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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE Presbytery of Peterboro will meet at Port Hope on Tuesday, 28th inst., at 10 a.m., to consider a call to the Rev. W. Donald, from the congregation of Pictou, N.S.

JOSEPH COOK says, "the free-lover has no home." That is not the worst of it. He proposes that no one else shall have one. The fact is that home, one of the most sacred of words, is not in the free-lover's dictionary.

AN English Ritualistic divine lately referred to the Reformation in a sermon as "the great wave of heresy which broke over Northern Europe in the sixteenth century." Very consistently, two of the curates of this rector, and his organist, have lately "conformed" to the Church of Rome.

PRINCIPAL RAINEY, of Edinburgh, Scotland, delivered last month a course of lectures on "The Bible and Criticism" in the College of the English Presbyterian Church, in London. He follows a course that was delivered last year on "Mohammed, Buddha, and Christ," by the Rev. Dr. Marcus Dodds.

WE have received a letter from the Rev. P. Wright, of Montreal, in reply to Dr. Cochrane, too late for this issue. Third instalment of Presbyterian Church History, Synod of Montreal and Ottawa, continuation of report commenced in this issue of Synod of Toronto and Kingston, and several communications held over, will be published next week. Correspondents are again reminded that *brevity* will very much help to insure the insertion of their letters at an early date.

AMONG the encouraging items which we find in our exchanges, says the "Philadelphia Presbyterian," we note especially that many of the Presbyteries in the Southern Presbyterian Church are receiving coloured men, as candidates, or licensing them to preach the gospel as probationers for the ministry. This is a good sign, and shows that the door is opening to that church for a great, effectual work among the Freedmen.

THE minority of the Reformed Presbyterian Church of Scotland have been beaten in the action brought to prevent the majority who united with the Free Church in 1876 from sharing the property of the Reformed Church or interest in the Ferguson Fund, which produces \$5,000 a year. The court decided that the constitution of the Church is illegal, inasmuch as it debars its members from participating in the rights of citizenship.

THE agricultural population of Russia is beginning to feel the pressure of taxes. The war has cost about \$500,000,000, and since the treaty of San Stefano was signed the expenses of the occupation and supplies are not less than \$1,000,000 a day. Great misery and distress are reported in four districts of an area of 250,000 square miles and 9,000,000 population, east of Moscow. Appeals for help are made from these districts to St. Petersburg and Moscow.

SINCE the suicide of Sultan Abdul-Aziz in 1876, Turkey has had two Sultans, five Ministers, forty Cabinet Ministers, one Constitution, one Parliament, one war, lost three fourths of its provinces, and been forced into bankruptcy. And now a plot is on foot to depose the present Sultan, Abdul Hamid, and restore Murad V., his elder brother, who was deposed on account of his drunkenness, in August, 1876. The Turkish throne might easily be seized by some military adventurer.

FROM a correspondent we are glad to learn that for several weeks past an extensive work of grace has been going on in the congregations of Riversdale and Enniskillen, in the Presbytery of Bruce. This has largely been the result of special services, night after night, conducted by Mr. Cavers, an evangelist from Galt. At the communion on Sabbath last fifty-nine were added by profession and one by certificate. There were also a number of adult baptisms. The good work is still going on, and old and young are anxiously enquiring the way to Zion.

AT a congregational meeting of the Presbyterian Church, Pictou, held on the 24th ult., in response to a citation from the Presbytery of Kingston in connection with Rev. Mr. McMechan's translation to Waterdown, resolutions were unanimously passed strongly expressing the esteem and regard of the congregation for their pastor, and their regret that he should be removed from them, but offering no opposition to the translation, solely out of deference to Mr. McMechan's desire to remove to Waterdown. On the 5th inst. Mr. McMechan preached his farewell sermon to the Pictou congregation, to whom he has ministered for nearly twelve years, winning their warm attachment and the respect of the whole community.

URING the sessions of the Synod of Toronto and Kingston, a large and influential meeting of those favorable to the endowment of Queen's College and the improvement of its buildings was held in St. Andrew's Church. It was stated that several gentlemen of wealth and good standing had expressed their warm interest in the project of Principal Grant, and their determination to aid him to the best of their ability. The meeting unanimously resolved to commence the work at once. It will be gratifying to the many friends of Queen's should these efforts be crowned with success, and it will prove a stimulus to the other colleges to go and do likewise. Endowment is necessary to make a success of our institutions of learning.

THERE are many people who would do well to heed the hint contained in the following: "If we were asked what single act, involving no personal loss would bring the greatest good to the largest number we should answer without hesitation, 'Pay your small debts.' There is a large class in every community,

who, though possessed of ample means are habitually slow in paying their small trade accounts, who could pay just as well at one time as another, who fail to consider what great benefit would result from the very simple act of justice of paying a small bill. They even forget to pay their newspaper subscription." Dear reader, if, on examination of the label pasted on this week's PRESBYTERIAN, you find yourself in arrears one, two, or perhaps three years, cancel the small obligation at once.

THE following was forwarded to us for publication some time ago, but was overlooked. The resolution agreeing to translate the Rev. T. Goldsmith from Seaforth to Hamilton, expressed in appropriate terms the high esteem in which he was held by his co-presbyters. We quote: "In parting with their highly esteemed brother, Mr. Goldsmith, the Presbytery would express their deep concern at the loss which they, in common with the congregation of Seaforth sustain by the change; they much regret their anticipated separation from one who has, during his seven years connection with the Presbytery, occupied so high a place in the esteem and confidence of his co-presbyters, and who has ever taken so influential a part in the business of the court, and so large a share in the general work of the Presbytery. They also sympathize with the congregation of Seaforth in the loss of a pastor so able and devoted, and who, under God, has been so largely instrumental in building up the congregation from a comparatively small beginning to its present state of strength and prosperity. The Presbytery will follow their brother to his new sphere of effort with earnest prayers that his bow may long abide in strength, and that a like measure of blessing may attend his labors in the future as that which has crowned them in the past."

SOME time ago we gave a *resume* of the Permissive Liquor Law then before the Senate of Canada. We have not seen the Bill as it passed, but we believe it received the assent of the Governor-General substantially as it was introduced, so that our readers are already aware of its distinguishing features. The "Religious Intelligencer," of St. John, N.B., in the course of a thoughtful article, offers the following weighty suggestions, which we heartily endorse. "So much has been gained to the Temperance Cause in the Permissive Law, that temperance men need now to exercise the utmost carefulness lest they do injury where they hope and aim to do good. No hasty action should be taken in any county. Nothing beyond judicious agitation should be done till a plan for work throughout the Province is perfected. "There is nothing surer than that in every county where there is the slightest chance, the liquor dealers and their friends will make most strenuous exertions to prevent the law from being adopted. They will spare neither efforts nor money, nor will they hesitate to use any means however base, to thwart the wishes of the people. Their craft is in danger and they are growing desperate. In view of this fact, it behoves temperance men to move wisely, to work unitedly, with a purpose to win. There is no doubt that if the work be wisely managed, two-thirds or more of the counties of this Province (New Brunswick) will vote by large majorities to come under the operation of the law. And every county will, we are sure, make more certain the winning of its neighbor from the rum power."

## OUR CONTRIBUTORS.

## PRESBYTERIAN CHURCH PSALMODY.

BY J. WILKINSON, LEAFLETTER IN SACRED MUSIC, PRESBYTERIAN COLLEGE, MONTREAL.

(Continued.)

I have a strong prepossession against the use of secular tunes in sacred worship. Although secular music has been freely introduced into our Church service in past and present days, and it may be quite lawful to do so, yet I fail to see that it is expedient. Wesley says, "the devil should not have all the best music." I don't see that he has. In this nineteenth century, with such ample resources at command, such a store of genuine, solid, ancient and modern compositions from the Hebrew, Ambrosian, Gregorian, Medæval, Lutheran, Bohemian, French Protestant, English Protestant, and modern British and American, etc., we need have no difficulty in finding a sufficient number of good tunes for all sacred purposes, and if others are required may we not rather compose new ones which shall be free from the taint of worldly associations, than adopt this doubtful borrowing and lending policy. But perhaps some will say, the Church has used secular music in all ages:—well, doubtless she has, but how can we estimate how much the glory of her praises may have been tarnished; the lustre of her divine songs been defiled by the use of secular music? If you will use them outside the Church for evangelistic purposes, pray do not bring them inside the Church, let our Church song be like Christ Himself, who though on earth, was "holy, harmless, undefiled, and separate from sinners." Rejecting, then, what is purely secular, the question naturally follows—How are we to know good tunes from inferior ones, so that we may present nothing but the finest and best in our service of praise. In order to accomplish this essential requirement of good church music, a certain amount of musical knowledge is indispensable. In the plainest manner, therefore, I will endeavor to explain a few simple rules for testing the merits of a plain psalm tune. In the Sol-Fa system we are taught to notice the "mental effects" of the seven tones of the scale when sung slowly in diatonic progression, or in other words to distinguish the particular characteristics of each individual sound, thus, "Doh," is called the resting tone; "Ray," the rousing tone; "Me," the calm tone; "Fah," the desolate or awe-inspiring tone; "Soh," the grand or clear tone; "Lah," the weeping tone; "Te," the piercing or sensitive tone. Let us now take such a tune as "Soldau," a long measure melody of the thirteenth century, and see which of the tones of the scale occur most frequently in the melody, and thus form some idea of its particular character. We find in its melody 10 Dohs, 5 Rays, 6 Mes, no Fahs, 3 Sohs, 6 Lahs and 1 Te, in all 32. Then observe which notes are accented, that is to say, which occupy the first beats in the respective measures into which this tune (like all others) is subdivided. The special emphasis laid on the accented notes of a tune, brings the "mental effect" of the accented notes better out, gives them greater prominence, and enables them to exert more of their own inherent influence in the coloring of the whole melodic structure. In the melody before us, then, we find 6 of the 10 Dohs are accented, 2 of the 5 Rays, 3 of the 6 Mes, 3 of the 4 Sohs, and 2 out of the 6 Lahs.

Thus we find predominating, the strong, resting tone, Doh, the plaintive Lah, the calm and steady Me blended with smaller proportions of the rousing Ray, and the grand or clear Soh; consequently we might in a general way characterize it as a solid, plaintive, calm melody, well adapted to poetry of a didactic or pathetic strain. The principles of melodic imitation require to be studied and understood in order to a correct appreciation of what is good and what is inferior in our sacred music. It is an indispensable feature of a good tune, that its phrases, sections, periods and cadences bear more or less resemblance to each other, in other words, it exhibits a beginning, a middle and an end distinctly its own, and not a patch-work of a few hackneyed phrases, linked together without special relation to each other and to the whole melodic structure. But, while we may not seek to limit or restrain the power of musical invention or genius, or rashly condemn every composition which does not adhere to the strict rules of melodic form, we are warranted after considerable research on the authority of the best writers in demanding from our

church music a reasonable compliance with the laws of composition. This tune, "Soldau," presents peculiar features of retrograde imitation, not easily discerned but not the less striking and real. For example, observe its peculiar use of the notes Soh, Lah, Doh, in the second phrase of the first line,—thus, Lah, Soh, Lah, Doh,—then notice the similarity existing between this and the second phrase of the second line, Me, Doh, Lah, Doh,—then further observe the first mentioned phrase, Lah, Soh, Lah, Doh, replied to, note for note, in the first phrase of the fourth line in exactly opposite motion; thus in the second phrase of the first line we have Lah, Soh, Lah, Doh, while in the beginning of the fourth line we have Doh, Lah, Soh, Lah, thus forcibly reminding us of what we have previously heard in the first and second lines. Also in the first line we have Doh, Ray, Ray, Doh, imitated in the beginning of the third line inversely,—thus, Me, Me, Ray, Me. Then the second line begins Me, Soh, Lah, Soh, which is exactly imitated and replied to in strict inversion by the first phrase of the fourth line, thus, Doh, Lah, Soh, Lah. And further, while one phrase gives Ray, Ray, Doh, another replies Ray, Ray, Me, and while one gives Soh, Lah, Soh, another echoes inversely Me, Ray, Me. This fine old melody is replete in melodic imitation, and exhibits an originality and an individuality which has kept it fresh during the lapse of six centuries, and which has embalmed it for the use of the Church in future generations, when many of our "Oringtons," "Eastgates," "Calcuttas," "Violet Groves," and "Tranquillities" shall have been numbered among the things of the past. We are indebted to Germany, to such men as Luther and his coadjutors, for preserving for us such tunes as "Soldau," and others of early date, and for providing us with a rich store of sacred music and poetry. These men, like many of our French Canadian brethren, had just come out of papal darkness and had just been illumined by that light which we so fully and so freely enjoy. In tunes like theirs, men sang praises out of the depths of grateful hearts; the scales of spiritual darkness had just fallen from their eyes; they had just been released from the fetters of spiritual despotism by which they had been bound, and thus "escaping like a bird out of the fowler's snare," they went forth "walking and leaping and praising God." Another very fine Choral introduced by Mendelssohn into his "St. Paul's," is by "Newmark, librarian at Weimar," who was born in 1621. It is said to have been first sung in the streets of New Brandenburg by a baker's boy; the people listening caught its glorious strains, and it was soon known and sung throughout the land. It is in the minor mode, a key which I observe with regret is falling into disuse. Another fine melody of great richness and beauty, is the hymn tune called "Albert," also found in Mendelssohn's Oratorio of "St. Pauls." It is ascribed by some to "Kugelmann;" its origin is rather doubtful. Time does not permit me to analyze its structure; we may notice, however, that it is built on that grand and prolific theme, Doh, Me, Fah, Soh, on which so many of our finest tunes have been constructed at widely different dates, such as French, Tallis, Caithness, and many others. Some of the finest chorales of the seventeenth century were composed by Johann Schop, who was an organist at Hamburg about 1640. He was a man of great genius and ability in music, as his works amply testify. One of his tunes, set to the hymn "Death o'er all his sway maintaineth," one of his purest and best, contains some remarkably beautiful features of that style of melodic resemblance known as sequential imitation. For example, in one line we have Me, Me, Fah, Fah, Me, Me, Ray; in another, Me, Me, Ray, Ray, Doh, Doh, Te; in another, Doh, Doh, Ray, Ray, Me, Me, Fah; closing with Me, Me, Ray, Doh, Doh, Te, Doh. Thus while one phrase ascends in diatonic sequence, another descends in exact contrary motion, while another imitates the sequential arrangement of one line, by repeating the same idea at the interval of a third lower. Altogether this is a very superior melody, beautifully harmonized, and well adapted to express the mingled feelings of grief and joy which are embodied in the words of the beautiful hymn to which it has been set.

A lecture on this vast and varied subject would be sadly wanting were we to omit a page on the psalmody of the French Reformation. Many of our best tunes have been drawn from this source. Our close identity with the work of French Evangelization leads us to reflect on the many advantages we as a Church have inherited through the faith and suffering of God's peo-

ple in France; and he who runs may read the lesson which the history of the French Reformation plainly teaches, viz., the special duty we in Canada owe to our French Canadian brethren. From Protestant France we have received much in the past, let us show our gratitude by seeking to enlighten her benighted children in our very midst. John Calvin has been described as a man void of musical tastes, but we do not believe that this is the case; indeed, historical facts go far to prove that he was among the very first to recognize the power of music in carrying on the Reformation. One great and good work he did accomplish in this connection; he was the means of introducing the use of metrical psalmody into the reformed churches of France. Clement Marot, a man of considerable poetic genius, had been employing his spare time in converting into verse the Psalms of David. These were taken up by members of the court and sung by them, and indeed by all classes of the people, as "gay novelties" to their popular secular melodies. Calvin requested his friend Theodore Beza to complete the work thus irregularly inaugurated by Marot, and sought the aid of the best musicians he could find to set them to music. Amongst those musicians the name of Guillaume Franc stands in the foremost rank. He added to the collection, which was then made chiefly from the ecclesiastical music of the Latin Church, several tunes of his own composition, amongst others the grand "Old Hundredth," which the best authorities, including Dr. Havergal, agree in ascribing to him. This grand old tune is still universally known, and has been sung and admired by all classes of the people, from the great author of the "Messiah," Handel himself, to the humblest member of our Church. Should we now occupy a few minutes in closely analyzing this immortal melody, I am sure you will not consider the time misspent. Being a long measure tune, it has four lines, each containing eight syllables or beats. This simple fact claims attention at the outset, as it proves its rhythm to be perfectly balanced. Rhythm must be kept equally balanced in any good psalm tune. Many of our trashy though sometimes popular tunes seem to have been lifted into existence with utter disregard to the rules of rhythm; indeed, some manufacturers of psalm tunes display an ignorance of this fundamental principle which is actually amazing (see such tunes as "Devizes," "Eastgate," "Wellmore," and others), and insist upon forcing their absurd arrangements on the ears of our congregations, which is one of the great causes of our poor, flat congregational singing. In this tune—"Old Hundredth"—the note Doh occurs nine times; Me, eight times; Soh, twice; in all, nineteen strong tones of the scale, the notes Doh, Me, Soh, being characterized as the strong, fundamental tones of the scale, while Ray, Fah, Lah and Te are recognized as the leaning tones of the scale. Ray occurs seven times, Fah twice, Lah twice and Te twice, giving thirteen leaning tones: in all, thirty-two, showing a majority of six strong, fundamental notes, with a good representation of leaning tones. Then we find Doh four times accented, Me four times accented, Soh not accented: in all, eight strong notes accented; then in leaning tones we have Ray five times accented, Fah once accented, Lah twice, and Te not accented. Thus we have a large percentage of Doh, the strong or resting tone; Me, the calm, steady tone; Ray, the rousing tone, with a fine blending of the grand Soh, the awe-inspiring Fah, the plaintive Lah, and the sensitive Te. Thus we characterize it as a strong, rousing, yet steady and dignified melody. Let us now view it from the other standpoint already referred to, viz.: The rules of melodic imitation. Then notice first the theme, which is diatonic,—thus, Doh, Te, Lah. Observe also the reply in contrary motion in the second phrase of the first line, Doh, Ray, Me; then observe how the second phrase of the second line imitates the original theme at the interval of a fourth higher Fah, Me, Ray; also, the second phrase of the third line which presents the theme in contrary motion Lah, Te, Doh; while the close of the last line repeats the reply of the second phrase of the second line, closing on the key-note, thus, Fah, Me, Ray, Doh. Then the opening of the second, third and last lines may be viewed as reductions or variations of the original subject, which gives the tune special effect; affording scope and freedom to the harmony, and relieving the stiff, classic symmetry which severe canon, or in other words, strict and rigid imitation, are apt to involve. And lastly the calm, steady entry of the note Me, three times reproduced in the second line, lending force, beauty and variety to the entire

melodic structure; giving power, variety and effect to its stately harmony, and giving birth, life and grandeur to the noble trumpet-toned climax of the opening of the fourth line,—Soh, Me, Doh, the strong notes of the scale, whose advent seems to have been anticipated and expected by the three Me's already referred to in the opening of the second line. I might proceed at greater length to analyze its cadences and the various arrangements of its time and its harmonies, and seek to point out still further marks of the man of genius and the practical musician; but suffice it to say that a more complete blending of grandeur and simplicity has not presented itself to my mind than that disclosed in the untold wealth of the ever popular, ever new "Old Hundredth." Regarding this tune and the Hundredth Psalm, I feel constrained to say, "What God hath joined together, let no man put asunder." We cannot omit to mention the name while we revere the fragrant memory of the martyr of French Protestant psalmody, Claude Goudimel, who aided in improving and harmonizing Marot and Beza's Psalter. He was one of the noble army of martyrs. On Black Bartholomew's Day, August 24th, 1572, he was brutally massacred because of his Huguenot tunes. He was dragged from his house in Lyons, shamefully treated in the streets, then beheaded, and cast into the Rhone—a great and good man, one of those of whom the world was not worthy. Time permits of but one illustration from his pen, viz., the tune "Old 124th," dated 1550. This is generally believed to be the tune sung in 1580, during Durie's progress to the Church of St. Giles in Edinburgh on his return from his exile. As he came from Leith to Edinburgh, there met him at the Gallow Green, two hundred men of the inhabitants. Their numbers still increased till he came within the Netherbow. There they began to sing the 124th Psalm, "Now Israel may say and that truly," and so on, and sang in four parts, known to most of the people. They came up the street till they came to the great kirk, singing all the way to the number of two thousand. The tune "French" is another very fine specimen from the psalmody of the French Reformation. It is attributed to Guillaume Franc. Thus in France as elsewhere the progress of the Reformation was greatly aided by its psalmody. They had no hymns, but their souls feasted on the spiritual experience of the Psalmist David. Like him, they were despised and persecuted by their enemies, and could thoroughly realize that "if the Lord had not been on their side, they would not have escaped the snare of the fowler." This one ordinance of Psalm-singing contributed mightily to the downfall of Popery and to the propagation of the gospel in France. It took so much with the genius of the nation, that all ranks and degrees of men practised it in the temples and in their families. No gentleman professing the reformed religion would sit down at his table without praising God in singing. Thus the Psalms attained great popularity, and the demand for teachers of sacred music was equally great. The "impetuous fury of Psalm-singing" spread everywhere, and although their singing of the Psalms often exposed them to the onslaught of their enemies, still they insisted on praising the Lord. In 1562 the complete French Psalter appeared, bearing on it the illustrious names of Calvin, Goudimel, Guillaume Franc, Marot and Beza and others: a glorious company of theologians and musicians of unfading memory; men prepared and equipped by God's spirit and the fiery persecution of their enemies for advancing the progress of the Reformation in France. These men, though dead, yet speak in the pure, simple tunes which have been handed down to us from that eventful time, and we still acknowledge their worth, admire their beauty, and love to sing God's praise in those pathetic strains, which were moulded in the fiery furnace of affliction.

