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Contributors and Correspondents

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"WHOSOEVER SHALL KEEP THE WHOLE LAW, AND YET OFFEND IN ONE POINT, HE IS GUILTY OF ALL."—JAMES II. 10.

BY RODERICK HENDERSON, FLORIDA.

By failing in only one point to meet the requirements of God's law we are "guilty of all." This follows from the principle of all law, especially the Divine. Adam obeyed all the laws of his God perfectly, but one. It was, in itself, a small thing, but it was the principle involved that made it of such tremendous consequence that the disobedience at that one little point is attended with evil as terrible as the curse, and as lasting as eternity. In order to do and be as God desires, we must come up to all his requirements, with no exception. Let us try to illustrate this truth.

How is it with those who live "near the cross," and strive every day, with all their might, after that "holiness without which no man shall see the Lord?" What shall we say of such when the Bible teaches that however near we may be, "there is none that doeth good and sinneth not?" And especially when we learn that a lustful look, a secret desire, is iniquity in the sight of God, what shall we say? If the Christian be everything else that the Bible requires, yet have these secret faults, does he break the law? Is he guilty of all? No! For such a Christian, like Paul, can say, "I delight in the law of God after the inward man: but I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." "If then I do that which I would not. . . it is no more I that do it but sin that dwelleth in me." Here is the difference between the Christian, like the Apostle, who wages warfare against every "appearance of evil" in his heart, and the Christian, like David, who cherishes some wrong desire, small in its beginning perhaps, till it grows strong, and ruthlessly throws him helpless and wounded at its feet.

Take a step downwards now, and look at the Christian who fails in some point of duty—not the cold, lifeless Christian, necessarily, but the man who is alive and earnest, yet fails in one thing.

For example.—There are those who are earnest workers for Christ, whose "heart's desire, and prayer is" that they may "win souls; but who have not the success for which they work and pray because they fail in some duty which they know they should perform. There are earnest ministers of the gospel whose labors are not blessed, because for fear of offending, say, a rich brewer in their congregation, they will handle the sin of intemperance very gently. The vile demon has the Church of the Living God by the throat! A man has no business to look for a blessing, if he be not emptied of man-fear, and filled with God-fear—if he do not perform and "declare the whole counsel of God."

Another example.—A Christian may fail through not understanding his duty perfectly. Parents may anxiously desire to train up their children for Christ, may give them good instruction morally, send them regularly to Sabbath School, and even pray with them every day, and so look for them to grow up to be Christians; but those parents have no right to look for the conversion of their children anytime, if they neglect telling them faithfully of their need of a Saviour—that children need Jesus as well as old people.

These examples will suggest others of a kindred nature.

Now, not only will such short-comings, humanly speaking, limit the number of "such as should be saved," and rob the Redeemer of the eternal honor which our faithfulness would bring Him, but they will keep ourselves from having close fellowship with Jesus, and enjoying the "blessings which accompany and flow from it," like that Christian who strives, not only to know, but to do all the will of God. Take a boy who loves his mother, and wants to do what will please her, still who does something that would grieve her, if she knew it. That one thing keeps him just so far from having fellowship with her. We may love Christ, and desire to live in close fellowship with him, but if there is one sin—and "sin is any want of conformity unto, or transgression of, the law of God"—that sin is ground on which Christ will not walk with us. "How can two walk together unless they be agreed?" God is not pleased with the Christian who is selfish, or keeps anything back, or who works with all his might, blindly. "If we say that we have fellowship with Him and walk in darkness"—disobedience or ignorance—"we lie and do not the truth." Now, if we know our "begetting sin," and seek

earnestly to be fully consecrated to the Divine will, whatsoever we ask shall be done unto us. But the child of God may not be certain as to what his duty is, and so cannot know how to honor Christ and thereby secure fellowship with Him. God wants us to be certain. This is why He has given the Word and the Holy Ghost. Neglecting to study the Bible so as to learn unquestioningly the will of God, is itself a short-coming, a sin that will keep us from Jesus, and Jesus from us.

Now take the self-righteous, not hypocrites who know they are going to hell, but those who think they are "right in the sight of God" because they come up, or think they come up to what they consider to be the requirements of His word.

A man may say he has faith in Christ which is "the principal thing," and it matters but little about the life. Let the Apostle James answer such a man. "What shall it profit, my brethren, if a man say 'I have faith,' and have not works? Can faith save him? . . . Ye see then how that by works a man is justified before God, and not by faith alone." Away with Antinomianism! It is a monstrous lie!

On the other hand there are those who think if they live moral lives, or are church members and live up to "the rules," all is well. Many who should know differently will tell you if they do the best they can God will save them. "There is none other name under heaven given among men, whereby we can be saved, but the name of Christ." This sweeps away everything else, doing the best we can, and all. "Without faith it is impossible to please God." Though we could keep the commands of God as perfectly as Adam did before the fall, but lacked living faith in Christ, our good works could not save us. It is sad to think of those who really love to see the cause of Christ prosper, whose morality and charity are unimpeachable, so that they are like and unlike many Christians, who believe they are right before God—it is sad to see such failing in the one thing needful, and so losing heaven.

It is not as we think and do, however honestly, but as the Word of God declares. A man who found a lump of yellow but worthless metal, resembling gold, and thinking he had gotten a treasure, hastened with it, from the rocks where he found it, a distance of several hundred miles, to an eminent mineralogist, and said to him, "Sir, I have found a large piece of gold, please tell me how much it is worth." He said "here is gold," when, instead, he should have asked the man of learning to examine and see what it was. Imagine how he felt when told it was not gold at all, and was not worth its weight in sand. Many think they are right before God because they have what they deem to be fit for heaven, and are hastening, not to find from the Bible if they have genuine fitness, but hastening to the judgment seat of Christ, with all confidence that their righteousness, whatever it may be, is gold. It is an awful moment in which to be awakened to their real state when the Judge declares their righteousness to be dross, and fit only for eternal burnings!

Again, there are those who do know the way of salvation, and have a desire to be saved, but some sin hinders them from fully surrendering to Christ. The seeker must throw away all his sins, or rather, bring all his sins to the fountain, and not come with all except one. One sin will destroy the soul. One mortal wound will kill a man just as certainly as a thousand! So one sin unrepented of will ruin the soul just as effectually as a thousand. If a boy have a bird, and tie a light, long string to one of its legs, with the other end of the string in his hand, he can let the bird soar up into its aerial home, until it thinks itself to be free, and whenever he wishes pull it down and place it securely in a cage: so Satan has the soul as it were by a string when he has a hold upon it by any sin; and he will by one sin pull the soul from the threshold of heaven down to eternal death. And this may happen to those who know the consequences of dying unsaved, and desire salvation. Look at the rich young nobleman. He came running—earnestness; kneeling—humility; to Jesus—the right person; asking for eternal life—the right thing. One thing drew him away from Christ and hindered him from entering into life. Many, like him, turn away from heaven and its eternal joys in order to enjoy some worldly pleasure a little longer. Heaven forever lost! Everlasting woe! All through one sin! Did I say it was sad to think of a man meeting all the requirements of God's will so far as he knew, but losing heaven because he failed in one particular of which he did not know? Sadder far to think of the man who knows the way, desires to be saved, and understands all that is involved in choosing and refusing, but is lost through some sin with which he would not part.

Oh how such a soul will be lashed in hell! The heathen who never heard of Jesus—those who mistook the meaning of the Bible—those who know the way but never desired salvation—and his own conscience—but let me stop. God have mercy on such sinners!

