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Pastor and People.

GREAT SOCIAL MEETING—FATHER CHINIQUY'S CONVERTS.

Montreal has never witnessed such a sight as was presented on Wednesday evening, the 24th ult., in the basement of Cote St. Charles. The question has sometimes been incredulously asked "where are Mr. Chiniquy's converts? It would have been at any time an easy matter in Montreal as in St. Anne's to point out many whom his teachings have led out of Romish darkness, although many more are scattered over the United States, driven there by persecution, and some, convinced of Rome's errors but not converted to Christ, lacking equally countenance and instruction, have rested in indifference to religion. On Wednesday evening, however, none could ask the question; for then, the converts were in great numbers, men, women and some children; French Canadians, native French people and Italians (not Indians as printed in the last report), of various ranks and social classes. Five hundred tickets had been printed, of which about two hundred were given to French Protestants belonging to the congregations of Messrs Tanner, Vernon and Lafleur, but this number was not sufficient. At the distribution on the preceding Sabbath, Professor Cousirat had to intimate that friends would be present at the doors of Cote St. to admit those of the converts who had failed to secure tickets. Every available nook in the basement was occupied with benches, yet many were compelled to stand during the whole of the evening. Father Chiniquy, as they all loved to call him, was near the entrance, cordially greeting the arrivals, with the Rev. Tannor and Mr. Amaron, a student of the Presbyterian College, who is to assist him in his greatly increased labours during the summer. A large representation of friends of French Canadian Evangelization was on the platform. Representing the committee of the Canada Presbyterian Church, in addition to Mr. Chiniquy, were the Rev. Dr. Taylor, Principal MacVicar, the Convener, Professors Cousirat and Campbell and Mr. S. King, with the Rev. Mr. McCuaig of St. Vincent. The French Canadian Missionary Society was represented by Mr. Court, whose praise is in all the Churches, and by the Rev. Mr. Vernon. The Rev. Messrs. Campbell, Doudiet and Tannor, and Mr. Croil, the indefatigable Financial Secretary of the Presbyterian Church of Canada, in connection with the Church of Scotland, testified to the interest of the French Mission Board of that Church. The Baptist Mission was also ably represented by the Rev. Mr. Lafleur.

Professor Cousirat presided over the large assembly with great tact and sympathy, and with all the grace of his nationality. The meeting was opened with praise, reading the Scriptures by the Rev. Mr. Tannor, and prayer by the Rev. Mr. Vernon. The choir, which had performed such admirable service on many previous occasions, under far less comfortable circumstances, during the evening sang several hymns in a manner that elicited the highest praise. Professor Cousirat then delivered a short address of welcome. He expressed the gratification of the French Protestants of Montreal on seeing such a large addition to their number, and declared the purpose of the meeting to be the bringing together of new converts and old professors of the truth for mutual encouragement and for united protest against interference with the cardinal rights of free speech and liberty of conscience.

The first resolution was moved by M. Bechard, and seconded by M. Disidi: "Convinced that the Church of Rome is not the true Church of Jesus Christ, we solemnly abjure the errors in which we have too long been trained."

M. Bechard, an eloquent and cultivated speaker, said that on such occasions, he must dispense with rhetorical terms and address the audience as his dear friends. He was a French Canadian, born at Longueuil, and till within a short time ago had been nominally a Roman Catholic, really an infidel. He is now a Protestant, thanks, under God, to the labour of Father Chiniquy. He had suffered much for his religion, but had learned that the Christian must not hate persecutors. At Putnam in the state of Connecticut, where he lived, daily prayer was offered for the little band of French Canadians, who had there been recently converted to Christ, on behalf of their Romish enemies. This love would convince Roman Catholics that those who manifested it had received the true spirit of the gospel. Converts must show a high example, for in their faults will be more readily perceived and readily commented upon. For twelve years a free thinker, he had thought all churches like Rome. Father Chiniquy had come to his troubled soul with the loving word of Jesus Christ. It was a new revelation to him. Love was everywhere in the Bible, and by that love his soul was won. A reformer of that love he had found among Christian Protestants. He had long thought that Rome was lacking in this great element, and Father Chiniquy had confirmed him. What was his own experience since he left Rome? He had no remorse, no regrets, but had found great peace and happiness. Rome forbade him to read the word of his Father, his Creator, his Redeemer, and why? Because it is entirely opposed to that of Monsieur le Curé, (loud applause and cries of that is true). At Putnam their little company

of six had mounted to forty, who met for prayer and the reading of God's Word. He had been privileged to preach to that little band of Christ's followers. A gentleman of wealth had promised to build them a chapel. He mentioned one of their number, Eusebe Roy, an old man and a consistent devoted Christian, excommunicated, incited, his very life in danger, and his worldly prospects ruined, he had bitterly hated the priest. But, reading in the Bible of the love of Christ, his heart was changed. He went into the presence of his old enemy, who thought that he had come to make a recantation. "No," he said, "I am come to tell you that I hate you no longer; once I cursed you, but now I am come to say that I have found Christ, and I love you. Will you give me your hand?" "I will give you the door," cried the angry priest. Some of his children remained Romanists, and reviled their aged father. Throwing his arms around them, he entreated them with deep affection to forsake their errors and accept the Saviour. Remember your countrymen in Putnam, who pray daily that the love of Christ may prevail, and that our beloved Canada may be now for that dear Lord.

M. Disidi, who seconded the motion, prayed the audience to excuse Mr. French, for he was an Italian, and a native of Rome. The revolution of 1848 had caused him to think. Thou Garibaldi, the champion of liberty, had appeared, and Italy afterwards was freed from the Austrian yoke. But how had the Pope acted in Rome itself. With foreign bayonets, through his people's blood, he had returned to his throne. No law of love had ruled, but the prisons were filled with victims, and many met their death for liberty. This murderous religion could not be that of Christ, and no one could be blamed for deserting it. He rejoiced to be present on such an occasion to greet with all his heart his fellow Protestants of Canada.

The second resolution was moved by M. Gaudry, and seconded by M. Lamoureux: "We regard the Holy Scriptures as the only infallible guide of faith and manners, and in reading them, we desire to make use of our reason under the direction, not of the so-called infallible Popes, but of the Holy Spirit, whom Jesus has promised to those who ask Him."

M. Gaudry, a recent convert to the truth, and a gentleman of very good position and manners, resident in Montreal, said that God has set His seal to the Scriptures as his infallible word. In the Bible man learns his own impatience, his rights and duties. It teaches that man is the well-beloved of God, when he acknowledges his Father and his Saviour. It is a remedy for all evils, light for all darkness, consolation for all trials. Happy a thousand times is the man who derives grace from its pages; happy the nation that finds inspiration in its truth. The day, he trusted, was not far off when Canada would take that word as its compass to guide its people into the Kingdom of Heaven.

M. Lamoureux, in seconding the resolution, spoke as an old Protestant. He now rejoiced to see Father Chiniquy there, building up, like Saul, of Tarsus, the cause that once he had sought to destroy. He urged the new converts to continue in their liberty, and to test the churches still by the infallible Word of God.

The third resolution was moved by M. Etienne, and seconded by M. Chaumont: "We hereby agree to put forth every effort to spread the knowledge of the Gospel among those who speak our language in Canada."

M. Etienne, was a native Frenchman. On Easter Day, 1863, he had resolved to leave the Church of Rome. It was then that his village was visited by Capuchin monks, men of wicked lives and vagabond habits. The priest had been petitioned not to receive them, but, instead of this, he allowed them to celebrate mass. Thereupon, a large number of people had refused to attend the church. The same Curé had induced a woman working for him to commit a great sin, using the plea, that he, as a priest, could absolve her, and afterwards had brought about the death of her husband. These facts were well known. After hearing Mr. Chiniquy, he had resolved to go to Christ. He had gone to the Saviour and asked forgiveness of his sins, and he felt in his heart that he was forgiven. What a happy life is that of the Christian! French Canadians, Italians, and Frenchmen, let us unite to break the powers of Rome, that great foe of the gospel of peace!

M. Chaumont seconded this motion with joy. To each one Christ has said, "Go and make known my Gospel." Let us strive to preach the gospel, and bring many to a knowledge of the truth. If we desire that our words should be efficacious, let our lives show its power. If we do this many will come in, for who could refuse to cast himself at the feet of so good a master as Jesus Christ.

M. Gele moved the fourth resolution, which was seconded by M. Sarre: "We bless God that he has sent Father Chiniquy among us, and we pray that He may long preserve to us in Canada, this courageous and eloquent defender of the double course so dear to us all, the Gospel of Jesus Christ and freedom of speech."

M. Gele knew that the words of this motion were written on all hearts. God had made use of Father Chiniquy as the great apostle of temperance, and has employed him for the noble work of spreading the Gospel of His Son. The Water of Life was that to which now he called a thirsting world. God grant that so honoured a servant of His Master may long be spared as a blessing to Canada.

M. Sarre, seconding the motion, said that Rome's policy was the same now as it had ever been—perfidious and cruel. She would fain persecute and destroy all who differs in opinion with her. Unable to answer Father Chiniquy, her priests long to remove him, and infuriated followers thought they were doing God service in trying to put him to death. Thank God for the intrepid Orangemen who have guarded this champion of liberty and truth. May their numbers be multiplied.

At this stage of the proceedings, a French Canadian and his wife, recent converts, brought forward their infant child to receive the rite of baptism, which was simply and scripturally administered by Mr. Chiniquy, and after a brief prayer, the choir sang an appropriate baptismal hymn. Great interest and emotion were evidenced by the congregation during the administration of the solemn ordinance. Against the walls, decorated with flags and mottoes, were tables laden with fruit and cakes, and ladies of the Cote Street congregation and of the French Churches were in attendance to dispense tea and coffee. The Chairman invited all present, policemen included, to partake of these refreshments—and a busy half hour was passed over this part of the programme. Father Chiniquy and his aids were everywhere, mixing with the people, speaking words of cheer and welcome, or taking their addresses for the purpose of systematic visitation. Organization has marked every step of the missionary effort of which this was the culmination. When the tables had entirely disappeared, the choir was resumed, and the Rev. Mr. Doudiet called upon to speak.

Mr. Doudiet delivered an eloquent address. He spoke of General Cambronne at Waterloo, who had replied to the call to surrender: "The Guard dies, but never surrenders!" True or not, there was a lesson here for those who had enlisted in a holier warfare, and were even now upon the battlefield. Let them never surrender the Word of Life. They must guard against the reaction that would set in with some of them, when persecution became more fierce and the excitement of the change died away. Let them not rest till they had found Christ, and gained rest in him. Guard against infidelity—the other extreme from Romanist credulity. The middle course is best, and that is the Gospel way. Unbelief, after all, is the worst kind of belief—the most selfish. It is belief in self. Hold fast by the word of God. It will sustain you in life and in death.

The Rev. Mr. Lafleur said it was very touching to see so many new faces there, faces of those who had assembled to testify their adhesion to the cause of Christ. He thanked Father Chiniquy for coming to do what he had once tried to undo. He had known him long ago, and remembered what he used to say then to his parishioners: "I don't tell you to injure the Swiss; but if you meet with a snake when you are mowing your field, what will you do with it?" Well, Chiniquy was the snake now. But he is not dangerous. It is only vipers that are dangerous; and we know where the generation of vipers is found. Father Chiniquy excels us all. We can preach the same truths as he does, but the people won't care to hear us. He has been in the citadel, and knows all the ways of Rome. He has worn the chasuble. I am no prophet; but I can prophesy that henceforth confessors will be very careful in putting their questions. Why is it that the Romish priesthood of Canada is among the most moral in the world? Because of Protestant influences that keep them in check. Follow the Gospel, now that you have left Rome's errors. Do not let the Roman Catholics say, "These Protestants have no religion. Attend your churches; read your Bibles. The Word of God is the glory of Protestantism."

The Chairman then announced, amid enthusiastic applause, that the best, which had been reserved for the end of the meeting, was now to be theirs: Father Chiniquy would deliver his concluding address.

Father Chiniquy rose with deep emotion. He said: "My friends, this is a solemn hour, a most affecting spectacle! Christ has passed through our city of Montreal, and has left His traces here. To-night I can repeat what the Apostle said, and what I have often said before: 'I am not ashamed of the Gospel of Christ.' Oh, what strength there is in the Gospel! As the needle to the pole, so all hearts must turn to Christ. No power can hinder them. You, my exiled friends, Italians and Frenchmen, have found your country, the rest for your home-seeking souls, in Christ. Who can rest in mere deism? It is a dry, heartless thing. God reveals Himself in Jesus Christ. It is not Father Chiniquy who drew you out of error. He is a poor, weak, old sinner, with no power over the soul. When I was a child I had a magnet for a plaything, and when I brought it near the needles on the table up they would all start into life and motion till they met it. So I have had the magnet in my hands—the glorious Gospel of Love—and this has drawn you all. They say, whence the power of this Chiniquy, this little man of five-feet-four? It is not Chiniquy; it is the Gospel that has exerted this marvellous power. Therefore, although I am going away, I do not fear, for Christ remains amongst you. Christ, the adorable, crucified Redeemer! He that bleed for our sins; that wore the crown of thorns, will remain with my little flock; and the ministers of Christ, are they not among you here. My friends Tannor, and Vernon, and Doudiet, and Lafleur, and my young friend Amaron—they will care for you. But I will come again, and that very soon, to work among you, and, perhaps, lay down my old bones in this place. There is something tells me I shall not die till I have seen Rome's power tottering, and the priests becoming obedient to the Truth. You must love the Gospel and live the Gospel, and thus you will be far more eloquent than I could ever be. When I return, I shall expect to find each of you with a dozen captives from the dungeons of error; a dozen soldiers from the ranks of the enemy. You will suffer persecution; but Christ will care for you. Go to Him, and tell Him all your troubles. He cares for the sparrows on the trees, and for the little flower by the wayside. Will He not care for you? You will have trouble; but if you rest in Christ you will have greater joy, that will make you forget your sorrows. I never met men whose words came more gratefully to my heart than my dear Italian, French, and Canadian converts. Continue in your spirit of love. Fight your enemies with the heart of Christ. I thank my good Lord for all He has done. Pray for me, that I may come laden with a greater blessing for this dear Canada. God bless my dear friends of this Church: the Chairman, Principal MacVicar, the brave Orangemen, and the police who have guarded us. God bless you, old men, who are

going down with me to the grave. Ah, what a solemn thought, that death draws nigh, when no work may be done! Let us be prepared. God bless you, fathers and mothers; and you, young men and young women; and you, my dear children. Be strong in the faith! Yes! God bless the priests, and the dear friends still in error, and lead them to the truth. God bless us all. Amen."