(To be continued.)

#### THE INTERNATIONAL SABBATH SCHOOL CONVENTION AT ATLANTA.—NO. II.

MR. EDITOR,—The first day of this gathering saw the meeting organized, and the work reported on. The centre of interest in these reports was that of the Lesson Committee, and if any had doubts as to the utility of the International System of Lessons, the addresses of the evening, by Drs. Hall and Vincent, must have dispelled such thoughts.

The second day of the Convention came, full of brightness and beauty, keeping before the mind the expression, "The sunny South." At 9.30 the church

is full of workers and listeners, girded for a good day's work. Subject of the morning.

#### "THE WORK DEFINED."

\* This was opened by the Rev. J. A. Worden, of Princeton, who devotes his entire time and energies to the Sabbath School department of work of the Presbyterian Church in the North. We had a long conference with him on future plans and methods, as bearing on Presbyterianism in both countries. Presbyterian organization, and careful consideration by the General Assembly, are what our Church needs. We have the only true basis in Church membership of the children of believers, and from this point will the parent build up a godly seed. The following are some of the important points made by the speaker:

1 The true basis of our work—Jesus Christ. "Other foundation can no man lay than that is laid."

2 The message of the worker—"Jesus Christ and Him crucified."

3 The methods in the work—preaching and teaching.

The first is the lecture, or proclamation of the truth, the second is the testing and examination of the truth proclaimed. Both are of divine authority and exemplified by Jesus in His ministry.

4 The distinction between the congregation and service of preaching, and the school, for teaching, is a real one, in methods, and the nature of the human mind. Both are of divine authority, but should go abreast of each other. All the Church should be found even in *school form* studying and learning the truth; and thus it would dwell in us richly, *teaching and admonishing* one another. Out of this discussion arose the fruitful question, "How is the work related to other agencies?" This was forcibly and fully discussed by the Rev. L. T. Chamberlain, of Norwich, Conn. The other agencies, as

THE HOME, THE CHURCH, THE MINISTRY, and all collateral ministries were clearly defined, and their place enunciated.

Alliance and interdependence were shown to be in God's plan by many important statements and by apt and ample illustrations. The home and the church are twin orbs around which many stars that differ in glory revolve, but all point up to one Father and his Son Jesus Christ. That pastor misses one great source of influence who does not put his ministry into *purposed, enthusiastic, steadfast* alliance with the Sabbath School. He lacks one means of bringing himself into closest relations with the people. He deprives himself of fullest access to the minds and hearts of the children. Those who feel that this work is being made a substitute for the *home work*, or a kind of "necessary evil to be tolerated," must have been impressed with the fact that it is a "necessary good." This department of the Convention's discussions was closed by a short consideration of "The Possibilities of the Future."

Dr. Goodell of St. Louis, and Dr. Cochrane of Brantford, vigorously followed up the previous discussion to such conclusions that forecast the possibilities of the future, as coincident with those of the church, in purifying public life in its commercial and political enterprise.

An address by General Fiske of a most humorous kind, but bristling with important hints concerning the future, brought a very profitable session to a close.

The afternoon brought us to a new but vitally related subject,—

#### "THE WORK FURNISHED" WITH LESSONS.

This brought the attention of the Convention once more to the absorbing topic of thought—"Uniform Lessons"—called "The International Scheme of Lessons." Just here it was announced that the Rev. W. C. Van Meter was present as the representative of Sabbath School work in Italy. He was called to a seat on the platform, and the discussion of the above named subject was entered upon, opened by our esteemed countryman, Dr. Gibson, of Chicago, who for a time represented the Province of Quebec on the Lesson Committee appointed at Indianapolis. He discussed the advantages of the present lesson system, making many important points of great value as to why we should continue the uniform scheme of Lessons:

1. The value of a consecutive and systematic study of the Scriptures. There is no easy or royal road to a knowledge of this marvellous book. There are new plans and methods which are tempting by their ease, but they are delusive and disappointing. Persevering,

patient painstaking and prayerful exploration of the whole Scriptures is the only way.

2. This consecutive and systematic study of the Scripture, is the best antidote to infidelity, rationalism and error.

3. This would give the rising generation such a view of the glory of the Book that it would commend itself to them. The uniform lessons have greatly stimulated and aided in this direction. All results seemed to say, "Go forward."

Dr. Vincent next handled what was called

#### "THE SUPPLEMENTAL LESSON."

The bearing of this eminently practical address, and the great value of its suggestions in the furnishing of the Sabbath School with lessons, will appear by this extract. "The enthusiasm in Bible study developed by the International System, has to some extent crowded out other exercises which formerly found a place in Sabbath Schools, such as memorizing large portions of Scripture, the use of the catechism, and the connected study of the Epistles by the older classes.

"The value of the studies supplanted by the new system, and of the studies rendered essential, leads us to enquire whether we may not, with the International system, combine a series of lessons which shall meet the growing demand for the best features of the old scheme, remove honest difficulties and objections, and thus greatly facilitate Bible study in the Church." This supplemental series and suggestion does much to meet this felt want, and we know it to be practical, having wrought it for a year. We commend this matter to all earnest Sabbath School workers, especially pastors and superintendents. The entire plan will appear in the report. A communication from the English Sabbath School Union was read, sending greetings to the Convention, which closed another very practical and profitable session.

The evening comes, and the subject is,

#### "FURNISHED WITH QUALIFIED WORKERS."

This has become, next to the scheme of lessons, the most important matter in the efficient working of the Sabbath School system. The addresses as such were good, but were too much in the sermon style, and did not grapple with either the necessity or the means of teacher training that was expected. We apprehend the difficulty lay in the fact that the subject was in the hands of Southern men, with whom as yet its practical importance is not felt; and by occupying too much time with preliminary matter the address of Mr. Trumbull, on "Methods," was crowded out. Because of this, the session was disappointing. The third day of the Convention dawned as bright and beautiful as the others. The morning session is occupied with the question, "How the work is promoted." This was answered by Messrs. Stephen Paxon of Missouri, and Wm. Millard of Canada; also by Prof. W. F. Sherwin of New Jersey, in addresses on State and Provincial Conventions and Institutes. The outcome of this session was that the Southern delegates met and resolved to proceed with energy to organize the South on this important work. The more important part of the question came up in the afternoon: The work promoted by Normal Instruction in Assemblies and Classes. The first part was presented in its importance and how to carry it on by Dr. Baird, of Nashville, Tenn. There can be no doubt that these summer gatherings for a short season for work and recreation, are diffusing very many important ideas and influences in connection with the training of teachers. The names by which they are called—Encampment, Council, Parliament, etc.—sound pretentious, but beneath this glowing notice, not a little is being accomplished. They are a very good illustration of Goethe's lines:

Rest is not quitting  
The busy career,  
Rest is the fitting  
Of self to one's sphere.

'Tis loving and serving,  
The highest and best;  
'Tis onward unswerving,  
And this is true rest.

The work in classes was discussed by Principal McVicar, of Montreal, in an important and masterly address, and followed up by a paper from the Rev. J. P. Landis, of Ohio. This subject is taking hold of Canadian workers, and if our Collegiate institutions would just have some regard in the equipment of their graduates for this work, a few years would give our country men who are thoroughly qualified to lead in training men and women for efficient Sabbath School teaching.



For the number of our schools and the extent of our population, in this matter Canada compares favorably with the United States.

The closing service is not to be described, but to be seen and felt. The hearty, brotherly and manly address from North and South, East and West, must do good. The President's closing utterances were true, tender and affecting as he placed one hand on the past of the country and his right hand held out in bright hope for the future, and the present called for faith and prayer. Toronto—your city—was unanimously chosen for the next triennial Convention. Will we be prepared, not for the hospitality, but in our better organization and fuller culture, to get and give in this Sabbath School enterprise? I forbear giving you any of our thoughts on the problems of the South.

Ingersoll, May 13th, 1878. JOHN McEWEN.

#### LATE REV. A. DRYBURGH.

MR. EDITOR,—I read in your last issue, with mournful interest, a sketch of the life of the late Rev. A. Dryburgh, taken from the "Edinburgh Review." Allow me to drop a tear and plant a flower on the grave of an esteemed fellow-student, ere his memory passes away into the great lone land of deep forgetfulness. Whilst that article stated the truth regarding his success as a student, it did not state it with sufficient distinctness. He came to St. Andrew's University a raw lad of fourteen years of age, and Dr. Duncan was fully equipped, and twenty. He went in ahead of him with the greatest ease. The faculty of making all knowledge his own was simply prodigious, and he seemed to be unconscious of his own superiority. Our fourth year saw him in Edinburgh and me in Glasgow living by our own efforts and prosecuting our studies at the same time. We were together again for two or three years at the Divinity Hall. I then heard the late Professor Bannerman pass the highest possible eulogiums on his written exercises. Before completing his course he went out teaching. I never heard of him again till I was home thirteen years ago, when I was shocked to learn from the Rev. Mr. Gilston, of Carnock, that one of that name who had a most distinguished career as a student, was applying for the F. C. school there—one of the poorest in the whole Church. Shortly after his arrival in this country, I wrote him to ascertain whether he were my old college chum, and was grieved at the discovery. I had hoped to meet with him here and talk over old times, but that may never now be on this side the great judgment day. I believe his want of success did not lie in his monotonous voice nor in his strong Fifehire brogue, but in his want of *self-assertion*. He smothered his great talents by his excessive modesty, otherwise he should have rendered as good account of himself as Dr. Duff or Dr. Wallace has done. The world too often rates a man as he rates himself. How sad that a bud of such promise should have failed as he has done, and then that he should have been taken away in his prime, in the land of his adoption, while he was yet a stranger! But the will of the Lord be done; and what we know not now, we shall know hereafter.

MADOC.

2nd May, 1878.

#### REV. MR. BURR'S LETTER

MR. EDITOR,—Had I not been otherwise engaged I would have answered Rev. Mr. Burr's letter sooner. The very smart things he says about my "ignorance," "Pastor of a few months standing," along with some other *choice* epithets, I pass by as beneath contempt. In my last letter I quoted the law of the Church regulating the payment of Probationers between the Assembly of 1876 and 1877. That law as quoted by me will be found on page 49 of the Minutes of Assembly for 1876; and it was while this law was in force that Mr. Burr made his memorable visit to Chatham. I tell him again as I did before, that there was no other law in existence that year, authorized by the Assembly, regulating the payment of Probationers. I here quote it again: "And there shall be paid by the Presbytery and sub-committee conjointly for a Licentiate or ordained minister a minimum of eight dollars (\$8) per Sabbath, with board." This is the law of the Church for 1876 and 1877, at least until after the Assembly of 1877. And I say again in defence of the action of the Presbytery, and also of St. Andrew's congregation, that this law was complied with and its provisions fully met in the case of Mr. Burr. He may deny it

again, or muddle it up with what was done by the Assembly of 1877, but those who have the minutes of 1876 can read for themselves. Yours truly,

JOHN R. BATTISBY.

[The discussion of this matter, so far as we are concerned, must close here. Both parties have been heard, and the subject is not really one of general interest.—ED. C. P.]

#### THY WILL BE DONE.

We asked of Thee life,  
That thou wouldst turn aside  
Death pale and grim,  
Nor suffer yet that he should enter in.

We could not let our darling go!  
Our hearts rebellious fought against Thy will,  
Refusing meek submission,  
And turning from Thy gentle "Peace be still."

Unyielding yet we passed the time in prayer,  
That Thou wouldst lift the shadow from our home,  
And grant him life,—  
And give him strength anew, to enter on the strife.

We could not let him go!  
Our hearts shrank in dismay e'en from the thought,  
Returning yet again;  
Entreating for our loved that he should be  
Raised to fresh life, from suffering's bondage free.

Thou gavest him life, O God!  
Not such as in our unsubmitive cry  
We asked of Thee—  
But better far e'en than the dreams our visions lend,  
Thou gavest him life, life pure and bright, life without end.

Our hearts at first rebelled against Thy rod.  
We could not see Thy tender, pitying grace,  
Or know the love  
Which heard our prayer, and kindly answered so  
As we would have it, if we could but know  
The end in view.

Life hast Thou given him,  
Even length of days, that he should dwell  
With Thee for aye.  
Time's burdens lifted and the fetters loosed  
That bound him to this prison house;  
Earth's clouds removed, all clearly now he sees  
In Heaven's bright day.

—ALSTON DARE.

#### INTELLIGENCE OF FEMALE MISSIONS.

EXTRACTS FROM MISS LOWE'S LETTERS.

I do not know how to thank you aright for all your loving interest in this mission, and for the texts which will be so acceptable. Miss Reade feels very thankful to you for your remembrance of Simeon and David by name. Very much has taken place since I last wrote to you, you will have seen by the papers the heavy judgment that is desolating the land; it is reckoned that more than 2,000 a day perish through the famine and consequent sickness in this Presidency. I am sure it must be in answer to your prayers, and those of other dear friends, that my sight has been so wonderfully preserved and that I have been kept from being a helpless burden. Before beginning to write any news from here, I must again and again, beloved friend, express my thankfulness to you and to the dear friends you have interested, and whom the Lord has made willing to help by painting texts. Miss Reade has of course not one moment to do this; it is a miracle that she is alive after all she has gone through. The medical work increases so much, she is now building a substantial dispensary hitherto we have only had a shed. We see terrible cases here, and many that it is impossible for us to help—leprosy, guinea worm, etc. but Miss Reade has been wonderfully blessed with many, and it has been truly through prayer. When preaching in a village one woman called out, "Why do you come here? the cholera always comes wherever you have been," soon after a message came that twelve persons had died of cholera in this place and that twenty more had been taken ill. Miss Reade went at once and attended to nineteen—one was too far gone for any remedy—all these nineteen recovered through God's great mercy. Besides the dispensary, Miss Reade is building an orphanage which we expect will be quickly filled. Our district has been more favored than other parts of the Presidency, for our river has never dried up, although crops have failed and multitudes are without food. But though we have been so favored, the scenes of late have been most painful. Before the Relief Camp was opened near here we were overwhelmed, it was only wonderful that the poor starving creatures did not carry any thing away, numbers lay down in front of our doors

and could not be persuaded to go away. Twice in the night I have been startled by the sound of groans under my window. One poor boy, an orphan, nearly dead from starvation, was brought here with an attack of cholera, and lay five days and nights in the verandah speechless. When he was at last carried away his poor skeleton frame looked such a contrast to the bier on which he was placed, made of branches of the trees with leaves fresh and green on them. The natives generally are anxious to remove the body of any cholera patient, but on one occasion Miss Reade found on the verandah of a native house a dead child lying with the sick mother and no one had cared to move her. But far more painful was the sight a little way from these gates. Going out early to the Relief Camp, Miss Reade saw a little child sitting by the dead body of her mother, who had evidently died in the effort to reach a pond by the roadside; no one knew anything of the woman; like many others at this time, she was doubtless on her way to seek relief and sank on the way; Miss Reade brought the little girl home; she looks about two years old, but is too thin and weak to stand alone. On Sunday, just before going to the afternoon service, we were told that a young girl was lying there. Miss Reade hurried off and found a miserable object, her bones nearly through the skin. Miss Reade helped to carry her to the hospital shed in the Relief Camp, and she died twenty-four hours after. One poor little one was brought here by her father fearfully swelled, and in a few hours she was dead. I might fill pages with sorrowful histories, but now I must tell you of the Lord's mercies: A Christian superintendent and a Christian Dupor (*i.e.* native medical man) were appointed to the camp, and this was an unspeakable comfort, for the Brahmin chief in office in the nearest town had said to us, why should the government go to such an expense, "Why should these people be kept alive," "Why should they not die?" Where only Brahmins and other heathen are in charge the poor people find the difference so great that I think many will be led through this trouble to the only Saviour. I do not know if you are aware of the terrible sins by which the government of India calls down the judgments of God on the country. In government schools and colleges the Bible is forbidden, and it is most painful to hear it said by the natives of the Professors under whom they have studied, "Such a one is an Atheist." In the Madras College there is not one Christian Professor. It is said in this Presidency government turns out 100 students a day. The advocates of education without religion will find that fearful woe too true, Isa. v. 24. At the beginning of the year when the proclamation was made of the Queen as Empress of India all mention of a Divine Being was omitted, no blessing was asked for the future, no thanksgiving offered for the past. Then there is the iniquity, that no words can describe, of the opium traffic. But now I must tell you of special mercies in this place, and lest I should forget it, will first tell you about the lawyer. His faith in giving up a lucrative profession for conscience sake was tried for a few months, and then he was provided with sufficient to supply daily need by being appointed to superintend the Relief Camp at Cuddalore; and there (as here) there is the invaluable blessing of having a Christian at the head. The present collector here, has, we feel, been sent for a blessing at this time. He is one who has suffered for conscience sake—for Christ's sake rather. In his lower office as judge he had been obliged to pass sentence of death on a heathen, and he recommended an appeal to a higher court and employed the interval in every endeavor by the visits of a missionary, by tracts and letters, to bring the prisoner to a knowledge of the Saviour. He has the joy of believing his efforts were not in vain and that it was a true conversion to God, but the anger of government was roused, all missionary efforts in jails are forbidden. The judge (Mr. Sharp) is reduced to a lower position. He is only now acting collector, the feeling of government being so strong against him.

