a workman needing not to be ashamed.

The start of this new congregation was full of promise. Addresses of welcome, sympathy, and congratulation were delivered by the resident ministers of the town.

The enjoyment of the occasion was increased by the music of the Alymer brass band.

We believe that at no distant day this charge will be not only self-sustaining, but a source of strength to the Presbyterian cause.

#### DR. SOMERVILLE IN NEW ZEALAND.

The following account of Dr. Somerville's visit is from the Otago "Evangelist" of June 1st, which also contains a separate report of each meeting held by him in Dunedin:

"The visit of the veteran Free Church minister, the Rev. Dr. Somerville, and of his son, Mr. W. F. Somerville, to the city of Dunedin, has been a memorable one. For months before their arrival, prayers have been offered up that if the Lord would permit them to come to our shores, a rich blessing might accompany their labours, and that the Lord of the Harvest would give them many souls for their care. Such large and continuous crowds as nightly thronged the larger places of public resort in the city have seldom or never been seen in Dunedin. Up to the day of their departure the public interest remained deep and un-

abated in the Evangelists and their work. Their visit was a delightful one, and the results, as they are already known and continue to manifest themselves, evoke heartfelt gratitude, and afford material for praise and thanksgiving to the Lord's people. Christ has been preached, and therein we do rejoice. The vital and energetic principles of Christianity in which all Christians are agreed the saving truths which cluster round the fact of the Saviour's mediation and become life in men's souls—were dwelt upon with much emphasis, and beautifully illustrated. Souls have been awakened, others have been refreshed and revived, and a new impulse has been given to many of God's people, which we trust will show itself in an unostentatious eagerness to engage in works of faith and labours of love. Our prayer is that the Divine blessing may abide with both the Preacher and the Singer of the Gospel, and that the results of their labours may go eddying on, ever widening and increasing amongst us.

"The audiences at the noonday prayer meeting and at the evening evangelistic services were, relatively speaking, very large, and were composed of all classes of the community. Every addition to the accommodation provided was followed, especially in the evenings, by an inpouring of eager men and women; but notwithstanding, we have the impression left on us, after an occasional cursory glance at the audience, that they differed in no perceptible degree from the usual city congregations on Sunday, and that the population that lies outside our Churches did not respond to the general invitation. But yet we have confidence in the law of the kingdom, that a revived Church is followed by an increased Church. No sooner do our members attain to a firmer faith and a more intense realisation of the truths they profess to hold, than they will learn that those outside our Churches must be invaded to be reached,—must have the Gospel of the Kingdom brought to them if they are to be brought within the pale of the Kingdom of the Gospel. Let our Church now *strengthen* her stakes and *lengthen* her cords, and let *edification* and *multiplication* go on simultaneously.

"From the time of Dr. Somerville's arrival, there was the utmost interest manifested in the work, not only by the ministers of the evangelical Churches in the city, but by ministers from the neighbourhood of Dunedin and "from the regions beyond." There was a conspicuous forgetfulness of denominational differences; and Presbyterians, Episcopalians, Congregationalists, Methodists, and Baptists realized the fact that evangelical Christianity overflows the narrow vessels which are supposed to hold it. True brotherly love and intercourse were patent on the common platform, and keen examination could not have detected a tinge of denominational jealousy.

"There was a spirit of expectation aroused among the people that a rich blessing was to be vouchsafed them when the mission services began. Subordinate to this, vigorous efforts were made by the Evangelistic Committee—an organization which we trust will continue in existence and be a permanent factor for good. Of the efficiency of the committee, or of the value of the services they rendered, there cannot be the shadow of a doubt; and much credit is due to the Honorary Secretary, Rev. Mr. Mackie, for the exuberance of interest he manifested. The work seems to have been divided among them, like prize money among officers.

"There was an entire absence of excitement, so far as we have learned, at the evangelistic meetings. The Spirit was present, not like a mighty rushing wind—not like the *Stream* in flood overflowing the dry grounds—not in Pentecostal effusion,—but like the gentle rain or the silently falling dew. The eager earnest face seen at the after-meeting spoke eloquently of the jubilant consciousness of restoration to the favour of God. Visible emotion was singularly absent,—emotion such as we have seen when the enthusiasm was not proportioned to the *grip* of God's truth which the individual attained to.

"We are confident that if the members of our Churches have reaped much benefit during the mission,—and we know many of them have,—there will be more work done for Jesus, more preaching of a practical Gospel in our homes, and fields, and workshops, and offices, than during the past. Let the prophecy of to-day be the history of to-morrow! Let us realize with impassioned earnestness that *Christ is for us*, and then, O then, shall we not be *for Christ*? Not till *then* shall there be a new life infused into our old organisations. May God supply it through Him who is the way, the truth, and the life!"



if he ever thought of the possibility that he was defying something or Someone whose hand directed Robert Lyon's movements and shaped his fortunes.

These interviews with Mr. Dyer were sufficiently harassing previous to his absence for the summer. But since his return, and perhaps because I was a little jaded, they had become too painful and exhausting to be endured unnecessarily. The night of which I am about to speak I escaped early, bent on walking off his depressing influence. It was a cool, crisp November evening. I buttoned my coat and bared my head for a moment, taking a full, deep breath to rid myself of the intolerable pressure of this man's sin, wrong, or whatever it was, and started off, facing the wind. There is something clean and healthful in a strong wind, and before I had gone half a mile I began to feel its influence.

In passing the chapel of Tom's church, my attention was arrested by a full tide of song pouring out into the darkness and the night. Tom was an accomplished musician, with a keen ear and correct taste, and he had been an educating power to his congregation in this particular as in many others, until they were said to have the finest singing in the city, especially at their social services. I stopped to listen. The full harmony of well-trained voices sent out to me that exquisite hymn of Bonar's:

"I heard the voice of Jesus say,  
Come unto me and rest."

And, again—

"I heard the voice of Jesus say,  
I am this dark world's light."

It seemed a direct answer to questions I had been fruitlessly asking, and in obedience to an impulse I was still too languid to resist I entered unobserved and took a seat near the door.

Tom's subsequent prayer was very earnest and sincere, a conscious outpouring of the wants of himself and his people into the ear of a compassionate Father and into the heart of a loving elder Brother, whose life and death had made possible a glorious immortality.

Then came another hymn, so restful and satisfying that I could feel my weariness passing out of me at every pore; leaving me in a state of quiescence, a sense of lying still in loving hands, too precious to be disturbed by the utterance of thought. Toward the last, I became conscious of a full, clear alto, charged with the soul of the singer, leading me onward and upward to some unknown region unvisited before. I had no wish to see or curiosity to know who the singer might be.

An hour filled with earnest devotion, helpful in every sense, fled swiftly, and the audience rose to sing the parting hymn:

"Abide with me—fast falls the eventide,  
The darkness deepens, Lord, with me abide."

And hearing again that wondrous alto I turned and saw Agnes Dyer with closed eyes and uplifted face entreating with song her Lord and Master.

It would be impossible to tell the emotion with which I was filled during the singing of that pathetic hymn. And the closing line:

"In life, in death, O Lord, abide with me,"

became a prayer that was on my lips for months and abides with me still.

Waiting a little I saw that Miss Dyer was alone, and offering my arm we walked slowly toward her home. She expressed her pleasure at seeing me there, and for a little fell into the old, unrestrained way of talking to me. I saw into her soul once more and was conscious of a change there; a reaching out and longing for other souls; a palpitating love and anguish that bore others as it had long borne her father in supplication to the bosom of the Infinite. My eyes were full of tears and I could not speak. Was this the secret of the change in Maud and Hal?

At her own door she came back to herself and the restraint and distrust concerning me. I could not bear it, and taking her half unwilling hand between my own, I said with a voice I could hardly control:

"Miss Dyer, I intreat you, distrust me no longer. I am cruelly placed, I withhold only what I must, in loyalty to —" I stopped. How could I go on? Already I had said too much. Surprised and moved, she was searching my face with eyes that looked me through and through. In a voice that was scarcely above a whisper, she finished the sentence: "To my father?"

She made it a question that must be answered, and I said: "Yes."

She grew white even to her quivering lips but she did not move her eyes, and when she spoke it was more like a cry than a question:

"Has my father anything to tell that his daughter must not know?"

"Have compassion; I am under bonds."

She turned away and threw up her hands and held them clasped above her head. I knew that she was praying. The moments slid by and we stood immovable as the stone statues that guarded the entrance, and as silent as death.

When she turned to me again her face was as one to whom some awful apprehension had settled into a certainty. I was shocked.

"It is nothing so dreadful—nothing to be so wretched over. Believe me, Miss Dyer."

She gave me her hand as if she needed the little comfort I could give. But she asked no further question. She would go to her grave first. The restraint she put upon herself brought back the cold reserve that looked like distrust, and that hurt me more than anything else, and I entreated:

"You will have faith in me? You will trust me again?"

She searched my face. There was something of the father's wariness in the girl. It was a full moment before she answered, slowly:

"I cannot see that you are to be blamed. It is well that you have said what you have. I shall understand you better."