The Chairman then tendered votes of thanks to the trustees of Cote Street Church, to the ladies for their valuable services, to the ministers on the platform, to Principal MacVicar, and Professor Campbell, for their zeal in the work of evangelization, to the *Witness*, the Orangemen, and even to the bishop and priests, for their intolerant opposition, which has helped forward the great result apparent in the meeting. He also intimated that Messrs. Tannor and Amaron would endeavour to procure situations for those whom persecution had deprived of them. The benediction was pronounced, and the large assembly quietly dispersed.

Persecution has already set in, and will no doubt become so severe in some cases as to cause expatriation. We must do our utmost to support the converts under their trials. The churches on Sabbath last were all full, and the French pastors are engaged almost night and day in the care of the new additions to their respective congregations. Father Chiniquy will soon return, and the work thus begun must be pushed forward with vigour. It can only be done by an organized body, a Church, and there is none that has such a loud call to occupy the field as our own. Will the Church sustain us in this glorious work? If it will, by God's grace, Rome shall have a slaking.

NOTIFICATION TO MGR. BOURGET.

BY CATHOLIC WIVES AND DAUGHTERS OF MONTREAL.

(Translated from the French).

To His Lordship, Mgr. Bourget, Bishop of Montreal:—

Your LORDSHIP.—Since it has pleased the God of mercy to enlighten us in regard to the errors of the Church of Rome, and give us grace to abandon them and follow only our Lord Jesus Christ, we believe it to be our duty to say a word to you on the abominations of the confessional. These abominations are such, however, as you know, as it is impossible for women to think or speak of without shame. How is it among men who call themselves civilized and Christians, all the rules of chastity are completely forgotten in the attempt to force, under penalty of eternal damnation, women and girls to go and reveal in the ear of an unmarried man all their most secret thoughts, their most guilty desires, and most hidden notions? Must not your priests carry brazen faces to dare to appear in public after hearing the revelations of misery which it is impossible for a man to hear without being himself corrupted? It is impossible for a woman to recount them without forgetting all laws of modesty and chastity. Again, if your Church contents itself with commanding a woman or girl to accuse herself, what shall we say of the abominable questions which were addressed to them, and which they must answer?

The laws of modesty will not allow us to enter into detail upon this subject. It is sufficient for us to say publicly that if husbands suspected the tenth part of the corruptions which flow from the confessors' mouth into the wife's soul, they would prefer to see her dead sooner than have her thus degraded.

As for us, wives and daughters of Montreal, who know by experience the confessional's corruptions, we cannot too much bless Heaven for having reclaimed us from them by teaching us that it is not at the feet of man as perverse and feeble as we, but at the feet of Jesus, and Jesus alone, that our souls can be purified. (Signed), Julieanne Hebert, Jemine Rochon, Françoise Diringor, Agnes DeBackas Lyons, Rose Joubert, Marie Desguire, Alice Petit de Joquets, A. Matisse, Annette Matisse, Elmir Beaulieu, Anna Chavasse, Louise Chavasse, Claire Prolan, Appeline Chatelin, Marie Durance, Philomene Goulet, Dolina Hounesson, Françoise Dupont, Marie Logers, Louise Picard, Eugénie Martin, Delina Menard, Marie Charrier, Marie Rouger, Lucie Beltrario, Melodie Lafreniere, Emeline Benoit, Rosalie Verdoine, Marguerite Bailleur, Marie Larose, Agnes Sheppard, Hermigilde Hebert, Josephine Salomon, Matilda Nisini, Marie Ledoux, Vve DeSactus, Anne Saubin, Genevieve Geoffroy, Marie Pontliier, Madeline Gully, Modestine Sauron, Françoise Dorbuty, Mme. Henry Bourget, Hortense Curthelet, Colma Daval, Deziret Pierre, Kate Kelly.—In all forty-six.

ABJURATION.

The following is the abjuration made by the recent converts of Father Chiniquy in Montreal.

To the Rev. M. Rousselot, Curé of Montreal:—

SIR.—We are happy to tell you that the Lord in his mercy has opened our eyes to the errors of the Church of Rome in which we were born, and has given us grace to forsake them. We separate therefore, from the religion of the Pope, to follow that of Jesus Christ, for Christ is the Saviour of the world; the Pope is its oppressor and tyrant. Christ is the friend of those who suffer and are oppressed; the crown he wore upon his forehead was one of the us; on his shoulders he carried a cloak of shame. But your Pope has on his head a triple golden crown; his shoulders are covered with a satun mantle glittering with precious stones. Christ bearing his cross, ascended the height of Calvary that he might save us by his death; your Pope is too grand to walk upon his feet, he must be carried on twelve men's shoulders when he enters his temple to worship his idols and the god that he has made with a little dough and five magic words. Christ loved and blessed the poor, to them are promised the first places in his Church and kingdom. Your Pope hates the poor; he follows them with disdain even after they are dead; he refuses them admission into the church; if their hands do not contain money to open

its doors they are repulsed. Your Pope is a shopkeeper, and your church a mart, a place of traffic in which nothing can be had without money. If we go to the butchers to buy a fowl, he sells us one for a quarter of a dollar; if we want a mass to snatch a soul from your fabulous purgatory we go to you and attain what we seek by paying you the same sum. If we stand in need of medicine the apothecary sells us what we want for 15 cents; if we wish one of your scapulars which you assure us will cause all the graces of heaven to descend upon us, will guarantee us against lightning, fire, drowning, and all the dangers of earth, we go to you and obtain this precious relic, by giving you fifteen cents also. Keep your wares, M. le Curé; we want no longer your religion of gold and silver. We are poor and miserable; we will go to Him who was and is the friend of the poor and miserable, for He has said to all who suffer and mourn on earth, to all who weep, repent of their wickedness and love Him: "Come to me and you shall be comforted." We will no longer serve any one but the true Christ, who has saved us by His death, and who said to His apostles, "Freely ye have received, freely give."

Montreal, March, 1876.

- A. Citour, M. J. Guillard, C. Verdolan, S. Dapond, C. Laroque, A. P. Blonin, Louis Rolando, R. Mattia, Pierre Mattia, A. Lacour, F. Mattia, E. Mattia, Edouard Larose, A. Elie Poulin, Anna Miller, Louis Chabot, Rosalie Hilaire, Annie Mattia, Joseph Labelle, Marie Dorco, H. Labelle, Joseph Labelle, Z. Labelle, J. C. Genest dit Labarre, Alfred Bouget, Amelie Alexandre, Desire Alexandre, Amelie Alexandre, Marie Louise Alexandre, Augustine Pano, Marie Louise Chevesse, Thomas Lajoussesse, Alphonsse Lavazuerie, Etienne Colin, Etienne Cairo, Alfred Lorgier, Edouard Chamberland, Emelie Rivart, Joseph Poirier, Victor Bertrand, Philibert Bertrand, Metelline Bertrand, Adolphe Bertrand, Edouard Bertrand, Theodore Bouchard, C. Antoine Froissart, Joseph Lepold Auger, Hortense Adelaide Raschat, Jeanne Marie Auger, Eugene Chaumont, Eugene Chaumont, Alfred Poirier, Andrea Bottino, Stephano Alba, Matteo Abbr, Louis Berlando, Michele Vicenti, Giacomo Cardoni, G. Battista Gagliardi, Louis Bernard, Aurolie Bernard, R. F. Birmingham, Alphonsse Larre, nee Laporte, Auguste Larre, Anna Virginie Larre, Jean Baptiste Larre, Jos. Aug. Leon Larre, Albert Koepf, Jean Paul Zemp, Benoit Fravelle, Eugene Martin, Henri Fournelle, Eugene Gourde, Louis Lajole, Ernest Knopf, Jules Knopf, Antoine Emile, Marie Valentin, Benoit Emile, Isaac Emile, Madeline Emile, Elizabeth Emile, Eugene Blondel, Emile Petot, Jean H. Gilbert, Hector Gilbert, Cyprion Gilbert, Fama Vigneau, Pierre Dupis, Xavier Dansereau, Cesar Nisini, Annica Nisini, Mathilde Nisini, J. Ossant, Ernest Ossant, Marius Chapon, Giovanni Faustelloni, Pierre Bartolomeo, Xavier Carriere, Fabien Gamache, Adelaide Trudel, Odias Gamache, Elodie Lafreniere, Catherine Hanavan, Dominica Villa, Marchetti Lavigi, Carmine Pietro, Eluize Carriere, Joseph Coley, Victor Coley, Pierre Apache, Louis Picard, Elina Johnson, Elmore Johnstone, Francis Henderson, Philomene Goulet, Sarah Lafontaine, Emilina Benoit, Joseph Dodard, Henri Cruz, J. Jansen, George Painter, Jean Dion, Camille Knouph, Marie Desjardins, Emile Baraton, Marie C. Charon, J. B. Lavardour, Pierre Chomin, Seth Phillips, Jean D. Porcheron, Mathias Appor, Auguste Choise, Auguste Emile Beccoci, Joseph Desrosiers, Marie Desrosiers, Joseph Desrosiers, Christophe Sauverin, Henriette Sauvageau, Barbe Moire, Jeanne Colin, Marie Gamache, Françoise Livinio, Claude Gauthier, Etienne Salomon, Josephine Salomon, Alfred Salomon, Louis Baton, Eloise Ausubing, Gerbert Romain, Charles Ennis, Albert Romain, Augustin Pilon, Alphonsse Valiquette, A. Lacroix, Marius Chomin, Eugene Guiral, Jean Proloy, Claude Alberico, A. Naturelle, Louis Vautier, Marie Durance, Yves Topot, Marie Topot, Eugene Topot, Victor Lepelletier, Antoine Coullany, Paul Berger, Auguste Dubre, Armand Perret, Emmanuel Lair, Eugene Griens, Francois Dupont, Marie Rodger, Nicholas Rdsinier, Adolphe Bourgeois, Marie Pouthier, Nazie Neilan, Pierre Jousseraun, Rose Joubert, Marguerite Jousserat, Zoe Strong, Fred. Porchard, P. Allorge, Andre Dechaume, Alice Joquet, Delina Menard, Elmir Beaulieu, Auguste Chavasse, Anna Chavasse, Louise Chavasse, Claire Proloy, Matthieu Ferrero, Urbain Chatelin, Appoline Chatelin, Maxime Beaudry, Françoise Campagne, A. Durand, Edmond Durand, William Bonessi, Rene Cousin, Jean B. Gacan, Marcelin Michelan, Francois Petit, Jean B. Gully, Madeleine Gully, Joseph Sillieres, Louis Souran, Modeste Souran, Alphonsse Massard, Pierre Laplante, B. Pinard, Françoise Mayme Dorbuty, Edouard Ponut, Louis Fayremont, Jules Voizerier, Louis Aroux, Jean B. Dubois, Henry Bourget, Jean Bertrand, Hortense Curthelet, Alphonsse Durasier, Antoinette Durasier, Guillet, Gattay, J. Chasata, L. Leroux, B. Alphonsse, Rose Martin, Nicholas Gratian, Jules Picard, Louis Gustave, Emile Blond, Jules Antoino, Ernest Laurent, Mrs. Fortin, G. Gamache, Charles Poppanan, Charles Kuman, Kate Kelly, Zephirin Lefebvre, Caroline Dufresnoe.

In addition to the above 246 names, a similar abjuration was presented to the Rev. M. Drolot, Curé of St. Michael de Bellechasse, by M. Joseph Genest. Many converts in the country have not yet drawn up or sent in their formal act of severance from Rome, but ere long we trust that the French Canadian priests everywhere, will be troubled by such documents.

A RELIGION without feeling is not the Christian religion. A man cannot prove himself to be the child of God, by any merely temporary or animal excitement; but that feeling which is the true one may be known by the three following tests:—1st, it arises from the truth; 2nd, it is habitual; 3rd, it is operative. I am jealous of all expressions which damp religious feeling. When I am on my bed of death, I must feel. No man, unless he has at his natural powers, can launch out of that voyage without feeling. Well, if I must have consoling feelings in my dying hour, I must have them in my living hours.

Our Young Folks.

When all the World.

When all the world is young, lad, And all the trees are green;

When all the world is old, lad, And all the trees are brown;

Make Some One Happy To-Day.

As Mabel was starting for school grandma said, "Good-bye, dear, make some one happy to-day."

"Good-bye, grandma, good-bye! I'll do it!" And Mabel threw another kiss to each and bounded off to school.

Just ahead of her was her dear friend, Maud Eastlake. Mabel ran faster than ever to overtake her.

But around the corner, between her and friend, came Philip Saunders and his little sister, Dora. A good mile they had come this cold morning, and Dora was crying because she was cold and tired.

Mabel ran by and left them; but some echo voice said, "Make some one happy." She looked on at her friend, sighed a little sigh, then turned straight around and ran back to Philip and Dora.

"This horse is too gay," she said to Philip. "Put Dora on, then take 'old, and we'll be a span."

"You're real good, Mabel; Dora is real tired. I've helped her all I can." And Philip lifted his little sister on.

"Don't cry Dora. We'll have you there in five minutes," he said as they started. But the tears had already been driven back by the prospects of a ride.

And when at last Philip and Mabel drove up in grand style, it was a pretty happy girl they lifted from the sled; Philip, too, had been made happy.

"Thank you," said Philip again, as they stopped. "You've made us both happy." "Ah," said Mabel, "that's what I did it for." Then she told what her grandmother had said to her at starting.

"Well," said Philip, "you can count two you have made happy already. It's a good rule. I believe I'll try it, too."

"And grandma," said Mabel, as she told of this and some other things at night, "we ought to count it three, for it made me happy too."—Advent Christian Times.

The Manly Boy.

What is it makes a manly boy? It is not size or weight, for there are some large, heavy boys that are anything but manly.

Nor does the power to smoke cigars, without getting sick, make a manly boy. Some boys think so, we know. We have even seen small boys, nine or ten years old, pick up stumps of cigars which men have thrown into the gutter, and puff away at them, holding up their heads, and stalling along, as if to say, "Ladies and gentlemen, look at us. We are men, we are. We smoke, and we don't get sick." But they are not men.

A manly boy is one who shows some good, many qualities. We don't expect him to be as large as a man, strong as a man, or as wise as a man. But he will be truthful, honest and well behaved. He will never speak of his father as the "governor," or the "old man," nor will he speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother; nor will he be afraid of all the ridicule which silly boys may heap upon him because of this love. They may call him a "baby," and say what they please about being "led by his mother's apron strings;" he does not mind that for he knows he is right.

He will never engage in low, mean sports; he loves real sport, but will do nothing for fun that he would be afraid to talk about at the dinner-table. He does not torment small boys, but is ready to help them when he can. His sisters are not careful to hide their work, their books, or their toys from him, lest he should disturb or destroy them; he would never think of that. He is careful not to be greedy at the table, or rude in company, but remembers that others have rights as well as himself.

Does anybody say this is all very well to talk about, but that no one ever yet saw such boys as are here described? We answer, "There are such boys, plenty of them, and we have seen them." They are as full of fun as other boys; they equal anybody at the different sports in which boys delight; they swim and skate, and play ball; and roll hoop, and run just like other boys; but their behaviour is gentle and kind.