David, the culporteur, has been carried through many trials, and has lived a true Christian in the midst of many provocations. Simeon also has given us great joy, but the women who have been baptised have been still more remarkable as instances of what the grace of God can do with the weakest and feeblest. My dear child Armili (grace) has the joy of sitting next her mother at the Lord's table; it was the mother who was so bitter against her, and forbade her entering the house when she was first baptised. When Simeon was baptised she was furious; several deaths

## WORDS OF THE WISE.

"The mystery of Faith" is an invaluable treasure; but the vessel that contains it must be clear and undefiled. It must be "holden in a pure conscience, as the manna, that glorious symbol of the word of faith preached to us by the Gospel, was confined to the tabernacle, and preserved in a vessel of gold. A mind that is conformed to this world, and given up to its pleasures, though it repeats the Creed without questioning a single article in it, will be abhorred in the sight of God, as a vessel unfit for the Master's use, and unworthy, because unprepared, to stand in the most Holy place.

WISDOM RETURNING.—In the State of Mississippi the Constitution for thirty years before the year 1868, provided that no person who denied the existence of God, or a future state of reward or punishment, should hold any office in the civil department of the State. Then, however, that part of the Constitution was changed, and this law was set aside. A few years, however, have passed away, and the workings of things have been such that it is now proposed to restore the law. This is well. With the State and the individual alike, the beginning of wisdom is the fear of God, and it is only in acknowledging Him that any can expect to be led in right paths.

AS WE HAVE OPPORTUNITY.—"As we have therefore opportunity, let us do good unto all men." In doing good, our obligations are limited only by our opportunities. We make our mistakes in not recognizing them. One man always has the opportunity; another never seems to find it. And this makes the broad distinction between useful and useless persons. Two persons in the same neighborhood, and in similar circumstances, travel wide apart as they go on in life, because one improves his opportunities, the other does not. Had we the spirit of our Master, we should find life full of occasions for blessing others. There are always opportunities where there are willing hearts. The love that seeketh not her own is quick to see the needs and sorrows of others. It is not want of work, but want of love that holds us back. It has been well said that "there is plenty of work wherever there are sin and sorrow, and there are sin and sorrow everywhere." In little things we may do much every day. A simple expression of interest in the things of another; a readiness to enter heartily into the daily trials and perplexities, joys and sorrows of those around us, how much will this spirit add to the comfort and happiness of a household! Again, a cheerful, contented spirit carries sunshine everywhere. How it brightens every day life, and blesses all within its reach! It does good "unto all men." Surely we have opportunity at all times, in all places. Let us see to it then that we have the willing mind—the mind that was in Christ Jesus.

THE WILL OF CHRIST ALMIGHTY.—We are told of a miracle which Christ wrought at a marriage feast in Cana, when the wine failed. By a mere act of will He changed water into wine, and so supplied the need of all the guests. The manner in which the miracle was worked deserves especial notice. We are not told of any outward visible action which preceded or accompanied it. It is not said that He touched the waterpots containing the water that was made wine. It is not said that He commanded the water to change its qualities, or that He prayed to His Father in Heaven. He simply willed the change and it took place. We read of no prophet or apostle in the Bible who ever worked a miracle after this fashion. He who could do such a mighty work, in such a manner, was nothing less than very God. It is a comfortable thought that the same almighty power of will which our Lord here displayed is still exercised on behalf of His believing people. They have no need of His bodily presence to maintain their cause. They have no reason to be cast down because they cannot see Him with their eyes interceding for them, or touch Him with their hands, that they may cling to Him for safety. If He "wills" their salvation and the daily supply of all their spiritual need, they are as safe and well provided for as if they saw Him standing by them. Christ's will is as mighty and effectual as Christ's deed. The will of Him who could say to the Father, "I will that they whom thou hast given me be with me where I am," is a will that has all power in heaven and earth, and must prevail. (John xvii. 24.)

WORDS OF TRUTH REMEMBERED LONG AFTER THEY ARE SPOKEN.—We are told that our Lord said to the Jews, "Destroy this temple and in three days I will raise it up." St. John informs us distinctly that "He spake of the temple of His body," that He referred to His own resurrection. Yet the meaning of the sentence was not understood by our Lord's disciples at the time that it was spoken. It was not till "He was risen from the dead," three years after the events here described, that the full significance of the sentence flashed on their hearts. For three years it was a dark and useless saying to them. For three years it lay sleeping in their minds, like a seed in a tomb, and bore no fruit. But at the end of that time the darkness passed away. They saw the application of their Master's words, and as they saw it were confirmed in their faith. "They remembered that He had said this," and as they remembered "they believed." It is a comfortable and cheering thought, that the same kind of thing that happened to the disciples is often going on at the present day. The sermons that are preached to apparently heedless ears in churches, are not all lost and thrown away. The instruction that is given in schools and pastoral visits, is not all wasted and forgotten. The texts that are taught by parents to children are not all taught in vain. There is often a resurrection of sermons, and texts, and instruction, after an interval of many years, the good seed sometimes springs up after he that sowed it has been long dead and gone. Let preachers go on preaching, and teachers go on teaching, and parents go on training up children in the way they should go. Let them sow the good seed of Bible truth in faith and patience. Their labor is not in vain in the Lord. Their words are remembered far more than they think, and will yet spring up "after many days." (1 Cor. xv. 58; Eccles. xi. 1.)

from cholera took place in the village, and her proud heart at last broke down and she has been as remarkable as a Christian as she was before as a heathen, having courage like her dear child to protest against the idolatry of others. She was baptized last month by the name of Martha, and one of her household, who was brought to a decision through seeing the poor skeleton form of the orphan boy carried away for burial, was baptized at the same time by the name of Sarah. But the following Lord's day was more joyful still. A young wife, married to a relation of Simeon's, professed faith in Christ when prostrated with cholera, and when the Lord raised her up again came here to return thanks and ask for baptism. Her husband was away, nearly a day's journey off, and she was living under her mother's roof. The mother at first appeared favorable and professed faith in Christ, but Miss Reade felt no confidence in her, and her doubts were well founded for as soon as she knew her daughter was in earnest to be baptized she sent a message to the husband whom she knew would make all haste to come and hinder it. I think no one who has not witnessed the subjection of wives here can imagine what it must cost a Hindoo wife, or a Mussulman wife, to act in disobedience to her husband, but she was firm and determined there should be no delay. Her husband came home almost too enraged to speak; he told her he would take away her marriage ornaments and marry another wife, and then went away leaving poor Christiana in much sorrow but in unbroken peace. He returned in a few days and to Miss Reade's great distress said he was going to take her away with him. At the parting prayer meeting he was present, and his rage when he saw Christiana kneel down seemed to drive him beside himself, he paced up and down like a mad man; she said so nobly "God be with me" and the Lord has preserved her from all evil, and contrary to all expectations her husband has never beaten her or shown her any unkindness. Miss Reade with great difficulty accomplished one expedition to a distant village to see her, but has not been able to go again to see her for the rains have been so abundant through the Lord's mercy that the rivers could not be crossed. Another was baptized at the same time about whom no opposition was made, a young Mussulman woman who had been enticed from her home by an Englishman and consequently cast off by all her relations. She was leading a wandering life exposed to every temptation and often came here to ask for rice. Miss Reade felt it so unsatisfactory to give her food without the possibility of watching over her that she received her here altogether, and has reason to hope that the truth has reached her heart. The friends who had not cared before to see her, all came with entreaties that she would return to them and not disgrace them by becoming a Christian. Miss Reade had intended some longer period of probation before her baptism, but the poor girl was so earnest when Miss Reade was speaking to inquirers, she would put in a word out of the fullness of her heart, and when Miss Reade wished to defer her baptism she said, "Will you leave me longer with the devil?" You can fancy the joy of seeing these women confessing the Lord in baptism. The women have far more courage than the men, for many men have given up all idols but have not courage to face the contempt and hatred that would follow baptism. This Mussulman girl is so attached to Miss Reade, and we believe will be an invaluable helper as like all Mussulmans she speaks Hindustani. One other great help to making known the knowledge of the Gospel I must tell you, hoping other missionaries may follow the same. At Mr. Sharpe's suggestion, Miss Reade has placed a Bible in large print in a pillar at the roadside, every day a new chapter is turned over and it is most encouraging to see the high caste men, on their way to their ablutions at the river, stopping to read the word of God. Miss Reade often has open air meetings at this spot; she places benches and a parolal—that is a covering from the sun of cocoa nut leaves—and many are inclined to rest there. Texts in very large characters are placed there. David has just brought in one of the heathen priests, and is speaking to him solemnly on the word "surely," in Isa. lvi., contrasting it with the vanities he was teaching. Surely in Tamil is translated "in truth." The man has gone away, declaring he will be a Christian.

ON Sabbath last Rev. Prof. Campbell, of Montreal, occupied the pulpit for Rev. Mr. King, and Rev. R. C. Moffatt, of Walkerton, that of Bay Street Presbyterian Church.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met on the 9th inst., according to adjournment, in Chalmers' Church, Guelph, the Rev. Mr. Bentley, of Union Church, Galt, Moderator. The day of next ordinary meeting, which fell to be held on the second Tuesday of May, was changed to the first Tuesday, in consequence of the Synod of Toronto and Kingston, which meets in Kingston, being appointed for the same day. Mr. Ball asked to be relieved of his appointment as a Commissioner to the General Assembly. His request was granted, and the Rev. J. K. Smith, of Knox Church, Galt, was chosen in his room. According to resolution, the Presbytery proceeded to consider the petition of parties from St. John's Church, Garafraxa, praying to have supply of preaching granted them. The Clerk reported that he had sent notice of the application to all parties interested, and the replies, as far as received, were read. The Kirk Sessions of Melville Church and St. Andrew's Church, Fergus offered no objection. The answer from the Kirk Session of Mimosa was to the effect that they desired the continuance of their union with St. John's Church, Garafraxa, and of the pastoral services of Mr. Millican, and thought the prayer of the petition should not, if possible, be granted. The congregation of St. John's Church sent in a paper, containing representations and statements against granting the petition, expressing their confidence in their minister, promising anew to implement all their former engagements to him, and specifying tokens of blessing, which God was pouring out upon them in the midst of the agitation through which they were passing. The petitioners appeared by fourteen commissioners, who had been appointed to represent them, and the congregation of St. John's Church by twelve, Mr. William Rea appearing from Mimosa. Parties on both sides were fully heard, occupying the greater part of the forenoon and nearly all the afternoon sederunt. After lengthened and careful deliberation the following motion was adopted:—"The Presbytery having read all documents and heard all parties in the case have come to the conclusion that they cannot at present grant the prayer of the petitioners for supply of preaching, and, therefore, allow the petition to lie on the table in the meantime; but are unanimously of opinion that, as there is no prospect of healing the breach at present existing in St. John's Church, Garafraxa, while Mr. Millican continues to occupy his present position, would recommend him to take into his solemn and prayerful consideration the propriety of resigning his charge, and seeking a sphere of usefulness elsewhere." Mr. Millican stated, that so far as he could read the indications of Providence, he felt constrained, by a sense of duty, to remain with his people, who had shown themselves attached to him, but this was not to be regarded as his final decision. At the evening sederunt he added that he was confirmed in this resolution after consulting with the representatives from his congregation. The petitioners acquiesced in the finding of the Presbytery. Extracts were craved by both parties, and the clerk was authorized to grant the same. It was then agreed that the case be referred, *simpliciter*, to the Synod at their first meeting for advice and judgment. Leave of absence from his charge for three and a half months was granted to Mr. Anderson, of Rothsay and Moorefield, at his own request, in consequence of sickness, and Mr. John Davidson was appointed interim Moderator of Session. Mr. Wardrope renewed his notice of motion given at last meeting. Messrs. Bentley, Torrance, McCrae and Charles Davidson were appointed a committee to arrange certain terms of the deed of the church property purchased by the English and German Presbyterian congregations there. A considerable amount of business had to be delayed till next meeting—on the seventh day of May—appointed to be held in Chalmers' Church, Guelph, beginning at ten o'clock, forenoon.

PROF. GOLDWIN SMITH, who has a decided antipathy to Jewish statesmen, is preparing a reply to the article in the current number of "The Nineteenth Century," in which it is maintained that Jews are good patriots.

BISHOP MCCOSKRY, of the Episcopal Church in Michigan, who has been accused of scandalous immorality, has withdrawn his resignation of his Bishopric, presented before the charges against his character were made public, and holds himself ready to meet any definite charges brought by responsible parties. This he does to secure an opportunity for his own vindication.

## THE END OF TWEED.

His most vindictive foe could hardly have wished for William Marcus Tweed a severer retribution than he has suffered. To be driven suddenly down from the seat of almost absolute power that he had held so long in the chief city of the land; to be arraigned and imprisoned as a criminal; to be stripped of the vast wealth he had stolen; to escape from jail and live in hiding for an anxious year in a foreign land; to be recaptured and returned to prison, there to lie for many months in the city of which he was so long the proud imperator, and there at length to die,—is not this fate hard enough to satisfy the most strenuous sense of justice? To have made his exit from the top of a lamp-post—the victim of a vigilance committee—was a doom that at one moment threatened him; but that would have been less terrible and less impressive than the penalty that he has suffered. Slowly, but surely, for almost seven years, the iron walls of destiny have been closing in upon this malefactor. In full view of all the world the well-earned wages of his sin have been paid over to him, one instalment after another, till the account is settled, so far as human law can settle it. And as no one could wish this reckoning to be more sharp or summary, so no one who values righteousness can regret that it was not more merciful. The man deserved all that he has got, and it is well for the country and the world that he got so nearly what he deserved.

It was hard for one living in New York in the spring of 1871 to hope that the rule of that famous Ring, which had so long dominated the city and the state, would soon be broken. So thoroughly entrenched was this iniquity; so many politicians of both parties were there who had reasons of their own for not wishing it to be disturbed; so helpless had the people become from the long disuse of their power, that one was thought sanguine who looked for the overthrow of the conspirators. But the "cohesive power of public plunder" is an inconstant force at best; and every such corrupt fabric is sure to crumble sooner or later. The downfall of this one has been more complete and overwhelming than any one could have predicted. Tweed's confederates are all suffering condign punishment; Sweeny and Connolly are fugitives and vagabonds in the earth, and poor Oakey Hall has sunk into the depths of infamy. Yet upon Tweed, as was just, the heaviest of the penalty has descended. He enjoyed the bad eminence of leadership in this villany, and his ruin has been more conspicuous and signal than that of any of his associates.

On the whole, honest people will be forced to own that the ways of providence are very clear in all this matter. Complaints of providence are often hasty; a little patience would make it plain that the universe is, after all, founded on justice,—and that the "Power not ourselves" does "make for righteousness," though sometimes His movements seem slow. Doubtless some rogues do go unhung, and some honest folk never come by their own, but it is a mistake to say that this is the rule; it is the exception; in the long run, and for the most part, justice is done. Within seven years how many vulgar rascals have been brought to grief! It is only a little while since the eyes of young men were dazzled by the exploits of one Fisk in the financial world; but that career ended suddenly. Tweed dictated for a few years the politics of New York, and by his shameless robberies amassed a large fortune; but it was not, after all, worth while to stand where Tweed stood if one must fall as Tweed has fallen.

The "last words" of Tweed ought to be treasured. They are characteristic and instructive. The newspapers report him as saying just before his end: "I have tried to do some good, if I have not had good luck. I am not afraid to die. I believe the guardian angels will protect me." A few moments later he roused and said: "I hope they [not, presumably, the guardian angels] will be satisfied now they have got me."

He had tried to do a little good in the world. A little of the money he had stolen he had given to the poor. The most of it he had spent on his own lusts and ambitions; but he had, doubtless, sometimes helped a poor man. Such gifts were, in part, sacrifices to luck; for Tweed, like most coarse villains, had a vein of superstition in him. But it was not only the Fates that he thus thought to propitiate; the gods of the caucus were by such offerings most successfully entreated. There is not much evidence that Tweed's

largesses were prompted by an unselfish desire to relieve suffering or confer happiness. A man who had been his counsel said of him: "Tweed has never been popular on his own merits. When he was poor, before he entered public life, he never had any warm personal adherents. All the 'magnetism' they talk so much about was given him by the newspapers after he had acquired the habit of spending the public money."

Yet he doubtless imagined that these small charities had covered the multitude of his sins. What was lacking in this respect he tried to make up by reading the Bible in the prison, three times every day, for a quarter of an hour. The Bible was a fetish; the reading was an incantation; that he ever made any application of its truth to his own moral condition is not likely. He would sometimes look up from the book and swear at his attendant, and then go on with the reading. Evidently he had got the idea that "good works" were not quite enough to save him; he must add a little devotion, and this he took in the form of Bible reading.

Yet all this had nothing to do with character. There is no record of any compunction on account of the enormous crimes of which he had been guilty. He had been the patron and ally of the gamblers and the rum-sellers and the brothel-keepers of New York, whose aid he had wanted in his political schemes; and thus he had done more than any other man to debauch the morals of the city. He had filled the courts and the municipal and the state legislatures with corruption and bribery. He had stolen millions of the people's money, and had taught others to steal,—thus by his robberies loading the city with a debt that cripples its prosperity, and adds not a little weight to the burden that every poor man must carry. He had done more than any other man who ever lived in this country to defile the very sources of political power, and to undermine the foundations of our government. For all this he shows no contrition. His glib recital, during the last few months, of the part he has played in all this knavery indicates an utter lack of any sense of guilt or shame on account of it.

And now when he stands in the presence of death he remembers that he has given to the poor a little of all this enormous booty, and that he has read the Bible in his cell of late for three-quarters of an hour every day; and he thinks that though he has had hard luck he is a pretty good Christian, and believes that the guardian angels will take care of him! Is it not pitiful?

There are many people besides Tweed who think that the "good-hearted" man who gives money to the poor, no matter how he got it, will have an abundant entrance into heaven when he dies. There are others who think the same thing about the rascally devotee who punctually goes through some kind of religious motions. All such people may be able to see, when their favorite notions are brought out into the bold relief which Tweed's example gives them, that a charity which is based upon fraud or greed, and a piety which is a substitute for integrity are not, after all, the best outfit for a traveller who is going away into the unknown future.

How many hours of sadness and sorrow have been caused by the utterance of careless thoughtless words! "A word unspoken, like a sword in the scabbard, is thine. If thou desire to be held wise, be so wise as to hold thy tongue."

WHEREVER thou art, thou hast near thee an altar and a sacrifice, for thou art thyself priest, altar, and sacrifice. Our worship is not external, like that of the Jews. Wherever thou art, thou canst build an altar; it suffices that thou shouldst feel deeply the want of God's help; even if thou canst not bend the knee, strike thy breast, or raise thy hands towards heaven. A woman at her spindle can raise her soul to God, and cry with her heart to Him; a merchant at the market, or at the exchange, can examine himself and pray with fervor. An artisan at his workshop can pray. God only requires that the heart should be warm and the desire honest.—*Chrysostom.*

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## SCIENTIFIC AND USEFUL.

ODORS FROM COOKING PREVENTED.—Put one or two red peppers, or a few pieces of charcoal, into the pot where ham, cabbage, etc., is boiling, and the house will not be filled with the offensive odor.

LEMON PIE.—Take two lemons, peel, and grate the rind; of the remainder express the juice, and cut in small pieces; add one egg and one and a half soda crackers; water enough to fill the pie; sugar to taste.