"And you will trust me?"

She waited. She was so essentially truthful that she dared not promise anything she was not sure of fulfilling. At last she said:

"If I can, and I think I can. If I do not, the fault is my own. There is an impression to be grown out of, and we are not always masters of ourselves. God help us both." And with an earnest clasp of the hand she bade me "Good-night."

I saw the doors close upon her, and realized that a trust, however lost, is the hardest thing in the world to regain."

(To be continued.)

#### CHINESE MONEY.

The Chinese probably illustrate in the most extreme manner the length to which loose views concerning currency can be carried. The history of their currency presents that mingling of the grotesque with the tragic which most of their actions have when viewed through Western eyes. Coined money was known among them as early as the eleventh century before Christ, but their inability to comprehend the principles upon which a currency should be based has led them into all sorts of extravagancies, which have been attended by disorder, famine, and bloodshed. Coins came at last to be made so thin that 1,000 of them piled together were only three inches high; then gold and silver were abandoned; and copper, tin, shells, skins, stones, and paper, were given a fixed value, and used until, by abuse, all the advantages to be derived from the use of money were lost, and there was nothing left for the people to do but go back to barter, and this they did more than once. They cannot be said now to have a coinage; twenty-nine hundred years ago they made round coins with a square hole in the middle, and they have made no advance beyond that since. The well-known cash is a cast brass coin of that description, and, although it is valued at about one mill and a half of our money, and has to be strung in lots of one thousand to be computed with any ease, it is the sole measure of value and legal tender of the country. Spanish, Mexican, and our new trade dollars, are employed in China; they pass because they are necessary for larger operations, and because faith in their standard value has become established; but they are current simply as stamped ingots, with their weight and fineness indicated. —*Popular Science Monthly.*

#### LOVELINESS OF THE OCEAN.

One who has never travelled upon the ocean expects to find it somewhat thickly populated. He thinks of the vast travel and traffic that goes over the waters, and he is ready to imagine that the great deep is alive with this hurrying to and fro of nations. He reads of lands whose commerce whitens every sea, and he is as ready to think the metropolis; it is as full of sails as the harbor of some mighty ocean itself. But he finds his mistake. As he leaves the land, the ships begin to disappear, as he goes on his way, they soon all vanish, and there is nothing about him but the blue sea and the bended sky. Sometimes we may meet or overtake a solitary ship through the day; but then, again, there will be many days when not a single sail will be seen. There are spaces measured by thousands of miles, over which no ship has ever passed. The idea of a nation's commerce whitening every sea is the wildest fancy. If all the ships that ever have been built were brought together in a single fleet, they would fill but a hand's-breadth of the ocean. The space, therefore, that man and his works occupy on the sea is so small in its extent, that the hold on it by its power is slight and superficial. Both together are as nothing. The ocean covers three-fourths of the surface of the globe; and by far the greater portion of this vast expanse is, and ever has been, entirely free from man's presence and visitation.

#### MARRIED LIFE.

Julius Moser gives the following counsel from a wife and mother:

"I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you; to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman, but you can still do what you like; a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue? The tear of a loving girl, said an old book, is like a dew drop to a rose; but that on the cheek of the wife is a drop of poison to the husband. Try to appear cheerful and contented, and your husband will be so; and when you have made him happy you will become so—not in appearance, but in reality.

"The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you, and your sensibility will become the noblest gift that nature has bestowed on you, when it shows itself in affectionate assiduity, and stamps on every action a soft, kind and tender character, instead of wasting itself in secret repinings."

This is most excellent advice, and worthy of being treasured up.

CONTENT can only be purchased by a virtuous life.

TRUE reverence for God includes both fear and love; fear, to keep him in our eye; love, to enshrine him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to him as a friend and father; fear, to render us watchful and circumspect; love, to make us active and resolute; love, to keep fear from being servile and distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God. —*C. J. A.*

## BRITISH AND FOREIGN ITEMS.

THE Old Catholics of Basle have increased in numbers the past year from three thousand to four thousand.

A JEWISH synagogue in New York has been purchased by Polish residents and turned into a Catholic Church.

TWELVE clergymen are said to have withdrawn from the Church of England within a month, to join the Church of Rome.

THE practice of holding "soirees" and secular entertainments in churches is agitating the Established Presbytery of Edinburgh.

AS many as four hundred persons have lately been received into the New Haven churches on profession of faith—the result of the Moody revival.

To the forthcoming volume of the "Encyclopedia Britannica," Professor Robertson Smith contributes two articles—one on Eli and another on Eve.

WITHIN six years and a half the membership of the Plymouth Congregational Church at Worcester has increased from three hundred to six hundred.

MR. EVARTS says the secret of John Hall's power as a preacher is "his pulpit simplicity, and the fixed character of the man behind, and transmuting it all."

THE British Workman Public House Company, of Edinburgh, has declared a dividend of five per cent., and put aside ten per cent. for the depreciation of fittings.

A PETITION signed by the Patriarch of Venice and several Italian bishops has been presented to the Pope, asking him to introduce the cause of the beatification of "the glorious Pius IX."

A SEASIDE Home is to be built at Ashbury Park, N. J., by the Sisterhood of the Good Shepherd, for the care of weary and sick women and children. The corner stone was laid July 9th.

THE Presbytery of Dumbarton have ordained the Rev. James Henderson, who has received an appointment from the Colonial Committee of the Church of Scotland to proceed to Meerut, Northern India.

THE committees representing the Wesleyan and Primitive Methodist bodies of Ireland have concluded their negotiations for the union of the two bodies, and will report favorably on the subject to their respective Conferences which meet soon.

ST. STANISLAUS' Church, the only Catholic Church in New York where the Polish language is spoken, was dedicated Sunday, July 14th, by the pastor, Rev. N. F. Wayman, under authorization of Cardinal McCloskey. About 300 families belong to the congregation.

THE First Congregational Church at Townsend, Vt., was one hundred years old June 21, 1877, but, being without a pastor at the time, the celebration was postponed till last week, when it came off in the shape of a tea party in the village park, a large number being present.

RUMOUR has it that the Roman Catholic Churches in the United Kingdom are to be placed under the direct control of the Pope, instead of that of the Congregation for the Propagation of the Faith, the object being to induce the British Government to establish relations with the Vatican.

THE Russian Greek Church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 arch-priests, priests, deacons and precentors; 56,500,000 members, of whom 29,000,000 are women and 27,000,000 are men. The sums received by the Church during the year amount to about \$9,000,000.

THE English Evangelization Society, during the past year, had the services of 170 evangelists, thirty-four of whom were paid and wholly employed. They labored in 656 places in all parts of the kingdom, seventy-eight of which were in London and vicinity, and held 11,369 meetings, at an average cost of one pound a meeting.

THE Rev. Mr. Balfour, of the Free Church Presbytery of Edinburgh, called the attention of his Presbytery to the fact that the Rev. Walter Smith, D.D., held public services in his church last Christmas Day. The Presbytery, by a vote of fourteen to six, refused to take action in the matter, whereupon Mr. Balfour appealed the case to Synod.

SIR STAFFORD NORTHCOTE announced in the House of Commons on Tuesday the betrothal of the Duke of Connaught with the Princess Marie Louise of Prussia, daughter of Prince Frederick Charles, and gave notice that he would on Thursday move for the usual grant. Sir Charles Dilke thereupon gave notice of an amendment reciting that no constitutional precedent for such an application exists.

THE report made by the chief of revenue agents shows that illicit distillation of whiskey is extensively carried on in several of the Southern States, and that the officers of the Government are defied and resisted when they attempt to break up the business, and in several instances have been actually murdered. The chief agent expresses the opinion that the President will have to use the army to execute the law. Then by all means use the army, and the sooner the better.

THE advowson and perpetual right of presentation to the living of Kingstone, near Canterbury, worth upwards of £500 per annum, was offered for sale at the auction mart in London a few days since. The auctioneer said the population of the parish was only 278, so that the clergyman would not be overburdened with work and could say of himself: "The lines have fallen to me in a pleasant place." Not a bid, however, could be obtained and the lot was withdrawn.

THE Rev. R. W. Dale, of England, in his "Impressions of America," speaks with approval of the general practice of sending children to the public schools instead of to private or parochial institutions, and says: "The presence in the common schools of a large number of children accustomed to the refinement of a pleasant and even luxurious home must have an influence on their less fortunate schoolfellows which it is not easy to estimate, and must greatly aid the work of the teacher."