These manly boys, when they grow up, will make real men; they will be, in the best sense of the word, gentlemen.—Congregationalist.

Men are divided about "the Higher Christian Life;" they ought not to be divided as to the highest Christian life; concerning this they surely should be of one heart and one mind.

Sabbath School Teacher.

LESSON XVI.

April 19. [THE CALL OF GIDEON.] Judges vi 11-18.

COMMIT TO MEMORY, vs. 13, 14.

SCRIPTURE READINGS.—Concerning "the angel," see Judges ii. 1, and Gen. xvi. 7; the hiding of the wheat, 1 Sam. xxii. 1; and the angel's appearance, Judges xiii. 8; and salutations, Ruth ii. 4; concerning the Midianites (v. 18) see vs. 1-6; on the force of "looked," see 2 Sam. ix. 8; and on thy "might" (v. 14), see Eph. vi. 10; with v. 15, read Ex. iii. 11; and with v. 16, Ex. iii. 12; and on the sign (v. 17), see Gen. xviii. 8, and Luke xxiv. 41-43.

GOLDEN TEXT.—Lo, I am with you, even unto the end of the world.—Matt. xxviii. 20.

CENTRAL TRUTH.—The Lord chooses the weak things of the world.

It was the Divine threat that Israel apostatizing should also suffer (Deut. xxxi. 17-18). Our last lesson showed the apostasy. This the punishment. Nor did they fall without warning. A prophet (v. 7), not necessarily predicting, but teaching, pointed out the sin, and doubtless called to repentance. Some at least heard and believed. Gideon probably being one of them. Ministers and teachers must not be discouraged if they see not instant results of their toils. The seed comes up, possibly when they are dead. The name of the prophet is not known, as Gideon's is, but the Lord knows the man and his work.

Gideon ("a hewer or bold warrior," see Isa. x. 83) was the youngest son of Jonsi, of the Abiezrites, living at Ophrah, probably on "this side of Jordan." Place and family were both obscure. They belonged to Manasseh. He was not a youth, but had sons grown up (see Judges vii. 20), and probably was already known as a man of courage and valour against the invading and plundering hordes, who yearly ruined the Israelites (vs. 2, 3). One is reminded of the border raids of history, so often marked by cruelty and bloodshed.

I. We have his call (v. 11), by an angel, better "the angel," as in v. 12, who came under a well known oak (such as a village, or sometimes a large place has), while Gideon was threshing wheat with the hand-flail, as the quantity was small (see Ruth ii. 17), not on the threshing floor, but by the winnow press to hide it. He was employed, and his very employment was a reminder of the bondage of his people. Oh, the blessings of freedom! Think of the dull, constant, deadening pain in a man's soul, who must hide his own corn from the oppressors!

The angel "appeared," so as to attract his attention, and addressed him in the ordinary (Ruth ii. 4) words of friendly salutation. There are only four words in Hebrew for the ten here. (In Ireland, where many early orientalisms linger, "God be with you," "God bless the work," "God save all here," are common rural salutations.) But the common words had a new turn given them by the angel, and perhaps by allusion to the name, which led Gideon, his mind running on the ill condition of the people, to express his desponding thoughts. Yet he does not note inefficiently the sun that brought the desertion and suffering.

II. His preparation for work. It is God's way to empty us of self, that he may fill us. "Oh, my Lord," words of civility, not adoration; he did not yet know him as the Divine messenger, "if the Lord be with us, why our misery? Where is the Lord's power? God hath forsaken us." Here is belief in God, knowledge of his deeds, sense of dependence on him, and memory of his mighty acts. There will be, by and by, clear conviction that the misery comes from the loss of his favour, and "for cause." This is "might" (v. 14), God owns this grace he produces. Imagine Gideon tracing all this to blind force, chance, law or potency of matter! It was a part of his fitness for rescuing that he owed the Lord. So he gets the commission "go," and the promise "thou shalt save Israel from the hand of the Midianites." Self-satisfied, self-complacent men, ready to "accept the situation," with no high ideal of what might be, and ought to be, are not the men of "might."

It dawns on Gideon as he hears, "Have not I sent thee?" (v. 14), and notices the "look" and attitude of the messenger, it is turned (as in Ps. xxv. 16) that this is a divine person. The idea would not be so strange to one who knew of such appearances to patriarchs, Moses, Joshua, etc., as to us. And so he changes his style of address in a way noted in the Hebrew better than in the English, till we come to (v. 22), and he said (v. 15), "Oh, my Lord, where-with," etc. Here is his lowliness of mind; "my family is poor in Manasseh," and I am the least of it. How many heroes and deliverers have come from such conditions! (Compare the angel's interview with Mary, and her reply.)

Then comes another element in his preparation, "I will be with thee" (v. 16). He is thrown off self unto the Lord, and this will give power before which the grasshopper hordes of Midianites will be as "one man." See Deut. xxiii. 80.

The Lord's presence is the strongest pledge of victory. So Moses was assured (Ex. iii. 12); so Joshua (i. 9). Good men feel their feebleness, and fear to undertake the Lord's work. See Isa. vi. 5; Jer. i. 6, 7. Such are cheered by the divine word, as in Matt. xxviii. 20.

His assurance of this being the Lord (v. 17), whose words he heard, and not a dream or delusion, is given in great condescension. We are warranted in making sure that God is speaking to us, and we apprehend his meaning. See Moses successful demand of a sign. Hence the need of all proper helps to the study of his Word. When we are sure he speaks, and that we know his meaning, we have no choice. We are to obey. In this instance a present is offered, if as the Lord promises, he will tarry (v. 18). The subsequent verses (19, 20, 21), show how the Lord proved his own reality and power, to the satisfaction and also to the terror of Gideon (v. 22), from which however he is relieved (v. 23). So he was called and strengthened.

Learn (1) The revelation of God to a man is often gradual. A prophet raises thoughts; an angel comes, raises others yet more definite; is respectfully answered; unfolds his dignity; is meekly addressed, and gives assurance of his power and glory. "To him that hath," etc., (Matt. xxv. 29).

(2) How much God hates apostasy. Seed of truth sown among the people neglected; the crops of their fields given to their foes. They who owned the land, by God's gift, skulking in den's and caves!

(3) Yet how prompt he is to help the penitent! The people cry—then a prophet, then an angel, then Gideon.

(4) How essential faith is to service. He who would make head against false gods, must have firm faith in the true. All Israel's mighty ones are men of faith. God is the source of their inspiration—Moses, Joshua, David. They are weak as they lose it—Samson, Saul.

(5) How much faith needs strengthening in the best! Gideon, strong, valorous, yet needing assurance doubly sure, not from presumption, but from humility, "I am so feeble in myself, I need to be very sure of the Lord's strength." This ought to be true of us in all walks of duty, parents, teachers, ministers; and not only so, but in the common Christian life, for "we wrestle not," etc., (Eph. vi. 12), and not only so, "but in our common tasks. See Col. iii. 17.

SUGGESTIVE TOPICS.

Judges—what kind of officers—why raised up—by whom—on what occasion—the sin of Israel—the warning—the prophet—Gideon—his family—rank—how employed when visited—what it shows—his might—how increased—his complaint—the token given him—why asked—his preparation for the work—his assurance founded on what—similar cases—how revelation to a man may be gradual—how hateful is apostasy—the way of escape from its consequences—how freed—m is to be secured—how mighty men are strengthened.

REV. GEO. A. PELTZ writes, in the Sunday School Times, of the "weekly" teachers' meeting, which he says is far more common than popular. He thinks that when a weekly teachers' meeting becomes weekly, the causes of its weakness should be carefully sought out and correction made accordingly.

The sooner it is understood that no true Sunday School—one complete and well-appointed—is possible without a preliminary teachers' meeting, or preparation and training class, the better it will be for all who are in the Sunday School as teachers or scholars.—HENRY CLAY TRUMBULL.

In illustration of the evil of giving rewards to children for attendance at Sunday School, or of tempting them in by gifts from Christmas-trees or treats at strawberry festivals, a writer in the Scottish Sabbath School Teachers' Magazine tells of a little fellow who, when invited to join a Sunday School, inquired: "What size o' a bag do ye gie?"

The suggestion of Prof. Halsey, in the Interior, as to the fittest man for a Sunday School superintendent, is worthy of consideration outside of the Presbyterian fold:—"Other things being equal, the young man is to be preferred to the old. The best old elder does not always make the best superintendent. There are, of course, splendid exceptions to this rule, as there are to all others, because there are some men who never grow old, who continue young in spirit even when their heads are gray. . . Still, as a general rule, it is best to have the young superintendent, because he is more likely to be full of activity, full of enthusiasm, full of joyousness, full of sympathy for the young, and because of the important fact that the young regard him as nearer to them, more congenial with them, and more accessible.

The International Sunday School Convention includes in its plan of membership the United States and the Dominion of Canada. Each State and Territory of the United States is entitled to send delegates to the number of twice its full Congressional representation, senators included. From Canada the representation will be based on the population, as in the United States—say two delegates for each 135,000 people, with four in addition from each Province. Where Union, State, or Provincial Sunday School Associations exist they will name the delegates. In fields not thus reached delegates are to be arranged for by a general delegation committee, of which Rev. G. A. Peltz, of Newark, N. J., is chairman. The citizens of Baltimore tender hospitality to all of the delegates to the Convention who report their names to Rev. H. A. Smeltz, 8 North Charles Street, Baltimore, prior to May 1st.

The International Sunday-School Convention is to assemble at Baltimore, Md., at ten o'clock a.m. of Tuesday, May 11th, to continue its sittings for three days. Its sessions are to be grouped under the general heads of "The Work Done," and the "Work to be Done." Under the first head reports are to be received from the executive committee of the Convention, the statistical secretary, and the International Lesson committee. Under the second head the themes of discussion are: How to secure pupils from the unevangelized masses; How to secure more pupils from the Church; how to secure more efficient cooperation with the home; how to secure for children the fullest advantages of the sanctuary service and of the social meetings of the Church; how to increase the teaching power of the Sunday School. The theme assigned to the last evening of the convention is, "The Contributions of the Sunday-School to the Intellectual and Spiritual Power of the Church."

Howson has called attention to the fact "that it was through being 'mighty in the Scriptures' that Apollus became a mighty in other respects." It has been so with multitudes. Mr. Spurgeon owes not a little to his great acquisition of the rich stores of divine knowledge as contained in the Old and New Testaments. This is eminently true of Dr. John Hall. He has made the Bible his great study, and the fruits of it study are manifest in all his work. There are in humble life who have likewise, by diligent, loving study, become mighty in the Scriptures, and mighty also in the spheres in which they move.

Scripture Giants.

Various estimates have been made of the probable height of Goliath, and of the Goliath's height, at cubits and a span (1 Sam. xvii. 4), has generally been concluded to be from nine feet six inches to twelve feet. Goliath is commonly supposed to have been rather taller, but the estimate is based on the length of his bodstead, nine cubits (Deut. iii. 11). On this it is quite hazardous to depend. A giant king might pride himself on his stature, and wish to keep up the idea of it by a specially large bodstead of iron. It seems probable that Goliath was more gigantic than the warriors mentioned as of "the sons of the giants," of "great stature," and the like. Supposing the shokol of brass to be the same as a shokol of iron, Goliath's spear was twice the weight of that of Ishbubonob. In modern days, soldiers of ten feet in height would not be specially valued. Frederick William's army of giants was a matter of ridicule rather than awe. Let us see how far the giants of old differed from them. We now lay no stress on a few inches in height. Frederick William had some enormous men found for him by the Czar, but we may safely fix his limit at ten feet—a height of which we have few men recorded during the last two thousand years. His guards, however, were individual specimens—in most cases, men who, from some exceptional cause, grew wonderfully, in short, they were overgrown men. The giants in Scripture were a race, and the difference is very great. It is uncommon to find a man with a stock of vital energy, differing greatly from his fellows; that is, those of his race. Consequently, a very tall man is generally rather feeble. In some cases, a very well made tall man may have his arteries and limbs so formed, that the work of the heart in pumping the blood to the extremities, is less felt than might be supposed. Still, men that have shown extraordinary energy (we are not now speaking of single efforts of strength), very active leaders in war, for example, have, on the whole, been remarkable, rather as being short than tall. Napoleon was very short, perhaps five feet four inches. Nelson was very small. Wellington, we believe, hardly five feet eight inches. Peter the Great was short rather than tall. As far as we learn, Gustavus Adolphus is almost the only great leader that was decidedly tall. Marlborough was a handsome man, but there seems no record of his being actually tall. It may well have been with him as with Louis XIV., of whom we hear, that when stripped of his high heels and wig, and laid in his coffin, his attendants could hardly believe that they saw in the little human frame before them, the body of "Le Grand Monarque." And William III., was undersized; and his extraordinary opponent, Luxembourg, was a dwarf. Clavehouse was small; so, we believe, was Cromwell. As, however, there is considerable difficulty in obtaining reliable evidence on such points, we pass at once to what we believe to be the fair conclusion. To judge if a man is overgrown or not—and on this depends his real fitness for severe work—we must know not only his height, but that of his race generally. An Englishman of the upper classes, of five feet ten inches in height, need by no means be an overgrown man; but we should suspect a Frenchman of the same stature. To English ears, the incident sounds strange of General Bonaparte walking up to a knot of discontented French officers in Egypt, and informing one that his "five feet ten inches" would not prevent his being hanged for mutiny. A race of giants, then—men who naturally grow to a height of ten feet, with vital powers in proportion, would be indeed terrible in the species of war waged between Israel and the Philistines. No wonder if the spies crept past them, feeling they were grasshoppers in their own sight, and in that of the giants also. Hence we cannot wonder that God chose individual men to show that, under the greatest disadvantages, the battle was still the Lord's.—Sunday Magazine.

A Poet's Appreciation of One Kind of Music.

It was a young woman with as many white flourishes around her as the planet Saturn has rings. She gave the music stool a whirl or two, and fluffed down in it like a twirl of soap suds in a hand basin. Then she pushed up her cuffs as if she was going to fight for the champion's belt. Then she worked her wrists and hands—to limber 'em, I suppose,—and spread out her fingers until they looked as though they would pretty much cover the key-board from the growing end down to the little squeaky one. Then these two hands of hers made a jump at the keys as if they were a couple of tigers coming down upon a flock of black and white sheep, and the piano gave a great howl as if its tail had been trodden upon. Dead stop—so still you could hear your hair growing. Then another howl as if the cow had two tails, and you had trodden on both of 'em at once, and then a grand clatter and scramble and string of jumps, up and down, back and forward, one hand over the other like a stamped rat and mice more than anything I call music.—Oliver Wendell Holmes.

Authority of Parents.