TO MAKE SILVER-PLATE BRIGHT.—Silver-plate, jewelry and door-plates can be beautifully cleaned and made to look like new by dipping a soft cloth or chamois-skin in a weak preparation of ammonia-water, and rubbing the articles with it.

FRUIT ICE CREAM.—One pint of milk, one quart of cream, yolks of five eggs, beaten light with sugar, three cups of sugar, the juice and grated peel of one lemon, one glass of pale sherry, and half a pound of crystalized fruits, chopped. Heat the milk almost to boiling. Pour by degrees over the eggs and sugar, beating all together well. Return to the fire and boil ten minutes, then beat in the cream and half freeze before stirring in the fruit, which may be peaches, cherries, or strawberries, chopped very fine. Beat in with these the lemon and wine; cover again and freeze hard. In all fruit ice creams the beating of the custards should be very hard and thorough, if desired to have them smooth.

PIGEON PIE.—Border a large dish with puff paste, and cover the bottom with a veal cutlet, or tender steak, free from fat and bone, and seasoned with salt, cayenne and nutmeg; prepare with great nicety as many fresh-killed pigeons as the dish will contain in one layer; put into each a slice of butter, seasoned with a little cayenne; lay them into the dish with the breasts downward, and between and over them put the yolks of half a dozen hard-boiled eggs; stick plenty of butter on them, season the whole well with salt and spice, pour in some cold water for the gravy, roll out the cover three-quarters of an inch thick, secure it well round the edges, ornament it highly, and bake it for an hour or more in a well-heated oven.

GREENHOUSE AND WINDOW PLANTS.—Plants set out of doors for the summer are apt to suffer from neglect. It would conduce greatly to their health to prepare a place for them, a mere frame of boards as wide as the height of the pots; put down a layer of coal-ashes on which to set the plants, and then, having put in the pots to allow each plant sufficient room, fill in between them with coal-ashes. This will not only prevent drying up so rapidly, but avoid injury to the roots by the sun falling directly upon the pots—an unsuspected cause of much damage. . . . This plan will prevent the plants from being thrown over by the winds, otherwise some other means must be devised. . . . Most greenhouse plants need shade in the hottest part of the day, and should be so placed as to secure this. . . . Several insects that are not known in the greenhouse, may visit the plants when set out, and vigilance is required. . . . Fuchsias should never be turned out into the open ground, unless in a much sheltered place: the hot suns and winds soon destroy their beauty; if taken out of the house at all, the verandah is the best place for them, and if they can be set where the flowers can be seen from below, they will be more effective. Keep the weeds from growing in the flower pots.

CUT HAY EARLY.—A buyer of hay writes to the "Country Gentleman" a request that farmers cut their grass earlier. He would be willing to pay three or four dollars a ton extra for good, bright, preserved grass, (which properly cured hay really is) than for the brittle, stalky stuff which too often fills the market. He says: "It is a common belief among farmers that grass cut when nearly ripe, gives more weight per acre. It may not be true, but if they think so, they will be pretty sure to let it stand to the last minute unless the argument of self-interest in the other direction gets them out of the miserable habit. In general, the idea prevails that a few days' delay as to hay-making is not at all important, and so when grain is ripening about the same time, that gets the preference as to timely care. Farmers should be taught—those who seek to sell hay at least—that every crop should be gathered at just the right time, and that a failure to do so will bring a financial penalty. Late cut and over-ripe hay is little better than straw, and observing purchasers know it. Millions of dollars every year lost to the country from this one cause—because, in general, farmers are so slow in adopting this reform. Our modern improved machinery for rapidly making hay favors the reform, but as yet it does not seem to have been very effective."

CRAMP.—These most terrible of pains arise from the veins being so full of blood that they swell out, press against the large nerves, and thus impede the circulation of the vital fluid. In smaller nerves the distension produces neuralgia, which is literally "nerve-ache." The cause of this unusual fullness of the veins is, that the blood is so impure, so thick, so full of disease, that it cannot flow by nature's agencies. It is both thick and cold, and this abnormal state is indicated by the feebleness of the pulse. In cholera patients it is very marked, and exists days and weeks before the attack. The following is a simple method of treatment: When a person is attacked with cramp, get some hot water, quietly and expeditiously (for noise and exclamations of grief and alarm still further disturb the nervous equilibrium); put the sufferer in the water as completely as possible, and thus heat is imparted to the blood, which sends it coursing along the veins, and the pain is gone. While the water is in preparation, rub the cramped part very briskly with the hand or a woolen flannel, with your mouth shut. But why keep your mouth shut? You can rub harder, faster and more efficiently; besides it saves the sufferer from meaningless and agonizing inquiries. A man in pain does not want to be talked to—he wants relief, not words. If all could know, as physicians do, the inestimable value of quiet composure, and the confident air on the part of one who attempts to aid a sufferer, it would be practised with ceaseless assiduity by the considerate and the humane.



## PASTOR AND PEOPLE.

## BAD MANNERS.

1. To loaf at the door of the church, either before or after the meeting. If you do not wish to enter the house so early, stay away until it is time for the service to begin. As a rule, young men who loiter in this way in front of a church have contracted the habit at a cigar store, ale shop, or engine house.

2. To come in late, and disturb the minister and distract the attention of the congregation. Only very ill-bred people will be guilty of this.

3. To use a fan as if you were determined to drown the minister's voice. It is very bad form, and ought to be stopped. We have seen some, however, enjoying the use of it as much as if it were a baby's rattle, and it should seem to be as great pity to deprive them of it as to deprive the baby of the rattle.

4. To look around when anybody comes in. Whenever you see a person do this, set it down as beyond argument that such an one has never had opportunity for "culture," and forgive them.

5. To make an easy chair or lounge of the pew. You can often discover this class of people at a glance—they are as "slovenly" in their dress as in their manners.

6. To refuse attention to the preacher during the sermon. If you do not wish to hear, and will not give attention, you must stay away; there are plenty anxious to fill your place. When you see a man or woman half turning their backs, or looking about or out of windows during the delivery of a discourse, mark that man or that woman as having a very coarse, vulgar nature, or a very empty head.

7. To go to sleep till the benediction is pronounced. But in Delaware avenue the preacher will take care of that, and will call the person out by name; or, if he does not know the person, will request the one sitting next to awake them, and will stop long enough in the service to enable them to get awake.

8. Laughing in church, and talking during service. There are two classes guilty of this: "silly" women and young men with unpaid tailors' bills. Avoid them.

9. Gossiping. We have no language capable of conveying the loathing we feel for such people. Whenever a man or woman begins to tell you about what this or that person said that somebody else said that they said, turn from them as you would from a pest house. Are you not glad, reader, that you are guilty of none of these things?

## THE LATE DR. DUFF AS A MISSIONARY ORATOR.

In 1854 the late Rev. Dr. Duff visited America, and made a strong impression in favor of Missions by his impassioned appeals. Dr. Cuyler, in the N.Y. "Evangelist," refers to one of the addresses, delivered in Philadelphia. "Dr. Duff was, that night, under the full *afflatus* of a holy inspiration. It was as if we were listening to Paul on the castle-stairs, or before Agrippa. As I beheld the grand old missionary in full volley—his tall, awkward form swaying to and fro, his long right arm swinging violently, and the left one thrusting his coat-collar up to his ears, his voice raised to a shout, and his countenance in a fiery glow—I thought that I never witnessed such a display of thrilling and majestic oratory. 'Did you ever hear such a speech?' whispered an enthusiastic Scotchman to me; 'the man cannot stop!' Nor did he stop for two whole hours. The reporters soon gave him up in despair; for they might as well attempt to report a thunder-storm. Some of his sarcasms upon stingy Christians were positively awful in the intensity of their scorn. 'These men tell us,' said he, 'that they are not so green as to waste their money on Foreign Missions! Ah! no; they describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness!' The close of the address was wonderful. The orator's face beamed as with a light from another world. The concluding sentences were an outburst of prophecy of the coming triumphs of the cross. He depicted the day when Jesus will have subdued the globe and put all His enemies under His feet. The millennial glory seemed to have dawned! Then he broke into Cowper's famous lines, 'One song employs all nations!' When he reached the last line, 'Earth rolls the rapturous Hosanna round!' he gave a tre-

mendous swing of his arm, and shouted the line three times in succession (each time louder than before), and then sank back in his chair, perfectly exhausted."

## DYING WORDS OF NEANDER.

"I'M WEARY—I'M WEARY—LET ME GO HOME!"

I'm weary, weary—let me go!  
For now the pulse of life declineth;  
My spirit chides its lingering flow,  
For her immortal life she pineth.

I feel the chill night-shadows fall;  
The sleep steals on that knows no waking;  
Yet well I hear blest voices call,  
And bright above the day is breaking.

Not now the purple and the gold  
Of trailing clouds at sunset glowing,  
These dim and fading eyes behold;  
But splendours from the Godhead flowing.

'Tis not the crimson orient beam,  
O'er mountain tops in beauty glancing;  
Light from the throne! a flooding stream;  
'Tis the eternal Sun advancing!

As oft, when waked the summer morn,  
Sweet breath of flowers the breezes bore me;  
In this serener, fairer dawn,  
Perfumes from Paradise float o'er me.

The joy of life hath been to stand  
With spirits noble, true, confiding;  
O, joy unthought—to reach the band  
Of spotless souls with God abiding!

Ye loved of earth! this fond farewell,  
That now divides us, cannot sever:  
Swift flying years their round shall tell,  
And our glad souls be one for ever.

On the far-off celestial hills,  
I see the tranquil sunshine lying;  
And God Himself my spirit fills  
With perfect peace—and this is dying!

Methinks I hear the rustling wings  
Of unseen messengers descending,  
And notes from softly trembling strings  
With myriad voices sweetly blending.

O Thou, my Lord adored! this soul  
Oft, oft its warm desires hath told Thee:  
Now wearily the moments roll,  
Until these waiting eyes behold Thee.

Ah! stay my spirit here no more,  
That for her home so fondly yearneth:  
There joy's bright cup is brimming o'er;  
There love's pure flame for ever burneth!

—Ray Palmer.

## MINISTERIAL BY-WORK.

Origen wrote many of his commentaries amidst the distractions of an academy at Alexandria, and compiled his "Hexapla," a work of incredible labor, amidst preachings, and persecutions, and wanderings. Augustine, the Bishop of Hippo the man with an empire wider than that of any Christian writer since the days of the Apostles, who, as Newman says, formed the intellect of Europe—preached every Sabbath and every fast-day. Wickliffe translated the Bible during the last and busiest years of his life, while he was preaching to his flock at Lutterworth. Calvin, a voluminous commentator as well as an incessantly active controversialist, preached almost without ceasing, at one time every day of the week, and conducted a world-wide correspondence, while he was guiding the affairs of Geneva, and receiving more visitors every day than any other citizen of the little Republic. Buchart, the most learned of the French divines, was the diligent pastor of Caen. Francis Turretin, the great systematic theologian, was a pastor as well as a professor at Geneva, a most attractive preacher, a busy citizen, with such an appetite for work that, like the Emperor Titus, he would say he had lost a day if he had not done something in it. Witzius, the author of the "Economy of the Covenants," was a celebrated preacher, and wrote all his best works before he became a professor. Richard Baxter was a preacher all his life; yet he wrote more books than any other man of his age. Orme tells us that, while Owen wrote twenty-eight volumes, Goodwin twenty, Lightfoot thirteen, and Jeremy Taylor fifteen, Baxter wrote what would make sixty volumes of a uniform edition, counting between thirty and forty thousand pages of closely printed matter. All these divines were busy pastors. Lightfoot, the greatest in all Talmudic learning, was exemplary for the punctual and faithful discharge of parish duties, week-day [and Sabbath day, far away from great libraries and seats of learning. Richard Hooker wrote his "Ecclesiastical Polity" in his peace-

ful living at Boscom, near Salisbury, and finished it at Bishopsbourne, in Kent. His life was one of great quietude. One of his old college friends found him employed, like Melancthon, rocking the cradle with one hand, and reading a book with the other. John Gill wrote his exposition of the Bible in nine volumes, as well as other solid divinity, during his long fifty years' pastorate of a Baptist Church in Southwark. Lardner, so learned and laborious, had a charge in London. The Commentators, Doddridge, Henry, Scott, Clarke, Brown, Barnes, were all hard-working pastors, incessant in pulpit labors. Bengel wrote his "Gnomon" during seventeen years of his pastoral life, and took three years more to revise it, in the quietude of his professor's life. Thomas McCrie, the author of the "Life of Knox," and several other standard works of history, was a pastor all his life. Lord Cockburn says of him: "He was a tall, thin, apostolic-looking person, not known in society, into which, indeed, he never went; very modest, very primitive, absorbed in his books and his congregation." Dean Alford, the author of the Greek Testament Commentary, was never anything but a minister. He began and finished this work while he was vicar of Wyme old, hoping to do it in "two thin octavo volumes," but found himself obliged to expand it into four thick volumes. Samuel T. Blomfield, another commentator on the Greek Testament, was vicar of Bisbrook, Rutland. George Stanley Faber wrote all his learned works while he was rector of Long-Newton. The late Professor John Eadie, of Glasgow, the author of so many valuable commentaries, was a pastor all his life. All the best work of our most learned bishops was done in the midst of parish labors. Indeed, promotion to the bench seems to lay an arrest on all original or laborious scholarship. Archbishop Whately is, so far as we can recollect, the rare exception among his highly placed brethren, for he wrote on to the last, as if he had been writing for his living. Horsley, Middleton, Butler, Watson, Magee, Thirlwall, Ellicott did all their best work as pastors or tutors.

## CHURCH RITUAL.

Another important fact is that Jesus neither practised nor prescribed any ceremonial forms for His Church to follow. In all things we see a divine simplicity which strictly accord with His avowed purpose to found a spiritual kingdom. He commended prayer and preaching, but, with the exception of one simple prayer, provided no ritual. He ordained the rite of baptism and the supper of remembrance, but gave no directions with respect to the method of their observance. He called the twelve, He sent out the seventy, but laid no ordaining hand upon them. In all these things His anxiety to keep the spiritual element uppermost and to establish a personal union with each disciple are apparent. In nothing does He make it necessary that a human priest should stand between Him and His Church.

So profoundly did He impress these principles upon the minds of His disciples that when it became necessary for them to organize their concerts, they did it with a simplicity which is truly wonderful. Among themselves they recognized no first. While they acted in concert, they preserved their individual equality, calling no man master but Christ. They were very zealous in preaching Jesus, but very indifferent concerning ceremonial observances. There is, for example, no evidence that they ordained Matthias, the successor of the apostate Judas, by the "laying on of hands." Neither does it appear that Barnabas, or Saul, or Lucius, or Simeon Niger, or Manaen, or the numerous brethren who, being scattered abroad by the persecution which gave the Church its proto-martyr, preached Jesus over a vast extent of territory, were inducted into the ministry by the appropriate, but not essential, ceremony called ordination. Indeed, whoever reads the Acts of the Apostles without prejudice can not well escape the conviction that, with respect to both preaching and the administration of ordinances, there was at first no very distinct line drawn between ministers and laymen. Every believer was a priest unto God, and accepted his obligation to do what he could toward disciplining the world. As the need arose the wisest and the best were chosen by the suffrages of the Churches, and appointed by the apostles to give special attention to the administration of their affairs and to preaching. "The apostles," says Coleman, "often distinguished between the teachers and the taught, the rulers and the ruled, etc.; and this division, after their decease, continued in the Church; but the clergy and the laity were not recognized as two distinct orders or classes in the Church until the close of the second and the beginning of the third centuries." —National Repository.



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-TORONTO, FRIDAY, MAY 24, 1878.

## THE STATE OF RELIGION.

THE meeting of the Synod of Toronto and Kingston, held last week in Kingston, was one of peculiar interest. There was not the least symptom of a controversial spirit. The brethren were thoroughly united, and there was seemingly nothing to debate about, but all who were present were actuated by the one predominating desire to advance the interests of Christ's kingdom. There were matters which in ordinary circumstances would have given rise to considerable discussion, as for example, the organization of a church at Ballinfad. A case like this, involving disagreement between two leading Presbyteries of the Church, would in other years have given rise to some feeling; but the statesmanlike motion of the Rev. Dr. Robb, while soothing the feelings of both parties, settled in a moment the matter in dispute, and all are rejoiced at the unexpected turn of affairs which Christian courtesy brought about. The report of the Synod as we have received it seems to have precluded anything but the expression of brotherly love and sympathy. In this view, indeed, we rejoice in such a meeting of Synod, so distinguished for its brotherly love.

Principal Grant well remarked that, inasmuch as Presbyteries and General Assemblies are fully competent to take up the business of the Church, it only remains for Synods to deal with such matters as were included in the report of the committee on the State of Religion. Every Presbyterian Church in the world is endeavoring in some way to utilize the Synod. Almost every appeal that is made from Presbytery to Synod is sure to be taken up to the supreme court of the Church, and except for ventilating a subject, the Synod *prima facie* seems to have no proper business. But here is a subject which is vitally important, which the Synod as an intermediate court may well take up—we mean the state of religion. The Synod as representing a number of Presbyteries can deal with this matter in a satisfactory manner. The Presbytery takes it up in the first instance, giving

the substance of sessional reports. The Synod by its committee is enabled to level down these reports to a consistent shape, and present them in practical resolutions for the guidance of Presbyteries. The General Assembly, of course, has to deal with a succinct view of the subject as presented by Synods. But it is a question whether the Synod, by giving its time and attention to such an important matter, is not in a better position than the Assembly to present it in such practical resolutions as will immediately benefit sessions and Presbyteries. The Synod of Toronto and Kingston has dealt wisely with this matter and in such a way as to command the attention and respect of all the Presbyteries embraced within its lines. When we consider the important service which the Synod of Hamilton and London performed in the interests of the Bible in public schools, and which was so happily endorsed by the late Synod of Toronto and Kingston, we can well see that there is a peculiar work for the Synods of our Church to do—a work which Presbyteries cannot well accomplish, and which it is impossible for the Assembly to undertake, considering its multifarious duties.

The questions which the Presbyteries ask the sessions to answer are something new in the history of our Church, and we need not, therefore, be surprised that a large number of our sessions refrain from giving the proper answers. There must be some reason, away from carelessness or indifference, for so large a number of our congregations failing to give the required information. There is, of course, a natural fear of over-inquisitiveness on the part of such a committee as that on the state of religion. But it is a new thing, and we should hope that in another year all the congregations will send in their reports. There can certainly be nothing wrong in the desire to have full and clear information on every point connected with the welfare of congregations. Some sessions may feel that the questions proposed are interfering with their peculiar work. On the other hand, such should consider how can we have well tabulated returns of the affairs of the Churches if the sessions do not answer such questions. In another year, we doubt not that still a larger number of sessions will answer the authorized questions of the committee on the state of religion, and then, as in the correlated matter of the returns of births, deaths and marriages, we shall have such a collection of facts as will enable the higher courts of the Church to deal with the important matters of religious life and work. It is a mistake for any session to suppose that there is an undue inquisitiveness on the part of such a committee in asking answers to their questions, and when all the Churches come up to the mark of reporting faithfully on the matters submitted to them, we shall have an array of statistics most gratifying and instructive.