## OBITUARY.

The Rev. James Whyte, late minister of Manotick and Gloucester, was born at Perth, Scotland, in the year 1830, and died on the 17th day of July, 1878, in Ottawa. His father removed to Glasgow, where he was an elder in Renfield Street Church, of which Michael Willis, D.D., late Principal of Knox College, was the pastor. He was led to a decision for Christ by John i. 12, brought home to him with great power while reading it. His studies were pursued for one College session in Glasgow, but during the remaining sessions in Knox College, Toronto, after the removal of his father's family to Canada. Whilst a student, he spent one summer in Euphrasia. He so won the affections of the people among whom he labored, that on the completion of his studies they wished to call him to become their pastor. In the summer of 1856 he labored as a student missionary in Russell and Osgoode. After having completed his theological studies in Knox College under Dr. Willis and having obtained license, he returned to Scotland and took an extra session at the Divinity Hall in Edinburgh. The congregation of Osgoode sent a call after him to become their pastor, which he accepted. He was ordained and inducted into the pastoral charge of the congregation of Osgoode and associated stations on the 25th day of November, 1858, and continued to minister there for seventeen years. After extending his labors for four years or a little more to Russell, an associated station, the Presbytery relieved him of this portion of his charge and allowed him to confine his labors chiefly to Osgoode and Metcalfe. He labored assiduously for the welfare of his people. He might have made the language of the Apostle Paul to some extent his own, when he says, "I ceased not to warn every one night and day with tears." His success as an instrument in God's hand of bringing many souls to Christ was to all appearances very great. On one occasion the communion roll of Osgoode received an addition of 127 names. This large increase was one cause of a second readjustment of the field over which his congregation was scattered. He felt that his strength was not equal to the pastoral work of a charge so extensive, and hence the erection of the portion of his congregation in Metcalfe and that neighborhood into a separate organization. His name was associated with every good work. His labors in connection with secular education, his office long held as examiner of public schools, and his position as a member of the Board of Examiners for the county of Carleton up till the day of his death, speak the confidence of the community in his ability as a scholar. The temperance movement had his warm sympathy, and he was always ready to do what he could to forward that cause.

He was translated to Manotick on the 21st day of November, 1875, where he continued to labor till the day of his death. His people were ever on his heart. He said to one a little more than a week before he died—"What will my people do? They are scattered abroad like sheep without a shepherd." He always exercised a powerful and happy influence over the young. He was emphatically the young people's friend—he loved them, and they knew it well.

As a servant of God he had great delight in the study of His word. His habit was to read large portions daily. During the last years of his life he usually read from five to seven chapters every morning. He remarked to a brother minister on one occasion—"I am growing rich in my knowledge of the Word of God." Both his preaching and his prayers gave evidence of this. A passage of scripture given to each member of his family as a source of comfort to them in trouble was among the last acts of his life, evincing his strong confidence in the power of the Word to afford consolation amid life's deepest and darkest sorrows.

To a young friend calling upon him and asking a parting word, he said—"the love of Christ constraineth us." "Have you ever seen his notes on the Scriptures," said a friend to the writer, when speaking of him after his death. "He would say, 'did such-and-such a verse ever strike you. I was reading it this morning, and it seemed so beautiful;' and then he would add a brief outline of the truth it opened up to him, mentioning, as was his wont, that he liked it so much that he had immediately written it down." "The word of God dwelt in him richly," and his profiting appeared unto all.

As a minister of the word he was faithful and laborious in his preparations for the pulpit. He wrote his sermons with great care. He gave his chief attention

to fulness of matter and exact Scriptural interpretation. He possessed no small facility in clothing his thoughts with chaste and beautiful language. He seemed to be always prepared to preach the gospel. Some of his happiest public appearances in Presbytery were made when he was called on short notice to take the pulpit. Nor were his sermons on such occasions extemporaneous productions. They were carefully prepared, and showed that he came before his congregation with well beaten oil. He did not believe in giving to the Lord, nor to the Lord's people, that which cost him nothing.

As a pastor, he not only pressed his message home with great power from the pulpit upon the consciences of his people, but out of the pulpit, came to them, as their personal friend, and urged upon them the immediate acceptance of Christ. He had great faith in dealing personally with souls. Sometimes he spoke words to strangers, that bare fruit after many days. On one occasion, whilst waiting for the boat when on a journey, he spoke to a young man about the salvation of his soul, and they parted. Some time after this he received a letter from him thanking him for his kind words, that proved instrumental in leading him to Christ.

As he had great confidence in the power of the Word and prayer, he gave the people of his charge the full benefit of his convictions. He made large use of evangelistic services in the course of his ministry, and frequently saw in connection with them many turning to the Lord. For such times of the manifestation of Divine power and refreshing he never ceased to give thanks unto the Lord. The memory of them was precious to him up till his death. To him nothing was a source of deeper joy than to see sinners turning to the Saviour. His efforts in seeking to bring sinners to the Saviour were unwearied. He was "instant in season and out of season." In the house and by the way he preached Christ. The opinion is general that he laid the foundation of the disease that ended his days whilst yet a comparatively young man, in his excessive labor in the ways above indicated.

As a member of Presbytery, he was faithful and conscientious in his attendance on the meetings of that Church court. He had no sympathy with those who neglected their solemn obligation in this matter. His brethren of the Presbytery appreciated his fidelity, as did also those of the Synod. He was for a length of time convener of the Synod's committee on the state of religion. He was once honored by the Synod by being appointed its moderator. At meetings of Presbytery his strength, as well as his weakness, were made apparent. Being naturally of a hasty temper, it sometimes showed itself in the course of debate, but that, which struck us as his besetting infirmity on our first acquaintance with him sixteen years ago, was largely overcome during the last few years of his life. He had learned to exercise a far larger measure of charity towards those who differed from him in opinion.

In some men, the man and the Christian can be separated. In him it seemed difficult to make such a distinction. His life as a man took its color from his Christian principle. He was incapable, apparently, of taking a step in which he thought God would not approve of his conduct. And yet he was not faultless. He would have been the last to prefer any such claim on his own behalf. His natural temper led him sometimes to speak unadvisedly with his lips, but when he became aware of having needlessly wounded, he was always ready with his apology. A few days before his death, when reviewing his life in its several departments, he said to a friend, "I find nothing in my life on which to lean before God. I bring my whole life to Christ and I trust in his merit alone." He was of a cheerful and happy disposition, being the light of his own home, and into whosoever home he entered. As a husband and a father, he was all that a Christian in such a relation to his family should be. Those who knew him best will miss him most.

When the nearness of his end was made known to him in his last illness, he felt keenly his position on the verge of the eternal world. A friend entering the room where he was in great distress of body, said to him, "Is there no prospect of getting better?" He said, "I fear not." "But there is a prospect of glory?" "Yes," he said, with quivering lip, "but there is a dark, dark veil between." He seemed for a moment to be cast into very deep water. Waves and billows seemed to be going over him. But these all passed away and he was furnished with grace to enable him to bear great suffering with great patience. Brief

periods of respite from pain were spent in reading or in hearing the word read. He had great delight in some passages. The twenty-third Psalm was with him, as it has been with many, a great favorite. His soul was ever filled with gratitude. At one time he said, "God is so good and kind. His mercies are new every morning." When asked if he realized Christ to be all he anticipated, he said, "Yes, and far more." To another: "I am just like a little lamb; Jesus the Good Shepherd is carrying me in his arms." His experience, he said, was not like some of whom he had read; his joy was not exultant, but he did enjoy a calm and settled peace. On one occasion he said to a friend: "All is peace, and no one can ever know all that God has done for me in my trouble." To another he said: "I find Christ to be an all-sufficient Saviour in prospect of death." He grew weaker as the disease advanced. The last words he wrote as the result of great effort were, "To die is gain."

About an hour and a half before his end he requested to have read to him the fifth chapter of second Corinthians. After that he desired to have repeated to him the hymn beginning with

"The sands of time are sinking  
The dawn of heaven breaks."

The last words caught falling from his lips about half-an-hour before his end were: "When passing through deep waters God is with me"—words no doubt declaring the fulfilment of the promise: "When thou passest through the waters I will be with thee," thus testifying to God's faithfulness to him in death.