There are those who are earnestly seeking but cannot find the peace which the Bible promises. Whose fault is it?—God's or the sinner's? What such a one must do is come "to the throne of grace," pleading "search me and see what evil thing is in me and lead me in the way everlasting;" and if God answer not a prayer like that coming from the depth of a burdened soul, it is because he is beginning to break His word—but that is impossible. The persevering seeker never goes to hell. The one thing that keeps many out of Christ is ceasing to seek. Remember the Syrochænean woman. Doubting that Jesus is willing to receive—fearing that we are too sinful to be pardoned—any of the innumerable questionings of this nature may be the one thing that keeps a soul out of Christ. "Christ died for the ungodly," and "all have sinned;" so the way is clear in that direction.

But perhaps the Bible itself is the one thing that keeps a soul from Jesus. The seeker may have no sin that he loves, no doubt but that Jesus is able and willing to save; but he says, "the Bible tells me to come to Jesus, but also says that no one can come except the Father draw him. What am I to do?" Suppose a mother takes her little child just able to stand but not to walk, and stands it up and says, "come over here to me." "Come!" says the mother, so as to awaken a desire in the little one to come. And when it throws out its hands the mother reaches over and catches them, leading the child up to her knee. So it really does go to its mother, though unable to walk by itself. The Bible tells the sinner of the greatness of the Saviour's love—of the blessedness of the man whose God is the Lord—of the joys of the life above, and says, "Come to Jesus," just to awaken the desire to come. If any one have this desire, let him be sure it is the Father's drawing, and let him throw out the arms of his faith to Christ, then Christ will reach out, all the way from heaven, and bring that soul to His heart forever.

Seeing that so much of such momentous importance hangs on doing the will of God perfectly, all are called upon to exert all their powers to know this will as God wants it to be known.

The Christian is called upon to do so. By the thought of the Father's everlasting love—by the thought of all that Jesus did, and does, and is to do—by the thought that fulness of joy here, and glory hereafter, shall be according as he lives and works with all his might, and in the right way, or not, the Christian is called upon to study his Bible, with intensest devotion, by the light of Calvary.

The sinner is called upon to do so. By the thought of how much God valued the soul when He expended so much love on its behalf—by the thought of heaven, and that soon he shall need it with its peace, and love, and eternal rest—by the thought of how awful it is to be almost saved, yet lost, the sinner is called upon to come with the Bible to the cross of Jesus, so as to fully learn, and fully comply with, all the terms of God.

WHAT WE OWE TO THE REFORMATION.

The good effected by the Reformation is not so well appreciated in the present day as it has been. We hear and read a great deal about the errors of the Reformers, but very little about the magnitude of the evils from which we have been delivered by their instrumentality. Their mistakes are magnified, while the value of those grand principles which they rescued from the dust of ages is overlooked. In the face of this tendency it is encouraging to meet with even one popular writer who manfully breasts the tide and defends the men, the work, and the principles of the Reformation. We refer to the Rev. Canon Ryle M.A., Vicar of Stradbroke, who has written so many good tracts in times gone by, and who has recently written one tract more. We cannot do better than give our readers some extracts from it without further comment.

"Let me clear the way by saying that I do not pretend to endorse the character of all the agents by whom the English Reformation was carried out, or to approve of everything which they did. I do not for a moment maintain that Henry VIII. was a godly man. No! Too often he was a brutal tyrant. I do not say that the statesmen who surrounded him were faultless characters. Far from it. Too many of

them made a market of the Reformation, and enriched their families by plundering abbey lands—I do not ask you to believe that Cranmer, and other Reformers, either in the days of Henry the Eighth, or Edward the Sixth, or Elizabeth, were angels, and made no mistakes, I frankly admit that they did some things which they ought not to have done, and left undone some things which they ought to have done. But you must remember that God does a great deal of good work with very imperfect tools, such as Sennacherib, and Nebuchadnezzar, and Cyrus. All I do maintain is, that the whole result of the Protestant Reformation was an enormous gain to this country. And I confidently assert that England before the Reformation was as unlike England after the Reformation as black and white, darkness and light, night and day. Facts, stubborn facts, exist to prove the correctness of this assertion, and some of those facts I shall try to bring before you.

"I begin by saying that the Reformation delivered England from an immense quantity of evils. In describing those evils, it is hard to know where to begin and where to leave off. Their number is legion. The utmost I can do is to give you a short summary of them, and to ask you to believe that the half is left untold.

(a) For one thing the Reformation delivered England from gross religious ignorance and a spiritual darkness that might be felt. No doubt there was a professing Church of Christ in the land when Henry VIII. ascended the throne, a Church abounding in wealth, and garrisoned by a whole army of Bishops, Abbots, Friars, Priests, Monks, and Nuns. But money and clergy were not make a Church of Christ any more than "men with muskets" make up an army. For any useful and soul-saving purposes the English Church was practically dead, and if St. Paul had come out of his grave and visited it, I doubt if he would have called it a Church at all. The plain truth is, that it was a Church without a Bible; and such a Church is as useless as a light-house without a light,—a candlestick without a candle,—or a steam-engine without a fire. Except a few scattered copies of Wycliffe's translation of the Vulgate, there were no English Bibles in the land, and the natural consequence was that priests and people knew scarcely anything about God's truth and the way to be saved.

"As to the clergy, as a general rule, their religion was the merest form, and scarcely deserved to be called Christianity at all. Most of them were pitiful turcoats without a conscience, and were ready to change sides in religion at word of command. In fact they did so no less than four times:—once under Henry VIII., once under Edward VI., once under Bloody Mary, and once more under Elizabeth.

"The immense majority of the clergy did little more than say masses and offer up pretended sacrifices—repeat Latin prayers, and chant Latin hymns, which of course the people could not understand—hear confessions, grant absolution, give extreme unction, and take money to get dead people out of purgatory. Preaching was utterly at a discount. As Bishop Latimer truly remarked, "When the devil gets influence in a Church, up go candles and down goes preaching." Quarterly sermons were indeed prescribed to the clergy, but not insisted on. Latimer says that while mass was never to be left unsaid for a single Sunday, sermons might be omitted for twenty Sundays in succession, and nobody was blamed. After all, when sermons were preached they were utterly unprofitable; and latterly, to preach much was to incur the suspicion of being a heretic.

"To cap all, the return that Bishop Hooper got from the rich diocese of Gloucester, no barbarous and uncivilized corner of England, when he was first appointed Bishop in 1551, will give you a pretty clear idea of the ignorance of pre-Reformation times. He found that out of 311 clergy of his diocese, 168 were unable to repeat the Ten Commandments; 81 of the 168 could not say in what part of the Scripture they were to be found; 40 could not tell where the Lord's Prayer was written; and 31 of the 40 did not know who was the author of the Lord's Prayer!

"As to the laity it is not too much to say that the bulk of them, except in the hour of trial, sickness, and death, had no religion at all. Even at such seasons as those there was no one to tell them of the love of God, the meditation of Christ, the glad tidings of free salvation, the precious blood of atonement, and justification by faith. They could only send for the priest, who knew nothing himself and could tell nothing to others; and then at last they received absolution and extreme unction, and took a leap in the dark. 'The blind led the blind and both fell into the ditch.'"