The speeches of Principal Grant and Professor McLaren in moving and seconding the adoption of this committee's report are such as we are sure will commend them to the Church at large. That of Principal Grant was a healthy and manly speech—just such an address as we need in these times—and it was ably seconded by Professor McLaren. The Church cannot be too much alive to the importance of her regular services. Dr. Grant

showed clearly that when a congregation was following in the line of duty, it might well expect success and the divine blessing. The converts are mainly to come from our Sabbath Schools and from the ordinary work of the Church. The dependence upon revivals for the increase and development of the Church will often prove disappointing. God will bless the earnest and faithful preaching of His word and the ordinary means of grace. Such addresses are needful when we consider the undue stress that is put upon extra evangelistic labors. It is surely to be expected that when the proper gospel means are used there will a suitable blessing follow.

At the same time Principal Grant was not necessarily opposed to evangelistic efforts of the proper kind. He and Mr. Roger were thoroughly at one, though they appeared to be opposed to one another. Mr. Roger says that a revival in his view is the extraordinary use of ordinary means. Principal Grant and Professor McLaren said the same thing, though in another form of words. Mr. Roger is indeed to be commended for his methods. He emphasizes the importance of the regular services, but he believes in personal dealing. He believes in pressing home the message of the pulpit. This is the proper thing to do, and it would be well for pastors generally if they were more accustomed to look for immediate results after every service and every sermon, and if they were to give those who were impressed an opportunity of enquiring what they must do to be saved. The results of the committee's enquiries are most satisfactory. They deal with the questions of family worship, of pastoral visitation, of Sabbath observance, of discipline, and such kindred topics, and the answers are as a whole extremely gratifying. Let us hope that in another year all the sessions will give heed to these subjects, and return the fullest information upon them. Then we shall have a satisfactory basis from which to form just conclusions; and we doubt not the result will favorably set forth the work which the Church as a whole is accomplishing for the Lord.

## KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The Treasurer of the above Society begs to acknowledge the receipt of the following additional sums:—

1. From fields occupied by the Society's missionaries during the Summer of 1877,—\$242.30.

2. From friends in other places:—Per David James, from friends in Hamilton, \$46, Knox Church Sabbath School, Hamilton, \$16—\$62; per J. K. Wright, Nottawa, \$14, per J. Wilkie, Douglas, \$12, Admaston, \$16.50, Sabbath School, Eden Mills, \$3.32—\$31.87; per John Jamieson, Goderich, \$20; per F. Ballantyne, Smith's Falls, \$30; per S. H. Eastman, Mount Albert, \$31.50, Ballantrae, \$12.50—\$44; per J. Johnston, Ashfield, \$5.06, White Church, \$5.06, St. Helen's, \$6.47, Fordyce, \$4.62—\$21.21; per Mr. Mitchell, College Street Sabbath School Toronto, \$10.40; per Rev. A. Gilray, College Street Bible-Class Toronto, \$10; per D. Findlay, Mono Centre and Camilla, \$5.37; per A. Leslie, London, \$4, St. Catherines, \$1—\$5; Rev. Prof. Gregg \$3; per Mrs. Wilkie and Mrs. Stewart, Guelph, \$60.50. Rev. J. Stewart, Palestine, Manitoba, \$8, J. C. HucKins \$2; per F. R. Beattie, Brockton, \$8.22; per Rev. R. P. McKay, Scarboro Sabbath School, \$9; per A. B. Baird, R. Bruce, Markham, \$3, George Laing, \$1—\$4; per Dr. Reid, Duchess Street Sabbath School, Toronto, \$20, Brewster, \$4.50—\$24.50; per G. Dickson, B.A., Collegiate Institute, Hamilton, \$15.50; From Students of Knox College, \$56.70. The total amount received up to date is \$1443.24.

JAMES FARQUHARSON,

Knox College, May 20, 1878.

Treasurer.

## MINISTERS AND CHURCHES.

REV. J. ELLIOT, of Montreal, has declined the call from the congregation of Buckingham and Lochaber.

THE Rev. D. Gordon, of Harrington, sailed for Scotland on the 11th inst., for a six months' absence. A handsome present of \$180 was given to him by the congregation, thereby manifesting the good feeling existing between them.

ON Monday, the 6th inst., a number of ladies and gentlemen belonging to the congregation of St. Andrew's Church, Almonte, met at the residence of Mr. Wm. Anderson, late leader of psalmody in that church, and presented him with a purse containing forty-five dollars, accompanied by an address expressing appreciation of the efficient manner in which Mr. Anderson had discharged the duties of his office, regret for his departure, and kind wishes for his own and Mrs. Anderson's future welfare.

ON the eve of the departure of Rev. W. Stuart from Sault Ste. Marie, his late congregation in that place presented him with an address expressing their appreciation of the energy, patience, and sincerity which he has ever shown whilst laboring among them, and of the skill and forethought which he has evinced in organizing and arranging the affairs of the congregation in such a manner that the work will be much more practicable and pleasant to his successor than it was to himself. A similar address was presented to Mr. Stuart by the congregation of Korah.

ON Saturday, the 11th inst., Rev. Dr. Bain, of Perth, received a farewell visit, by deputation, from the congregation of Balderson to which he has ministered for upwards of thirty years, but which has recently been erected into a separate charge. They presented him with a purse containing \$70, accompanied by an address expressing warm attachment on the part of the congregation, their admiration of Dr. Bain's Christian character, and their appreciation of the work which he had so long and efficiently conducted among them. To this address Dr. Bain made an appropriate reply.

ON Monday evening last the Presbyterian congregation of Heckston met in the church to bid farewell to their highly esteemed pastor, Rev. A. H. Cameron, who has been appointed by the Home Mission Board to an important mission on the Canada Pacific Railroad, under the direction of the Manitoba Presbytery. Mr. James Anderson, one of the elders of the congregation, was called to the chair. Rev. Mr. Leishman of South Gower, opened the meeting with devotional exercises. The chairman, after explaining the object of the meeting, called on the choir to sing the opening hymn, "Blest be the tie that binds." Mr. Leishman then gave a short address in which he contrasted the present condition of the congregation with its condition at the time of Mr. Cameron's induction three and a half years since, showing how the congregation, through the faithful, untiring efforts of Mr. Cameron, had advanced from having a mere nominal existence to a position of independence. Under no previous minister, since the first years of its organization, had so much been accomplished as during the pastorate of Mr. Cameron. The choir then sang "Shall we meet beyond the river," and Rev. Mr. Cumming of Oxford, followed with a short address in which he paid a very high tribute of respect to the late Mr. Anderson, by whom the Heckston congregation was organized, and closed his remarks by very highly complimenting Mr. Cameron for his earnestness in the Master's work, his Christian deportment in his every day life, his kind and genial disposition to all, his readiness to lend a helping hand whenever asked, sparing neither time nor trouble to aid his brother ministers. The choir then sang "We shall meet," after which Mr. Canning, having been called on by the chairman, read an address expressing in a very full and eloquent manner the warm feeling of attachment entertained by the congregation towards Mr. Cameron, their appreciation of his character and work, and their earnest wishes for his welfare and success in his new field of labor. A very handsome dressing case accompanied the address, bearing an appropriate inscription. Mr. Cameron made a touching reply, during which many tears of sorrow were shed by members at parting with one whom they had learned to love for his Master's sake, and who had been the means of leading many of themselves to the Saviour. As soon as Mr. Cameron ended his reply the congregation stood, and led by the choir sang the parting hymn, "Farewell

now dear pastor," the words of which were specially prepared for the occasion. After a moment's pause the choir sang, "When shall we all meet again," and the benediction was pronounced. After the close of the meeting Mr. Cameron and a large number of his friends were invited to supper at Mr. Jas. Anderson's, where the remainder of the evening was very pleasantly passed. Seldom have deeper feelings of regret been manifested in parting with a minister. The tie that united Mr. Cameron to the hearts of his people was a very strong one. They respected him as a Christian gentleman, they loved him as a pastor. His kindly disposition endeared him not only to his own flock but to all those with whom he came in contact. While the congregation has suffered a loss in parting with Mr. Cameron the Church at large has gained much by the wise appointment the Home Mission Board has made. We wish Mr. Cameron every success in his new field of labor, and pray that God may so bless his efforts that he may be the means of leading many more souls to Jesus.—*CORR.*

PRESBYTERY OF BRUCE.—This Presbytery held an adjourned meeting at Port Elgin on the 1st inst. Mr. Scott, Moderator. There was read a call from Knox Church, Harriston, in favor of the Rev. John Anderson of Tiverton; the call was signed by 146 members and fifty-eight adherents. The salary promised is \$800, to be paid monthly, with manse or rented house. Mr. D. Fraser and Mr. Geo. McLennan ably supported the translation, and Messrs. Ord, Urquhart, and Mother, commissioners from the congregation of Tiverton, opposed the translation; they presented a paper signed by 360 members and adherents of the congregation of Tiverton expressing their deep regard and attachment to their pastor, and their earnest wish that he would not be removed from them. They further stated that at an unusually large congregational meeting held to consider the matter of Mr. Anderson's translation all present, except one solitary individual, voted for a resolution that they should use every legitimate means to prevent his translation. Mr. Anderson in view of these circumstances did not deem it his duty to leave a people so warmly attached to him after a pastorate of some nine years. On motion of Mr. Tolmie it was agreed not to translate. Parties having been called to the bar and the decision of Court made known to them, acquiesced. On an application from Knox's Church, Kincardine, it was resolved that a special meeting of Presbytery be held in Knox's Church, Kincardine, on Wednesday 15th inst., at two o'clock, to moderate in a call to a minister and to sustain it. Mr. Cameron (moderator) to preach and preside. Messrs. Tolmie and Straith were appointed a committee to prescribe subjects of trials for license and ordination to Mr. J. R. McLeod. A. G. FORBES, *Clerk.*

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Lindsay on the 30th April, the Rev. J. T. Paul, Moderator. There were twelve ministers and six elders present, and a deputation from the Peterboro' Presbytery consisting of Rev. Messrs. Ewing, Bennett, Bell, and Mr. Carnegie, elder. A lengthened conference was held in regard to the locality on the boundary between the two Presbyteries and the North Mission Field. It was finally moved and carried that the thanks of this Presbytery be tendered to the deputation for their visit and information given, and that owing to the absence of any request on the part of any station or congregation for a change of arrangement, no further steps be taken at present. Mr. Alexander Fraser, Mr. Wm. J. Smith, and Mr. B. J. Brown gave in their certificates from Knox College, and requested to be taken on trial for license. After a very satisfactory examination, the Presbytery agreed to apply to the General Assembly for authority to take steps towards the licensure of Messrs. Fraser and Smith, and for instruction from the Assembly in the case of Mr. Brown, who has fulfilled the course assigned him by the Assembly of 1876—Minutes, page 38. Arrangements were made for the supply of Manilla, viz., Rev. A. Currie, 5th May, 3 p.m.; Rev. J. L. Murray, 12th; Rev. J. McNabb, 19th; Rev. D. McGregor, first Sabbath in June. Future arrangements for Manilla, the dispensing of the Lord's Supper at the minor stations, and the consideration of the Assembly's remit on Ecclesiastical Procedure to be taken up at the next regular meeting of Presbytery, to be held at Lindsay on Tuesday, 28th May, 1878.—J. R. SCOTT, *Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met in the Division Street Church, Owen Sound, on the 13th inst. Mr. Dewar reported that he had moderated in a call to a minister in Big Bay, Sarawak, etc., congregations, and that it came out in favor of Rev. Alex. Stewart, M.A. Commissioners from the several congregations forming the charge were present. The call was found to be signed by 101 members and 167 adherents. The commissioners were heard, and thereafter the Presbytery agreed to cordially sustain the call to Mr. Stewart as a regular gospel call, and the clerk was instructed to forward it to him. Messrs. Cameron and McDiarmid were appointed to visit Sarawak, to enquire into the position of the Gaelic speaking portion of that station, and to report at the next ordinary meeting in July. A letter from Rev. R. Moodie, clerk of Barrie Presbytery, was read anent the transfer of the Parry Sound district and Collingwood Mountain station to that Presbytery. It was unanimously agreed to concur in the proposed transfer, and the clerk was instructed to telegraph the same to the Clerk of Synod, asking that the transfer be effected. It was agreed to ask leave from the General Assembly to license Mr. Alex. Le-lie, M.A., a graduate of Knox College. It was moved by Mr. Somerville, and seconded by Mr. McDiarmid, that \$20.75 be advanced from the Presbytery Fund to Mr. McKinley for service in Holland Station during the summer of 1877, that the Presbytery urge upon Holland Station to collect the amount of Mr. McKinley's account of \$31.50, if possible, and that from this sum the amount advanced be refunded to the Presbytery Fund, and inasmuch as Euphrasia is much the stronger station, the Presbytery would request them to come up to the help of the weak sister station of Holland with a corresponding contribution.—*CARRIED.* The following resolution was also adopted: That in reference to the application of Rev. C. H. Silcocks to be admitted to the status of a minister of our Church by the General Assembly, the Presbytery are of opinion that in view of his advanced age (nearly seventy), and also in view of the fact that the General Assembly is slow to listen to applications of this kind unless those of the most promising character, the Presbytery feel that they could not go up to the supreme court with this case with much hope of success, and that they would therefore recommend our esteemed brother Mr. S. to withdraw his application, and at the same time express their high regard for him and their sense of obligation for his valuable services, which they trust he will still continue, not only for their own sake but also for the people who have received such benefit at his hand. The following ministers were appointed to examine students coming up for license: In Greek, Mr. Somerville, Hebrew, Mr. Stevenson; Theology, Mr. Morrison; Church Government, Mr. Cameron; Church History, Mr. McDiarmid; Personal religion, Mr. Currie. The Moderator was instructed to appoint subjects of discourses for the several students within the bounds of Presbytery. The Presbytery then proceeded to Mr. McNaughton's case. Commissioners from the congregations interested were present and were heard. Mr. McNaughton was also heard. The committee which had charge of investigating the arrears still due reported. After a long and tedious discussion and enquiry from all parties, it was moved by Mr. Creaser, and seconded by Mr. Dewar, and unanimously agreed to, that this Presbytery assume the sum of \$30 deficiency on the first year of Mr. McNaughton's incumbency, on account of only \$70 having been paid in that year by Sarawak; that there is a deficiency of \$70 in addition to the \$30 above; that on account of Mr. McNaughton having without authority erected a station at Presqu'Isle, thus interfering with the Kemble and Sarawak stations, this Presbytery cannot ascertain by whom the deficiency should be paid; and further, that this Presbytery have collected all the moneys they are able to do. Mr. Cameron moved and it was adopted, that the clerk be instructed to apportion the above mentioned \$30 to congregations according to membership, and send postal cards to each. The ordinary meeting was appointed to be held in Knox Church, Owen Sound, on the second Tuesday in July, at 10 a.m. A telegram from the clerk of the Presbytery of London was read, stating that a call from Proof Line and English Settlement, in that Presbytery, to Rev. D. B. Whimster of Meaford, was sustained, and asking that an early day be appointed for the consideration of the call. It was agreed, therefore, to meet again on Tuesday, the 4th day of June, and to cite the Meaford congregation to appear for its interests.—D. D. WHIMSTER, *Pres. Clerk.*

## CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

## CHAPTER XLVI.

It had been decided that the marriage ceremony should be performed in the little country church of the village nearest to Refugium, but as there was no mode of transit over the intervening mountain path except on horseback, it was plain that it must be conducted in the primitive fashion of old days, when the bride used to ride to church, with her friends and relatives forming a procession behind her.

Anthony Beresford and Captain Saxby had arranged to sleep at the village inn on the previous night, as the wedding was to be at any early hour next day, and there they were joined by Rex, in accordance with the old superstition that the future husband and wife ought not to meet for four-and-twenty hours previous to the momentous hour which was to unite them for life.

Anthony was glad to have a little time with his brother before their final parting, but he found Rex quite unable to think of any one but Innocentia, of whom he spoke so incessantly and so rapturously, that Captain Saxby got quite out of patience at his evident indifference to Anthony's approaching departure.

"Your brother thinks more of your interests than you do of his," he said sharply to Rex; "he has been busily employed for the last few weeks at Darksmere in putting everything in order for the reception of your wife. He said you had asked him to do it, that you might not have to leave her in the meantime; and so, in spite of being overwhelmed with the numerous arrangements he had to make for leaving England, he gave his time and trouble to every little detail that could make the place attractive to your bride. The last thing he did before leaving his old home for ever was to fill her boudoir with white flowers, which he arranged with his own hands in the most careful manner; yet I do not believe you have ever given a thought to him, or to the fact that it is very likely you will never see him again after to-morrow."

"You are very severe, Captain Saxby," said Rex, laughing, bending his head and rounding his shoulders, as if covering beneath the tempest of his wrath; "but I am not ungrateful or indifferent to Anthony. Indeed, I know well that he has been the best and noblest of brothers to me. Only when you have seen my Innocentia I feel sure you will forgive me for having found it difficult to think of any one else in all the world."

And truly, when the old sailor did for the first time look upon the angel face of her who had so powerfully won the love of both the brothers, he was fain to admit that the man who had gained her for his own might well be forgiven for the entire surrender of all his thoughts and affections to her.

At ten o'clock on the following morning Captain Saxby stood, with Anthony and Rex, and a crowd of other persons, outside the gate of the churchyard watching for the arrival of the cavalcade from Refugium, while the merrily-pealing bells sent their summons far and wide over the hills. The Cornish vicar whose duty it was to officiate at all ceremonies performed in the grey old church that was now to witness the binding together of two young hearts, was present, with his daughter, who had consented to act as Innocentia's bridesmaid, although she had never seen her. She was an ungainly-looking girl, who was likely to prove an excellent foil to the beautiful bride, and, being exceedingly curious as to the mysterious lady who had so long borne the reputation of being a spirit or a fairy, she was leaning on the gate, with her long neck stretched out in the direction whence the wedding-party were expected to come. It was a glorious summer-day, and the glowing sunshine poured down upon Rex's bright head, as he stood, almost trembling with excitement and happiness, bringing out the perfection of his brilliant beauty so strikingly that he was an object of universal admiration. Standing quietly behind his brother, so that his shadow fell upon him, was Anthony Beresford, pale and calm, but with a ready smile for Captain Saxby whenever he spoke to him as he stood leaning on his arm. At length a murmur of satisfaction sounded from the expectant crowd, as the procession from Refugium was suddenly seen emerging from behind a shoulder of the hill which had hitherto concealed it from their sight. Slowly it advanced, winding down the path which led to the churchyard gate, and all eyes were fastened on the foremost figure, entranced with its strange and wonderful loveliness. The milk-white Arab which had so often borne its young mistress in careless glee over the mountain solitudes was now decked with magnificent trappings, and a crimson velvet saddle-cloth which swept down with its gold fringes almost to the ground. The gentle animal came pacing slowly along with a stately tread, as if it knew how solemn was the occasion in which it played so important a part, and it was led by Juan, who walked at its head, dressed in the bravest apparel which the picturesque costume of his country permitted him to wear. Innocentia, clad in snowy robes of the daintiest material, and covered from head to foot with a long white veil, sat motionless in her saddle, her hands clasped lightly together, and her beautiful head bent down with charming grace, as if she felt quite unable to meet the gaze of strangers. She wore no ornament save some delicate white flowers, which seemed a type of herself; and through the lace folds which covered her exquisite face, her loveliness had a strange dream-like beauty, as if she were but some intangible vision that must vanish away if approached too near. A hush fell upon all the crowd as the pure white figure was borne into their midst, and all fell back as Juan led the stately horse to the gate, and stood by its side, cap in hand. Then Vivian, who rode close to his daughter on a splendid animal, flung himself out of the saddle, and taking Innocentia in his arms, lifted her gently down to the ground. They had been followed at a little distance by Rex's servants and their own, who now led away the horses.