PRESBYTERY OF BRUCE.—This court held its regular meeting in Walkerton, on 25th June. Mr. J. Anderson was appointed Moderator for the next six months. Mr. Tolmie asked leave to withdraw his resignation of Southampton and West Arran, inasmuch as some of the reasons which led him to tender his resignation had been removed since the last meeting of Presbytery. Leave was granted, and Messrs. Straith and Gourlay were appointed a committee to prepare a suitable minute expressive of the mind of the Presbytery anent that matter. There was read a petition from the managing committee of Salem Church, Elderslie, praying that Mr. James Anderson, student, be allowed to labour amongst them until the close of the summer vacation. There was also read a resolution of the congregation of Riversdale and Enniskillen, praying that Mr. McLaren, student, be allowed to remain with them for the next three months. Both these requests were granted. Mr. D. McKeracher intimated his declinature of the call addressed to him by the congregation of Prince Arthur's Landing and Fort William, but stated his intention to continue to labour in that field and in his present relation to this Presbytery. On motion of Mr. Straith, duly seconded, it was resolved: "That we regret to learn of Mr. McKeracher's declinature of the call addressed to him by the congregation of Prince Arthur's Landing and Fort William, but rejoice to know that he will continue his labours in that field and in connection with this Presbytery. There was read a telegram from the clerk of the Lindsay Presbytery intimating that Mr. J. L. Murray had accepted the call addressed to him by Knox's Church, Kincardine, and that he would be at the disposal of this court after the 1st day of July. It was resolved to appoint an adjourned meeting of Presbytery, to be held in Knox's Church, Kincardine, on Thursday, 11th July, at 2 o'clock p.m., for Mr. Murray's induction. The Moderator (Mr. J. Anderson) to preside, Mr. Sutherland to preach, Mr. Cameron to address the minister, and Messrs. Tolmie and Stewart to address the people. Mr. J. R. McLeod, missionary at Sault Ste. Marie, appeared for license and ordination, and produced a communication from the clerk of the Presbytery of Montreal, stating that that court had been applied to and obtained leave of the General Assembly to take him on trial for license, and intimating that he would forward his transference as soon as their Presbytery would meet. It was agreed to take Mr. McLeod on trial for license and ordination and prepare a minute setting forth the peculiar circumstances of the case. The Presbytery adopted the subjects of trials prescribed for him by the committee of Presbytery. Mr. McLeod then read a lecture on Romans v. 12-21; Homily Phil. i. 21; Sermon, 2 Tim. ii. 19; Greek exercise, Rev. vi. 1-6. A committee consisting of Messrs. Blain, Gourlay, and Straith was appointed to examine him in the usual subjects. The committee, at a subsequent stage, reported that they had examined Mr.

McLeod in the prescribed subjects and would recommend that his examinations be sustained as highly satisfactory. On motion of Dr. Bell, seconded by Mr. Straith, it was resolved: "That taking a conjunct view of all Mr. McLeod's trials, they be sustained as satisfactory, and that the Presbytery proceed to license him at this meeting, and that a special meeting of Presbytery be held in Knox's Church, Paisley, on Tuesday next, at 7 o'clock p.m., for his ordination, and to make arrangements for the formation of a session in the congregation at Sault Ste. Marie. Dr. Bell was appointed to preach and preside at the ordination, and Mr. Straith to address the minister." It was agreed to appoint Mr. Straith to open the new church at Sault Ste. Marie, and spend three weeks between that field and St. Joseph's Island. His pulpit to be supplied by the Presbytery. Mr. McKeracher was then heard in relation to his field of labour, and St. Joseph's Island and the necessity there is that a church edifice be erected at once at Fort William; that the people there had subscribed \$800 towards the building fund, and would probably be able to raise the amount to \$1,000; but that it would take \$2,000 in order to erect a suitable building, and asking the Presbytery to aid him in raising funds for that object. On motion of Dr. Bell, it was resolved as follows: "The Presbytery fully realizing the importance of that mission field and the necessity of a suitable church edifice erected at Fort William, request Mr. McKeracher to make an appeal to the congregations of the Church, and warmly recommend him to their Christian liberality." Mr. Bethune having tendered his resignation of his pastoral charge of Chesley on account of ill health, and having cited his congregation to appear for their interests, and the congregation having appeared by commissioners—the Presbytery, notwithstanding the irregularity, proceeded to consider his resignation. A resolution of the congregation of Chesley duly transmitted was read, and commissioners heard, setting forth that owing to Mr. Bethune's failing health they would offer no objection to his resignation being accepted by the Presbytery. On motion of Mr. Straith, it was resolved: "That Mr. Bethune's resignation of his pastoral charge of Chesley be accepted, and that his connection with the congregation cease on and after the 7th day of July next, and that Mr. Blain be appointed to preach and declare the church vacant on Sabbath, 14th July; further, that Mr. Blain be moderator of the Kirk session." The Presbytery adopted the following minute, anent Mr. Bethune's resignation, namely: "In parting with their brother, Mr. Bethune, the Presbytery record their best wishes for his prosperity and success, and their prayer to the God of all grace that his health may be improved, and that in the good providence of God he may be guided to some position of usefulness in the Master's work." Mr. Tolmie and Mr. Bell were appointed a committee to prepare a plan for the Presbytery to pursue in view of the readjustment of the Presbyteries, to be submitted at next meeting. Mr. McLeod was then licensed to preach the gospel. The next meeting of Presbytery was appointed to be held in Knox's Church, Kincardine, on the last Tuesday of September, (24th), at 2.30 p.m. It was agreed to hold a Presbyterian Sabbath School Convention in Knox's Church, Kincardine, to occupy the afternoon and evening of the Wednesday, (25th), after the meeting of Presbytery. The Presbytery adjourned to meet in Knox's Church, Kincardine, on the 11th July, at 2 o'clock.

THE "Catholic Review" records another "Papal aggression" that will meet with universal approval, and that is the decision of Russia to substitute the Gregorian calendar in the place of the old style of computation, to which she has hitherto stubbornly adhered.

CONSUMPTION CURED.

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

PRAYER is the slender nerve that moves Omnipotence.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

Aug. 11. } THE CENTURION'S FAITH. { Luke vii. 1-10. 1878.

GOLDEN TEXT.—"According to your faith be it unto you."—Matt. ix. 29.

HOME STUDIES.

- M. John iv. 43-54. . . . . The nobleman's son.
- T. John v. 1-16. . . . . The pool of Bethesda.
- W. Matt. xiii. 1-14. . . . . The withered hand restored.
- Th. Luke vi. 17-49. . . . . Healing virtue.
- F. Luke vii. 1-10. . . . . The centurion's faith.
- S. Matt. ix. 27-38. . . . . The blind men's faith.
- S. Matt. xv. 21-28. . . . . The Syro-Phœnician's faith.

HELPS TO STUDY.

What kind of people are the most easily surprised? Is it not ignorant people? The more we know, the fewer new things to be surprised at. What wonderful things those that could make Christ "marvel"! Twice we read of His "marvelling"—what could it be at? Once at unbelief (Mark vi. 6); once at faith. Were these such strange things? Unbelief strange, when He saw so much of it? Faith strange, when the wonder rather why so few believed? How great the unbelief, how great the faith, that could surprise Jesus!

I. WHERE THE "GREAT FAITH" WAS FOUND. In a learned Rabbi, knowing prophecies, so recognizing Jesus as the Messiah? In a strict Pharisee, with his regular prayers, alms, fastings? Would not be such "great faith" in these—ought to have known—yet did not. Not in a Jew at all—in a Gentile—and in one of the hated Roman conquerors.

Three uncommon things about him:— (a) His slave [Note 3] was dear unto him. Roman masters often very cruel to slaves—had bought them with money, or taken them in war—their own property—could do as they liked with them—never thought of loving them. So this centurion [Note 1] good and kind like few others.

(b) He loved the Jews. Romans despised Jews—disliked them because so troublesome, would not submit quietly like other conquered nations of empire (see Acts v. 36, 37; xvi. 20; xviii. 14-16). What could have made this centurion different?—must have come to feel that Jews knew true God—perhaps, like the other centurion, Cornelius (Acts x. 2), was "devout," "feared God," "prayed to God always." What had he done for Capernaum? ver. 5—that synagogue where Jesus so often taught, his gift [Note 2].

(c) The Jews loved him—loved commander of troops stationed there to keep them in subjection!—what were their chief men ready to do for him?—and that even when the sick one only his slave.

But a more uncommon thing about him yet—the "great faith" Jesus marvelled at.

II. HOW THE "GREAT FAITH" WAS SHOWN.

(1) Here is the greatest man in Capernaum seeking help of a humble carpenter—a prophet, certainly, but not acknowledged even by his own nation. Is it just because he is so great—thinks Jesus sure to do His best for him? No, the very reverse. Does not think himself great—"not worthy" to receive Jesus at his house (ver. 6)—not even worthy to go to Him (ver. 7)—gets Jewish elders to go instead. Why this? Very likely had heard scribes teach in that synagogue—knew they expected great King from heaven—but He to be king of the Jews—should drive away Romans—no blessings for them (unless they became Jews). Might well feel he was outside the "kingdom"—no use his asking for miracle. And yet he did.

(2) What did the elders ask Jesus to do? ver. 3 ("to come and heal"). So the nobleman we read of (John iv. 49). But look at the centurion's message when he heard Jesus was coming. ver. 6-8. What meant? He thinks, "Why should He come? Is not His word enough wherever He is? I give orders myself—get immediate obedience—my soldiers and my slave go here and there as I tell them—I, too, obey my superior officer 'under authority,' and He is captain of a greater army—not a hundred men, but ten thousand angels—all things in heaven and earth—surely diseases under His control—can He not speak the word only, at any distance, and command the disease to leave my poor slave?" [comp. Ps. cvii. 20—"He sent His word and healed them"].

What he thought of Jesus we know not, but we see he believed with all his heart (1) in His all-embracing love, reaching even to a Gentile soldier's slave—(2) in His supreme authority, governing all things. Which of the Jews, of the disciples even, had 'great faith' like that?—no, not in Israel. No wonder Jesus marvelled.

III. HOW THE "GREAT FAITH" SHOULD BE REWARDED.

By the request being granted? Yes; but more than that—see how.