It is a great mistake to suppose, that what will make a child stare or tremble, impresses more authority. The violent emphasis, the hard stormy voice, menacing air, only weaken authority. * * * Is it not well understood, that a bawling and violent teamster has no real government of his team? Is it not particularly so, that a skilful commander of one of those huge floating cities, moved by steam on our American waters, manages and works every motion by the waving of the hand, or by signs that pass in silence—issuing no order at all, save in the gentlest undertone of voice? So when there is, or is to be, a real order in the house, it will come of no hard and boisterous, or frolic and termagant way of commanding. Gentleness will speak the word of firmness, and firmness will be clothed in the airs of true gentleness.—Dr. Bushnell.

Dr. John Hall at Yale.

BY A CONNECTICUT MINISTER.

Every one who honors the word of God, and longs that it be more faithfully proclaimed, is delighted at the lectures Dr. Hall is delivering at the Yale Divinity School. The substance of most of them he has given at other times and places, but the notoriety which this particular lecturing had attained has been the means of attracting unusual attention to the course. Last year at Hartford and Drew Seminars the principal thought found a hearty response, but only now have the New York papers made these earnest views the common possession of the American public. But best of all, the man is a living example of what he counsels, a proof to young ministers that this way is the true way.

No one point is more carefully and constantly enforced than the duty of preaching revealed truth. That Dr. Hall does this himself the whole country knows; with what success all do not know, for it is not like a Biblical preacher to make the fruits of his influence shine conspicuously as the adornments of his own personal power. The quickening impulse he has given to the Christian effort of others does not seek public recognition. The church to which his ministers does not need "a newspaper organ," to trumpet his praises. Because of this proper Christian modesty it seems almost unaccountable to tell the following anecdotes. The very hesitation is a testimony to their aptness. When the faithful preacher was in the first flush of his popularity, one of the most scholarly ministers in New York was asked: "Is he a man of culture, or has he merely a gift of popular eloquence?" The answer is worth pondering. It was to this effect: "When he came here, we thought from his great simplicity that it was merely popular talent. When we came to know him intimately, we found that it was more than this. He is a man of culture, but in the pulpit he hides himself behind the Word!"

To this may be added testimony from a different quarter. A plain man out West went to hear him and expressed himself greatly disappointed. "Why I thought I was to hear a great preacher, so much is said about Dr. Hall. But he just took a text, and talked about it. To be sure, I saw a great deal more in the text than I thought of before, and got very much interested in that. But I didn't think much of Dr. Hall's preaching."

What a compliment was that, unconsciously, even detractingly paid. The religious life that needs great "pulpit orators" to bolster it up is but "a life in death. When will Christians learn that a great preacher must be able to say: "We preach not ourselves, but Christ Jesus the Lord?"

The Value of Honest Criticism.

Nothing is more acceptable to the honest thinker than intelligent criticism. Matthew Arnold said, ten years ago, that it was the great want of Europe. Worthy antagonism is always a valuable auxiliary in the cause of truth. Under its eye, eloquence is not allowed to pass for evidence, nor assertion for argument. It stimulates and re-enforces the scholars, and extinguishes the pedant. It tends to prevent men from becoming so ardently in love with their own theories as to be blind to their defects. If it is able, as at the best it is, to set in motion a counter-current of thought clear and forcible, it has attained its highest uses and becomes a real power. But the aim of the critic should be to the thought before it as the plane-mirror, reflecting it in true colors and exact proportions; otherwise, instead of just criticism, there follows either to liberal endorsement or undue stricture, according to the bias of the writer.—S. H. HAYWOOD, in Popular Science Monthly for March.

Yandom Readings.

Be real men, and the Kingdom of Truth will honour you.

Truth is the apostle before whom every cowardly Felix trembles.

Live near to God, but let your communion with the sons of men be cheerful and joyous.

Never mind where you work; care more about how you work. Never mind who sees, if God approves.—Spurgeon.

Many who have escaped the rocks of gross sin, have been cast away on the sands of self-righteousness.

Prayer is of nature; thankfulness of grace. Want forth every mouth to grave; religion opens a few to render thanks in return.

Such as know God's glorious holiness and their own sorry righteousness, will despair of themselves, and never venture with their briars and thorns upon a consuming fire.

God's blessings are blessings with both His hands. In the one He gives pardon, but in the other He gives holiness; and no man can have the one unless the other.—Spurgeon.

We may differ as to our mode of doing good, while our motives may be equally pure. Why then should we impeach o'her's motives? Why may be equally anxious to serve God? Why then should we be charged with selfishness when labouring to save souls?

Prayer requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God.—One tel.

Who ever knew an eminently holy man who did not spend much of his time in prayer? . . . Whitfield says, "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer."

"Fall upon your knees and grow thins," is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in eminent piety, which is absolutely uniform.—The Still Hour.

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The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue. A comparison of these two shows decided progress, the articles in the latter being shorter, plainer, and more readable for children than in the former. The papers toned, and both printing and illustrations are well executed.—The Liberator, 6th April.

The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation.—Rev. Wm. Ross, Kirkcubright.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON P.O. Drawer 284, Toronto, Ont.

We have been informed by the Rev. R. D. Fraser, of Charles St. Church, in this city, that his brother, Dr. Fraser, reached Tamsui in safety, on the 28th of January last. His journey across the Formosa Channel from Amoy, was exceedingly trying. Owing to the violence of the N. E. Monsoon, the little steamer appropriately named the Hai-Loong, (Sea Serpent,) was so tossed about, that for forty-eight hours the children had to be lashed into their berths with ropes, and Dr. Fraser himself, was on one occasion, pitched violently from his berth to the floor. They however, reached port in safety, and found a comfortable house prepared for them by Mr. MacKay, who, Dr. Fraser says, is well, and delighted above measure that they have come.

POPEY AND BIBLE EDUCATION.

We see the uncompromising attitude of the Romish Church among ourselves. In Ontario, she refuses to allow those who are under her sway to attend our Public Schools, and claims the right to have Separate Schools under her priesthood, in which her peculiar dogmas are taught, and which are supported from public funds. In Quebec, she controls the whole system of education, reluctantly allowing dissentient schools where Protestants are numerous. We have also seen the New Brunswick agitation for Separate Schools in that Province, so far, let us rejoice, unsuccessful. We have noted also the provision made by our present Government in the North-West Act, for the establishment of Separate Schools in the new Provinces which may be formed there. Thus Popery, as such, obtains educational privileges in Canada. Hitherto it has been generally supposed that the United States are successful in maintaining the unsectarian character of their schools, yet allowing the Bible to be read. There are indications, however, that now the Romish Church has found the opportunity for which she has been waiting, and will insist on having Separate Schools, or their equivalent, in the land of boasted equality, and where all religion is ignored in education. In New York city, the modest request is made that the Parochial Schools—that is, the denominational schools of the Church of Rome—shall partake of the public funds. The request has not been granted, and it may not be; but if the Roman Catholic Church does not succeed, it will only be because the American spirit awakes, and bitterly, even to violence and bloodshed, withstands the demand. The coming contest will be fierce. In this, as in other instances, it is by political manoeuvring that the Church hopes to succeed. The Democratic party has since the close of the war been gathering strength, and in many places finds itself now very nearly equal to the Republican. In New York city at last election, this party, by combining with the Roman Catholic party, secured a large majority over the German and American Republicans. The consequence is that the affairs of the city are in the hands of a party which has got its power by the Roman Catholic alliance, and is fully committed to carry out the wishes of the priesthood. Hence the proposal to which we have referred, and which is favourably entertained by men who are nominally Protestant, but Democratic in politics. This is the golden opportunity which Rome will not let pass unimproved.

In the coming electoral campaign of 1876, the issue will be raised wherever the number of Roman Catholic voters is considerable, and the Democratic party throughout the whole Union will be found supported by the Ultramontane, and will probably by that vote secure a majority in the Legislature, which will be under the power of the Church. Among other things that the Democratic party will then probably find themselves obliged to do, is the establishment of Roman Catholic Schools in every state of the Union. The Unsectarian School System will then be put upon its trial in that country which has hitherto boastfully thought that free American institutions were beyond the reach of Popish superstition and Ultramontane arrogance; and it will be seen whether the Roman Catholic laity can be induced to declare for equal liberty, or, at the bidding of their ecclesiastical superior, will seek the subversion of American institutions. The position of the Papacy is unchanged and unchangeable. Dr. Newman has told us that "rescripts have come from Rome in favour of a distinctively Catholic institution," and that the "sole principle, that Catholic teaching was to be upheld in the country inviolate," underlies the whole late agitation on University Education in Ireland. So long as Protestantism is too strong, the claim is not made, and the Roman Catholic Church goes no further than trying to keep the children out of the Public Schools, degrading them as godless; when able, they next put up their own schools, and try to prevent the youth of the country from getting a liberal education, by substituting for education that peculiar training of the Church which bonumbs the intellect and fosters superstition. Here, when Protestants become divided, and for the sake of political party triumph are willing to sacrifice their common religious interests, the Roman Catholic party allies itself with that party which will give the Church public money for the support of Separate Schools. Protestants may deceive themselves and say "No danger," but Rome is not sleeping, and only fears to awaken Protestant feeling against herself before she is sure that her plans will succeed. Then she will boldly throw off the mask, and claim—as the institution appointed by God to rule the nations—the right, in God's name, to dictate to rulers, and to require implicit submission and absolute obedience to the rescripts of the Church of Rome. This question of education is not settled. The permission to read a portion of Scripture in the school, without note or comment, may serve to mislead unthinking men, but it will not satisfy the religious need, or make Rome cease the cry of "godless." Confessedly, even where the Bible is thus read, it has no influence as religious or moral teaching, but is simply a recognition of God and Revelation. Protestantism loses by reason of an education obtaining, in which the moral and spiritual nature of the child is left uncultivated, and no good is done to Roman Catholics by the sacrifice. It is folly to think that either Roman Catholic or Evangelical Protestants will rest satisfied with such an education. We must make the choice, and either be a Protestant or Roman Catholic nation. In difference is both folly and crime.

THE NEW BRUNSWICK SCHOOL QUESTION.

The Halifax Presbyterian Witness has a spirited article on this subject, called out by our remarks in our issue of the 26th ult. We give it in another place. We cannot too highly commend the spirit manifested, and only hope that our brethren in the Maritime Provinces will be able to carry out their programme. If Roman Catholic children can be brought into our public schools, and be permitted to prosecute their studies in common with our Protestant children, we would rejoice. Great as the loss of religious instruction is, probably we should be justified in providing for that in some other way, in view of the greater good which our Roman Catholic fellow-citizens and the country would receive by a common education. It may look like wishing to discourage our brethren, but though we agree fully with the Witness that "the sacrifice of New Brunswick will not satisfy "Moloch," and to imagine this we know is a delusion; while we also endorse his opinion that "peace can be purchased on no terms short of absolute submission," we respectfully submit,—in view of our own experience in Ontario; in view of the sentiments held by our best politicians, both in and out of power; in view of the experience of all parts of the United States where Popery has the power—that the maintaining of non-sectarian schools which the Roman Catholic children will attend, is a political impossibility. We shall be only too glad to find that we are wrong, and that the Protestants of the Maritime Provinces are sufficiently united, powerful, and determined, to resist the demands of the Papacy. They have our sympathy in the struggle before them, even though we fear they are not going to be successful. We do not at the present enter on the question of what should be done in

education. Many years must pass before there will be a desire to try any other plan than that now before the public. Non-sectarian schools must either be a success or failure. If the former, no other plan will be desired; if the latter, and Roman Catholics obtain the privilege of Separate Schools, it will then be time enough to ask what Protestants ought to do. The problem will only be solved by experience in the course of time. But we are still far from that solution; and we have a strong conviction that it will never be found in setting aside God's revealed will as unfit to be taught our children in the school-room.

TEMPERANCE IN PARLIAMENT.

The committee on the working of Prohibitory Laws in several of the United States, laid a full and interesting report before Parliament early in the Session. No action has been taken by the Legislature on that report, further than to make a proposal for a meeting of the friends of temperance in Montreal during the summer. Then, and there, it is expected that some argument will be arrived at as to the best way of meeting this monster evil of intemperance, and a plan will be devised for preparing the people, and through them the Parliament, for final action. The report seems favorable to a stringent Prohibitory law, and asserts that it is not more difficult to carry out such a law than a license law. At the same time, many of our Legislators are convinced that in the present state of public feeling, a Prohibitory law would prove a dead letter, and therefore would be premature. In some places it might be so, but in other places, no doubt, it could and would be carried out. We must, however, admit that the way in which our license law is evaded with impunity in some quarters, affords only too good ground for the assertion that the people generally are not prepared to undertake the trouble and incur the odium which must attend the effectual operations of a stringent Prohibitory law. Many are willing to be saved, but not prepared to save themselves, by the needed exertion.

THOMAS CARLYLE has written a characteristic letter to the convener of the proposed John Knox memorial at Haddington. He encloses a subscription, and highly approves of the project, on the "self-evident" grounds that "it is desirable that there should be a memorial to Knox, and that the county town of so wealthy a shire as Haddington should have a school." As to making the building a suitable memorial, he declares that if it were on the grounds on which Knox is known to have actually walked that "would beyond all things give it a memorial character;" and as Mr. Laing says the site of Knox's father's house is still discoverable, he suggests that they might in any case do a good work by erecting there "a simple obelisk and a good oak tree." To these positive recommendations Mr. Carlyle adds an architectural caution which reflects strongly the influence of Mr. Ruskin's works and companionship during recent years. "In regard to 'ornamentation,' of which there has been some mention made, the best architect to be found anywhere ought to be employed—a man who would keep before his eyes the fact that Knox never in his life said or did anything untrue or insincere; and that the parish school or national monument (or whatever name it may be called) sacred to his memory should be scrupulously preserved from every species of meaningless and unvarnished ornamentation."

The writer of "America Notes" for our able contemporary the Weekly Review, published in London, England, says: "Out of so much that is had one beneficial lesson may be learned from the Tilton-Beecher Scandal. Theodore Tilton has told the world the story of his defection from the faith. He began in childhood with attendance upon a Presbyterian Church. He received what is called 'liberalisation,' under Mr. Beecher's preaching. Through this process it was, he says, 'that when he approached his thirtieth year his religious opinions passed through a still greater change, in the direction of what might be called Unitarianism.' His wife, he further declares, accompanied him in the 'shoot' downward. Her views change, until she 'grew to a notion of a false god.' She followed the lead of Plymouth Church in that abandonment." Mr. Tilton is now engaged in being Mr. Beecher as much damage as possible, and his testimony is not by any means the testimony of an impartial witness. But it is a noticeable coincidence, that while Mr. Beecher claims to believe and teach the evangelical faith, two persons placing themselves under his ministry, should become, one of them a Unitarian, and the other a Universalist."

We congratulate the enterprising publishers of the Liberal on the enlargement and improved appearance of their paper. It is now the handsomest sheet in the Dominion; and the whole management, editorial and otherwise, is such as to make it second to none of its older contemporaries.