To sum up all in a few words, the religion of our English forefathers before the Reformation was a religion without knowledge, without faith, and without lively hope—a religion without justification, regeneration, and sanctification—a religion without any clear views of Christ or the Holy Ghost. Except in rare instances, it was little better than an organized system of Mary-worship, saint-worship, image-worship, relic-worship, pilgrimages, almsgivings, formalism, ceremonialism, processions, prostrations, bowings, crossings, fastings, confessions, penances, absolutisms, masses, and blind obedience to the priests. It was a huge higgledy-piggledy of ignorance and idolatry, and serving an unknown God by deputy. The only practical result was that the priests took the people's money, and undertook to secure their salvation, and the people flattered themselves that the more they gave to the priests the more sure they were to go to heaven. As to the grand cardinal question, "What must I do to be saved?" probably no one Englishman in fifty could have given you half as good an answer as an ordinary Sunday-school child would give in our own day. Such was the

ignorance which was scattered to the winds by the English Reformation. Mind you do not forget it.

"For another thing, the Reformation delivered England from the most grovelling, childish, superstitious practices in religion. I allude especially to the worship of relics. Destitute of the slightest scriptural knowledge, our forefathers were taught by the priests to seek spiritual benefit from the so-called relics of the dead saints, and to treat them with divine honour. The accounts which those trustworthy old historians, Strype, and Fuller, and Burnet have handed down to us about these wretched relics up to the middle of Henry VIII's reign, are so extraordinary, that you ought to hear some of them.

"At Reading Abbey in Berkshire, within a mile of the present station of the Great Western Railway, the following things among many others were exhibited by the monks on great occasions, and most religiously honoured by the people,—an angel with one wing,—the pear-head which pierced our Saviour's side,—two pieces of the Holy Cross,—St. James' hand,—St. Philip's stole,—a bone of Mary Magdalene, and a bone of Salome. (Strype, i. 300.)

"At Bury St. Edmund's in Suffolk, the priests exhibited the coals that roasted St. Laurence, the parings of St. Edmund's toenails, Thomas a Becket's penknife and boots, and as many pieces of our Saviour's cross as would have made, if joined together, one large whole cross. They had also relics whose help was invoked at times when there was an excessive growth of weeds or an unusually heavy fall of rain!—Burnet's Ref. i. 486.

"At Maiden Bradley Priory, in Somersetshire, the worshippers were privileged to see the Virgin Mary's smock, a piece of the stone upon which our Lord was born at Bethlehem, and a part of the bread used by Christ and the Apostles at the first Lord's Supper.—(Strype, i. 391.)

"At Burton Priory, in Somerset, was kept a girdle of the Virgin Mary made of red silk. This solemn relic was lent as a special favour to women in childbirth, to insure them a safe delivery. The like was done with a white girdle of Mary Magdalene, kept at Farley Abbey, in Wiltshire. In neither case, we may be sure, was the relic sent without a pecuniary consideration.—(Strype, i. 391.)

"Even in the Midland Counties, I am sorry to say, superstition was just as bad as in the South of England. Strype records that at St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas' shirt, and that it was worshipped by women expecting their confinement. At Dale Abbey, near Derby, they worshipped part of the girdle of the Virgin Mary, and some of her milk! At Repton Monastery the bell of St. Guthlac was held in special honor, and people put their heads under it to cure the headache. At Grace Dieu Nunnery in Leicestershire, they worshipped the girdle and part of the coat of St. Francis.—(Strype, i. 393.)

"Records like these are so amazingly silly as well as painful, that one hardly knows whether to laugh or cry over them. But it is positively necessary to bring them forward, in order that men may know what was the religion of our forefathers in the days Rome ruled the land before the Reformation. Wonderful as these things may seem we must never forget that Englishmen at that time had no Bibles, and knew no better. A famishing man in sieges and blockades has been known to eat rats and mice and all manner of garbage, rather than die of hunger. A conscience stricken soul, famishes for lack of God's Word, must not be judged too hardly, if it struggles to find comfort in the debasing superstition. Only let us never forget that this was the superstition which was shattered to pieces by the Reformation. Remember that. It was indeed a deliverance.

"For another thing, the Reformation delivered England from the degrading tyranny and swindling impostures of the Romish priesthood.

"In the last days of the Pope's supremacy in this land, the laity were thoroughly 'sat upon' by the clergy, and could hardly call their souls their own. The power of priests was practically despotic, and was used for every purpose except the advancement of true religion. Like the frogs in the plague of Egypt, they made their way everywhere, both in the palace and in the cottage, met you at every turn of life, and had a finger in every transaction. They interfered by the confessional between husbands and wives—between parents and children—between masters and servants—between landlords and tenants—between subjects and sovereigns—between souls and God. Obey them and you might do anything, and commit any sin. Resist them and you had no peace, and no safety either for property or life."

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, and to make it a general epitome of all local church news.]

The congregation of St. Andrew's Church, East Williams, have given a unanimous call to the Rev. John Wells.

Twenty-six new names were lately added to the communion roll of Granton congregation. This brings the number of names on the list of membership up to one hundred and forty-seven.

Rev. H. McKELLAR was lately presented with a purse containing \$68.50, by numerous friends in Moore. The presentation was made at a public meeting held under the auspices of the Collingville Temple of Good Templars.

Pastor and People.

Preachers and Preaching.

There is no such preacher as this? There ought to be. Surely it is one of the proverbs of the miller...

God is pleased to honor abundantly the "foolishness of preaching;" but there is no mention in his Word for foolish preaching.

It is a good thing to be adorned with the doctrines of grace, if the life and conversation truly adorn the doctrines.

If a minister prayerfully searches the Scriptures for the edification of his flock, without doubt the Scriptures will frequently search his hearers.

It is truly sad to hear a spiritual dead man in the pulpit professing to point sinners to the only way of salvation.

There would be more better preachers if there were more better hearers.

Stability of the pulpit often speaks more eloquently than ability in the pulpit.

When the standard-bearers are fighting among themselves, they cannot be doing much execution in the enemy's ranks.

It were better to be a runaway Jew, than a runaway Judas. Better to be a persecuted Paul, than a persecuting Saul.

Paul exhorts Timothy to "take heed to himself, and to the doctrine."

A man may sit very comfortably by his fireside and read about the Polar regions, but he could have a very small idea of the intensity of the cold.

Some preachers may speak of great trials, because the Word speaks of them; but they cannot treat of them in an experimental manner.

It is better to be crossed and fettered for speaking truth than to be caressed and flattered for teaching error.

A wise minister feels his ignorance continually; a foolish minister displays his.

There is as great a difference between preaching about Christ and preaching Christ, as there is between knowing about Christ and knowing Christ.

Some farmers scatter their wheat broadcast over their fields, and others have it drilled in straight rows, by machinery.

"A faithful witness delivereth souls." But how can a preacher expect to deliver the souls of others if he do not deliver his own?

A number of Ethiopians may be white-washed, but that would not change the color of their skins.

There is a difference between getting God's thoughts out of a text and bringing one's own thoughts to a text.

The silver trumpets in Numbers x. were to be all of one piece. So, in blowing the melodious trumpet of the Gospel, Christ and his blood, Christ and his righteousness, Christ and his cross, etc., must not be divided.

They who sow tares shall reap in sorrow; but they who sow in tears shall reap in joy.

The preacher who stumbles at God's sovereignty has necessarily some of his own.

There must be further qualifications for the work of the ministry than grace; otherwise all true Christians might be ministers.

Many theologians in the present day are called "broad;" and are, as a consequence, very shallow.

It is well that ministers should be gifted; but they must also be well sifted, if they are to be of real use to God's needy people.