The elders, perhaps, thought, if Jesus healed the slave, it would be because they asked (just as, if they wanted something of Roman Emperor, would try and get some one at court to ask for them). Jesus had been going about proclaiming "the kingdom at hand"—well, true or not, *this* (they thought) certain:—When that "kingdom" did come, it should be for Abraham and his children for *their nation*—they should be like guests at a feast (Isa. xxv. 6), in light and gladness—and others, the Gentile "dogs," in the darkness outside; they the favored ones at court, though the King might, perhaps, if they asked Him, grant a few crumbs to any poor outcast they cared for.

Now what does Jesus say? [Read Matt. viii. 11, 12.]

(a) Yes, the kingdom shall be like a feast—rest, enjoyment, provision for all want. Yes, Abraham shall be there—plenty of guests, too—but who? where from? from whence Israel's enemies came, Babylonians from East, Romans from West. When brought in? who preached

over Roman empire? *we*, too, in the West. And East—some had come then (Magi)—even now, Hindoos, Chinese, etc. But outside? Yes, there is "outer darkness"—who there? Some of those very children of Abraham to whom God first gave the kingdom—who would not *now* eat with Gentiles—should not *then*—think of their bitter despair—"gnashing of teeth!"

(b) But should *all* the Gentiles be in—all the Jews out? Where the real difference?—what would give right of entry? What the centurion had so much of—FAITH. But what faith? The same as the centurion's—faith in Jesus Himself—in the despised Nazarene—in His all-embracing love—in His supreme authority—that would admit *any one*, Jew or Gentile, to God's banquet—nothing else would admit either.

Can we not see the faces of the elders as they heard that?

OUTSIDE OR INSIDE—*which shall we be?* Do you say, "I go to church, etc.—pretty good boy at home and school—God very kind—it will be all right?" That will not do. Sin—any sin—shuts out; but Christ died to take sin away, and the question is, Have we come to Him, taken Him as our Saviour, Friend, King? do we love Him? trust in Him? have we *faith*? (John iii. 16, 36.) Many boys and girls who thought well of themselves will see some they have despised (poorer than themselves—or foreigners, negroes, etc.) at the feast with Abraham, with the King Himself—and themselves shut out!

4. For I am a man under authority, etc. Commentators have disputed as to whether the centurion thought of diseases as being among the "hosts" at Christ's command, or the angels who should be the ministers of His power in driving away diseases. Probably he thought of neither specially, but only derived a general idea of Christ's supremacy from the character of his own, which, though in so limited a sphere, was absolute. "The Lord appears to him as the true *Cæsar* and *Imperator*." "He was the unseen, clothed in the vividness of material substance. Health and sickness, ease and pain, gladness and sorrow, life and death, were to him as one great army, and He to whom he was speaking the Lord of Hosts. They marched at His bidding."

5. He marvelled. Difficult as this expression is, as applied to Christ, it is our plain duty to accept it as "He rejoiced" or "was sorrowful."

6. Many shall come from the east and the west, etc. This solemn utterance of Christ's stands in remarkable contrast to a Rabbinical utterance. "In the world to come, saith God, I will spread a vast table for you, which the Gentiles shall see and be confounded." So, by their tradition, the scribes "made of none effect" the promises of the Old Testament to the Gentiles. They were willing to receive proselytes to Judaism; but the admission of the Gentiles, as such, to the covenant, was a "mystery" (Eph. iii. 3-6) that even the Apostles were slow to believe. How little the elders of Capernaum understood Jesus is shewn by their pleading for their friend on the ground of his loving "our nation," as if that might overcome Christ's presumed unwillingness. The cure being wrought at a distance would fitly symbolise the proclamation of the Gospel to them "that are afar off"—the Gentile world. The phrase "children of the kingdom," as applied to the Jews, is explained by Matt. xxi. 43. "They were children of the typical kingdom, the theocracy"—(Lange).

The "kingdom" is frequently described in the Bible as a feast; see Ps. xxii. 26-29; Isa. xvi. 6; Matt. xxii. 1-13, xxvi. 29; Luke xiv. 15-24; Rev. xix. 9. It must not be understood as referring directly to heaven; the "kingdom" is the Gospel dispensation; but of this heaven is the consummation, the blessings of the "kingdom" on earth being only an earnest of what are yet in the future.

Outer darkness, etc. Comp. Ps. cxii. 10; Isa. lxx. 14, lxxi. 24; Matt. xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 10, 30; Luke xiii. 28; Rev. xxii. 15 ("without").

EXPLANATORY NOTES.

1. "A centurion," in the Roman army, was commander of a *centuria*, or company of infantry, the number varying with the size of the legion, of which the *centuria* was the sixtieth part.
2. "He hath built us a synagogue—lit., Himself (i.e., at his own expense), built our synagogue (i.e. the synagogue of Capernaum).
3. The servant is called by Luke, a slave (*doulos*). Matthew calls him a boy (*pais*)—a word often used in the sense of a servant, like *puer* in Latin and *garçon* in French.

MEETINGS OF PRESBYTERY.

- BRUCE.—In Knox Church, Kincardine, on last Tuesday of September, at 2.30 p.m.
- HURON.—Presbytery of Huron will meet at Wingham, on 2nd Tuesday of October, at 11 a.m.
- BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.
- OTTAWA.—In Knox Church, Ottawa, on Tuesday, the 6th day of August, at 2 p.m.
- PETERBORO'.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.
- TORONTO.—In the usual place, on the first Tuesday of September, at 11 a.m.
- WHITBY.—At Whitby, on the 3rd September, at 11 o'clock a.m.
- CHATHAM.—The Presbytery of Chatham meets at Thamesville on Tuesday, the 17th Sept., at 1 o'clock p.m.
- PARIS.—Presbytery of Paris meets in Zion Church, Brantford, on Tuesday, 17th September, at 2 p.m.
- KINGSTON.—Next quarterly meeting of this Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, 24th September, at 3 p.m.
- LONDON.—An adjourned meeting will be held on 1st Tuesday in August, in Knox Church, Parkhill, at 2 p.m.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.

## OUR YOUNG FOLKS.

## JEWELS.

AN ESSAY READ AT THE CLOSING EXERCISES OF THE  
BRANTFORD YOUNG LADIES' COLLEGE, BY MISS  
MARGARET CHRISTIE, PARIS.

**J**EWELS! What are they? At the mention of the word the idea of something brilliant and precious instantly flashes across our minds. Yes, they are precious because of their intrinsic beauty. In the beauty and truthfulness of their colors they are fit emblems of many other things, sometimes of virtues, and sometimes of ideal conceptions. We make no improper use of them if we regard them as fair representatives of the special characteristics of the seasons of the year.

Take the sapphire and the turquoise. They are of a brilliant blue, and regarded as emblems of truth and promise for the future. Here behold our springtime, when nature, refreshed by her long winter slumber, awakens in the bright morning of the year. Soon her shorn locks are arrayed in lusty verdure with leaves and swelling buds. In fact, grace and beauty everywhere burst into life. Fair spring, with softest influence, breathes joy into the heart and inspires it with new hope.

The emerald now claims our attention. It is of a rich green color—brilliantly beautiful, and like the sapphire, represents faithfulness to promise. Here we find a resemblance to our second season—summer. Clothed in her silken cassock of green, and all vegetation rapidly growing to perfection, we notice in her the anticipations of the joyous spring deepening into bright realities. Anxiously the farmer toils from day to day, secretly pondering in his heart the question, "What shall the harvest be?" The sun, that monarch of the climes, having at this season reached his highest point in the heavens, gradually descends, telling us that the harvest is ready. His reign is short but sweet. By and by the gay green tresses of the forest are scorched by cold winds, and the field flowers are remorselessly destroyed by the mower's scythe. Then the emerald summer is gone.

The next jewels we select are rubies and amethysts. Their rich carmine and violet hues resemble our third season—autumn. It comes laden with ruddy fruit and with the ripened products of summer. The summer attire of the trees is now laid aside and the woods of autumn put on their ruby glow. The forest depths are bright with their bright-colored foliage. But decay is stamped on all the beauty of nature, and the season of the ruby and the amethyst passes away.

Last and most precious of the jewels we select the diamond and the pale pearl, emblems of our fourth season—winter. Nature now gleams with her garments of pure snow. The life of the fields and rivers seems now locked in sleep. The sun early in the day sets, and the shades of night gather early around us. The thoughts of winter, with its clouds, and storms, and bitter cold, are far from being always pleasant, but as every cloud has a silver lining, so while listening to the winds of winter murmuring around our dwellings, they seem to say that the cold blasts of this inclement season prepare the earth for the warmth and fertility of summer,

And as in human life there is a season when the eye becomes dim, the strength decays, and the winter of age arrives as the precursor of a higher and more joyous life, so this season, dreary as it may be, is also the harbinger of a new life and a new period of joy. "If we have the wisdom to use aright the lessons of the winter of nature, they will suggest to us thoughts far more valuable than the diamond or pearl can represent. If we perform our duty as good subjects of the Creator during the time allotted us, we may hope that when released from this tenement of clay, with its winters of discontent, we shall enter on a period of which the sapphire and the turquoise, the emerald, the ruby and the amethyst are symbols, and the winter, of which the diamond and the pearl are emblems, will be changed into an everlasting summer.