Rex, unable to resist a passing act of homage before he

hurried to await his beautiful bride at the altar, stooped down, and lifting a fold of her long lace veil, pressed it fervently to his lips. Then Anthony, at a sign from Vivian, took his brother by the arm, and drew him into the church. The clergyman stood ready, waiting behind the altar-rails; and into the dark old building, where little sunshine could penetrate, the lovely white figure came, like a gleam of light. Still with clasped hands and downcast eyes, she walked softly by her father's side; and, as the crowd poured after them into the church, she looked like a being wholly apart from them all, who had come suddenly from some unknown sphere, to find herself a stranger amongst them. And so, in truth, she was, for it was her first entrance into the world she had never known, and the courage had failed her as yet to lift her eyes to one of the new strange faces around her. Only when Rex came, and placed himself by her side, while her father drew back for one brief moment, her beautiful eyes were raised to him with such a look of perfect love and confiding trust that Anthony turned away, unable to repress his emotion. He had expected to feel acutely the pain of thus standing aside to see his Innocentia, as he once had called her, given irrevocably to his brother; but as he saw the fair young couple standing hand in hand before God's altar, and heard the words which called down blessings from heaven itself upon their solemn vows, the last pang of bitterness and regret died away out of his heart. He felt that they were indeed made for each other, and that neither could ever have been happy, with the same perfection of bliss, if their destinies had kept them apart. Neither had the strength of character which would have fitted them to walk in rougher, if nobler paths in life; but together, in their safe and guarded home, alike in sweetness of disposition and unintellectual tastes, there was every prospect of a future for them both which would be almost exceptional in its blessedness and peace. Anthony acknowledged in that hour to himself that Innocentia would have been less happy had he bound her to his own more energetic and aspiring mind. He could not have been contented with a life which had in it no contest with the evil and suffering rampant in the world, and he must either have quenched all his noblest impulses, or dragged Innocentia into a cruel knowledge of the dread realities which her early education wholly unfitted her to bear. These thoughts pressed strongly on Anthony's mind as the irrevocable service proceeded, and at its close neither the young couple themselves, nor the bride's father, nor any in that crowd, uttered a more fervent or emphatic "amen" than the man who had once hoped to have held the first place by her side.

It had been arranged that Innocentia should change her dress at the inn, where a carriage and four now stood waiting to bear her and her husband to Penzance, and she walked, leaning on Rex's arm, the few steps which intervened between the churchyard gate and the inn door; but in that short transit she saw no one, for Juan and Manuela walked on either side with menacing looks which kept the crowd from approaching too near.

Breakfast was ready for those who cared to taste it, but there was not much time to expend upon it, as it was necessary that Rex and Innocentia should catch the afternoon train at Penzance. It was not long, therefore, before Vivian brought her back into the room where they were all assembled, to take her final leave of them.

She was in her travelling-dress, which still, by her father's wish was white; but the fact that she intended soon to discard any distinctive attire was marked by one little coloured ribbon, the first she had ever worn. It was a slender band of pale blue, tied round her neck, and from which was suspended a locket encrusted with diamonds. Within the gold and jewelled case was that which to her was more precious than the most priceless gem—a beautiful miniature of Rex, with, on the opposite side, one little golden curl cut from his fair hair. This had been Anthony's present to her, on which he had lavished all possible care, going himself to London more than once to inspect it while it was being prepared, in order to make sure that it was executed precisely according to his order.

Innocentia came up to thank him for it, when she had taken leave of the vicar and his daughter, as well as of Captain Saxby, with a pretty courtesy which charmed them all; and, turning to Vivian, Anthony said—"Will you let me take her to the carriage? You know you will see her very soon again, but this is my last day."

"By all means," said her father, and down the narrow stairs they went together, with her hand pressed close to the heart that beat for her now with only a true brother's love. He lifted her tenderly into the carriage, and, bending forward, she kissed him on the forehead.

"Thank you, dear Anthony, for your beautiful gift, and all your kindness," she said; "I hope you will be always happy."

"It will be enough for me to know that you and Rex are so, my sister; if he was my gift to you I think you are no less mine to him, and I am thankful that it has been permitted to me to see you this day joined together." He drew back, for Rex was waiting to enter the carriage; the brothers' hands met in a fervent grasp. "Anthony," said Rex, "even in this moment of happiness, when the very dream of my heart has been granted to me, I find that to bid you farewell is bitter pain."

"Only for a moment I hope, dear brother; you have a promise of happiness in that sweet wife which must charm every pain away, and we shall never be parted in affection."

Rex pressed his hand once more, and the carriage swiftly rolled away.

## CHAPTER XLVII.

Vivian had resolved to accompany Anthony to Southampton, from whence he was to embark on a vessel bound to Zanzibar; and Captain Saxby went with them as far as Penzance, whence he returned to his duties in the dockyard, where he was at that time holding a position of some importance. He had resolved to give this up in order to take the command of a vessel which was to be stationed on the African coast, so there was nothing painful in his farewell to Anthony.

"I am afraid it may be some eight or nine months before I reach Zanzibar, and I hope you will not have gone for any length of time into the interior before then," he said, as he shook Anthony's hand in his powerful grasp. "I have written to tell my headstrong daughter that you are going out, armed with powers from me to restrain her follies in respect to runaway slaves and such like cattle with a strong hand, and that if she attempts to fight with you she will have the worst of it."

"That sounds rather alarming," said Anthony, laughing; "I have an idea that I shall be disposed to decline the combat when once I find myself face to face with her."

"You mean that you think she will be too many for you?" said Captain Saxby, looking at him curiously.

"Just so," said Anthony, quietly.

"I wonder what your idea of my Vera really is," said the old sailor. "Suppose you tell me now, frankly."

"Well, I expect to find her a very resolute young lady, extremely fond of her own way, and well satisfied that her own opinion is always likely to be the best."

"I see; you expect to find a terragant—a masterful kind of woman; such as most men hate. Good! And what is your impression as to her personal appearance? You have never seen any portrait of her."

"None! unless you may be said to represent one, I imagine her exactly like you—without the beard and moustache, of course."

At this announcement Captain Saxby went into fits of laughter.

"Oh, do not stick at the moustache!" he said. "You had better suppose her equipped with that too. Well, I must be off. Good-bye, Anthony, till we meet again, and you will tell me what you think of Vera Saxby then."

"I wish I could think that my leave-taking with you, Anthony, would be as merry as Captain Saxby's seems to have been. But he is to see you again, and it may be that I never shall," said Vivian, when they had seen Captain Saxby deposited in the cab that was taking him to the station.

"I certainly do not intend to return to England unless I live to be so old and decrepit that I can do no more work in Africa, and I think, knowing all I long to accomplish out there, you can hardly wish me to do otherwise."

"I cannot wish you to be less true and devoted than you are, Anthony," said Vivian, gravely, "but we must try to keep up our intercourse by letter. I do not want to lose you as my friend." He no longer called him by the dearer name he once had given him.

"That you never shall," said Anthony, "and I shall trust to you to give me tidings of your children. I think they will be too much engrossed with each other to write often to me. Do you mean to follow Rex's plan of living chiefly at Darksmere, and coming to Refugium in the summer months?"

"Yes, I think it will be the best for us all; my darling must get accustomed to living like other people," he said, with a sigh. "I am only thankful that she will pass through the ordeal under such good auspices, with a husband she loves so intensely by her side. I quite see, now, Anthony, that I made a mistake, or rather, to call it by its true name, I committed a grave error in bringing up my child in such a state of unnatural isolation. I felt with great compunction when I saw her in church to-day, how wrong I have been to keep her back even from the ordinances of religion, though I have ever taught her the true faith with the utmost care. The fact is, Anthony, no one has a right to remove a child in that way from the natural conditions of life, and from the trials and temptations which are appointed to every individual of the human race. It might have gone very hard with Innocentia if I had died before she had any legitimate protector. She is perfectly unfit to make her own way in the world."

"No doubt. I must own I agree with you, Vivian, that you made a mistake, though nothing can be more charming than the being you formed in your solitude, where your child derived all her impressions from yourself. Shall you feel it now a trial on your own account to go back into the world, of which you seem to have thought with so much repugnance during all these years?"

"You will perhaps be astonished, Anthony, if I tell you that all distaste to mingling with my fellow-creatures has left me," said Vivian, "and I owe it entirely to you that it is so. The wound which Francis Eylesleigh inflicted upon you have healed. He made me lose my faith in human nature, and you have restored it. I credited all mankind with his falseness and depravity, in my bitterness, when I found of what nature was the man I had loved and trusted, and now I am disposed to attribute to all your brethren of flesh and blood the same capabilities for a splendid generosity and a pure unselfishness which you have manifested in the few months I have known you; but I did not mean to bring the color into your cheeks, like a blushing girl, Anthony, so we will say no more on that subject."

The next morning found Anthony Beresford on board the vessel which was to bear him away to his new home, and Vivian lingered by his side till the sailors had commenced to weigh anchor, and the captain told him, somewhat gruffly, that the last shore boat would be gone if he did not get into it at once. Then he held Anthony's hand in his own for a moment with a warm grasp; murmured, with no small emotion, his earnest wishes for his happiness, and so took his leave of him, to meet no more in this world.

Anthony experienced certainly a keen sense of desolation, as he stood leaning over the side of the vessel, and watched the boat which contained his friend growing more and more indistinct as it neared the shore; but that was well-nigh the last pang which his residence at Refugium was to cost him.

The ship sped with fair breezes on its prosperous way, sunny days and starlit nights combining to render the passage a most pleasant one to all on board. It soon became evident to Anthony that a long sea voyage was the very best remedy which could have been found for his ailments, both of mind and body. He had never thoroughly regained his strength after the brain fever which had followed his accident; but under the influence of the potent ocean airs every trace of languor disappeared, and he became strong



and robust, as he had never been since the events connected with his mother's death had cast the first shadow over his joyous youth. Well used to the sea as he was, he began very soon to show that his energies and physical powers were quite restored, when, for the sake of sharing the wide view obtained by the look-out man, he would climb up the rigging to the mast-head, or keep watch in the early morning with the officers on deck, pacing to and fro with firm steps, and often stopping to talk and laugh with the sailors, amongst whom he was an acknowledged favorite. The light returned to his eyes, and the color to his cheeks, while the healthy reaction which took place in his mind was even more marked than his bodily restoration. To a generous nature like that of Anthony Beresford the fact that any suffering which might be involved in the marriage of the girl he had loved to his own brother was felt by himself alone not only was sufficient to take all sting from his pain, but had the effect of gradually wearing it away from his mind altogether. Unselfish love seeks first and above all the happiness of the one who is so dear, and when that is secured personal distress in connection with it can hardly continue to exist. Anthony knew that Innocentia was perfectly happy, and that Rex, who, next to herself, had possessed his warmest affection, was equally so; and this being the case, he felt that he had nothing left to grieve for. His thoughts were amply occupied with his own schemes and hopes, and he met on board several men who were well able to discuss with him the subject of the slave trade, and the conditions of Eastern Africa, whither most of them were bound, like himself. Soon as they drew nearer and nearer to that land on which all his aspirations were fixed, the vivid impression of his life at Darksme and Refugium faded away, till it all seemed to him more like a troubled dream from which he had awakened to a new fresh morning of life, than a reality which had in the time of its power gone near to break his heart. Long before the land breeze brought a scent of spicy odors over the ship as it cleft its way through the shining waters of the Indian Ocean the image of Innocentia Eriesleigh had vanished into the past, and if ever Anthony thought of her it was only as the lovely little sister who was much more suited as a wife to his brother Reginald than she could have been to himself. He was very glad to be in Africa, the home of his dreams, and very glad to come to it as a free man, with no ties to make him cast a look behind.

Soon after daybreak on a splendid morning, when the burning sun of Africa was pouring down its fervent rays on the passengers who had all assembled on deck, the long belt of mangrove forests which fringes the island of Zanzibar hove rapidly in sight, and Anthony Beresford knew that he had reached the goal of his hopes, for the coast is at that point so flat that it is scarcely seen by in-coming vessels until they are close upon it. As Anthony stood watching the manœuvres by which the ship is skilfully piloted into the harbor, a recollection which was rather distasteful to him crossed his mind. Remembering Captain Saxby's request to him to lose no time after his arrival in seeing his daughter, he felt that he was bound to comply with this wish, and that almost his first proceeding after he had found rooms and deposited his luggage must be to discover the abode of Miss Vera Saxby, and pay her a visit. He had taken charge of various letters and parcels entrusted to him by her relations, and he must deliver them to her at once, and send as speedily as might be a report of her position in all respects to her anxious father.

The prospect of having to accomplish this duty was very far from being pleasant to him; he expected to find a strong minded, ill-favored lady, and one who would probably be as troublesome to himself as she would be obnoxious, and he prepared himself for his task with very small alacrity.

No sooner, however, had he set his foot on the quay than his thoughts were drawn away to a very different subject; he found himself at once surrounded by slaves, even the porters who took his luggage being such, under the charge of an overseer. The population of Zanzibar is estimated at 300,000 souls, of whom 240,000 are slaves, Africans owned for the most part by Arab masters, but also to some extent by Persians, and Banians, and by the Comoro Islanders, who as a rule are masters of the slaves that are hired out as day-laborers in the town. The free men who used at one time to work on the quay had disappeared, for slavery has made labor seem to them a degradation.

(To be continued.)

### POPERY.

Poper is but heathenism disguised with a Christian name, their penal satisfactions are like the gashing and lancing of Baal's priests; their mediators of intercession are like the doctrines of demons among the Gentiles, for they had their middle powers, glorified heroes; their holy water suits with the heathen lustrations; their costly offerings to their images answer to the sacrifices and oblations to appease their gods, which the idolaters would give for the sin of their souls; adoring their reliques is like the respect the heathens had to their departed heroes. And as they had their tutelary gods for every city, so these their saints for every city and nation. Their St. Sebastian for the pestilence, their Appollonia for their toothache, and the like. It is easy to rake in this dirt. It was not for the devil's interest, when the ensign of the Gospel was lifted up, to draw men to downright heathenism; therefore he did more secretly mingle the customs and superstitions of the Gentiles with the food of life (like poison conveyed in perfume,) that the souls of men might be more infected, alienated, and drawn from God. Popery doth not only add to the true religion, but destroys it, and is contrary to it. Let any considering man that is not prejudiced compare the face of the Roman synagogue with the beauty of the Reformed churches, and they will see where Christianity lies; there you will find another sacrifice for expiation "I sin than the death of Christ; the communion of the cup (so expressly commanded in the Word of God) taken away from the people; reading the Scriptures forbidden to laics, as if the Word of God were a dangerous book; prayers in an unknown language; images set up, and so they are guilty, if not of primitive idolatry, (which all the water of the sea

cannot wash them clear of,) yet certainly of secondary idolatry, which is the setting up of an idol in God's worship, contrary to the second commandment, the image of the invisible God represented by stones and pictures; invocation of saints and angels allowed; the doctrine of transubstantiation, contrary to the end of the sacrament; works of supererogation; Pope's pardons; purgatory for faults already committed, as if Christ had not already satisfied; Papal infallibility not only contrary to faith, but sense and reason; their ridiculous mass and ceremonies; and many such human inventions, beside the Word and against it. But the Protestants are contented with the simplicity of the Scriptures, the Word of God, and the true sacraments of Christ. Therefore you see what is the way of truth we should stick to.

### THE CANVASS OF A NEW AND IMPROVED BIBLE.

I have the Bible now revised,  
'Tis worth its weight in dollars,  
Where'er 'tis seen, 'tis highly prized,  
And much admired by scholars.

There's nothing now to shock the mind,  
Repulsive or invidious;  
Its language, polished and refined,  
Will please the most fastidious.

The work, I offer, was compiled  
With Antichrist's permission,  
By scientists and scholars, styled  
"The Great Inspired Commission."

Huxley, Tyndal, Spencer, Baur,  
Besides a hundred others,  
Profound in every branch of lore,  
Have done this work like brothers.

This Bible, well adapted then,  
To learner or to teacher,  
Has all works of inspired men  
From Moses down to Beecher.

From Calvinistic jargon clear,  
From grim predestination,  
It does not lash men into fear,  
Or drive to desperation.

It now is perfect, you'll perceive,  
With miracles ejected;  
With no hard dogmas to believe,  
And common-sense respected.

Geologists assist to tell  
The story of creation;  
And Moses' Genesis reads well,  
With Darwin's emendation.

Here Plato's proverbs, and with these,  
Some chapters of mythology,  
Some sermons from Demosthenes,  
From Homer a doxology.

The Exo-lus, now sure to draw;  
As done by Wilkie Collins,  
While Carlyle undertakes the Law,  
And gives us one of Solon's.

The prophets' writings are reduced  
To beauty most effective,  
And lines from Shakespeare introduced,  
In parts that are defective.

The Psalms have been revised throughout;  
Great pains have been exerted;  
Some faulty ones have been left out,  
And Sankey Psalms inserted.

The Gospels now ignore all creeds  
That hang by expiation,—  
Just do your best; God neither needs  
Nor cares for reparation.

This Bible has no endless hell,  
No torment of perdition;  
For Farrar proved that doctrine well,  
To be but superstition.

In short, this Bible, grand and new,  
Revised by modern scholars,  
Is just the very thing for you,  
And worth its weight in dollars. —A. N.

ART thou a Christian?—for he only "that overcome shall inherit all things." Are you seeking by Christ to overcome the world in its lusts, in its false religion? Do not tell me that you have religion: so has the stupid idolater: so has the unbelieving Jew: so has the formalist: so had they who crucified Christ: so had Paul the persecutor, when he was stopped in his way to Damascus. I verily believe that Satan hath no more sure and effectual way of binding the minds of men, than by a false and dead religion. Nor is it any proof that you are a Christian, because you are in trouble; "for man is born to trouble as the sparks fly upward," whether he be a Christian or not. But the question, "Are you a Christian?" implies, Have you faith, hope, love? Have you renounced yourself; both sinful and righteous self: and have you come, as a perishing sinner, to the foot of the cross? And are you running the race set before you, "looking unto Jesus?" My prayer to God is, that you may rest in no Christianity short of this; and that He may give you no ease till you are convinced of its necessity, and possessed of its blessings, that "both he that soweth, and he that reapeth, may rejoice together."—Cecil.

### BRITISH AND FOREIGN ITEMS.

"The times are hard," says a missionary in the "Missionary Herald," "but heathenism is harder."

"BARNES' Educational Monthly" says there is probably a large underground river flowing into Lake Michigan from the west.

QUEEN VICTORIA has lived to see all her nine children come of age, her youngest, the Princess Beatrice, having passed her 21st birthday April 14.

THE Established Presbytery of Greenock, Scotland, recently admitted a body of one hundred and thirty-five members of the United Presbyterian Church into connection with the Church of Scotland.

THE superintendent of a Kentucky Sunday School asked one of his scholars if his father was a Christian. "Yes sir," replied the boy, "but he is not working at it much." That kind of Christians is not confined to Kentucky.

THE Free Church manse at Oling, Scotland, was lately saved by a cat, which seeing the blaze of clothes that had caught fire in the night while hanging by the kitchen-range, awakened the family by its screams in time to extinguish the flames.