It is well to acquire the "learned tongues," but far better to have given, by God himself, "the tongue of the learned," to be able to speak a word in season to him that is weary.

When ministers are not enabled to take up the stumbling-blocks out of the path of the children of God, they soon become stumbling-blocks themselves.

"Great power" in the pulpit is likely to be accompanied by "great grace" in the pew.

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. ix. 9. This suggests that ministers should practice as well as preach.

How well it is for us that the grace of a good God is so much more extensive than the charity of some good men!

Nothing is less sincere than our manner of asking and of giving advice.

There are three jewels God gives to His children, of more worth than heaven.

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Get. That You May Give.

In there any such proverb at this? There ought to be. Surely it is one of the proverbs of the miller...

Amos Lawrence once wrote to one of his partners: "I am sick, and deprived of the sight of most of those who call; but not of the privilege of reading their papers and giving them money."

And many a man who has had hundreds of thousands of dollars less to give than that princely man, has discovered that it is joy to toil for money; not in order to board, but to scatter it; has even found that the common world was made for common folks, and that the dear luxury of doing something for others may be felt just as really, and just as richly, by the little pauper, who, with a kind heart and a love smile, gives a cup of cold water to the thirsty way-farer, as by the millionaire among his money-bags.

It is a blessed thing for any man to share what he may have with others who stand upon a lower social and financial plane than he does.

Try it, reader! Experiment with Paul's gracious wisdom.

Get, that you may give; and fail not to give, when you have got.—Congregationalist.

Manners in Church.

Good manners in church requires reverence in behavior, and hence must exclude ordinary conversation both before, and during, and immediately after the services.

It is also in bad taste to make the church the place for the show of fine clothes.

There may be occasions when it is suitable to put on the costliest and richest dress which the means and the conscience will allow; but to make the houses of prayer a scene for exhibition of the latest fashions, and thus to appear before God, is out of all character.

Money has been substituted in the redemptive plan for the merits of Christ, and with it a man can buy license to commit all kinds of crimes, and even purchase a certain entrance into the Paradise of God.

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God's School.

One by one, as the days go by, To learn our lessons we bravely try; To learn our lessons we bravely try; To learn our lessons we bravely try...

Various ages are gathered there; Flaxen tresses and flitting grey hair All look over the lesson books.

And often the little ones laugh in gloo At the beautiful words that brighten o'er, While the old sit silent, with grave, sad looks.

Skillful teachers assembled here, Patiently labor, year by year; Never mistake in their work was known; Only the scholars, weary or vexed, Idle, impatient, tired, perplexed, Suffer from errors all their own.

The Spirit touches the highest class; Time takes all as they onward pass; Joy is obtained by the happy few, While Care, Experience, Labor, Pain, And Conscience conducts the grand review.

But, patiently learning day by day, We are longing to hear the Master say That our school days here are done; And after the last long term shall pass, To be transferred to that upper class In which the advanced work is begun.

—New England Journal of Education.

A New Version of the Lord's Prayer.

A correspondent of our excellent contemporary, Zion's Herald, Boston, writes as follows:—

It is probable that the readers of the Herald have never heard the explanation that the priests in Mexico give to the two following petitions of our Lord's Prayer: "Thy kingdom come," "Thy will be done."

We are generally taught to believe that the first has reference to the universal reign of the spiritual kingdom of our Lord; and that the second refers to the complete acknowledgment and fulfillment of the holy will of God.

The Popes have been famous for their strange exegesis of Scripture, but the priests in Mexico are far ahead of the inventors of indulgence.

They say, "Thy kingdom come" means that all that pertains to the world, or the kingdom of man, must "come" to the Church.

This is remarkable, but not so remarkable as the next: "Thy will be done;" that is, the will of the person that gives his money to the Church.

Some may say that it is impossible that any body of men could become so degraded and lost to all sense of right as to give such an interpretation to these plain petitions of our Lord; but these persons have never seen Catholicism as it exists in Mexico.

A glance at history shows that in these two ideas is contained the whole doctrine of indulgence.

Money has been substituted in the redemptive plan for the merits of Christ, and with it a man can buy license to commit all kinds of crimes, and even purchase a certain entrance into the Paradise of God.

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Mr. Moody's Questions.

Mr. Moody, at his Boston services, was in the habit of asking, publicly, the questions which are proposed to him in this column.

"Does not the continued seeking after the Holy Spirit blunt the rears of what we have?"

"Why don't you teach baptism?"

"How can the churches of New England be revived?"

"Would you hurry people into the church as soon as they are converted?"

"What is the best way to conduct evangelistic meetings?"

"Would you encourage little children to come to the church?"

"How can we get more life into our prayer-meetings?"

"Would you have new speakers every night in evangelistic meetings?"

"How would you cure a chronic fault-finding church-member?"

"May not a minister be too personal in his preaching?"

"Would you encourage young converts to become communicants?"

"How can gambling in our churches be cured?"

"Would you encourage young converts to speak in meeting?"

To rest with the ransomed of the Lord in heaven we must labor with his faithful servants on earth.

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Random Readings.

God is our refuge and strength, a very present help in time of trouble.

Those that would love comfortably from God must be much in speaking to Him.

In any affair which our souls are concerned, it is good for us to be in time.

They that will not be won by the word may be won by the counter-attack of profession.

The Christians are called saints, not only some particular eminent ones, but every sincere professor of the faith of Christ.

Goodness is true greatness. Goodness makes greatness truly valuable, and greatness makes goodness much more serviceable.

The greatest heresy that can deceive the human mind, is the heresy that makes a man believe he can meet money while he lives in sin.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—Mac Miller.

Those that would be taught the things of God must think on those things; those that would understand the Scriptures must meditate on them day and night.

God knows what services are before us, and, therefore, how to prepare us; and we then better know the meaning of what he has taught us, when we find what occasion we have to make use of it.

To form a correct judgment concerning the tendency of any doctrine, we should rather look at the fruit it bears in the disciples than in the teacher. For he only made it; they are made by it.

It has been well said that if we would have beautiful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

Here is the ruddy morning of joy; recollection is its golden tinge; but the latter is wont to sink amid the dusky shades of twilight; and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—Nichter.

An unsuspecting, unquestioning, unhesitating spirit, God delights to honor. He does not delight in a credulous, weak, unstable mind. He gives us full evidence when He calls and leads; but He expects to find in us what He Himself bestows—an open ear and a disposed heart.—Cecil.

There are people who live upon excitement. The result is, they are half the time miserable starvings. An hour or two each evening, perhaps, they are feasting and rejoicing, while night and day they are hungering and suffering in the calm they cannot stir or change. They are the happiest who live in contented fullness beside the still waters, waiting patiently upon the Lord of their salvation.

The pastors and teachers of the near future are children who, in these spring days, take in all the beauty of the skies and fields. Most of them are in the country, some at school, some playing about at home, some watching the flocks, some sowing early seed. In taste and feeling, and in the general bent and direction of their dispositions, they will learn lessons amid the vernal bloom and reawakening as important and beneficent as any they may study afterwards at the college and seminary.

Happy is the man who is out of debt, let his property be ever so small. The evils of debt have been most fearfully illustrated during the prevailing stringency of the hard times. Many a man who had money enough to make himself comfortable has lost every dollar by having it invested in property on which he had given a mortgage which he had been unable to carry. No matter how much a man is worth, if he is heavily in debt, his life is troubled. Let every young man lay down the rule, and stick to it, never to run in debt.