BOOK REVIEWS.

THE DOCTRINE OF AN IMMORTAL GOD IN ITS EFFECTS ON MORALITY AND RELIGION: By Rev. W. Todd Martin, M.A., New-Toronto.

This is the third of a series of lectures, which are being delivered by Presbyterian ministers in Ireland, in view of the present attack upon religion made by Scientists. Professor Porter has discussed the Relations of Science and Revelation, reviewing the Theories of Tyndall, Huxley, Darwin, and Herbert Spencer. Dr. Moore, of Dublin, has examined the structure and fertilisation of plants, as a proof of the existence of God; and Professor Watts, Rev. A. C. Murphy, Professor Wallace, Rev. J. McNaughton, Rev. J. Moran, and Rev. M. Magill, are to follow with discussions on Biology, Miracles and Prophecy, Prayer, Man's Responsibility for his Belief, the Life and Character of Christ, and the Bible—all intended to confirm Christians in their faith and to repel the objections which Science is alleged to have raised against it. While thus directing attention to the series, we heartily recommend the lecture particularly before us. Mr. Martin starts with an exposure of the negation of all religion and virtual Atheism, which is bound up with Mr. Spencer's philosophy of Evolution, (showing in a post-mortem its un-historical character,) and of the pretentious aim of that philosophy to uproot the creed of Christendom, and "re-construct the whole fabric of personal and social life in conformity with the hypothesis" of universal evolution. He goes on to show that this hypothesis "renders an appeal to a higher nature in man impossible, abrogates the intuitive law of duty; is selfish in the narrowest sense; is essentially utilitarian; tolerates universal practices and feelings; deprives mankind of the only model of moral excellence; annuls the doctrine of sin; weakens the moral faculty; supplies no motive power for the pursuit of goodness, or for elevating moral purpose; ends in the despair of pessimism; and makes all religion in feeling or action an absurdity. Throughout the lecture the contrast which this sensational philosophy presents to Christianity is kept clearly before the reader, so as to commend the letter to heart and mind. The argument is able, the style clear and forcible; there are some eloquent and powerful passages, and the subject is fully discussed considering the limits of the lecture. The following beautiful passage will speak for itself: "Materialism, wearied with its doubts, its toils, its sufferings, its despair, turns sadly away from this world's wretchedness, and wrapping itself in the coverlets of the grave, sighs for death. Christianity, her face wet with tears shed over the sin and misery of man, yet trustful, ardently enthusiastic, stretches in hope towards an unbounded future with the excellent exclamation on her lips—Life, life, eternal life!"

We are glad to see that arrangements have been made with Messrs. Campbell and Son, Toronto, as agents for Canada, and we hope that the same enterprising house will try to arrange for giving the Canadian public other similar works as soon as they are published in the mother country.

MEETINGS OF SYNODS.

The Synods will meet as under:— MONTREAL, at Ottawa, in Bank street church, on 1st Tuesday of May, at 7-30 p.m. TORONTO, at Toronto, in Knox church, on Tuesday, 4th of May, at 7-30 p.m. HAMILTON, at Elora, in Knox church, on 1st Tuesday of May, at 7-30 p.m. LONDON, at London, in First Presbyterian church, on 1st Tuesday of May, at 7-30 p.m. Certified Rolls of Presbyteries and all papers for the Synods should be in two hands of respective clerks at least eight days before the day of meeting. The names and addresses of the clerks are: Synod of Montreal, Rev. C. Young, Valleyfield, Q.; Toronto, Rev. J. Grey, M.A., Orillia; Hamilton, Rev. W. Cochran, M.A., Brantford, London, Rev. J. Fotheringham, Woodham P. O. STATISTICS—Blank schedules are being sent out for the annual statistical and financial returns. If any minister does not receive one, he should send at once to the office of the church, or to the clerk of his Presbytery. When a minister has more than one congregation or station under his care, the returns should be given on separate lines, and the whole summed up. It is hoped that all parties will do their utmost to have the statistics correctly reported. N. B.—In the blanks issued, there is no column for contributions for College Building. It is requested that the amounts contributed for College Building be stated separately at the foot of the schedule. All contributions for the schemes of the Church should be remitted as to be in the Treasurer's hands on or before 30th April. Post Office Addresses—The general Agent of the church requests that all letters be addressed, "Rev. W. Reid, Drawer 2567, P. O. Toronto." STATE OF RELIGION.—Sessions that have not yet sent in replies to the questions on the "State of Religion," are respectfully requested to forward them as soon as possible to the Clerk of their respective Presbyteries, so that they (the Presbytery Clerks) may be furnished with material for the reports which they are preparing for the approaching meetings of Synod. Thomas Wardrop, Convener of Assembly's Committee on State of Religion.

The New Brunswick School Question.

The Toronto PRESBYTERIAN devotes an article to this subject, from which we make the following extracts. "An address to the Queen may have the effect of bringing an influence—moral and kindly, but not coercive—to bear on the New Brunswick Legislature. If that body should be induced to yield to Imperial suggestion, there can be no objection to its doing so, and establishing Separate Schools. It is indeed, to be hoped that such may be the result of this question in due time. It seems the only practicable issue." We totally dissent from our contemporary in the view that the only practicable issue is to give up the integrity of the N. B. School system and yield to the demands of Rome. Maritime Provinces stand upon a thoroughly liberal and consistent position in their opposition to the advance of "Vaticanism." We place all denominations on the same level, and refuse to recognize Pope or Prelate of Presbyter or Pagan. Not so with Ontario and Quebec. The latter is bound hand and foot to the chariot of Rome: the former is becoming entangled in Romish meshes. The PRESBYTERIAN says further: "We agreed with Mr. MacKee that the establishment of Separate Schools is a necessity. We do not need either age or experience in politics to know that the Church of Rome will never allow her children to be educated in Protestant schools. We know also that neither the constitution of the dominion, the peace of our country, nor the safety of the British Empire would be considered, if they stood in the way of the Popish claim and alleged grievance. Each and all of them would be ruthlessly sacrificed in the interests of the Papacy." In the same sense you may affirm that compliance with all the demands of the Vatican "is a necessity." It is the blindest and crudest of errors to imagine that peace can be purchased on any terms short of absolute submission. The practical question then is, whose had we better resist the aggressor? Is it not safer, wiser, more effective, to take our stand on the broad principle of equal rights to all? The "PRESBYTERIAN" says that the Church of Rome will never allow her children to be educated in Protestant Schools. Who asks her to do so? In the Maritime Provinces we establish Public, non-sectarian Schools, and we find that Roman Catholic children do attend. The PRESBYTERIAN will find, on examination, that it is much the same in Ontario, and that twice as many Roman Catholic children attend the Public Schools as attend the Separate Schools. Are the Presbyterians of Ontario so unwise as to imagine that the sacrifices of New Brunswick will satisfy "Moloch"? Let the delusion vanish! If you help the enemy and crush the right here, your turn will surely come. But you will surely not help the enemy? And if you do, the enemy, backed by you, shall not wait the day. No: in the case of truth and justice, of progress and liberty, New Brunswick and her maritime sisters are strong enough to resist successfully the miserable schemes of men, who for the sake of power are willing to pander to the worst tyranny, now on earth.—Halifax Presbyterian Witness.

OBITUARY.

The last days of ELIZABETH BELL, Township of Huron, County Bruce. "He shall gather the lambs with his arm, and carry them in his bosom."—Isaiah xl. 11. This young girl, who gave good reason to hope that she has fallen asleep in Jesus, left this transitory scene last January, having numbered her twelve summers. When some of the females were washing the church last fall she bore a hand, and took a lively interest in the same. She was getting intimate with our little Annabells, who misses her company now. At various times she received books in the Sabbath School and among others a small volume entitled "Our Village Girls," having the inscription: "Presented to Elizabeth Bell, from the Pine River, Canada Presbyterian Church Sabbath School, for good attendance, November, 16th, 1875." The attention to ordinances and to school instruction both in the Sabbath and in the Common School was marked, and though early removed, the Christian community felt a blank when she departed, and more especially is that the case with relatives that she left behind. Of modest and unassuming deportment she secured the attachment of many. She loved music, and profited by it as far as she had opportunity. The hymn in Bateman's Collection, commencing with the following stanza, was particularly prized by her: "Jesus, tender Shepherd, be it me, Bless the little lamb to me, Through the darkness be thou near me, Watch my sleep till morning light." She told her mother on her last night that she was going to Jesus. At the funeral exercises a part of John's gospel was read, bearing on the decease and resurrection of Lazarus. The day was bitterly cold, and I could not help, like the author of "Young Jane, the Cottager," contrasting the humble abode which contained her remains with that blessed paradise above in which we trust she has entered. All that was mortal was carried to the cemetery overlooking Lake Huron, from which may be seen the balsam and the cedar ever-green. Let all of every age join in the closing stanza of the hymn already quoted from: "Let my sins be all forgiven, Bless the friends I love so well, Take me when I like to heaven, Happy thou with thee to dwell." W. G.

We take pleasure in directing attention to the advertisement of Mr. Wm. Gordon, 184 Yonge Street. He has in stock a complete assortment of the newest designs in Brussels, tapestry and other carpets; while in English Oil Cloths there is ready for inspection a large stock in all the newest patterns. Readers of the BRITISH AMERICAN PRESBYTERIAN calling on Mr. Gordon may rely on finding an excellent quality of goods, combined with moderate charges at Mr. Gordon's establishment.

Rev. John Scott, and St. Andrew's Church, London.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—The following I clip from the St. Thomas "Home Journal," and send you for republication.

"The Presbytery of London on Tuesday dissolved the pre-teral relations that have existed for nearly a quarter of a century between the Rev. John Scott and the Presbyterian congregation worshipping in St. Andrew's Church, London. The subject of Mr. Scott's resignation has been repeatedly before the Presbytery; but it had been found difficult to come to the painful conclusion finally arrived at. Mr. Scott has been in Western Ontario, the most prominent and influential minister of the Free Presbyterian Church, and probably the most useful in extending and upbuilding the cause with which his labours were more immediately identified. He was not only pastor, but a missionary and an ecclesiastical leader as well. To him, distressed congregations sent their representatives as to a wise and judicious counsellor, and they were not disappointed. His sympathy was at all times readily bestowed, and his assistance and advice never withheld. The time which he thus devoted to others must have been a heavy task upon his physical and intellectual resources; and it could only be by the diligent and systematic use of what time was left to him that he could have sustained so efficiently and satisfactorily his pastoral relations to a very large city congregation. It is greatly to be regretted that any circumstances of so minor a character as the introduction of instrumental music should be permitted to accumulate difficulties resulting in the removal of a good and useful minister of the Gospel from a charge and a field of operation in which he earned the gratitude of all good Presbyterians, and in which he earned the dignity and repose which belong to the declining years of a life devoted zealously to good work;—and especially the work of his great Master. The inevitable dissolution decreed by the Presbytery of London last Tuesday, is not one which will be a cause of rejoicing to good men outside, nor be a source of pride and satisfaction to the members and adherents of St. Andrew's congregation in the city of London. We fear, on the contrary, they have earned lasting discredit for conduct that is unseemly,—we had almost said unnatural. We have heard of men—but not often—so destitute of grateful feeling as to turn into the woods to pick for himself a scanty subsistence, or to lay down and die of want, the good old horse that had served them faithfully and well for a full term of years. What better have the Presbyterians of St. Andrew's congregation done by their venerable pastor?"

But what is the object of sending you the above, Mr. Editor, for insertion in your valuable paper? Simply this, that I have observed for sometime past, letters and remarks of various kinds, and from different quarters in the American Presbyterian about pastors, pastoral relations, complaints of ministers, grievances of probationers, difficulties in regard to students, small collections, etc; also appeals to the church, and resolutions from Presbyteries soliciting young men to study for the ministry. These things have a cruise, nor is the cause, many think, far to seek. But many tell us that ministers have such a desire for change, that our Presbyterian church polity does not get an opportunity to develop itself naturally, logically, spiritually, and fully. Others doubt this, and think that a wise system of changing is just what Presbyterianism needs to make it perfect, and give it the first place for power and progress, as well as for doctrine and erudition. Now, in the congregation of London, and its worthy late pastor, we have what may well be regarded as a model case. Mr. Scott is, take him all in all, as a man, a Christian, a preacher, and a pastor, a model minister. Few, out of his own congregation or in it, had better opportunities of knowing and describing him, than the Editor of the "Home Journal." And in that description the editor has shown what has often appeared in his life and journal—an independent manliness, love of truth, and respect to justice. Mr. Scott more than deserves all that is said of him. But St. Andrew's congregation is also a model congregation, well taught and trained, imbued with self-respect and deep toned religion. We have then a model case. No other in the church, I venture to say it without fear of contradiction, could be taken with greater propriety to exhibit the legitimate results of our Presbyterian polity in its bearings on pastor and people, than the case now before us. And no minister in our church need expect better treatment in similar circumstances, than Mr. Scott has received. Many aged pastors of our church have resigned during the past year, and with which of them has the winding up of the pastoral life been more pleasant or more profitable than with the Rev. John Scott of London? There is a "hitch somewhere" in our Presbyterian Church polity, which needs unravelling; the evil is felt to such an extent in the United States, as one of your correspondents truthfully tells us, that you can find whole Presbyteries without a pastor settled for the ordinary manner. Ministers prefer to be hired for a definite time, rather than settled as pastors. And a new form of Presbyterianism is springing up called "Free Church."

dearly must provided for this evil, or a system adopted that will prevent it before we can expect the ministry in the Presbyterian Church to be popular with the sons of the soil. Men see now more clearly than ever, that they can serve God, preach the gospel also, provide for themselves, enjoy the liberty of life, and be as useful as the minister in the conversion of souls, without being ministers, or placed in positions of such trial and exposure as they seem to be.

But what remedy can be provided or system adopted that will meet the wants of the case? Some speak of a Sustentation Fund. But it is predicted that it would never succeed in America—on either side of the line. Others recommend an "Aged and Infirm Ministers' Fund;" our church has adopted this plan. But the fund is weak and many look to it already for help. And besides its inadequacy, the Canadian ministers generally regard it with dislike and dread. It seems to them to be only an institution of charity for ministerial paupers. They crave that ministers should be placed on a more independent footing than they are, and have a better prospect without being cast personally on the charity of the people, and left in infirmity or advanced age to be fed by the hand of pity or starved by that of poverty. Many, many will now deeply and prayerfully sympathize with the Rev. Mr. Scott, who, rather than be placed on the "Aged and Infirm Ministers' Fund," seeks to retire from his present charge to a small and obscure country congregation, where a few warm-hearted Christians have invited him to labour. But, perhaps I have said enough at present on the subject. The controversy is only in its infancy, but it is coming on. It is an evil that must be remedied, and every paper in the land will likely take a part in it yet, till some remedy is provided that will place ministers and people in such relations to each other, as will stimulate each to do most without coming into collision with the other, or leave the one in the power of the other to be tested by arbitrary starvation on the one hand, or resignation on the other; and free our Zion from an incubus which bears upon it with a crushing weight. Probationers and ministers should speak out together. C.M.