## A GRASSHOPPER STORY.

**W**HENEVER I go to London, I always stand at the corner of the Bank of England for a minute or two, watching the crowd of busy men hurrying everywhere. What thousands of cares they carry! How many anxieties! Then I look at the Royal Exchange. It is pleasant to see the London sparrows, though they are a little black and grimy, chirping on the massive cornices, as free and happy as possible, above the din and awful hurry of the great city. They have no cares, no anxieties. They seem to know what the great letters mean which are cut in the stones on which they hop: "The earth is the Lord's, and the fulness thereof." God keeps the sparrows, and they are happy. I wish the busy city men would watch the sparrows, and read the great City Text.

But the sparrows and the text are not the most attractive things about the Exchange; and I am sure if you looked at it, you would think as I do—that the weathercock is the most singular and curious thing about the building. It is not like any other weathercock in England, or, I should think, in the world; for there twisting on the pinnacle of the spire, is a monster grasshopper; and I'll tell you how it came to be there.

About three hundred and fifty years ago, a woman, with a little baby in her arms, was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over a gate into the field, and wrapping the baby in its little shawl, she laid it down in the grass, so gently as not to awake it, and then, never even looking behind her, she climbed over the gate again into the lane, on her journey.

The baby soon woke, and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer's day, it was wearied out, and dropped off to sleep again. "But God had heard the voice of the lad."

By and by down the lane came a school-boy. He was whistling away, as happy as ever he could be; he had come out of school and was going home. He lived at the farmhouse a little way further up the lane. Now he gathered a few primroses, now he had a shy at a bird; but just as he came to the gate over which the woman had climbed, he heard a grasshopper chirping away so loudly, that he sprang over the gate to catch him—and there was the baby fast asleep. Far more

pleased than if he had caught a hundred grasshoppers, the boy took up the little fellow, and ran home with his prize. The kind farmer's wife, although she had many children of her own, at once determined to keep the little orphan, who had been saved from death by a grasshopper.

Years passed away and the baby became a strong boy; the boy grew to be a man; he went to London and became a merchant. God blessed all he did, and he rose to be the most noted man in the city. Queen Elizabeth was then on the throne, and often did she send for Sir Thomas Gresham, for the little deserted boy had become a knight, to consult him on all the great affairs of State.

About three hundred years ago, Sir Thomas Gresham founded the Exchange. The Queen came to dine with him, and to lay the first stone. And there upon the topmost pinnacle Sir Thomas placed a grasshopper; and there it is to-day, to tell the busy toiling city, and to tell you and me when we go to see the city, that Almighty God will hear the infant's cry, and can save a valuable life by even such a little thing as a grasshopper.

So it was that "God heard the voice of the lad."—*Rev. H. M. Hart.*

## STREET-TALK.

**L**EARN to talk like a gentleman, my boy. Papa is sorry to hear you talk 'street-talk.' Do quit it."

"What is 'street-talk,' papa?"

"What did you just now say to sister?"

"I told her to be quiet."

"But you said, 'Hush up!' and said it very loud and rudely. And what did you, ten minutes ago, say to Martha?"

"I told her to go out of my way."

"But you did not say it half so nicely as that. You said, 'Get out of this!' and I think you called her some name. What was it?"

Harry looked ashamed, and the tears came; but he answered, "I called her a dirty sneak."

"Just so. That is what I mean by street-talk. All these naughty words, and especially the rough tone and manner you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care any thing about the way. But my little boy must never use street talk."

## TAKE CARE.

**A**PROMINENT New York merchant originally an Englishman, never sat down to table without his wine and brandy, and his three sons, in consequence, all grew up drunkards. One became so abandoned that his father cast him out of the house. At last some temperance people brought about his reformation and he came to see his father on New-Year's-day. The old gentleman said:—"My son, I'm delighted to see you again. I'm glad you've reformed." Thoughtlessly he said:—"Let's drink to your better life one glass of sherry." The young man hesitated a moment, and then thought he would just drink one glass. The old appetite revived, and that night his father found him dead-drunk in his stable.—*William E. Dodge.*

OUR justification does not depend upon the degree of our faith, but upon the reality of it.—*Davenant.*

**KNOX COLLEGE CALENDAR.**

Students who have not received a copy of the Calendar for 1878-9 may be supplied by applying to Rev. Principal Caven, Rev. John King, or Rev. Dr. Reid, Toronto.

**BRANTFORD**

*Young Ladies' College,*  
BRANTFORD, ONTARIO.

Visitor and Honorary Director: the Rev. Dr. JENKINS, of Montreal, Moderator of the General Assembly of the Presbyterian Church in Canada. President (of the Faculty)—REV. WM. COCHRANE, D.D.  
Principal—T. M. MCINTYRE, M.A., LL.B.  
Musical Director—PROFESSOR HENRY WHISH.  
Professor of Drawing and Painting—HENRY MARTIN, Esq.  
Head Governess—Miss F. A. MACPHIE.

With a full staff of competent teachers in the English branches and Modern Languages.  
The College Buildings and grounds are unsurpassed in the Dominion for comfort and beauty of situation.  
The College re-opens on Wednesday, 4th September. Applications for Calendars and admission to the College should be made at once to the President, Principal, or Secretary.  
**W. SANDERSON,**  
BRANTFORD, July 1, 1878. Secretary.

**OTTAWA LADIES' COLLEGE AND CONSERVATORY OF MUSIC. RE-OPENS SEPTEMBER 4th.**

REV. A. F. KEMP, LL.D., Principal.  
This College has a large and efficient staff of first-class Teachers, and provides a thorough training in the English Language and Literature, in Ancient and Modern Languages, and in the Mathematical and Natural Sciences.  
It also offers special advantages for the study of Music and the Fine Arts.  
For Prospectus and further information apply to the Principal, or to  
**JOHN DICKIE, Bursar.**

**ROLLESTON HOUSE,**  
186 JOHN ST., TORONTO. BOARDING & DAY SCHOOL. MRS. NEVILLE.  
Spring Term commences in April.

**MORVYN HOUSE,**  
348 JARVIS ST., TORONTO.  
BOARDING AND DAY SCHOOL FOR YOUNG LADIES. MISS HAIGHT, PRINCIPAL.

This School affords thorough instruction in all the branches of a sound ENGLISH EDUCATION. Modern Languages, Drawing and Painting, and Music, are taught by accomplished instructors.  
RESIDENT PUPILS are under the personal care of the Principal, and have all the advantages of a refined CHRISTIAN HOME.  
TERMS moderate. A liberal reduction made to Clergymen's daughters. The Spring Session begins Feb. 7th. Attention is requested to the following references: Revs. Alex. Topp, D.D.; J. M. King; Principal Caven, Knox College; Prof. McLaren; Hon. O. Mowatt, Attorney General; Robert Baldwin; Wm. Alexander; J. L. Blaikie; Jas. Campbell, Publisher; Wm. Thompson, Pres. Northern R. R. Co.; David Galbraith, Esq., (of Messrs. Galbraith, Christie & Co.) Toronto; Rev. T. Wardrope, Guelph, Ont.; Revs. H. Wilkes, D.D., Principal Congregational College; D. H. McVicar, LL.D., Presbyterian College; Canon Baldwin, Rector of Christ Church; Very Rev. Dean Bond, LL.D.; J. W. Dawson, LL.D., F.R.G.S., McGill University; Montreal; Rev. J. M. Gibson, D.D., Chicago, Ill.

**NEW BOOKS.**

- THE CHRISTIAN CREED: ITS THEORY AND PRACTICE. By the Rev. Stanley Leathes, M.A. \$2 00
- EXPOSITORY ESSAYS AND DISCOURSES. By Samuel Cox. 2 25
- LIFE AND DEATH ETERNAL. A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D.D. 1 50
- SIDE-LIGHTS ON SCRIPTURE TEXTS. By Francis G. Cox, B.A. 2 00
- THE JEWS IN RELATION TO THE CHURCH AND THE WORLD; A course of Lectures by Rev. Prof. Cairns, Rev. Canon Cook, and others. 1 25
- LIFE AND TIMES OF FREDERICK FERTHES, PATRIOT AND MAN OF BUSINESS. 1 00
- MEMORIALS OF THE LIFE AND MINISTRY OF C. C. MACKINTOSH, D.D., of Tain and Dunoon. By Rev. Wm. Taylor, Stirling. 1 35
- LETTERS OF THOMAS ERSKINE OF LINLATHEN. Edited by Wm. Hanna, D.D., second edition, in one volume. 2 75
- POPULAR EXPOSITIONS OF THE EPITAPHS TO THE SEVEN CHURCHES OF ASIA. By E. H. Plumptre, D.D. 1 50
- THE HIDDEN LIFE. Thoughts on Communion with God. By the Rev. Adolph Saphir. 1 25

Post free on receipt of price.