When the minister has preached a sermon in pain, and thought of it afterwards in increasing misery, let him retrace himself by reflecting that no doubt it has done somebody good, or at least produced some appropriate result. God does not send his servants on fool's errands. Their messages, when they are intelligently and conscientiously delivered, are His messages, and He will not suffer them to perish in oblivion and contempt. The sermon which starts the pastor's tears is often the one which awakes the angels' songs.—United Presbyterian.

This Christian sitting still, is a Gethsemane principle. It is as full of keen sensibility as of mighty self-denial. It is as tender as it is strong. It never questions, but it feels. It never murmurs, but it sometimes bleeds. It says, "Thy will be done," and says it honestly. But it has a strong will of its own to curb, and it does curb it. It has great temptation to rise and rebel, but it sits still, and thus shows great Christian strength. And if it is a true test of Christian attainment to measure it by the effort which it costs, rather than the outward display which it makes, then we may reckon the grace of sitting still to be one of the finest and most heroic of the Christian life.—Dr. E. P. Rogers, in N. Y. Christian Intelligencer.

It is amazing how many excellent excuses men make for not forgiving the wrong which is personal to themselves. The reasons for not forgiving are abundant; the reasons for exercising forgiveness are scant. "Personal dignity forbids that I should be the first to offer forgiveness. I shall be misunderstood. My forgiveness will be thrown back in my face. It will make no difference; the offender will repeat the offense; I know him too well." Might not Christ have said every one of these things? Is not His proffer of forgiveness discordant with pagan notions of divine dignity? Is not His misunderstanding? Is not His forgiveness thrown back in His face? Do not sinners, though forgiven, repeat the old offenses with a wearisome monotony of sin? Even as Christ forgave you, so also do ye.—Christian Union.

Our Young Folks.

After Supper Fun.

Supper is over! Now for the fun; This is the season Child-rear must rue. Papa is reading— Says of a one boy, Pray did you ever Hear such noise? Riding on "camels" Over the floor— Feet one's a squirrel Clitabing the door, There goes the baby Flat on his nose— Brother was trying To tickle his toes. Little he minds it— Though he would cry, Changed it to laughter, As Lynn galloped by Order is nowhere— Fun is the rule— Think they are children Just out of school. Do not be crusty— Do not forget; You like to manage— Sometimes do yet. Home will be sweeter Till life is done, If you will give them One hour of fun.

The Young Merchants.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own cultivation, and the other supplied with lobsters and fish. The market hours passed along, and each little merchant saw with pleasure his stores steadily decreasing, and an equivalent in silver shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said, "What a fine large melon. What do you ask for it, my boy?" "The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over. "So there is," said the man; "I think I will not take it." But, he added, looking into the boy's fine open countenance, "is it very business-like, to point out the defects of your fruit to customers?" "It is better than being dishonest," said the boy, modestly. "You are right, little fellow; always remember that principle, and you will always find favor with God and man also. I shall remember your little stand in future. Are these lobsters fresh?" he continued, turning to Ben Wilson's stand. "Yes sir; fresh this morning. I caught them myself," was the reply, and purchase being made the gentleman went away. "Harry, what a fool you was to show the gentleman that spot in the melon. Now you can take it home for your pains, or throw it away. How much wiser is he about these lobsters I caught yesterday? Sold them for the same price I did the fresh ones. He would never have looked at the melon until he had gone away." "Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides I shall be better off in the end, for I have gained a customer, and you have lost one."

Much too Loud.

It was house-cleaning time, and the wooden clock, whose place was in the dining-room, found itself on the library table, face to face with the black marble clock that belonged in the parlor. "Why, where in the world did you come from?" asked the wooden clock, in a harsh, loud voice. "I never heard you tick, or strike. Have you been in the house long?" "Fifteen years," replied the marble one, in low tones. "Fifteen years!" repeated the wooden clock, holding up its hands in wonder. "That's a long time. I've only been here three. And did you never talk louder than you do now?" "Never," said the marble clock. "And don't you ever strike?" "Often than you do; for I tell the half hours, as well as the hours. Listen, I'm going to strike twelve in a moment." And at the end of the moment rang out a sweet tinkling sound, like the chiming of wee silver bells. "Ha! ha!" laughed the wooden clock, rudely. "Do you call that striking? Just hear me!" and it struck the midday hour with such a brazen clang that the bronze lions on each side of the marble clock started and put their paws over their ears. "There, what do you think of that?" it said, as the last stroke died away. "And my ticking can be heard all over the house. How much more valuable I must be than you are." "There's where you make a great mistake," said the marble clock, quietly. "You are much too loud. I am worth at least twenty of you." "Twenty of me!" said the wooden one, so indignantly that its tongue—in other words, its pendulum—nearly fell off. "Yes," said the marble clock, "exactly twenty. The more refinement one has—" "Refinement?" interrupted the loud talker. "What's that?" "I mean," answered the marble clock, "the nicer one is the less noise one makes." "Oh, indeed!" said the wooden clock, scornfully. "Well, for my part, I like to hear myself speak, and like others to hear me, too. I don't believe in clocks being seen and not heard." "By the by, weren't you shut up in a closet last evening?" asked the low-voiced one, slyly, "because somebody had a new book and wanted to read in peace? Then you couldn't have been either seen or heard." "I wish they'd take me back to the dining-room," said the wooden clock. "I always did hate house-cleaning—putting out of its place, and forcing a clock into the company of stink-up strangers."—Margaret Byington, in the Independent.

We create difficulties to ourselves in the methods of Divine Providence and grace.

Sabbath School Teacher.

Address of the Rev. S. L. Gracey.

Upon the question, "What can Sunday schools learn from secular schools?" Mr. Gracey, of Weymouth, Mass., said: We may learn to have the place of meeting bright and cheerful. Yes, more; to make it airy, beautiful, attractive. Adorn it with pictures, flowers, and works of art. In the matter of order we may learn much. Silence is not essential to orderly activity. The buzz of a school where all are engaged in eager study of the Word, is sweet music in the ear of God. Let every wheel be in place, all in good running order, and all moving by the power of the Holy Ghost. We may learn to set our classes that every scholar may constantly be under the teacher's eye, and so that the teacher may easily look each scholar directly in the eye. The magnetism of the teacher's eye is lost when pupils are ranged on a long bench. We may learn to question with wisdom and persistence; to stick at one thing till it is mastered; to have each pupil recite; to repeat, and review, and examine; in short, to drill, drill, drill, until we are sure that none has failed to catch the lesson we desire to impart. A wise adaptation of lessons to the capacities of pupils will be found a necessity, if we study the secular schools. The Corliss engine at the Centennial Exhibition drives the tremendous machinery which does the heaviest work, and it also moves the tiny appliances of the watch factory. The power is applied wisely in each case, else it would be insufficient in the one and disastrous in the other. Each pupil and each class of pupils needs attention as separate machines, and to each its own treatment is due. We may also learn to explain thoroughly. Too often it is assumed that scholars understand the teacher's terms, while occasional accidents reveal a total misapprehension to be existing in the scholar's mind. Great attention is given in secular schools to the fitness of teachers for their respective posts. Not every good man is "apt to teach." Nor is every teacher competent with all grades of pupils. A giant in the adult class often proves utterly at a loss among the little ones. Sunday schools should give attention to these matters of fitness; not merely because of its relation to the success of the schools, but because incompetent teachers on Sunday stand in wretched contrast with the effective instructors of the week. Trained teachers must be had in Sunday schools. Teachers must learn to arrange their own questions for the class, and not consent to follow line after line the question books, however good they may be. They must avoid routine, and yet not allow variety to degenerate into disorder. We must learn to secure home co-operation. Every home from which children go to the secular schools is run to a great extent to forward the children's school work. Meals are timed to their necessities, and study hours are arranged. Home helps the secular school, and it should help the Sunday school. Finally, we judge of the importance of what is taught by the attention paid to the teaching of it. School furniture and apparatus is an immense department in trade. Preparations to use these appliances are made with the utmost care in our common schools, and in the more advanced institutions of learning. These studies, for illustrating which such care is taken, are honored by the care. But do not many of us dishonor that which we profess to teach? He who goes to his class unprepared upon the Lord's day, virtually says, "To teach the Bible is a small matter. If I were going to teach fractions, I would need to brush up a little, but God's word,—saving truth,—that's a small affair."