Ministers and Churches.

The congregation of St. Peter's Presbyterian Church, Madoc, held their annual meeting on the first of the month, and the statistical and financial reports were of the most satisfactory character. When the Rev. Mr. Wisbart was inducted as pastor seventeen years ago, the field was four times as large as the present bounds of the congregation, and yet the membership was reported as 101, the net increase for the year being nineteen. This has been accomplished without any material increase in the population. The number on the roll of the Sabbath School is 120, though there are three other Sabbath schools in the village. The congregation is engaged in building a church, and within the last seventeen months they have invested in it \$8,000. About \$500 of this is from friends from outside. It is intended to raise this year an additional \$8,000, in order to have it fully enclosed, complete the spire, and finish the basement, which is sufficiently large to accommodate 400 persons, besides vestry, infant-class room, and room for Ladies' Sewing Society, ready to worship in. Notwithstanding this encumbrance, the congregation has contributed \$101 to other schemes of the church, besides paying the minister's salary in full; and so satisfactory are the prospects, that a resolution was passed unanimously to increase their pastor's salary by \$100. The church, when finished, will be one of the principal features of the village, and though large, and by many unacquainted with the progress of the congregation thought to be unnecessarily so, yet if the prosperity continues that has marked it for the last few years, it will be none too large, and if the railroad should reach here soon which is expected, even its present dimensions will be too small. The pastor and office-bearers of St. Peter's Church, have great reason to be thankful, take courage, and press on.—Cox.

ANNUAL REPORT of the congregation of Duff's Church, East Puslinch, for the year ending March 31st, 1875.—Number of families, 151; communicants, 250; addition by certificate and examination, 32; diminution by death and removal, 9; children baptized, 26; adults baptized, 2; scholars in Sabbath-school, 232; Bible class, 85; elders, 6; Sabbath-school teachers, 25; sittings in church, 500. There is a missionary association, number of single persons not connected with families of congregation, 56; the pastor, Rev. A. McKay, visits each family once a year. Number of managers, 8; salary paid to minister, \$900, expended on church during the year, \$283.63; on manse, \$272; all other congregational and incidental contributions not otherwise reported, \$16.61; College Fund, \$20; Home Mission Fund, \$54; Foreign Mission, \$20; Aged Ministers' Fund, \$10; Assembly Fund, \$19.68; French Canadian Evangelization, \$11.20; Sabbath School contributions, \$9.80; benevolent objects, \$95.60, total contributions for congregational purposes, schemes of the church, and benevolent objects, \$1,620.92. There is a good manse and 60 acres of globe in connection with this congregation. The BRITISH AMERICAN PRESBYTERIAN comes into thirty families. A few days ago some of the congregation have supplied their minister with two years' firewood, all split and sawed at stove length.

Home Mission Work.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—It is gratifying to find that amid the discussion of the "Psalm vs. Hymns," question, and other subjects, the Home Mission work of the Church is beginning to attract a small part of that attention which it merits.

In your issue of Feb. 26th, I observed two letters on the subject, both of which are well worthy of consideration. The one signed "T. S." simply calls attention to the number of vacancies, compared to the number of probationers on the list to supply them, and made some valuable suggestions to ministers, members, and Christian people generally, to use their influence with the young men of the Church to induce them to devote themselves to the ministry. Some cogent reasons were adduced why young men should choose this calling. It appeared to him that because there were fifty-nine vacancies on the Home Mission Committee's list, and only twenty-six probationers to supply them, that the supply of ministers was far short of the demand. It is evident that "T. S." has never tested the probationers return by actual experience, or he would have learned that though the harvest is great and the laborers few, that there are still far more ministers and probationers than can find suitable employment; that every year there are a number of ministers who would be useful and efficient if an opportunity were offered them, leaving the church and the country disgusted, that though, only about three-sevenths of a probationer would fall to the lot of each vacancy on an equitable division; yet by some process of multiplication or addition unknown, and incomprehensible to common people, every vacancy has, or is deluded into the opinion that it has, at least half a dozen candidates to choose from, and the poorest congregation on the list of vacancies would be insulted if it had to choose without having at least that number of candidates to preach to them. Even if the managers of a congregation are satisfied that a large majority of a congregation are in favor of calling a particular minister, if he should happen to be the first candidate, they generally think it unsafe to proceed till they have had about a half-dozen of probationers sent to them to be used as buffers, to satisfy a few disaffected members that they have had an opportunity of exercising what they call their rights.

There is another letter in your issue of 12th inst., signed "One of the Twenty Six." It contains some wholesome truths, which it would be well for every minister of the Church to read, learn, and inwardly digest; but, if he had really one bona fide vacancy during the first nine weeks of a quarter, he has been highly favored, compared with many of the unfortunates. Many cases could be given of much greater hardship. I might mention one in which a minister was sent three different times in three different quarters, into a Presbytery in which there were three vacancies marked, but as the Presbytery refused to grant to one of them leave to call a minister, on the ground that it was not prepared, and one of the others was reported unprepared by its managers, there was only one bona fide vacancy. The first time the minister in question visited this Presbytery, the only bona fide vacancy in it had called a minister, and was waiting his decision. He had the privilege of preaching two Sabbaths in it, and two more to one of the mission stations, as it should be called. Before his second visit, the call referred to had been declined, and the congregation wished to hear candidates with a view to calling one. He was this time sent to the two mission stations. Before his third visit, a probationer had been called, and he was forced to travel over sixty miles by stage during the most stormy weather of a very stormy winter, besides his railway travel, to preach two Sabbaths and read the edict for induction. Another case could be given in which an excellent young man, a graduate of Dublin University, was sent to preach a few Sabbaths to a congregation who had called a minister. After he had preached for them two or three Sabbaths, a leading member of the congregation told him that he did not see why the Presbytery did not make haste to have their own minister ordained over there, and not be sending every Tom, Dick, and Harry, to them. The distributor yielded to their demand, and sent him to another congregation. Though his preaching was highly acceptable in this next congregation to which he was sent, there were two obstacles in the way of his getting a call, the one was that they had already called a minister, the other, that they required a man who could preach Gaelic, and he could not. After a few month's experience of this kind, discouraged and despairing of getting a fair opportunity of preaching in bona fide vacancies, he went back to Ireland.

We have given these two cases as examples of many more that might be given. It is easy to pronounce such to be incompetent, but if it were possible to submit all the ministers in the church to the same test, by bringing them homeless and friendless before the congregations, perhaps nearly one-half of them would prove incompetent. It is little wonder that probationers should get the impression which your correspondent appears to have got, viz., that all the desirable vacancies are kept as preserves for settled ministers who may wish for a change. For my own part, I would as soon have passed a greenback bank bill on a stranger when it was not worth forty cents on the dollar, for the full price on its face, as to put the probationer's list into the hands of a stranger without any explanation. Though I can see my way clear to use my influence with young men to get them

to study for the ministry, it is in the hope that this probationer's scheme will be modified before their course of study is completed. I have more than once felt it my painful duty to dissuade ministers of other churches from uniting with the Canada Presbyterian Church, not from any want of confidence in their efficiency, but because I knew of no other way of employing them, except in connection with this scheme, and I feared they would become disgusted with it, leave the church, and give it a bad name. Your correspondent suggests that all the mission stations should be struck off the list of vacancies. This is certainly reasonable. He estimates that at least twenty should be struck off. Unless there has been a vast improvement within the last two years, his estimate is far too low. Presbyteries should hold their quarterly meetings before the meeting of the Home Mission Committee, and review the list of vacancies, and allow no vacancy to be on it, unless they found them both ready and willing to call ministers. To keep congregations on the lists of vacancies that will not give leave to call ministers, is an anomaly. It is declaring such congregations to be vacant and not to be vacancies at the same time.

Why are ordained ministers placed on the probationer's list? A probationer is a student who has not yet sustained his ordination trials. To place an ordained minister on the list is to ignore his ministerial standing. To put a middle aged minister on the list, and march him round with the young men, is about as rational as for a horse-dealer to put a middle aged horse he may wish to sell into the hands of a jockey, with instructions to exhibit him on the fair ground among the colts, carefully concealing the fact that the animal had been proved to be efficient and reliable on the farm and on the road, and have his qualities tested by the curve which he gives to his neck, and the nimbleness with which he can use his feet. To bring a middle aged minister before congregations as a student, and that is what the probationer's scheme does, is enough to insure his rejection. If congregations want students they generally want young men.

Your correspondent said it would be interesting to know how many letters some of those distributors write to friends recommending them to vacancies. It would be equally interesting to know how many letters some of them receive from settled ministers, asking their patronage. The distributors perhaps do not sin more than they are sinned against, in carrying out this unsatisfactory system. In all my own experience, painful and unsatisfactory as it was, with but one exception I have no complaint to make against any of the distributors. They appeared generally to do the best that could be done in the circumstances. The evils are chargeable on the system itself, not on the men who administer it.

Your correspondent suggested that probationers should be left six weeks in a place instead of only one or two, as under the present system. This would be more in the right direction, but it is not enough. If sent six weeks to a congregation when a minister is called, the case would be worse instead of better. A minister could do little pastoral work. In his visits he would still be liable to be suspected of canvassing. A congregation could have very little idea of a man's fitness for pastoral work in so short a time.

If a congregation must be insane that would call a man to take the oversight of their souls when all they know about him is that they had heard him preach one or two sermons they would give very poor evidence of rationality to be satisfied with six. That man's stock of sermons and common sense must be limited indeed that would not hold out six weeks. Another correspondent who subscribes himself "H," writes a letter under the very modest heading "can it be considered?" He simply suggests the adoption of the itinerant system as followed in the Methodist church, and urges some reasons well worthy of consideration. But though the Methodists have been very successful under it, in carrying the Gospel into the new settlement, it is by no means certain that it is as well adapted to the old settlement; and it is difficult to see any advantage which would be gained by introducing this, or any other change, into the settled pastorate at present. There is little doubt but it might be introduced, with great advantage, into the mission stations, and the greater part of the vacancies. Its itinerancy, should be no objection, as "the probationer's scheme" is much more itinerant than the Methodist system, when employed under this scheme. My circuit for one quarter extended from the Georgian Bay to within a few miles of the city of Montreal, and back again to the County of Waterloo; in another, it comprehended five Presbyteries, extending from Saraya to Collingwood. This system would destroy such an itinerancy and settle down to profitable work all the men who were able and willing to do it. It would fill the place in the Canada Presbyterian Church which the stated supply system does in the Presbyterian Church of the United States and it is well known that the system was not only largely used in both branches of the church before the Union, but was considered indispensable, and since the Union, it is equally popular in the united church. And notwithstanding the crude opinions frequently advanced through the press, by ministers who have made a flying visit through the States, after more than four years' experience in connection with the Home Mission work in that country, I have no hesitation in attributing the great success which has attended their Home Mission work to the judicious use made of this system. This system would have an advantage over the American, as it would be more immediately under the direction of Presbyteries. It would be no innovation in the Canada Presbyterian Church, as it is in use to a considerable extent in the Presbyteries of Montreal, Ottawa, Simcoe, etc., under the provisions of the General Assembly, and ordained missionaries, and in Manitoba, with the exception of our pastorate, all the work of the church is done under that system. Wherever it has been tried it has been attended with a satisfactory measure of success. If, as suggested by a correspondent some time ago, the whole proba-

tioner's scheme were merged in this system, it would be a great advantage to the cause. There would be no necessity of forming any congregation to care in under this system. Presbyteries might be empowered, under certain conditions, to grant leave to congregations to supply their own pulpits. This is only what is done in reality by the most influential congregation in the church, such as those in Toronto, Hamilton, Montreal, etc. There is no good reason why it should not be extended further, when judiciously used under the supervision of Presbyteries. If the probationer's scheme should still be continued for the sake of a few young men who enjoy this way of travelling over the country, and a few congregations who still may be wedded to the system, and confined strictly to bona fide probationers who desired it, the scheme could do little harm, as the ordained ministers and all who preferred useful employment to the way of spending their time and money, could be accommodated.

March 25th, 1875. D. McNAUGHTON.

Presbytery of Chatham.

This Presbytery met in Adelaide Street Church, Chatham, on Tuesday, 30th March. The attendance of ministers and elders was good. Applications were received from Messrs. J. A. McAlmon and G. M. Clark, both of the American Presbyterian Church, to be received as ministers of this Church. It was agreed to apply to the Assembly for leave to receive Mr. McAlmon, and a committee was appointed to treat with Mr. Clark, who was unable personally to appear before the Presbytery owing to domestic affliction. Arrangements were made for the supply of the various mission fields in the bounds during the summer months. It was agreed to recommend the Home Mission Committee to grant Tilbury West \$3 per Sabbath, and Sombra \$2 per Sabbath for the ensuing six months. Messrs. Gray and Bartlett were appointed a committee to tabulate for the Synod the answers of sessions to queries of state of religion, and sessions were enjoined to forward their answers to these queries to Rev. J. Gray, Windsor, before the 15th of April. Rev. Principal Caven was unanimously nominated as moderator of the General Assembly. Messrs. Gray and Taylor were appointed members of the Synod of London's Committee on Bills and Overtures, and Messrs. King and Webster members of the Assembly's Committee on Bills and Overtures. Mr. R. H. Warden protested and appealed to the Synod of London against the action of the Presbytery in continuing upon the roll of the Presbytery the name of the First Scotch Church, Chicago. Messrs. Gray, King, and Bartlett, were appointed a committee to answer reasons of protest and to vindicate the Presbytery's action before the Synod. Ministers were recommended to bring the case of Mr. Carruthers before their congregations. Owing to the near approach of Union, the Presbytery deemed it unnecessary to return answers to the Assembly's Remits on the change of the Church year, and modification of the Assembly's constitution. Mr. D. K. Millard withdrew his application to be received as a minister of this Church. In the evening a conference on the state of religion was held, Mr. A. McColl presiding. The "hindrances to a revival of religion, with special reference to worldliness and intolerance," was introduced by Mr. J. M. Milligan; "Special religious services," by Mr. F. Smith; and "the duty and privilege of believers to let their light shine," by Mr. J. Gray. The conference was attended by a considerable number of the friends in Chatham, and was seemingly enjoyed by all. The Presbytery adjourned to meet in Montreal during the meeting of Assembly in June, and was closed with the benediction.—R. H. WARDEN, Pres. Clerk.

Presbytery of Simcoe.