THE Wesleyan mission to the Friendly Islands, in the South Pacific, instead of being a charge to the Society, now contributes from \$5,000 to \$10,000 a year to its treasury, a larger sum of money, says "The Christian," than had probably been seen in the entire group before the introduction of Christianity.

"THE Duke of Richmond and the Lord Advocate are understood to have agreed to delay at least for a year such further legislation as may be calculated to induce the return of the Free Church to the Establishment, and which has been suggested by some of the Highland leaders in the former body."

It is reported that the Pope is about to present to Queen Victoria the gift of the Golden Rose, as a mark of gratitude for the re-establishment of the Scottish Hierarchy. Her Majesty will do well to think twice before she accepts it, for the Golden Roses of the late Pio Nono carried bad luck with them in pretty much every case.

A DISPATCH to the London "Times" from Berlin says: "Contrary to the expectations raised by the recent conciliatory attitude of the papacy, those Prussian priests in receipt of government stipends have been asked by Cardinal Caterini, Prefect of the Congregation of the Sacred Council, either to renounce their salaries or to declare their opposition to the Ecclesiastical May laws."

It will be gratifying to the friends and admirers of the late Dr. Eadie to learn that the Lansdowne congregation, Glasgow, in loving remembrance of him, have had erected in the church a very beautiful memorial in Caen stone, designed by Mr. Honeyman, architect, with a marble medallion of the doctor by Mr. Mossman, sculptor, which is a striking likeness.

FREEDOM of religious opinion is happily now largely enjoyed in Italy. The Municipal Council of the city, which erewhile was the capital of the temporal kingdom of the Papacy has passed, by twenty votes against sixteen, the following order of the day:—"The Council, in homage to liberty of conscience, limits religious instruction in its schools to those scholars whose parents request it, and at separate hours."

AN attempt was made in Berlin on the 11th inst. to assassinate the Emperor William, as he was riding out with his daughter. Three shots were fired at him, without effect, by a man standing behind a carriage in the Unter den Linden. The would-be assassin then fled; but was quickly captured. The incident created great excitement in the city; but no political significance is attached to it, the prisoner being regarded as a fanatic. He claims to have attempted to shoot himself, and not the Emperor.

PROFESSOR BLACKIE is astonishing the natives in Jerusalem, through the streets of which daily flashes a slight, straight figure, clad in a tartan plaid, with white hair flying in the wind, and a song from Homer on its lips. The Professor, in a letter written from Egypt, greatly bemoans the lack of greenness in the desert. His soul pined for grass and found it not. On one occasion he saw some goats painfully nibbling at something, and his heart swelled within him. But on more nearly approaching, he found that what the goats were nibbling was "something that seemed to be the unfulfilled prophecy of green grass."

THE accounts of the Presbyterian Church in Ireland for this year have been closed, and it appears that the congregational returns for the past year were £24,213, against £25,019 for the preceding year; and the donations and bequests amounted to £1,532, against £983 for the preceding year. The total sum for distribution was £25,746 for 1877-78, against £26,003 for 1876-77, showing a deficit of £250 for the past year. This sum will enable the committee to pay a bonus of £22 for the year, which has been declared accordingly. A further gift of £4,000 has been received from the Misses Brooke, Derry, for the Sustentation Fund, which sum it is the wish of these ladies to have invested for the permanent benefit of the Presbyterian Church.

OVER one hundred members of the congregation of St. Bartholomew's, Brighton, have joined the Roman Catholic Church during the past two weeks. Considering that the church has not been opened four years, and that it has been a model Ritualistic place of worship, conducted from first to last on the "lines" of the Rev. Arthur Wagner, it is a very forcible illustration of the uses and effects of that peculiar school of theology. "An open retreat" has been held in St. Bartholomew's Church this week, from Monday to Thursday. The "retreat" was stated to be held "in consequence of the recent trouble which has fallen upon the congregation, and to strengthen waverers who are being persistently and determinedly tempted to leave the Church of England, by Messrs. Greene and Fletcher, the two curates who recently seceded from St. Bartholomew's to the Church of Rome."

## SYNOD OF TORONTO AND KINGSTON.

The fourth annual session of the Presbyterian Synod of Toronto and Kingston opened in St. Andrew's Church, Kingston, on the 14th inst.

The Moderator, Rev. Dr. Wardrope, of Guelph, opened the meeting with prayer and with the reading of the sixtieth chapter of Isaiah and the fifth chapter of Revelation. In preaching the annual sermon he selected his text from Rev. v. 12, "Worthy is the Lamb that was slain to receive riches."

The Synod having been constituted, the Clerk, Rev. John Gray, M.A., called the roll and presented a report of the changes that took place in the Synod during the year.

The Moderator in his retiring address enjoined the Synod to look to the Master of Assemblies for assistance in their deliberations. He expressed his thanks for the kindness and forbearance with which he had been treated while in office, observing that he hoped they would extend the same indulgence to his successor.

The Synod then proceeded to the election of a Moderator.

Rev. R. Wallace, of Toronto, nominated Rev. Professor Mowat, who, he remarked, was a gentleman of high attainments, and who, combining wisdom and prudence with becoming modesty, would do honour to the Moderator's chair.

Rev. Dr. Robb, in seconding the nomination, paid a fitting tribute to the Rev. Professor.

The nomination was put and carried unanimously amid applause.

The Moderator-elect on taking the chair, expressed himself as accepting the office with great diffidence, but, relying upon the assistance of the Clerk and the sympathy of his brethren, he would endeavour to discharge the duties of the chair.

On motion of Rev. Principal Grant, seconded by Rev. Dr. Fraser, of Bond Head, a cordial vote of thanks was passed to the retiring Moderator.

After transacting some formal business the Synod adjourned.

## SECOND DAY.

On the morning of the 15th the Moderator took the chair at ten o'clock. From that hour until eleven o'clock the Synod engaged in devotional exercises.

After routine,

Rev. Robert Torrance, of Guelph, presented a report of the Committee on Bills and Overtures Nominating Committees to examine records of Presbyteries, and recommending a programme of subjects for consideration during the day. The report was adopted.

The first item of business taken up was a reference from the Presbytery of Guelph for advice or judgment with regard to a dispute in St. John's Church, Garafraxa.

The Clerk read an extract minute of the Presbytery of Guelph, setting forth the facts and the action taken upon the case by the Presbytery from time to time. It appeared that a portion of the congregation desired the pastor, Rev. Wm. Millican, to resign, while the rest were as anxious that he should not; that the Presbytery, while finding that no charge of immorality was made against Mr. Millican, unanimously advised him to consider the propriety of resigning as the only course which would reconcile the two parties; that Mr. Millican considered Providence to indicate that his duty was to remain, that the disaffected members had ultimately withdrawn from the congregation, and that finally the Presbytery decided to refer the case *simpliciter* to the Synod.

Rev. A. D. Macdonald, in the course of a few remarks on behalf of the Presbytery of Guelph, stated that the petitioners considered that unless Mr. Millican resigned, his usefulness would be destroyed and the congregation permanently disunited. He intimated that the Presbytery, not feeling justified in dissolving the tie between pastor and people on the grounds of this case, referred it to the Synod, which had previously taken that course in similar circumstances.

Rev. J. C. Smith, of Guelph, followed, observing that the Presbytery in its action had been influenced by a sense of a duty to the Church, and by a brotherly regard for Mr. Millican.

Mr. Cameron, elder, of Acton, and Rev. Dr. Wardrope also made a few remarks of a similar purport.

Rev. Mr. Millican was then heard in his defence. He dissented from the statement that those who had risen up against him were the strength of the congrega-

tion, representing that they had contributed but a small proportion of its expenses. Instead of regarding the departure of the discontented persons as a loss, he thought it had been an advantage, inasmuch as the remaining members were now labouring together most harmoniously. His whole flock, including another station, Mimosa, as well as Garafraxa, now numbered nearly two hundred, who were strongly attached to their minister; while those who had gone were hardly more than sixty. He felt confident that the Synod would sustain him.

It being one o'clock the Synod adjourned till three.

## AFTERNOON SEDERUNT.

On resuming, the Synod continued the consideration of the reference from the Presbytery of Guelph.

After some discussion,

Rev. J. C. Smith moved to appoint a commission, consisting of Prof. McLaren, Principal Grant, Mr. Ballantyne, of Cobourg, and Mr. Adamson of Toronto, to visit the congregation.

Rev. Principal Caven thought the better course would be to refer the case back to the Presbytery to finally issue it. He moved that assessors, consisting of Revs. Prof. McLaren, D. J. Macdonnell, Dr. Fraser, of Bond Head, and Messrs. Donald of Port Hope, and Adamson, of Toronto, be appointed by the Synod to sit with the Presbytery of Guelph for full consideration of the matters involved in this reference with power to finally issue.

Rev. J. C. Smith, preferred that the matter should not be sent back to the Presbytery of Guelph, as they had exhausted all their resources for its settlement, but he would not press his motion for a commission.

Rev. Principal Grant said that under those circumstances he would second Principal Caven's motion, as that appeared to him to be the safest solution of the difficult and painful case. It would remove the doubt of the Presbytery as to their power to dissolve the tie between pastor and people.

Rev. Dr. Reid said it would be a dangerous precedent to appoint assessors without the application of the Presbytery. A similar objection presented itself to the appointment of a Commission. It was much better to let each court do its own work, and the Presbytery could better deal with this case than the Synod, with the information they now had.

Rev. Dr. Robb was strongly disinclined to interfere between a minister and his people, and especially so in this case, while so many of Mr. Millican's people adhered to him. He moved to sustain the reference, and find that "in the opinion of the Synod the circumstances do not warrant any step being taken which would separate Mr. Millican from his present congregation."

In the course of a somewhat lengthy discussion, Rev. Prof. McLaren expressed the opinion that Mr. Millican had made out a strong case, and thought the Synod should pass their judgment upon the facts laid before them. He moved to sustain the reference, and find that "while there do not appear in the statement laid before the court grounds sufficient to warrant the Presbytery in further urging upon Mr. Millican the resignation of his charge, the Synod, in view of all the circumstances of the case, agree to refer to the Presbytery the petition of the minority of St. John's, Garafraxa, and instruct them to take such action therean as they may deem for the interests of religion."

Dr. Robb's motion was carried.

A complaint from the Presbytery of Guelph against the action of the Presbytery of Toronto in organizing a congregation at Ballinacree was then taken up.

The Clerk read extract minutes of the two Presbyteries, from which it appeared that the ground of the complaint was that most of the persons composing the congregation lived within the bounds of the Presbytery of Guelph.

Rev. Dr. Robb raised a point of order. The Toronto Presbytery had simply formed a congregation within their own bounds, which they had a perfect right to do, and unless the complaint alleged that that Presbytery had violated a Church law such a complaint could not be entertained by the Synod.

After discussion the point of order was sustained and the matter dropped.

The Synod then adjourned till the evening.

## EVENING SEDERUNT.

The Moderator again took the chair at 7:30 p.m.

After routine,

On motion of Rev. R. Torrance, of Guelph, the Treasurer's report was referred to Messrs. Wm. Adamson and T. W. Taylor to be audited before being read.

Rev. Wm. Donald, of Port Hope, presented the report of the Committee on the State of Religion, from which the following extracts are made:—

Reports have been received from all the nine Presbyteries composing the Synod. The questions to be answered by sessions have been arranged by the General Assembly's Committee under seven different heads, each of these embracing

several subdivisions. The reports of Presbyteries are all carefully prepared. Several of them present in tabulated form the answers sent in from congregations. Others are less definite in character. Presbyteries vary greatly in the number of returns obtained from congregations. It may be desirable that the Synod should know exactly how Presbyteries stand in reference to this matter. In the Presbytery of Kingston out of 20 congregations 6 reported; Peterboro, out of 24 congregations 13 reported; Whitby, out of 12 congregations 9 reported; Lindsay, exactly half the number reported; Toronto, out of 43 congregations 23 reported; Barrie, out of 21 congregations 18 reported; Owen Sound, out of 10 congregations 9 reported; Saugeen, out of 21 congregations 10 reported; Guelph, out of 26 congregations 18 reported.

Your Committee are strongly of opinion that every Presbytery should hold a Conference on the state of religion at least a month before the meeting of Synod, and that every congregation within the bounds should be very earnestly urged to send a report to the Convener of the Presbytery's Committee.

In the list of questions sent down by the Assembly's Committee we come first to the vitally important one relating to family worship. In the report of the Assembly's Committee last year the fear was expressed that throughout the Church this duty is to a very large extent neglected, and that family religion is on the decline. It seems reasonable to believe that the plain and faithful speaking in that report has been very much blessed, for it is evident from the reports which have been forwarded to your Committee that presbyteries and sessions have been seriously exercised about this matter. The returns show that while not a few sessions have made no specific inquiry on the subject, the majority of sessions reporting would seem to have been more faithful and have taken definite means to ascertain to what extent the duty is observed. The result of their inquiries may be considered on the whole encouraging. All the Presbyteries, and nearly all the congregations, report an increase in the membership of the Church. In certain Presbyteries this increase is considerable, while in some congregations it may be described as very large. In the Presbytery of Kingston the additions by profession appear to amount to one-tenth of the entire number of the roll; in the Presbytery of Peterborough, one-thirteenth; in the Presbytery of Whitby, one-fourteenth; in the Presbytery of Toronto, one-twelfth; in the Presbytery of Lindsay, one-tenth; in the Presbytery of Barrie 328 in all; in the Presbytery of Owen Sound, one-fifteenth; in the Presbytery of Guelph, about one-seventeenth. The largest increase in any one congregation was at Priceville, where at last communion eighty-six were added to the roll on profession of their faith. This was the result of what seems to have been an extensive work of grace, of which mention will be made in another part of this report.

Your Committee are gratified to learn that a very large proportion of the sessions purge their rolls once a year. The Presbyteries of Guelph and Saugeen are enabled to state that this very important duty has been attended to by every session from which a report has been received. There is evidence to show that considerable pains are taken in preparing the young for the communion, but your committee judge from a careful examination of the reports of Presbyteries that this is accomplished rather by means of special instructions by the minister than by any catechism. The catechisms in use for this purpose appear to be Thomson's, one published in Brantford, Ont., and one bearing the name of Dr. Norman McLeod. No very accurate statement has been generally attempted of those who are more than eighteen years of age and yet remain unpledged to a Christian life. In some cases the statistics are somewhat startling. In many rural congregations as many as a hundred, a hundred and fifty, and even larger numbers who ought to be within the membership of the Church, still remain outside its pale. In other cases the absence of definite answers is anything but reassuring.

Care of the Young.—In reference to this department of the Church's life it is permitted to your Committee to speak with almost unalloyed satisfaction. Sabbath Schools usually in a flourishing condition are found in connection with almost every congregation, and much importance seems to be attached to their management and success. Bible classes are reported to be almost as numerous, constituting, as one Presbytery states, an open door by means of which the minister has ready access to his flock. Unwillingness to receive instruction is in very few instances complained of. Apart from the ordinary ministrations of the Word, and the systematic teaching in the Bible-class and Sabbath School, little special instruction seems to be given in reference to the distinctive doctrines of Presbyterianism as against prevailing errors. In one case when an effort of a particular kind had been put forth the minister rather naively remarks, that "though such controversial preaching draws crowds, he does not deem it edifying or spiritually beneficial."

Special Evangelistic Work.—It will be remembered that the Synod at its last meeting agreed unanimously to recommend that evangelistic services be held wherever in the opinion of sessions that form of Christian effort is deemed advisable, and instructed the Committee on the State of Religion to co-operate with ministers holding these services when such co-operation was asked. In October the Committee issued a circular to the sessions, enquiring whether they desired to have services of the kind indicated, and whether they wished to have through your Committee any assistance in conducting them, and if so, at what period and for what length of time the assistance would be needed. In answer to this circular not a few applications for assistance were sent in. These were attended to as far as possible, but in several cases satisfactory arrangements could not be made. In a few instances continuous services were maintained for a considerable period without assistance from your Committee. At Trenton, Bowmanville, Peterboro, Oshawa, in Bay Street Church, Toronto, at a number of places in the Presbytery of Barrie, at Durham, Priceville, and some other places, special services were held, and in connection with these the Lord showed his people tokens of good. In view of these results it does not seem an unreasonable to ask the Synod, at least, to go so far as to renew its recommendation of last year touching evangelistic services. The precious results mentioned show that the gospel's ancient power is still

unspent, it still retains the freshness of its morning. We seek by the agency of what are called "evangelistic services" to utilize that power by means of the principle of continuous impression.

**Supervision of the People**—The reports of Presbyteries appear to indicate that pastoral visitation is universal, but its frequency varies from three times a year to once in two years. The general practice appears to be to visit once a year, besides pastoral attention rendered necessary by sickness and kindred reasons. In one Presbytery, that of Barrie, the practice of private and personal dealing seems universal in the part of ministers in addition to pulpit ministrations. In the other Presbyteries the state of matters in this particular is much less satisfactory. The reports show that in a very considerable number of congregations throughout the bounds of the Synod the elders have districts assigned them, but the number of cases appear to be much smaller in which they visit regularly and systematically. Wherever tried, the benefits of this systematic visitation have been found to be very great. There are few evils more to be dreaded than that of a supine eldership. A high tribute is due to a very large proportion of our elders for their devotedness, zeal, and self-sacrifice, but undoubtedly very much could be accomplished by their instrumentality were there a proper organization within the session itself. What the muscular system is to the body that is the eldership to the Church. When the head is active with a concentrated energy, and when the muscular system is formed with spiritual life, and when that life and energy is rightly distributed and directed, how much may be accomplished.

**Meetings for Prayer and Reading of the Scriptures**—There is a weekly prayer meeting in almost every congregation, and in most cases it is moderately well attended, the attendance varying from ten to 150. In their meetings the elders and others take part. Within the bounds of a considerable number of congregations there are local prayer meetings. In a number of congregations there are also young people's associations for the special improvement of the young. There is reason to believe that no small share of benefit is enjoyed in connection with those varied meetings. Hindrances to spiritual life, self-conceit, worldliness, and fondness for frivolous amusements are given as the chief hindrances, in addition to a man's natural aversion to God. The Sabbath appears to be in general fairly observed in all the Presbyteries. It seems to be recognized that a great improvement is manifest in the decline of intemperance. The office-bearers and members of our Church appear very generally to be alive to the importance of rooting out so obstructive a vice. Open immorality seems to be unknown among the membership and youth of our Churches. Discipline by sessions has not been neglected, and yet what are called "cases of discipline" are rare within our bounds—a circumstance which indicates the existence of a high degree of morality in our congregations.

Your Committee desire very respectfully to make the following recommendations:

1st—That sessions be urged to hold a yearly conference on the state of religion within the bounds of their respective congregations, associating with themselves, if they deem it necessary, the Sabbath School teachers or other members whose presence may seem desirable.

2nd—That the attention of sessions be again called to the question of evangelistic services with a view to their more general and systematic adoption.

3rd—That the Synod again instruct and empower the committee on the State of Religion hereafter to be appointed to co-operate with ministers holding special services when such co-operation is asked.

4th—That it be suggested to the General Assembly to authorize and appoint its Moderator to issue a pastoral address on the subject of Family Religion.