Capitals of Israel.

The seats of the government and the centres of the religion of the Hebrew nation, during the earlier period of its national life, are traceable to the cities of Shechem, Shiloh, Gibeab, Nob, Gibeah, Bethel and Hebron. It was not until a comparatively late date, in the history of the nation, that Jerusalem became the capital. It was, perhaps, chosen mainly for its natural strength, its central position, and its remoteness from the great highway of the nations which so frequently passed by Palestine, giving it thus the advantage of a certain immunity from disturbance, and of investing it with the power of safety. It became prominent during the reigns of David and Solomon, and continued the capital of the united nation, and, after the division, was made the seat of government of the kingdom of Judah. The kingdom of Israel may be said to have had three places as seats of government and centres of national authority. Shechem was the first capital of the kingdom of Israel, and was a very ancient city. It was situated in the narrow valley between Mount Ebal and Mount Gerizim, and thirty-four miles north from Jerusalem, and six or seven miles southeast from Samaria. It was originally a Hivite city, of which Hamor, the father of Shechem, was the leading man. After the conquest of Canaan, by the Hebrews, it fell to the lot of Ephraim; was assigned to the Levites, and became a city of refuge. During the lifetime of Joshua it formed a centre of union to the several tribes. Jeroboam, the first king, having fortified it, made it the capital of the new monarchy. After the return from the captivity Shechem became the centre of Samaritan worship. The modern town is called Nablous or Nablus, being surrounded with beautiful scenery, and contains about 8,000 inhabitants; but only about fifteen or twenty Samaritan families remain. Tirzah was the second capital, and had its location north of Shechem. It was an ancient royal city of the Canaanites. It was captured by Joshua, and appears to have been a place of proverbial beauty. Jeroboam had chosen it as his principal residence. His successors continued it as the royal residence, until Zimri, in a state of desperation, burned the palace, and perished in the ruins. According to Dr. Robinson, Tirzah is to be identified with Tel-Zabab, a thriving modern town, north of Nablous, occupying rather a commanding position, surrounded by groves of olives. Samaria was the third and last capital of the kingdom of Israel. Ouzi, who prevailed in the ensuing contest with the kingdom, after reigning six years at Tirzah, bought the hill of Samaria and there built the city of Samaria, B.C. 884, and made it the seat of government. The site of the city is one of rare attractiveness, combining strength, fertility and beauty. For two centuries Samaria retained its power and dignity as the capital of Israel. During this period it was the seat of idolatry. Ahab built a temple to Baal there, and from this circumstance a portion of the city, perhaps fortified by a separate wall, was called "the city of the honor of Baal." This temple was destroyed by Jehu about B.C. 884. During the reigns of Ahab and Joram Samaria was unsuccessfully besieged by the Syrians; but it was ultimately taken by the Assyrians, under Salmanneser, after a siege of three years, in the reign of Elishah, B.C. 721, and then followed the end of the kingdom of Israel. For the next seven hundred years Samaria passed through various trials and experiences, both of adversity and prosperity. As we approach the Christian era we find Herod rebuilding it with great magnificence, naming it Sebaste, in honor of the Emperor Augustus, and settling a colony there of 6,000 persons. He also enlarged its circumference, and surrounded it with a strong wall. Such, in New Testament times, was Samaria, where Philip preached the gospel, and where a church was gathered by the apostles. But, in course of time, it began to decay, and the city that once was so great and beautiful, is now only a mass of ruins!

No Christian Work in Vain.

Two incidents are recorded in the New Testament, which should encourage all earnest Christian laborers, either because they are copious of having made mistakes, or because they are not fruit following their sowing, are tempted to despair. The poor widow, who she cast her two mites into the treasury, contributed to maintain a corrupt religion. Mary, who she broke the alabaster box, was criticized by the disciples, because she had uselessly expended a large sum which might have aided many poor. Viewed from the standpoint occupied by short-sighted men, each made a great mistake, and neither could have hoped largely to advance the interests of the kingdom of God. But see how the Master transforms even the mistakes of His consecrated people into the ministers of righteousness. Can any other two acts, done by disciples, match these two seeming mistakes, as over-living forces in the Church of God, for quickening self-sacrificing benevolence? Who may compute the blessed influence exerted during eighteen centuries by the stories of the two mites and the alabaster box? Mistakes are the result of intellectual imperfection. All of us make them. But let us rejoice, not only that our Lord retains us in his service in spite of our errors, but that he also uses these errors as his own instruments. And this he does, not now and then, as an exceptional favor to his short-sighted disciples, but as the rule of his kingdom. It is the law of his administration. He chooses the foolish things of the world to confound the wise. Only let those who read these words of encouragement be consecrated;—only let them give their all, like the widow, and sacrifice their best, like Mary, and they need never despair about results. The omniscient Lord will use even their seeming errors to bless mankind. This was the conviction of the great Apostle Paul, else he never would have written this inspiring exhortation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—Sunday School Times.

Majesty of Christ's Presence.

Independently of all tradition, we may believe with reverent conviction that there could have been nothing mean or repugnant—that there must, as St. Jerome says, have been "something starry"—in the form which enshrined an Eternal Divinity and an Infinite Holiness. All true beauty is but "the sacrament of goodness," and a conscience so stainless, a spirit so full of harmony, a life so purely noble, could not but express itself in the bearing, could not but be reflected in the face, of the Son of Man. We do not indeed find any allusion to this charm of aspect, as we do in the description of the young high priest Aristobolus whom Herod murdered; but neither, on the other hand, do we find in the language of his enemies a single word or allusion which might have been founded on an unworthy appearance. He of whom John bore witness as the Christ—He whom the multitude would gladly have seized that he might be their King—He whom the city saluted with triumphal shouts as the Son of David—He to whom women ministered with such deep devotion, and whose aspect, even in the troubled images of a dream, had inspired a Roman lady with interest and awe—He whose mere word caused Philip and Matthew and many others to leave all and follow him—He whose one glance broke into an agony of repentance the heart of Peter—He before whose presence those possessed with devils were alternately agitated into frenzy and calmed into repose, and at whose question, in the very crisis of his weakness and betrayal, His most savage enemies abran and fell prostrate in the moment of their most infuriated wrath—such a One as this could not have been without the personal majesty of a Prophet and a Priest. All the facts of his life speak convincingly of that strength, and endurance, and dignity, and electric influence, which none could have exercised without a large share of human, no less than of spiritual gifts. "Certainly," says St. Jerome, "a flame of fire and starry brightness flashed from His eye, and the majesty of the Godhead shone in his face."—Dr. Farrar's Life of Christ.