This Presbytery met at Barrie, on Tuesday, 30th of March. Present ten ministers and four elders. On application of Mr. Robert J. Beattie, probationer, dismission to the Presbytery of Troy, U. S., was granted him, in order to give effect to a call addressed to Mr. Beattie, from the congregation of Fort Edward, in the State of New York. A communication was received from a committee of the Presbytery of Toronto, enquiring if Shelburne is situated within the Presbytery of Simcoe. The Clerk was directed to reply that no objection would be presented to the occupation of the station by the Presbytery of Toronto, and that application will be made to the Synod to decide the doubtful matter whether the Act of Synod in 1871 transferred the whole field of Mulmur and Melancthon to the care of the Toronto Presbytery, or only the stations then existing. The following appointments were made:—Messrs. W. Fraser, M. Fraser, and Cran, Ministers, and Mr. J. Brown, elder, to be members of the Synod's Committee on Bills and Overtures; Mr. Fairbairn, minister, and Mr. John Ross, elder, members of the Assembly's Committee on Bills and Overtures. The Presbytery declined to grant Mr. Marple leave of absence for the purpose of taking part in a public discussion in the town of Brantford. The report of Mr. Rodgers, convener, of the Home Mission Committee, opened up a large amount of business. The proposal of Knox College Students' Missionary Society to send three missionaries within the bounds, was thankfully accepted. The engagement of Mr. A. Stewart for the Penetanguishene group of stations was confirmed. Mr. Marple's engagement in Bracedale, etc., was continued till 1st July next. The convener was requested to visit this field and advertise for a missionary for it, at \$700 per annum. It was agreed to apply to the Home Mission Committee of Assembly for grants for six groups of stations, and two supplemented congregations. Replies to circular on state of religion, and statistical tables not yet sent in, are required without delay.—ROBT. MOODIE, Pres. Clerk.

Men are divided about "the Higher Christian Life;" they ought not to be divided as to the highest Christian life; concerning this they surely should be of one heart and one mind.

ADVANCEMENT OF SCIENCE.

(Continued.)

If the learned Professor had directed his shafts against the pervasions of Christianity, there might have been scope for his covert attacks. But he assumes, what ought not to be granted, that those notions of religion which he contrasts with the speculations of heathen philosophers and the facts of science, manifestly, he thinks, to the disadvantage of the former, are to be taken as the legitimate teachings of Revelation. For instance, he insinuates that Islamism harmonizes better with nature than Christianity does. "When smitten with disease, the Christian peasant resorted to a shrine; the Moorish one to an instructed physician." The obvious answer to this is that the Christian, who neglected the means necessary to his recovery, did not follow the principals of our faith, which teach that "God helps those who help themselves." Professor Tyndall wishes also to convey the impression that because Christians nowadays do not act like the superstitious people of the Middle Ages, that this is because Revelation has a lighter hold upon the public mind than it then had, being displaced by science. In his belief extremes meet: Pope Pius IX and Professor Tyndall agree. But it would not be hard to demonstrate that the real doctrines of Christianity were never so influential as at the present day; and that so far from being in conflict with science, any references it makes to the latter, which are at most only incidental and indirect, are always found abreast of the latest researches and capable of being interpreted consistently with them.

He evidently fancies he has made a point against Christianity when he says, Epicurus "neither sought nor expected, here or hereafter, any personal profit from his relation to the Gods." It is not a new objection to religion that it promises happiness to its votaries; but it is a most unresponsible one. The doctrines of revelation alone take a comprehensive view of the nature and necessities of man; they cover his whole being, and if they did not minister to his desire for happiness, they would not meet his requirements. Instead therefore, of its detracting from the claims of Christianity that they hold up a promise of final blessedness to the faithful servant of God, it is the glory of our religion that it does this in a manner that does not relax his activity or prevent his going to greatness in the lower sphere, but, on the contrary, braces up all his energies, intellectual, moral and spiritual. It does not promise him heaven at the expense of his worthiness on earth. Its lofty promises yield incentives to man to acquit himself according to his highest capacity. The religion of Jesus, so far as it applies to the earthly state, is anything but utilitarian in its tendencies, if that is the charge which our Author brings secretly against it. Christ taught His disciples to cling to the right on earth at whatever cost. If His doctrine appealed to profit, it was not at least to what is profitable in the present state: on the contrary, He forbade them to compromise truth for any worldly advantage. He himself soared superior to any consideration of utility in this sense, and died a martyr to right versus profit. The doctrine of a future state of felicity, indeed, meets our "ethical requirements," of which he speaks—our sense of justice, by teaching that our unproductive longings for happiness, which are so continually crossed here, and which duty often bids us disregard, shall be ultimately satisfied; and surely it is philosophical thus to generalize. But it is a libel on our faith to insinuate that it bribes men to do right by holding out to them hopes of advantage. He finds fault, too, because men will not at once accept new theories that appear to be demanded by facts newly brought to light. But the very conservatism of which he complains is of the utmost service to truth. Every new dogma has to be challenged and sifted before it is received. That an opinion is old and has been held by great multitudes, does not prove it necessarily right. But its antiquity is a presumption in its favour, seeing that it is a truism that "there is nothing new under the sun," and that history seems to consist of recurring cycles bringing back with them the same features of thought and action. So that, if it were possible to conceive of two opposite views, one new and another old, equally supported with apparent facts and arguments, the old, as being already known and tried, would obtain the preference. In the very interests of truth, therefore, no philosopher should find fault with men for adhering to the old until the superior claims of the new force them to accept it. Professor Tyndall has not weighed this principle, or he would not have complained of any of his scientific fellow-labourers as being "biased by their previous education," as if this were inimical to truth. And, then he seems disposed to array one department of research against another, as if they were nowise related; whereas every wise thinker and observer will rather occupy himself in endeavouring to discover whatever links may be missing to bind them all in one, for there is an a priori presumption that all departments of truth are correlated. He appears to have found it difficult to get his conferees to cast aside their predilections derived from their religious training, yet he would compel theologians, on the other hand, before beginning their researches into their proper department of truth, to hear what the physical sciences have to say. "Had our education been purely scientific, or had it been sufficiently detached from influences which, however ennobling in another domain, have always proved hindrances and delusions when introduced as factors, into the domain of Physics, &c."—which assumes that there is hostility where amity rather is to be expected.

It is satisfactory, indeed, to find him adhering to the good old doctrine of causation. "The desire of the mind to see every natural occurrence resting upon a cause." So far, however, as the cause of all things visible and invisible is concerned, he is not inclined to look for it outside and above the universe, inherent in it, in its several parts. He accepts the theory of evolution, not because he claims that it is experimentally demonstrable, but because of "its general harmony with the method of nature as hitherto known." Matter, he is disposed

to regard as "the universal mother, who brings forth all things as the fruit of her own womb," and it discursus "the promise and potency of every form and quality of life." He thinks Darwin, Huxley and Herbert Spencer have indicated the line back along which the origin of matter, of life and of mind is to be investigated with success. He assumes that the principal of "natural selection," or "the survival of the fittest," is adequate to explain the origin of species, and he would go then back, step by step, behind existing species, until he arrived at simple protogen. Now, that there is a measure, perhaps a large measure, of truth in this theory may be safely granted. But is equally true that it is a principal that has limitations, so far as facts will carry us back in our investigations. The term "the fittest," needs to be defined. We know that every embryo does not come to full life, and that of the best fully matured only a few survive in comparison with the many that perish. But then it requires to be proved that it is the strongest among vegetables or animals that prevails, or that it is the most intelligent among the latter. It certainly is not always the best among moral and spiritual beings that survive, although it may be those having the greatest physical vitality; on the contrary a large observation justified Wordsworth in saying:

"The good die first,
And they whose hearts are dry as summer dust
Burn to the socket."

At all events, while we see the origin of varieties occurring every day, no facts can be found to show, either among existing or extinct geologic species, the transition of one species into another. Species were as clearly marked in the oldest strata of rocks as they are to-day. And as Darwin admits all the facts which he has brought together with such prodigious industry, are quite consistent with the old-time yet not antiquated belief, that "in the beginning God created the heaven and the earth," and the specific types of all existing creatures. Professor Tyndall objects to the conception of a "manlike artificer." And so does every intelligent Christian. The Bible specially prohibits us from thinking of the Great Creator as "such an one as ourselves." Instead of being a mere fickle experimenter, He is a Supreme Intelligence, constant and comprehensive in His operations. And most unprejudiced thinkers will differ from the conclusion that the doctrine of evolution is more in harmony with the known facts of nature than that of a Supreme, Intelligent, Personal, First Cause, whom we call God. The Psalmist imputed the true inference to be drawn from physical phenomena, when he said, "He that planted the ear, shall not He hear? He that formed the eye, shall not He see? He that teacheth man knowledge, shall not He know?" The subject is, indeed, one the discussion of which every thoughtful mind will approach with humility as well as solemnity, for as Professor Tyndall acknowledges, all the facts necessary to be taken into account are not now cognizable to man; but meanwhile we may rest assured that nothing as yet discovered necessary conflicts with the creed of Christianity. It contributes more to uphold the worthiness of man to believe that He embraces within Him a vital spark which is an emanation from a Great, Personal Duty, and which confers a mortality upon its possessor; than to talk with ghastly humour, as Tyndall does of Spencer, of "the ganglia" as "sometimes the seat of a nascent poetic thrill." Man is sensitive to his surroundings or environment, because he has an appropriating intelligence, but it is quite different with the bee, or the dog, or the elephant, the creatures next highest in the scale of intelligence; so that to us alone it is given to still go on developing in all that is wise and good and strong and holy, until we shall approximate in attainments and character to the sublime Ideal whom our faith sets before us in the Gospel. I have confined myself to those points in this remarkable essay in which the author comes especially into contact with the Domain of Theology. I do not need to say anything on those questions, between Physics and Metaphysics, which the address raises—these have been already dealt with by Professor Murray and numerous other critics, vastly more competent than I could presume to think myself. I will therefore, conclude in the eloquent words of Professor Tyndall: "I must quit a theme too great for me to handle, but which, handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite space of the past."

Montreal, Feb. 5, 1875. R. C.

Principal Caird on the Transmigration of Souls.

Principal Caird, of Glasgow, lectured recently to the members of the Literary Institute on the "Transmigration of Souls." There was a large attendance, and the reverend lecturer was introduced to the audience by Mr. Josiah Livingston. There was, perhaps, no more striking example, said the lecturer, of the wide gulf that lies between ancient and modern thought, between the religious ideas and the psychology of pre-Christian ages, than that which is furnished by the doctrine of the transmigration of souls. Strange, fantastic, incredible as it seemed to those there could be no question that the thought of ancient times was deeply imbued with it, and that in form, more or less crude or elaborate, it was the best explanation it could devise for many of the most difficult problems of human life. Among the races that lay beyond the pale of civilization we found everywhere the first vague notions of the survival of the soul after death connected with this other notion of its transmission to, or re-embodiment in, the forms of other men, birds, beasts, reptiles, of plants, and even of inorganic substances. In the semi-civilized historic nations of the East, it was an almost universally accepted belief and we met with it also as an article of rational faith, founded on philosophical grounds, in the speculative thought of the cultured nations of the West. Nay, despite its manifest incongruity with Christian ideas, it fascinated the mind of Oregon, and others of the fathers of the Christian Church, and formed one of the leading tenets of a well-known and wide-spread heretical sect. In modern times, though it was part of the

traditional faiths which still dominate the minds of some races and peoples of the East, it was, in so far as the civilization and culture of the West were concerned, relegated to the category of human vagaries and absurdities, and, with the exception of one or two weak and ill-balanced minds, it had long ceased to be seriously maintained by any thinker, or regarded as a doctrine worth arguing about. The learned Principal, having given a brief history of the doctrine, proceeded to inquire as to its origin, and what were the reasons of its prevalence, not merely amongst those races that lay beyond the pale of civilization, nor those even at the lower levels of culture, but, as in India, at a stage of intellectual and spiritual development, capable of metaphysical systems and schools of thought—when it passed beyond a wild superstition into a systematized creed—nay, as in Greece, as a theory or principle of speculative belief, gravely pronounced and elaborately defended by some of the greatest thinkers of ancient times. After the utmost concession of difference between ancient and modern modes of thinking, the doctrine was one which took a firm hold of the minds of men, prevailed in regions so wide apart and under conditions so varied, and retained its place as a deep religious conviction for so many ages, that we could not dismiss it lightly as a mere vagary of unregulated minds. However superficial and untenable it might seem it must have had some plausible basis to rest upon. There must be some wants, intellectual and moral, which it seemed to meet and satisfy. What were these? There were three grounds on which in different places and times the doctrine of transmigration of souls seemed to have been based. In the first place, it was propounded as a theory of human knowledge, to account for that part of our intellectual wealth with which the mind seemed to enter on the present life; in the second place, it seemed to solve the problem of the natural inequalities of character and condition, health, happiness, fortune, the immensely different moral advantages, and opportunities also, under which individual lives were passed; and finally, it derived colour and plausibility from the apparent affinities and resemblances between man and the lower animals. With all the seeming wildness and absurdity of this notion or dream of the transmigration of souls, perhaps we might discern in it a groping of the human spirit after ideas which are true and real—ideas which constitute our highest consolation in life, our deepest, dearest hope in death. We could read in it, at least, an expression of that sense of life's incompleteness and insufficiency, and that hope and faith in immortality which, apart from all argumentative proof, is as unquenchable in the human breast as the belief in God himself. It was the imperfect form in which the conviction sometimes embodied itself, that the soul of man is of divine origin, and has set before it a divine destiny; that however mean and rude the form it wears or the external condition of its being, there is in it which can claim alliance to the heavens, can trace back its lineage to the very being and life of God; and that whatever the future may have in store for it, through whatever long and weary wanderings, toils and struggles, it may be destined to pass, there is, if it be true to itself and its high calling, a rest that remaineth for it at least in the bosom of its God. There was, finally, in this strange belief an unmistakable expression of the greater truth, that the whole structure and order of the universe is a moral one; that it is a universe in which there is nothing arbitrary, no elevation, no degradation that comes by accident, but in which, now and forever, every man's fate is in his own hands. In fantastic and erroneous form it might be, but still with a strange vividness of realization, it gave utterance to the belief that our future is what we make it—that for every false word or base act, for every sacrifice of duty to incontinence, of principle to passion, or interest, or expediency now, we shall have to pay the price in a degenerating nature, a life lapsing into lower and lower degradations, sinking into meanness and torpor and animal foulness till, if we persist, the angel shall die out of us and a brute existence be all that is left; as that, on the other hand, every act of love and truth and reverence and self-sacrifice, and spiritual nobleness, is but a stepping-stone on which we are rising up the golden ascent to a higher and nobler self—that every life that is spent for pure and holy ends is gradually losing more and more the coarse taint of earthliness and becoming clothed upon with a beauty which is nothing less than divine, till it shall be transformed at last into the perfect image and likeness of its God. In one word, at the root of this fanciful doctrine of transmigration, there lay an unconscious conviction of that great law which a purer faith has taught us, and which, he would to God, were impressed on every heart with our higher faith, that "he that soweth to the flesh shall of the flesh reap corruption," and that "he that soweth to the Spirit shall of the Spirit reap life eternal."