**JOHN YOUNG,**  
U. C. Tract Society,  
102 Yonge Street.

**JONES & McQUESTEN,**  
BARRISTERS & ATTORNEYS-AT-LAW,  
HAMILTON, ONTARIO.  
JNO. W. JONES, LL.B. I. B. McQUESTEN, M.A.

**AGENTS WANTED FOR Stanley's New Book, "Through the Dark Continent."**

Giving a record of his Travels, Explorations, Important Discoveries, and Thrilling Adventures on his recent perilous journey through Africa. Illustrated with numerous Engravings and Maps from photographs and sketches by the author. In one large octavo volume. The most interesting and attractive book ever offered to Agents.  
Send for circulars. Address,  
**J. B. MAGURN, Publisher, Toronto.**

**ROBINSON & KENT,**  
(Late Duggan & Robinson.)  
BARRISTERS-AT-LAW, ATTORNEYS,  
SOLICITORS, CONVEYANCERS, ETC.  
OFFICE:—Provincial Assurance Buildings, Court Street, Toronto.  
J. G. ROBINSON, M.A. HERBERT A. E. KENT.

**A. M. MACDONALD, BARRISTER, ATTORNEY, SOLICITOR, CONVEYANCER, ETC.**—OFFICE: 5 Millicamp's Buildings, 17 Adelaide Street East, Toronto, Ont.

**GORDON & HELLIWELL,**  
Architects and Civil Engineers,  
23 Scott Street, Toronto.  
Acoustics and Ventilation a specialty.  
H. B. GORDON. GRANT HELLIWELL.

**WM. H. SPARROW,**  
Importer and Dealer in  
House Furnishing Goods,  
Dealer and Jobber in Perambulators, Illuminating & Lubricating Oils, Lamps, Chandeliers, and all kinds of Kerosene Goods, manufacturer of Water Filters, Refrigerators, and every description of Tin, Sheet Iron and Copper Ware. Wolverhampton House, No 87 Yonge St., Toronto.

**ESTABLISHED A.D. 1869.**  
**ONTARIO STEAM DYE WORKS**  
and Clothes Cleaning Establishment, 334 YONGE ST., TORONTO. Feathers cleaned, dyed, and curled.  
THOMAS SQUIRE, Proprietor.

**ESTABLISHED 1854.**  
**A. McDONALD,**  
*Renovator and Dyer*  
Of Gentlemen's Wearing Apparel,  
24 ALBERT ST., corner of James, TORONTO.

**STANTON & VICARS,**  
PHOTOGRAPHERS,  
47, 49, & 51 King Street West.  
Sunday School and Choir Groups given special attention.  
Our arrangements are such as to enable us to procure Robes, Gowns, and Hoods for the use of the clergy, and the usual discount to every denomination.

**STEEL**—CAST—"JESSOP'S" FAMOUS make—also Tire, Spring, and Machinery at low rates.  
**A. C. LESLIE & CO., MONTREAL.**

**JAMES THOMSON,**  
IMPORTER AND DEALER IN  
**WALL PAPERS & STATIONERY.**  
Calculating, Painting, Glazing, Paper Hanging and Tinting done to order.  
Country orders promptly attended to.  
364 Yonge St., Toronto. P.O. Address Box 185.

**D. PRENTICE,**  
**MERCHANT TAILOR,**  
257 YONGE ST., TORONTO.

**R. MERRYFIELD,**  
**PRACTICAL BOOT & SHOE MAKER,**  
THE OLD STAND,  
190 YONGE STREET.  
Order Work a Specialty.

**THE PEOPLE'S FAVORITE**  
THE OLD ESTABLISHED  
**Cooks' Friend Baking Powder,**  
PURE, HEALTHY, RELIABLE.  
Manufactured only by  
**W. D. McLAREN,**  
Retailed Everywhere. 55 & 57 College St.

**WILLIAM DIXON,**  
Manufacturer of  
**FINE CARRIAGES,**  
63 & 65 Adelaide St. West, Toronto.  
Next door to Grand's Horse Bazaar.

**FLOWER STANDS,**  
A LARGE VARIETY CHEAP!  
**TORONTO WIRE WORKS,**  
116 King Street West.  
W. H. RICE.

**THE ONTARIO**  
**Wedding Cake Manufactory.**  
All kinds of Wedding Supplies.  
JELLIES, CREAMS, ICES, JELLIED MEATS, WEDDING & COSTUME COSSAQUES.  
Silver & Cutlery for hire. Evening Parties supplied.  
**HARRY WEBB,**  
483 Yonge St. Opposite the Fire Hall.

**J. GORMLEY,**  
WHOLESALE AND RETAIL  
**FAMILY GROCER!**  
North East Corner Jarvis and Duke Streets, Toronto.  
A choice stock of Groceries and Provisions always on hand at reasonable prices for Cash. Fine Teas a specialty. City housekeepers will always find choice lots of  
**Roll and Tub Butter**  
from which to select.  
The highest market price paid for good Butter and fresh Eggs.

**CANADA**  
**Stained Glass Works,**  
Established 1856.  
Ecclesiastical and Domestic Stained Glass Windows executed in the best style.  
Banners and Flags Painted to Order.  
**JOSEPH MCCAUSLAND,**  
Proprietor  
8 KING ST. WEST, TORONTO.

**PENNINGTON'S**  
**Stained Glass Works,**  
57 Main Street—Office and Sample Rooms  
46 King Street East,  
**HAMILTON.**  
CHURCH WORK A SPECIALTY.

**IMPORTANT NOTICE.**  
**KENT BROS.**  
**Celebrated Spectacles**  
THAT NEVER TIRE THE EYE.  
Parties who use Spectacles should be careful to get them properly suited to their sight, as many get their eyesight ruined by wearing Spectacles improperly fitted. By using our  
**PATENT SPECTACLES' INDICATOR**  
we are able to fit with the first pair, saving the annoyance of irritating the eye.  
IMPORTERS OF  
Watches, Clocks, Jewellery, etc.,  
**KENT BROS.,**  
166 YONGE STREET TORONTO.

**EXTRAORDINARY,**  
**Wonderful, & Valuable Medical Work.**  
Sufferers from Nervous Debility, from any cause, should read the book entitled DISEASES OF THE NERVOUS SYSTEM. Price \$1. Gold Medal has been awarded the author. An illustrated pamphlet—a marvel of art and beauty—SENT FREE. Address Dr. W. H. PARKER, No. 4 Bullfinch Street, Boston, Mass.

**MONEY TO LOAN AT 8**  
per cent. on Farm and Town Property. Liberal terms of repayment to suit the borrowers convenience. Apply to **JOSEPH ATKINSON,** 125 Dundas Street, London, Ont.

**THE NATIONAL INVESTMENT CO. OF CANADA, (Limited),**  
*Equity Chambers, Corner Adelaide and Victoria Streets,*

**LEND MONEY ON REAL ESTATE**  
and  
**Purchase Existing Mortgages.**  
Borrowers may pay off principal by instalments as desired.

**LOWEST RATES OF INTEREST.**  
NO COMMISSION.  
**JOHN STARK,** **WM. ALEXANDER,**  
Manager. President.

**THE PRESBYTERIAN**  
**YEAR BOOK**

— FOR THE —  
**Dominion of Canada & Newfoundland**  
*For 1878.*

**FOURTH YEAR OF PUBLICATION.**  
**PRICE 25 CENTS.**

**CALENDAR.**  
**WHAT IS PRESBYTERIANISM:** Answer by Dr. Blaikie—Answer by Dr. Cairns.

**THE FIRST GENERAL PRESBYTERIAN COUNCIL—** List of Delegates and Associates—Proceedings—Results.

**PRESBYTERIANISM AND LITERATURE:** By Rev. Mr. Murray—A Parcel of Blue Books, by the Editor—The Office of the Ruling Elder in the Apostolic Church, by Dr. Proudfoot—Presbyterian Literature for Canada, by Prof. Gregg.

**HISTORY OF CONGREGATIONS:** St. Andrew's, Kingston, by Miss Machar—St. James', Charlottetown, by Rev. Thos. Duncan.

**PIONEERS OF OUR CHURCH:** By Miss Machar.

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

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

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

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

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

Mailed post free on receipt of price.

PUBLISHED BY  
**C. BLACKETT ROBINSON,**  
5 Jordan Street, Toronto.



**Market Reports.**

TORONTO, July 30.