The heart which glows with the love of God will ever be quick to see work for the hand to do for the glory of God.

The Jerusalem Chamber.

The Jerusalem Chamber itself, though an unpretentious building when in its external appearance and its internal arrangements incorporated with two events in the history of England, the one of which the great dramatist of English literature has rendered famous forever, the other of which has exerted an influence on all English speaking nations such as is simply incalculable. Here it was that Henry IV., coming up to London, covered with a hideous leprosy, and almost bent double with pain and weakness, laid him down to die. It was apparently, the only room in the Abbey which had conveniences for a fire. It was the early spring; the Abbey itself was chilly; and to the Jerusalem Chamber the king was carried by his attendants, and there laid upon a pallet before the great fire-place. It is in a room in the palace of Westminster adjoining that Shakespeare places that most affecting scene, in which the young prince puts on his own head the crown of his sleeping father; and thence he represents the king carried to his own death to the Jerusalem Chamber for his death. King Henry. Doth any name particular belong Unto the lodging where I first did swoon? Warwick. 'Tis called Jerusalem my noble lord. King Henry. Laud be to God—overt there may He must end. It hath been prophesied to me many years, I should not die but in Jerusalem; Which vainly I supposed, the Holy Land— But, bear me to that chamber; there I'll lie; In that Jerusalem shall Harry die. The other and more important, though less dramatic, scene, which renders this chamber memorable in history, is intimately connected with the history of the church and the development of theology. Here it was, driven by the cold, as Henry IV. had been, from the Abbey itself, that the famous convocation of Presbyterian clergy was held which undertook to change the character of the Established Church of England, but which, ending seemingly in failure, really resulted in organizing a church whose scope and influence have out-run their wildest dreams. This little chamber is the birth-place of the Presbyterian denomination. Here, and in the chapel of Henry VII., changing their sessions in part according to the weather, sat the famous Westminster Assembly. Out of these walls came the Directory, The Longer and Shorter Catechisms, and that famous Confession of Faith which is still the accepted symbol of theological doctrine of one of the largest Protestant denominations in England and the United States. In this chamber sit the committee now engaged in the revision of the Bible.—Lyman Abbott, in Harper's Magazine for July.

The Genealogy.

Norman Macleod once attended a meeting of scientists in which the meteoric theory was discussed. He seems to have been greatly stirred by the assumptions of what is called advanced thought, for he made a speech whose wit charmed if its logic did not convince. He afterwards wrote to a friend that, "perhaps the men of science would do well, in accordance with these last results, to rewrite the first chapter of Genesis in this way: I. The earth was without form and void. II. A meteor fell upon the earth. III. The result was fish, flesh, and fowl. IV. From these proceeded the British Association. V. And the British Association pronounced it all tolerably good."

Westminster Abbey.

Westminster Abbey of to-day looks on the England of the nineteenth century, which she nursed in the eleventh, and guided and guarded through all the tempestuous experience of the turbulent youth time that intervened before years brought experience, and experience discretion and self-control. It has seen England successfully Saxon, Norman, and English. It has seen it Roman Catholic, Protestant, Roman Catholic, and Protestant again. It has seen it an absolute monarchy, a constitutional monarchy, a republic, and a monarchy again. Within its walls mass has been chanted and the Anglican service has been read, and under its roof the Westminster Assembly's Confession of Faith was organized, and from thence was published. It lived through the wars of Normans and Saxons, welcomed William the Conqueror, witnessed the alternate despotism and abject submission of John, saw the Magna Charta wrested from his unwilling hand, beheld the land ravaged with the long wars of the rival roses, barely escaped demolition in the hideous but fruitful reign of Henry VIII., was re clothed with honor in the more hideous and barren reign of Bloody Mary, rejoiced in the peaceful and benignant reign of the unscrupulous but sagacious Queen Bess, witnessed the conflict between constitutional law and Caesarism, culminating in the death of Charles I., but ending only with the accession of William and Mary. Born on an island remote from any town, and environed by an almost impenetrable wood, it has lived to see London stretching out its boundaries till now the once secluded resort of world-wearied monks is in the heart of the busiest and most populous commercial centre of Christendom. Born in an age without carriage roads, it has lived to see the island of Great Britain intersected by innumerable railways. Born in an age when commerce was unknown, when piracy was honorable, when war was a trade, and consequently there was little trade but war, when post-offices were unknown, because few knew how to write, and books unheard of, because the printing-press was as yet unconstructed and few knew how to read, it has lived to see the Anglo-Saxon race mistress of the ocean by its commerce rather than its navy, master of the world by its civilization rather than its arms, laying aside the bow for the cannon, and the cannon for the printing-press, substituting for the activities of the mere animal vigor of its sometimes brutal boyhood the more enduring and beneficent activities of refined manhood.—Lyman Abbott, in Harper's Magazine for July.

British and Foreign Notes.

A GENTLEMAN in Australia spends £5,000 a year in the circulation of Mr. Spurgeon's sermons in that country. The distress in the famine districts in both India and China is reported in the latest advices to be increasing. The Old Catholic census in Germany shows that the number of adherents of that faith is 53,610, as compared with 49,804 last year. An English vicar and his congregation have fallen out about the use of the Moody and Sankey hymns, the congregation objecting. Mr. HENRY VENABLE, the English viceroy, has started on a tour through Australia. He will return home by way of California. The Presbyterian Church of England consists of 264 congregations, divided into 124 Presbyteries. The debts on churches and manse amount to £99,956. It is said that Queen Victoria's chaplains no less than seven—among them Canon Farrar, author of the "Life of Christ," and Canon Daokworth, who accompanied the Prince of Wales to India—are testators. The guardians of the Mohammedan shrine at Mecca have sent to Turkey what remains of the accumulated gifts that generations of pilgrims have heaped upon the prophet's altar, and which amount to the godly sum of 200,000,000 piastres, or about \$3,600,000. The Vatican Journal, the *Unita Cattolica*, states that the English Ritualists continue to prepare neophytes for the Catholic Church in Rome, and announces the "conversion" of four English clergymen who, it says, have courageously renounced their rich livings to enter the true Church. GEORGE ELIOT and her husband, LEWIS, are not used to churches, and recently, while they were guests of the Rev. Mr. JAMES, the Greek scholar, they went to his church; and they, not being familiar with the place, found themselves sitting in the Bishop's chair, beside the communion table. It is said that there is an almost complete equality in the numbers of the two sexes. In France this balance is most nearly attained, where for every 1,000 men there are 1,007 women. In Sweden, to 1,000 men there are 1,064 women; while in Greece, to the same number of males there are but 993 women. The French Republicans are organizing for the conflict that is on them. They have unanimously selected M. Thiers as their leader. The late Prime Minister, M. Jules Simon, has assumed the editorship of a Republican newspaper. The government is severely punishing newspapers which criticize its policy with more freedom than it thinks proper. Editors have been imprisoned and fined. Mr. JOSEPH COOK has finished his lectures for the season, and announces that he will begin a new course in October. The *Congregationalist* says: "It is no exaggeration to say that no such course of lectures as the present has ever been delivered in Boston; no, nor in any American city." If Mr. Cook, in meekness and humility, stand the praise he receives, he will be more remarkable as a Christian than as a lecturer. KING VICTOR EMMANUEL has written to the Pope congratulating him on the approaching anniversary of his elevation to the episcopate. The Pope has replied, thanking the king, and begging him not to permit the Italian government to disturb parishes and confraternities of their property, saying that otherwise he should be constrained to protest. The king has made no reply to the Pope's letter. DESPATCHES from various sources indicate that Pius IX. and his bishops are not insignificant factors in the perplexing problem of European complications. The Spanish government has thought it necessary to protest to the Pope against the clergy in that country. MacMahon is soliciting the friendship of the Holy Father, and hopes that "his holiness will continue that benevolence" towards France that "he has always manifested." Mr. GLADSTONE last week addressed the largest political assembly that has ever been known in Birmingham, England. His theme was the question involved in the European war. The *London Times* says of this gentleman that he "is now pre-eminently the Liberal leader, or let us say with his opponents, the Radical leader. All that has a true and clear ring of Liberalism in the country, all that may be counted upon to endure and have weight in any future contest between the two great parties of the State, now attaches itself to his name." JOHN LOTHROP MOTLEY, the eminent historian, died in Dorsetshire, England, on May 29th, aged about sixty-three. Mr. Motley was born in Dorsetshire, of a wealthy and influential family. He received a careful education, graduating at Harvard in 1831, and afterwards studying in German Universities. While abroad he made the acquaintance of Bismarck, which continued intimate through life. He read law and was admitted to the Bar in 1836, but his attention was chiefly given to literature. His first book, published in 1839, was a novel, and was a failure. His second, published ten years later was also a novel and was also a failure, at least as far as respects popular appreciation. About 1850 he became interested in the history of Holland, and decided to write "The Rise of the Dutch Republic," a work which at once gave him distinction among the most eminent historians of the time. This was followed by the History of the United Netherlands, and the Life of John Barneveldt—everywhere recognized as works of extraordinary ability and interest. Mr. Motley, it will be recollected, was also for six years U.S. Minister to Austria and for a short time to England. Though God is not tied to instituted ordinance, we are; and no extraordinary gifts will set us above them, but rather oblige us so much the more to conform to them.