Montrealers in China.

Dr. Ellingwood gives in the New York Evangelist an interesting account of a recent visit to Ningpo, China, in company with a party from Montreal. He says— "A single night's passage brought us at an early hour to Ningpo dock, where we were met by our missionary friends, Messrs. Lenburger and Butler. The Ningpo palanquins or chairs in which we were placed, were of a particular type (each city has its style), and the bearers were of the best. Some of our palanquin rides had not only the spice of novelty, but were very exhilarating. At times in our excursions through the grand old city our party numbered five or six persons, borne in single file each in his separate chair. Our bearers evidently considered this a turnout which should awaken a general sensation; for as we passed rapidly through the narrow streets they kept up a constant and rather authoritative cry of warning to the throngs of natives, who always, whether cheerfully or not, yield the right of way to the foreigner. Such a means of locomotion seems a little strange at first, and not quite in accordance with our democratic ideas. But chair bearing is a business and a means of support to thousands in China, and your patronage is

deserved a kindness. It is one of the common things against missionaries, to represent them as riding in luxurious ease upon the shoulders of men. But perhaps the critic himself is one who spends far more on omnibuses and street cars at home, and thinks it no injustice to his fellow man when he asks him to kneel at his feet and kiss his boots, or when he sends to some noble minded but impoverished widow a parcel of dirty linen to be washed. How many of our notions need a wider comparison before they can be fairly tested.

The mission houses of the Presbyterian Board at Ningpo are on the opposite side of the river from the main city, and have a rather pleasant river front, as well as ample spaces about them; but the route by which we reached them led through a suburb thickly strewn not only with graves but with unburied coffins. As the land is low and saturated with moisture, it is common to walk up a coffin on the surface, but the very poor cannot afford even this. Only a mat or a little straw is laid over many of the soiled receptacles of the dead. What wonder that Chinese cities, especially on the low levels, are malarious and unhealthy? The wide expanse of paddy fields fetid with surface manuring, and half the time submerged by irrigation, might be considered sufficiently insalubrious; but when we add the further fact that all suburbs, nay a large portion of the whole land, is one vast graveyard, we have superabundant explanation for the sickness and mortality which render missionary life in China hard and self-denying. Of this class of trials the noble men and women who have represented the Presbyterian Church in Ningpo have had their full share.

A pleasant feature of the Christian community at Ningpo is the great harmony which exists among the missionaries of different Boards. It was our good fortune to attend a monthly meeting sustained by the representatives of the Church Missionary Society, the English Methodists, the American Baptists, the Inland Mission, and those of our own Church. An able paper was read by a Methodist brother on the question "Whether the Gospel had now been so widely proclaimed in the Ningpo district as to warrant special prayer for a general revival?" A most interesting discussion followed, from which it appeared that through a wide extent of country the story of the Cross has been proclaimed in nearly every village. Those men with their respective forces of native preachers, have sown faithfully the precious seed, and are now earnestly looking for the outpouring of Divine powers on their labors. As an exhibition of the real spirit of the mission work, this occasion was one of great profit not only to myself, but to others who were casually present. Our travelling companions were Prof. Lewis, of McGill University, and Mr. Joseph Mackay, and his niece, Miss Gordon, of Montreal.

It were well if every business man traveling in China would endeavor to learn the real character of missionaries by thus going among them, instead of being content with the superficial criticisms of irreligious or indifferent residents. Our excellent friend, Mr. Mackay, from his relations as a prominent banker, mingled much with business circles in the East, and heard the common charges which are so ignorantly made, but he also took pains to see for himself, and learn the real facts in the case. On several occasions of this kind he threw himself in the way of gaining an accurate estimate of the work of missions, and with most satisfactory results. Why will not some of those men of wealth at home, who are doubtful on the subject, come out to China and India and do likewise? Let them call on the missionaries not merely to sponge on them or obtain their services as interpreters or guides, as some have done, but with an honest desire to learn of their work. And when the Sabbath comes, let them visit their mission chapels, instead of spending the day in sight-seeing and the purchase of curiosities. We will then accept them as candid judges.

Two objects in Ningpo had been named to us as especially worthy of a visit. The Fukien temple, built by sailors of the Fukien province to the goddess of the sea, and the old dismantled pagoda of the city, which leans nearly as much as the tower of Pisa, and a great deal more interesting. Unlike most of the Buddhist shrines it is exceedingly well kept. The door posts and altars are freshly painted and gilded, and the images of the goddess are all exceedingly tidy and grand, as a goddess should be. The ceilings are covered with marvellous frescoes of tempests and shipwrecks, of disasters wrought by sea-dragons, and deliverances ministered by the patroness deity of the poor sailors. The main front of the temple, which is its chief feature, is supported by a row of granite pillars, fifteen or twenty feet high, and of surpassing beauty. They are covered with all-relievo figures of men, dragons, and birds, of faultless proportion and expression. The "Apprentice's Pillar" in Roslyn chapel, Scotland, is more exquisite in its tracery, but it is certainly inferior in its sculptural skill to these granite pillars. We next proceeded through a network of narrow streets to the Pagoda, and wound our way to its dizzy, leaning top, 120 feet from the ground. Here the real beauty of Ningpo appeared, lying at our feet. The city is located at the junction of two rivers, twelve miles from the sea. The rich foliage of trees concealed from our look-out all the repulsiveness of its dirty streets, and gave it a fair setting, like a gem in the midst of a wide-spread and beautiful valley encircled by distant hills.

I have been young and now I am old, and I bear my testimony that I have never found thorough, pervading, enduring mortality with any but such as feared God, not in the modern sense, but in the old childlike way. And only with such, too, have I found a rejoicing in life, a hearty, victorious cheerfulness so distinguished a kind, that no other is to be compared with it.—*Jacobs*

Do not say you have no convenient place to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain, Peter on the housetop, Isaac in the field, Nathaniel under the fig-tree, Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

Scientific and Useful.

SOUTH PREVENTIVE.

The following recipe for keeping moths out of clothing is a favorite in some families: Mix half a pint of alcohol, the same quantity of the spirits of turpentine and two ounces of camphor. Keep in a stone bottle and shake before using. The clothes and furs are to be wrapped in linen, and crumpled up pieces of blotting-paper dipped in the liquid are to be placed in the box with them, so that it smells strong. This requires renewing once a year.

BEST FORM FOR FRUIT TREES.

The majority of a convention of German pomologists expressed a decided preference for the pyramidal form of fruit trees. The advantages claimed for it are the minimum of shade, greater strength, avoidance of severe wounding of the tree, production of better fruit, and at the same time fewer disadvantages from storms, weight of snow, excess of fruit, theft, etc.

TO CLEAN BLACK CLOTH.

Dissolve one ounce of bicarbonate of ammonia in one quart of warm water. With this liquid rub the cloth, using a piece of flannel or black cloth for the purpose. After the application of this solution, clean the cloth well with clean water; dry and iron it, brushing the cloth from time to time in the direction of the fibre.

BAKED POTATOES.

Potatoes are more nutritious baked than in any other manner, and they relish better with those who have a taste only for plain food. And to those who have been accustomed to highly seasoned dishes, a mealy baked potato will taste far superior to a boiled one. Wash them clean, but do not soak them, bake quickly as possible, but do not burn them. As soon as done, press each potato in a cloth so as to crack the skin and let the steam escape, and they will be mealy; without this the best potato will not be mealy. They should be eaten immediately.

IMPEDING AND HELPING.

Friction impedes the progress of the railway train, and yet it is only through friction that it makes any progress. This apparent paradox is explained when we remember that by reason of the frictional "bite" of the drivers upon the track they draw the train. The bearings of the wheels upon the rails are a mere line where they come in contact, iron and iron, yet this slight and almost imperceptible hold is sufficient to move hundreds of tons of dead weight with the speed of the wind.

HOW TO OBTAIN A LIBRARY.

A minister giving counsel to a young couple whom he married, advised them first to save their pennies and buy a bookcase; then to purchase choice books, read them together, mark the most interesting passages, converse about them, and place them on the empty shelves, and continue so to do from year to year till the shelves were all filled. They took his advice, and now they have not only a neat, well-stored bookcase, but have its valuable contents in their minds—have been kept from vain company, idle gossip, and trifling amusements, and would not part with their chosen, well-digested library for four times its original cost. And what this sensible young married couple did, others may do.

ICE-BEDS.

Those who contemplate putting up and fixing this season should have put the manure well shaken apart on a conical bed to let it heat to some extent before putting it down for the frame. By this it will get out a much more even heat when wanted. Forest leaves mixed with some horse manure are an excellent addition. Those who intend starting things in this way will bear in mind that the higher the pile of manure the longer will the heat last. The old plan of digging a pit to put the manure in is not much in use now; experience teaching us that on top of the ground is the best place. The ground should be staked off two feet longer and two feet broader than the sash, or rather, frame will require; the manure, carefully shaken evenly over the space, is patted down with the fork. When finished it ought to be three or four feet high, by cross pieces every three or four feet on manure for your frame to rest upon. Take the frame fast with nails, then put in six inches good mold, and as soon as the heat rises (which can be known by sticking the finger into the ground) sow your seed. The manure extending one foot further out than the frame, will prevent cold getting into it. Don't sow your seed too thick.

GRAPE JUICE OR UNFERMENTED WINE.

How can the pure juice be known from spurious imitation? By three marks, which every one may plainly see, when once understood: (1) The juice must be thicker than milk—only 63 per cent. water in good grapes. (2) All dark grapes produce purple juice, and Catawba, Delaware and all amber color produce a pink-red juice. (3) All the grapes that grow contain tartaric acid, which is in solution when the juice is pressed, but immediately begins to crystallize and fall to the bottom of the cask or bottle. It does not make any difference whether the wine is fermented or not. The quantity varies a little, but the average is one quarter of an ounce to the quart when dried. This is the source of all our cream tartar. Some may be anxious to know how this thing is obtained. All of it is imported. The wine growers run their juice from the press into large tanks, either of oak or combed or thick oak planks, where it is left to ferment in the sun until cool weather checks the fermentation. Then the wine is casked, and the large amount which is called argol is shoveled up and dried and barreled up for shipping. This is boiled to dissolve it, and if re-crystallized much purer. It is then mixed with clay, or terra alba, and boiled again, when it crystallizes much whiter. It is then placed in the sun to bleach until it becomes white as snow; then ground until it is a powder, and now it is ready for use. Does not need anything mixed with it, resembling it, of a neuter taste.

How a "Wrecker" was Healed,

We were lately told an amusing story about a Fort-William man who lived some fifty years ago, and, in his day, a great shore-searcher after storms, he died there not exactly in the interests of science, but by more mundane and prosaic considerations. Summer and winter, all the year round, he searched the shores of Achintore and Drummarbin after every gale of wind, wandering ghost-like in the grey dawn by the margin of the sea, diligently picking up every conceivable article of flotsam and jetsam that came in his way. In all this there was, perhaps, nothing to object to; but this mild specimen of a Cornish wrecker had the habit of appropriating, without compunction, such oars, thwarts, bailing dishes, and other articles of boat gear as came in his way, even though he knew that they belonged to his neighbors, and had only been carried away from their proper places by an unusually high tide or gale of wind. This was a breach of the etiquette and good neighborhood prevailing among boatmen that could not be tolerated. A Drummarbin man, therefore, who had lost some oars in a storm, and suspected that the Fort-William shore-searcher had found and kept them, determined on reprisal, and in hope of curing him of such shabby pen- sations, to give him a good fright, which could be done the more easily as the shore-searcher was a nervous, timid creature, bristling with belief in apparitions, ghosts, and ghost stories of the wildest and most im- probable character. Getting up one morn- ing after a storm, the Drummarbin man put on a pair of new shoes, and slipping to the shore unobserved by the wrecker, whom he could see wandering alone the beach, as was his custom in the gray daybreak, he lay down at length on the single, and cover- ed his head and body down to his ankle with the drift-ware that had been cast up by the storm. All he left exposed were his feet, on which we have said was a pair of good, substantial new shoes. Meanwhile the "wrecker" was advancing along the beach, carefully searching about, and stoop- ing from time to time, oyster-catcher, or oar- wise, in order to pick up such waifs and strays as he fancied worth the while. At last he reached the recumbent and sen- sware-covered Drummarbin man. The shoes at once caught his eye, and, as he gazed wistfully on what he considered the most fortunate and valuable find that had fallen to his luck for a long time, he was heard to soliloquize: "A drowned man! Poor fellow; but he has good shoes on, and as he can have no more use for them, I may as well take them now as anybody else later in the day." No sooner said than done. Throwing down his bundle of gar- bage, he pulled the shoes evenly and steadily off the supposed "body's" feet, and was moving away with them, when a smothering sepulchral voice from under the sea-ware struck his ear—an ear pain- fully acute under the circumstances. "Gabh mo chomhairle's fag na bronnan sin!" "Take my advice, and leave those shoes alone!" At the same time he saw the mass of drift-ware heaving a moving. Drop- ping the shoes as if they had suddenly be- come each a mass of red-hot iron in his hand, he started off with a yell that frightened the sea-birds all the way to Camus-na-Gale, and ran a terrible race without once halt- ing or looking over his shoulder, till pen- itent and breathless, he reached his own fireside. He was completely cured of shore-wandering, for, as our informant tells us, he soon after sickened and took to his bed, from which he never rose again. Told in excellent Gaelic, and with a large admix- ture of the serio-comic, quiet humor, so characteristic of an old Highlander, the story made us laugh heartily, and not the less so that it was told in sly refer- ence to our own frequent sea shore perambula- tions.—Correspondent of Inverness Courier

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Official Announcements.

KINGSTON.—At Kingston, in Brock Street Church on 2nd Tuesday of April, at 7 p.m. OTTAWA.—At Ottawa, on the 1st Monday of May, at 3 o'clock p.m. MONTREAL.—At Montreal, in the Presbyterian College, on 1st Monday of April, at 10 o'clock a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH CHURCH OF SCOTLAND.

Home Mission Committee, CANADA PRESBYTERIAN CHURCH. The Home Mission Committee of the Canada Presbyterian Church will meet within Knox College on Monday evening, 5th of April, at 7 p. m.

WILLIAM COCHRANE, Brantford, Feb. 23, 1875. Convener.

1875. SPRING. 1875.

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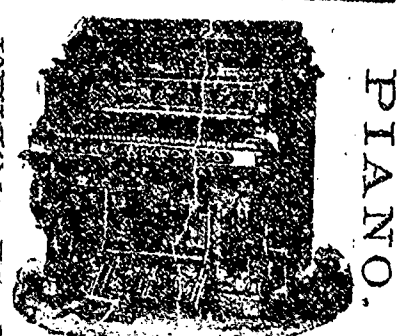
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