**STREET PRICES.**—Wheat, fall, per bush, \$1 00 @ \$1 03.—Wheat, spring, per bush, \$0 95 @ \$1 00.—Barley, per bush, 70c @ 00c.—Oats, per bush, 33c @ 34c.—Peas, per bush, 60c @ 62c.—Rye, per bush, 60c @ 00c.—Dressed Hogs, per 100 lbs, \$5 30 @ \$6 00.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 00 @ \$0 00.—Mutton, per 100 lbs, \$0 00 @ \$0 50.—Chickens, per pair, 30c @ 40c.—Ducks, per brace, 40c @ 50c.—Geese, each, 00c @ 00c.—Turkeys, 00c @ \$0 00.—Butter, lb rolls, 20c @ 22c.—Butter, large rolls, 12c @ 15c.—Butter, tub dairy, 12c @ 14c.—Eggs, fresh, per dozen, 14c @ 15c.—Eggs, packed, 00c @ 00c.—Apples, per brl, \$2 00 @ \$3 50.—Potatoes, per bus, 80c @ \$1 00.—Onions, per bush, \$0 00 to \$0 00.—Hay, \$9 00 to \$13 00.—Straw, \$12 00 to \$14 00.

**WHOLESALE PRICES.**—Flour, f.o.c. Superior Extra, \$5 10 to \$0 15; Extra, \$4 95 to \$5 05; Fancy \$4 85 to \$4 90; Spring Wheat, extra, \$4 80 to \$4 90; No 2 Superfine, \$4 60 to \$4 70.—Oatmeal, \$4 00 to \$4 25.—Cornmeal, small lots, \$2 65 to \$0 00.—Cheese, in lots, 00c to 00c; Cheese, in small lots, 10 1/2 to 11.—Pork, mess, per brl, \$12 00 to \$13 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2 c to 7c; Bacon, Cumberland cut, 6 1/2 c to 7c; Bacon, smoked, 7 1/2 c to 8c; Bacon, spiced roll, 9c to 00c.—Hams, smoked, 9 1/2 to 10; Hams, sugar cured and canvassed, 00c to 00c; Hams, in pickle, 9c to 9c.—Lard, in tinnets, 8 1/2 c to 9c; Lard, in tierces, 8c to 9c.—Eggs, fresh, 8c to 9c.—Dressed Hogs, \$5 00 to \$5 25; Live Hogs, \$00 00.—Dried Apples, 0c to 7c.—Salt, Liverpool, coarse, 70c to \$0 00.—Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$0 95 to \$0 00; Goderich, per car lot, 95c to \$00; Goderich, coarse, per bag, \$00 00 to \$00 00; Cagliari salt, per ton, \$15 00 to \$00 00.

**CHEAP SERIES OF LECTURES.**

**JUST PUBLISHED**

FIVE LECTURES BY

**REV. JOS. COOK.**

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, as follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
- II.—SOLAR SELF CULTURE.
- III.—PHYSICAL TANGIBLENESS OF THE MORAL LAW.
- IV.—MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
- V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

**SECOND FIVE LECTURES.**

48 pp., PRICE 20c.

- VII.—THE FIRST CAUSE AS PERSONAL.
- VIII.—IS CONSCIENCE INFALLIBLE?
- IX.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
- X.—THE LAUGHTER OF THE SOUL AT ITSELF.
- XI.—SHAKESPEARE ON CONSCIENCE.
- XII.—MAUDSLEY ON HEREDITARY DESCENT.

Copies mailed to any address on receipt of price.

**THIRD FIVE LECTURES.**

48 pp., PRICE 20c.

- XIII.—MAUDSLEY ON HEREDITARY DESCENT.—Continued.
- XIV.—NECESSARY BELIEFS INHERENT IN THE PLAN OF THE SOUL.
- XV.—DARWIN'S THEORY OF PANGENESIS, OR HEREDITARY DESCENT.
- XVI.—DARWIN ON THE ORIGIN OF CONSCIENCE.
- XVII.—HERBERT SPENCER ON HEREDITARY DESCENT.
- XVIII.—MARRIAGE AND HEREDITARY DESCENT.—1.
- XIX.—MARRIAGE AND HEREDITARY DESCENT.—2.

Copies mailed to any address on receipt of price.

From the unexampled demand in the United States and Britain for the lectures delivered last year, it is expected that a large edition of the above will be speedily bought up in Canada.

The three pamphlets containing the above most interesting lectures—144 pp.—will be mailed postage prepaid, on receipt of Fifty Cents.

C. BLACKETT ROBINSON,  
5 Jordan Street, Toronto.

**CANCER CURE.**

Cancers, Tumors, Ulcers, Scrofula, &c., successfully treated. Cures guaranteed without hurt or use of the knife.

For positive evidence of permanent cures, references, &c., call on, or address,

**W. L. SMITH, M.D.,**

CANCER INFIRMARY, 140—

Office, 150—King St. East, near H. & N. W. R. Station, HAMILTON, ONT.

Consultations free.

**NORTH-WEST POLICE**  
Warrants wanted. ARCHIBALD YOUNG, Manitoba Land Office, Toronto.

**CIVIL AND MECHANICAL ENGINEERING** at the Rensselaer Polytechnic Institute, Troy, N.Y. Next term begins Sept. 12. The Annual Register for 1878 contains a list of the graduates for the past 52 years, with their positions, also course of study, requirements for admission, expenses, etc. Address Wm. H. Young, Treas.

**Golden Hours**

FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED

NON-DENOMINATIONAL

**Sunday School Paper,**

PUBLISHED MONTHLY.

It is sure to prove a great favourite with the children of

**CANADIAN SABBATH SCHOOLS.**

**TERMS FOR THE CURRENT YEAR!**

4 Copies to one address.....	\$1.00
10 " " " .....	2.00
20 " " " .....	3.00
50 " " " .....	7.50
100 " " " .....	15.00

Any number exceeding one hundred at same rate.

C. BLACKETT ROBINSON,  
No. 5 Jordan Street, Toronto.

*The Canada*  
**CHRISTIAN**  
*MONTHLY.*

A Review and Record of Christian Thought, Christian Life and Christian Work.

A NON-DENOMINATIONAL MAGAZINE.

NUMBER

**FOR JULY**

NOW OUT.

Published by C. Blackett Robinson

5 Jordan Street, Toronto.

**TO CLERGYMEN.**

*Marriage Certificates*

NEATLY PRINTED ON

FINE PAPER, IN BLUE, GOLD & CARMINE.

Mailed to any address, postage prepaid, at 50 cents PER DOZEN; or TWENTY-FIVE for \$1.00.

C. BLACKETT ROBINSON,  
5 Jordan St., Toronto.

**REMOVAL.**

R. J. HUNTER

has removed to the new building South-west corner King and Church Sts., opposite his old stand, where the business will be carried on as usual.

ORDER YOUR

**COAL**

FROM

**SNARR'S**

**SONS**

**45 YONGE ST.**

**COAL AND WOOD.**

On hand, a full assortment of all descriptions Coal and Wood, which I will deliver to any part of the city

**At Lowest Rates.**

Orders left at Yard—corner of Bathurst and Front Streets, Yonge Street Dock, or Office—81 King St. East, will be promptly attended to.

P. BURNS.

**CHEAP FARMS**  
**AND FREE HOMES**  
**IN THE WEST**

500,000 acres taken in four months by 25,000 people. Good climate, soil, water, and building stones, and good society. Address, B. J. Gilmore, Land Com'r, Salina, Kansas.

**BEATTY**

**PIANOS** Another battle on high prices. War on the monopolist renewed. See Beatty's latest Newspaper full reply sent free before buying Piano or Organ. Read my latest circular. Lowest prices ever given. Address DANIEL F. BEATTY, **ORGANS** Washington, N.J.

**BUCKETE BELL FOUNDRY.**

Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. **VANDUSEN & TIFT,** 102 and 104 East Second St., Cincinnati, O.

**BLMYER MFG CO**  
**BELLS**

Church, School, Fire-Alarm, Fine-tuned, for-prison, warranted. Catalogue with 700 testimonials, prices, etc., sent free. BLYMYER Manufacturing Co., Cincinnati, O.

**MENEELY & COMPANY,** BELL FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

**MENEELY & KIMBERLY,** BELL FOUNDERS, TROY, N.Y.,

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.

Illustrated Catalogue sent free.

PRESBYTERIAN

**PRINTING**

AND

**PUBLISHING HOUSE,**

5 JORDAN STREET,

TORONTO, ONT.

**NEW TYPES**

AND

**NEW PRESSES**

Attention is invited to the superior facilities possessed by the undersigned for the expeditious filling of orders for

**BOOK**

**PAMPHLET**

**& MUSIC**

**PRINTING**

AT FAIR PRICES,

and in the

**Best Style of the Art.**

Call on, or address,

C. BLACKETT ROBINSON.

**COMPOUND OXYGEN TREATMENT**

for the cure of Consumption, Asthma, Bronchitis, Catarrh, Dyspepsia, Headache, and all Chronic and Nervous Disorders, by a natural process of revitalization. **REMARKABLE CURES** which are attesting the widest attention. **STRONGLY ENDORSED** by the Hon. JUDGE KILLEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, JUDGE FIELD of U. S. Supreme Court, and others who have used the new treatment. A Treatise (200 pp.) on Compound Oxygen, with many testimonials to most remarkable cures, sent free. Address **DR. BEAUMONT & PALLEN,** 113 Girard St., Phila.