In conclusion your Committee may be permitted to remind the Synod how much our beloved Church has been favored of her Heavenly King. She occupies an enviable position in numbers, wealth, and influence. A little one has become a thousand, and a small one a strong nation. We have able and learned professors in our colleges, and large numbers of devoted and experienced office-bearers in the eldership as well as in the ministry. We have peace in all our borders, and one most blessed effect of differences, and even controversy, has been to show, as was once justly remarked respecting the Churches in the Mother Land, how single is our faith, and how cemented and indestructible is our friendship. But the stage we have reached is not a standing-point, but a starting-point. The goal we reached or only aimed at last year should be the station from which we set out for fresh efforts and triumphs now. Is not this Synodical Conference on the state of religion, with all the solemn and weighty questions which it suggests, a most suitable occasion for us setting ourselves to love the Lord more ardently, to obey Him more uniformly, to live to Him more entirely, to labour in His vineyard more abundantly, than in years past? Let us both as ministers and elders be more than ever faithful to our high vocation of inviting men to accept eternal life through a crucified Saviour. This is a form of service in which every one of us may engage, and in which we ought to be very diligent, but which is not allowed to the bright spirits who circle the throne rejoicing. To activity in this great work the eye of Christ constrains us. Perishing multitudes are inviting us and the swiftly flying years are admonishing us, and a mighty cloud of witnesses, many of whom once lived and laboured with us, now compass us round about, and with heavenly union and persuasiveness implore us, one and all, not to be slothful, but followers of them, through faith and patience, to inherit the promises. And let these labours for Christ and the souls of men be preceded, accompanied, and followed by earnest, believing prayer for a large measure of the Spirit's gracious influences. Let us remember that the eternal Almighty is ever with us, and is ever waiting to bless. Let us ever look and pray for great spiritual miracles during our synodical year which is now beginning. Let us look and pray and labour for a revival of God's work which will excel in depth and power all that we have ever seen. Why should it not be so? Why should we not pray as Knox and Luther prayed, and

receive answers as blessed and glorious as was granted to them? "Is anything too hard for the Lord?" "Hast thou not known, hast thou not heard that the Lord, the Creator of the ends of the earth, fainteth not, neither is he weary."

According to custom the Synod then spent a few minutes in prayer, led by the Rev. J. Middlemiss, of Elora.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXII.

June 2. } *THE HANDWRITING ON THE WALL.* { Dan. v. 1878. } 2231.

**GOLDEN TEXT**—"Thou art weighed in the balances, and art found wanting." Dan. v. 27.

#### HOME STUDIES.

M. Dan. iv. 1-18. ... Nebuchadnezzar's second dream.  
T. Dan. iv. 19-37. ... The interpretation and fulfilment.  
W. Ps. cxlii 1-9. ... The Lord above all nations.  
Th. Ps. cxxxviii. 1-8. All kings shall praise him.  
F. Dan. v. 1-16. ... The impious feast.  
S. Dan. v. 17-31. ... The handwriting on the wall.  
S. Jer. li. 47-58. ... Judgment against Babylon.

#### HELPS TO STUDY.

Nebuchadnezzar died in 561 B.C., in the 44th year of his reign. His prosperity and glory continued unclouded to the last, except for a short time in his old age; during which he was temporarily afflicted with a peculiar form of insanity, which was sent upon him as a punishment for his pride, and from which he was restored with a humbler spirit. He was succeeded by his son Evil-merodach; who, after a reign of only two years, was put to death in 559 B.C., by a conspiracy of nobles, headed by Neriglissar, one of the great officers of the empire, and bearing the title of Rab-mag (Jer. xxxix. 3, 13.) who had married a daughter of Nebuchadnezzar. His father, Bellabarisruk, had temporarily usurped the throne during the insanity of Nebuchadnezzar. Having as chief of the conspirators, and son-in-law of Nebuchadnezzar, secured the crown for himself, Neriglissar reigned for four years, 559-556 B.C., when he died, leaving the throne to his son, then a mere child, Laborosarchod. This boy, having shown vicious and cruel instincts, was put to death after a reign of nine months, by another conspiracy of nobles. The conspirators selected one of their number, Nabonadius, to fill the vacant throne. This man was one of the great nobles, for his father had been Rab-mag; and either upon his accession he married the widow of his predecessor Neriglissar, and daughter of Nebuchadnezzar, in order to make his position more secure, or else he had previously married some other daughter of Nebuchadnezzar. Her name was probably Nitocris, a queen celebrated for her repairs of the city of Babylon; and they had two sons, Belshazzar and Nebuchadnezzar. Nabonadius and Nitocris reigned about seventeen years, 555-538 B.C. In 540 B.C. Nabonadius associated with himself on the throne his son Belshazzar; who, if his mother was the widow of Neriglissar and married to Nabonadius after his accession, cannot have been more than fourteen years old when he became king with his father. Very soon after his accession Nabonadius consented to ally himself with the king of Lydia, in opposition to the Persians; who, having conquered Media, and laid the foundations of the Medo-Persian Empire, were advancing under Cyrus in their career of conquest. For fourteen years, however, the Persians did not attack him; and he was allowed to strengthen the defences of the capital. At the end of that time the Persians, having conquered his allies, came to punish him. But their progress was slow; and it was not till the following year, 539 B.C., that they met the Babylonians in a great battle just outside of the city. Nabonadius was totally defeated, and compelled to fly for refuge to Borsippa, a city lying a short distance southwest from Babylon. This left Belshazzar sole monarch in Babylon, which was at once besieged by the Persians. The siege, however, advanced very slowly. Safe within their vast walls, the Babylonians lived in security and abundance.

#### I. THE FEAST AT THE PALACE.

About a year after the siege had begun a great religious festival took place. The whole city is given up to revelry. The young king Belshazzar made a great feast for a thousand of his lords, and displayed his power and riches in the magnificence of the banquet. When the revelry was at its highest, the king, intoxicated with wine and flattery, boasted of the superiority of Babylon to all other countries, and of its gods, who had given it its greatness, to all other gods, and commanded that in derision of these foreign gods, the sacred vessels of the countries which had been conquered should be brought from the treasure-house, and filled with wine, that his guests might drink out of them to the gods of Babylon. Among the vessels thus brought, were the golden vessels which Nebuchadnezzar had brought from the temple of Jerusalem. What a sad scene of riot and profanity! Suddenly the unholy revelry ceases. Every eye is fixed on the wall, where is seen the hand of a man writing some strange and mysterious words. All, and especially the king, are terrified. A bad man sometimes easily made afraid. His conscience often makes him fear when there is no reason (Prov. xxviii. 1.) Belshazzar had heard of God's doings in Nebuchadnezzar's day (verse 22.) Now alarmed for himself! And with good reason.

At the king's command the wise men of Babylon were hastily summoned to tell what the writing meant; but they could not read the writing, much less could they interpret it. Tidings of the occurrence having spread through the palace, everywhere exciting consternation, it came at last to the ears of the queen mother, Nitocris. Proceeding at once to the banqueting-house, she reminded her son, the young king, that in the days of his grandfather Nebuchadnezzar, a certain Daniel had told and interpreted a dream which all the other

wise men had given up in de-pair, and she advised that he be sent for.

Daniel is accordingly brought into the royal presence, and great rewards are promised him if he can read and interpret the writing. Daniel promises to interpret the writing, but declines the rewards. He first explains how the writing came to be sent. He begins by reminding the king of the greatness and power of his grandfather, and how Nebuchadnezzar's pride had been punished by it; and how in punishment for this pride he had been deprived of his reason and of his throne, and had been driven from the abodes of men to dwell with wild beasts, till he was thoroughly humbled, and convinced that there was a Ruler in heaven who was greater than he. Then, he continues with holy boldness, hast not humbled thine heart, though thou knewest all this. He had sinned, not in ignorance but deliberately and defiantly.

He rebukes the crowning insult of that very night. For they had drunk to the gods of gold in the vessels taken from the Lord's house. They thus exult over Jehovah as not able to protect His people against the superior might of their idols. Thus had the king lifted up himself against the God in whose hand and at whose disposal was his life and under whose control were all his ways, so that he could do nothing without God's permission. Daniel then proceeds to read the writing.

Mene signifies numbered. The emphatic repetition of the word denotes the nearness and certainty of the judgment. (Gen. xiv. 10; xli. 32; Deut. ii. 27; xiv. 22.) God is the great Numberer. There is a providential numbering, Luke xii. 7; Ps. lvi. 8; and a judicial numbering.

Tekel signifies weighed, and as the result is here, found wanting; Ps. lxxii. 9; 1 Sam. ii. 3; Rev. vi. 5; Job xxxi. 4, 6.

Upharsin signifies literally and breakings. It also alludes to the Persians by whom the empire of Babylon was to be broken up. Ps. ii. 9. This kind of play on words is common in the Scriptures. (Note 1.)

Thus fearlessly the doom of the king is declared by the prophet. God takes notice of every nation; He gives each instruction and opportunity and will require of each an account. A kingdom is doomed when those in high places become corrupt. Now is the day of Britain's and of Canada's opportunity; by-and-by will come the day of reckoning.

The promised rewards (Note 2) are given to Daniel. For these he cared little under such a monarch at any time, and least of all now, in those last hours of the kingdom. But they may have been a stepping-stone to an equally high position under the next dynasty, and this seems to have been a part of the divine purpose.

But even while the warnings are being uttered, already is

II. THE FOE AT THE GATE. For after a whole year of fruitless labour, when the besiegers were becoming discouraged, Cyrus bethought him of an expedient which proved successful. Babylon formed a vast square, built on both sides of the river Euphrates. It was inclosed within a double line of high walls, the outer circuit of which was forty-six miles. The area of the city was two hundred square miles. This space was covered with houses, some of which were three or four stories high. The streets were straight, and crossed at right angles; those leading to the Euphrates were closed with brazen gates. Cyrus caused immense canals to be dug secretly, by means of which the river Euphrates could be suddenly turned from its course, leaving its empty bed a broad path into the heart of the city. All had been made ready, and Cyrus only waited for an opportunity which was given by this festival. As soon as it was dark the canals were opened, and the river began to be drained, and as soon as its bed became passable the Persians swarmed down along it into the city. Isa. xlv. 27; xlv. 1; Jer. li. 31, etc.

Belshazzar was slain and Darius took the kingdom. He was seventy-two years of age. So that at the very time that Nebuchadnezzar triumphed over Judah, was born the man who should take the kingdom for his successor and whose comrade Cyrus was the instrument of Judah's return.

This history has its solemn lessons for us. God's day of reckoning will come. How terrible to be found wanting then. The unprofitable, useless, servant will be cast into the outer darkness.

Note what Daniel said was expected of Belshazzar—to glorify God: Verse 23. Just what we are all expected to do: 1 Cor. x. 31; Rom. i. 21. We glorify God by doing His will. Even children can glorify Him. The tiny flower has its place in God's world, as well as the lofty mountain. We all come short of His glory: Rom. iii. 23. In Jesus Christ is the remedy. In Him we shall not be found wanting.

Thou knewest all.—These are terrible words. What bitterness of self-reproach will they add to the pangs of remorse. None perish unwarned.

What a sad end was Belshazzar's. It was the end of a life of "pleasure" as men call it. The end of these things is death: Rom. vi. 21; Phil. iii. 18, 19. Let us seek for that whose end is peace and gladness. "Be not deceived—Whatsoever a man soweth, that shall he reap."

#### EXPLANATORY NOTES.

Peres.—To the English reader this seems to be an entirely different word from Upharsin, the last word in the mysterious sentence; but it is the same. In Upharsin the *u* is the conjunction, and the *p* is softened into *ph* because a vowel precedes it; and the *in* is the ending of the plural. Peres means broken, and Upharsin means and breakings; and the word is explained by Daniel to mean that the kingdom is now broken, and given to the Medes and Persians. The word Peres, when written according to ancient custom without the vowels, is the same as the word which means Persians.

2. Third ruler.—Formerly many conjectures were offered in explanation of the fact that Daniel was made third ruler rather than second (Gen. xli. 43); but since it has been discovered from the monuments that there were two kings of Babylon at this time,—Nabonadius the father, a refugee in Borsippa, and Belshazzar the son, shut up in Babylon,—the reason is obvious. Thus wonderfully, after more than twenty-five centuries, do the buried monuments of Babylon rise from their graves to testify to the accuracy of the statements of Daniel.



## OUR YOUNG FOLKS.

## AT THE GATE.

## CHAPTER I.

THE garden looked bare and dreary as Constance paced up and down the walks, stopping now and then to gaze at brown, empty beds, where only a few withered tufts of last summer's leaves and flowers were to be found.

Near the gate, however, a rich border of snowdrops extended as far as the hedge at both sides, appearing like unthawed remnants of the snow which had but lately disappeared.

Soon the child heard the garden gate creak slightly on its hinges.

"Some one coming in; I'll look who it is." Peeping through the branches of the shrubs Constance saw a little ragged boy standing outside, and, on drawing nearer, a small thin hand thrust between the bars.

"He is trying to steal our snowdrops!" she exclaimed, and, with noiseless steps, hurried across a corner of the soft grass, appearing suddenly close to the gate, just in time to see the hand grasp a bunch of fresh buds which happened to grow within reach.

"Oh, don't take our pretty flowers!" cried Constance, as the boy, hearing her voice, gave one frightened glance upward, and, starting to his feet, rushed away. But dangers threatened on all sides; for the gardener, who was just returning from his dinner, happened at that moment to turn into the road leading to the gate; nothing remained, therefore, but to run back to where Constance stood—certainly the least formidable of the dangers—with her hand on the latch.

"Miss! miss!" said the terrified boy, in his despair; "indeed, I'll never do it again if you'll let me in to hide behind a bush till that man passes."

Constance peeped out. "'Tis only old John," she said, "but he'd be very angry with you for touching our flowers. I heard him say yesterday he wished he could catch the person who took them; but I'm not sure it would be right for me to let you in."

There was no time to argue the question, for the old gardener's steps came nearer and nearer; he would be within sight of the gate in another moment.

Constance's good nature conquered. "Perhaps," thought she, "if I help to save him this time he won't come back any more to steal. It would be better than letting him be sent to prison."

While these thoughts passed rapidly through her mind, the boy remained with his eyes fixed entreatingly on her face, until, opening the gate quietly a little way, she allowed him to pass in, at the same time pointing to a thick clump of evergreens, where he had but just taken refuge as the old gardener walked up to the entrance.

"Miss Constance," he said, "Some one has been at the snowdrops since I left this. Have you gathered any?"

"No, John," she replied, blushing and hesitating, for she was unused to concealment of any kind.

"Then, if I catch the thief, I can tell you I'll bring him straight to the police."

Constance, trembling at this threat, glanced uneasily towards the little shrubbery. All

was safe so far, though she fancied the laurel branches shook slightly at the near side. What was her dismay, however, when the gardener commenced his work on a bed close beside the gate, muttering that he was "determined to keep a tight watch."

How was it possible for the poor boy to escape now? Walking round and round the garden in the utmost perplexity, Constance almost regretted the step she had taken. At length, pushing her way through the tangled branches at the farthest side of the clump, she saw the little ragged boy crouching under the boughs of a tall Portugal laurel. Just as he was starting up, frightened at the rustling of the leaves, she held out her finger to impose silence, and whispered cautiously, "You must stay where you are for a while, for old John is watching the gate."

"Yes, miss, I see him through the bushes, and he's working away. I don't think he's a mind to leave that soon."

"No; and I'll have to go in before long, so you must watch your own opportunity. But first tell me, little boy, why you wanted to steal our snowdrops?"

"Well, I thought there was no one looking."

"Oh, but there was."

"Yes; I didn't see you, though, till you came up close to the gate."

"I don't mean that; there was some one else too."

"Was there?" said the boy, looking amazed.

"Yes, one you could not see, but who always watches you; I mean God."

"I've heard that before, but I never much minded. Is it true? God may see us, but he doesn't care for me or little Cissy—poor Cissy, that's always sick and tired!"

"Oh yes He does, Bert! I'm quite sure He loves you both, though you don't know it yet. Who is Cissy?"

"Cissy's my little sister. After mother died, old Marthy took her to live in her room, and she brings her out in the cold and wet, because the child looks so white and thin, people are sorry for her, and give plenty of pennies. Marthy's always angry when she's too sick to walk, and says he's not worth her food; then Cissy stays at home alone and cries."

"Do you live with them too?"

"No, I do for myself; but when Marthy's out I often slip in to see Cissy, and bring her anything I can get. 'Twas for her I wanted the flowers. Yesterday I brought her one or two, the rest I sold in the street for a penny, and bought a cake, but she wasn't hungry, and liked the flowers best."

"Well, Bert, I'll give you a good large bunch of nice fresh ones when you're going away."

"Aye, but when will that be?"

"You can't get out while John watches the gate."

"I'm thinking he'll stay there all day."

"Then you must wait till he leaves off work; it grows dark very early this time of the year. But there's the bell; I must go."

It seemed almost cruel to enjoy a comfortable room, and good dinner, while this poor boy was imprisoned in the shrubbery, cold and hungry; but, managing to lay by a slice of bread and some meat, Constance stole out

again for a few moments, when unobserved, to bring it to Bert.

The boy devoured the bread greedily, but stored up the meat in his pocket to give as a treat to Cissy.

Time passed on, and still old John remained at the gate.

All that afternoon Constance felt restless and uneasy, and could not settle to book or work.

"Why do you sit at the cold window, my dear?" her mother asked; "you are usually fond of the fireside at this hour."

"Oh, mamma, do let me stay longer here," she said, "I like looking out of the window. It's not very dark yet; old John has not left off work. Now, there he goes! and he is locking the gate!"

Without a word of explanation, Constance rushed from the room, and ran down the garden walk.

"John, John!" she cried, "oh, come back!"

"What is the matter, miss?" asked the old man, returning a few steps along the path.

Panting with excitement, Constance gasped out, "Have you really locked up the garden?"

"Yes, sure enough, and good reason too, when the flowers are stolen every morning."

"Please, John," entreated the child, "leave me the key."

"What for, Miss Constance? No one ever wants to pass out this way so late?"

"But I have a reason; please let me keep it for this one night!"

"I can't indeed, miss; I'm in charge of the garden, and must bring the key home with me." And old John walked off quickly, to avoid further solicitations, wondering what the child could mean by such a strange request.

Poor Constance stood in silent dismay, shivering in the cold blast, and trying to consider what was to be done next, when a low voice spoke from the edge of the laurel clump.

"Miss, miss, he's gone, and has locked the gate after him. Is there any other way to get out, or must I sleep here all night?"

"Oh, you can't do that!" said Constance, thinking of her own warm room and comfortable bed. "I must tell mamma, and try if she will let you pass through the house. I'll make some plan; don't be afraid to come if I call."

(To be continued.)

## "IT WILL HURT MY FATHER."

THE boys were at play in a garden where there was a tree full of ripe cherries.

"Oh, Frank," said one of them, "let us pick some of these red cherries; look how fine they are!"

"No, Willie," said the other, "we must not touch them. You know we were told not to pick one of them."

"But, Frank, there is no one here to see us; you need not be afraid. And if your father should find out that we took them, he is so kind that he would not hurt you."

"That is why I will not touch them," said Frank to Willie. "I know my father would not hurt me; yet for me to disobey would hurt my father, and I would not wish to grieve him."

Did not that boy know what it was to obey? We think he must have loved his father.

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# MEETING OF THE GENERAL ASSEMBLY

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The Fourth Session of the General Assembly of the Presbyterian Church in Canada will be opened in the CITY OF HAMILTON, and within the Central Church there, on WEDNESDAY, 12th JUNE NEXT, AT 7.30 P.M.

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

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

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

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

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

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

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

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

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

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