British American Presbyterian

102 BAY STREET, TORONTO.

FOR TERMS, ETC. SEE FRONT PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect. Sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent, will visit Bradford, Galt, Guelpin, etc., in the course of this and following weeks.

Mr. Charles Nicot, General Agent for the Presbyterian, is now in Western Ontario pushing the interests of this journal. We commend him to the best efforts of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian

FRIDAY, JUNE 22, 1877.

The Methodist Protestant Church of the United States, which split into two sections, North and South, mainly on the slavery question, has just effected an organic re-union at Baltimore. This valuable result seems to have been gained in the twinkling of an eye. Our irrepresible American friends, when they set their heart upon union, go at it, and strike while the iron is hot. The more we think and speak of the offences that led to separation, the less likely is the accomplishment of union. When differences are forgotten in the presence of burning affection, they are at once forgotten, and the loving embrace takes place.

The Macdonnell case came before the General Assembly at Halifax on Friday. The statement which he handed in to Presbytery, and which was read before that Court with closed doors, was to the effect that he (Mr. Macdonnell) held no opinion contrary to the teachings of the Church on the subject of the endless duration of the punishment of the wicked. Thereupon the Rev. Dr. MacGregor, of Halifax, moved that the statement of Mr. Macdonnell be accepted and the case dismissed. Rev. Dr. Topp moved in amendment that a categorical answer to the question of adhesion to the standards be required of Mr. Macdonnell by 10 o'clock the following day. The motion and amendment having been seconded were discussed. The discussion seems to have been somewhat meagre, many of the leaders of both sides not speaking at all. In consequence of the debate being continued on Saturday, Dr. Topp was allowed to alter the amendment to read that the answer should be given on Monday at the same hour. The House then divided, when the amendment was carried by 172 to 81 for the motion. Principal Snodgrass and Dr. Cooke, with thirty-seven others, dissented, giving reasons for doing so. Mr. Macdonnell then spoke as follows: "Mr. Moderator—If you and the Assembly will allow me, I will give my answer not instead of at ten o'clock on Monday morning. I have answered as categorically as a minister within the Church who has given his adherence to the Confession of Faith, and still adheres to it, can fairly and constitutionally be required to do on a point on which he is confessedly in difficulty. If my answer is not satisfactory, I request, as I have a constitutional right to do, that the Presbytery of Toronto be instructed to frame a libel according to the laws of the Church. I will put this answer in writing." On Monday morning Mr. Macdonnell presented this statement almost verbatim in writing, when it was moved by Rev. Mr. Middlemiss, of Elora, and seconded by Dr. Topp, that the statement be printed and distributed amongst members, and be made the first order for Tuesday. On Tuesday, Rev. Mr. Middlemiss, seconded by Rev. Dr. Proudfoot, moved in accordance with Mr. Macdonnell's request that the matter be sent back to the Presbytery of Toronto for libel. It seemed as if this motion was likely to be the finding of the Assembly, when Rev. Dr. Cochrane, of Brantford, interposed with a motion for the appointment of a large Committee to confer with Mr. Macdonnell, and to see whether an amicable settlement could not be brought about. After the absence of the Committee for a considerable time, during which the business of the Assembly appeared to lag, the members of the Committee at length filed in with countenances expressive of intense relief. The report which contained a fresh statement of Mr. Macdonnell expressing that he was under subscription to the Confession, though suffering from doubts and difficulties in reference to the doctrine in question, recommended that this statement be accepted, and the matter be allowed to drop. The motion of Dr. Topp, seconded by Dr. MacGregor, to this effect, was carried amidst enthusiastic rejoicing, and the singing of the 122 Psalm was a fit conclusion to this long protracted and painful struggle. We feel that an incubus has been lifted from the Church, and that she will now be free to go forward to her great work.

THE TEMPERANCE WAVE

It is instructive to reflect upon the change in public sentiment which has within a short time taken place in reference to the subject of Temperance. A few years ago, and the name of Teetotaler was a sort of by-word. Liquor of all kinds was freely and openly used by a large portion of the community. On holidays it was the element with which healths were pledged. Without it the marriage ceremony could not take place. There was no social gathering without having the presence and countenance of John Barleycorn. Hospitality could not without reproach to itself dispense with the decanter and wine glass.

Now, all this is changed. It seems to be the consensus of good society that intoxicating drinks should be banished from the table and from general use. A very great gain to the cause of Temperance has thus been secured. For however painful it may be to admit that an immense traffic in strong drink is being carried on, that the drinking usages in hotels, in saloons, and generally in places of amusement prevails to a large extent, and that tipplers are used pretty freely as a beverage, it is important that the death blow has been dealt to the hospitable customs connected with alcoholic stimulants. The consequence of drink being banished from the table is that the young are being brought up without being made familiar with its presence, or without being taught to regard it as an almost unpardonable sin not to produce liquor on all occasions of friendly greeting or intercourse. That is a clear gain to the Temperance cause. Many families may keep up the old customs, but we think it is evident that the day will soon come, when drink will never be heard of in the reputable home.

In addition to this we have to notice the advance of scientific opinion in reference to the use of stimulants. It has been established on what may be conceded as sound principles that liquor in any form is not required as an article of food. What it does, is to stimulate, and that only—leaving it a question whether such stimulation is in any circumstances an advantage to the human system. The opinion certainly gains ground that to stimulate the body is to impair its energies, and that in no case should it be resorted to, unless where disease has been committing its dire ravages. But whatever may be said upon this point, it is now openly taught by the best scientific authorities that intoxicants are in no case to be classed as food. This opinion has been long held by some of the best thinkers, but it received a public and emphatic endorsement when medical men of Great Britain of the very highest reputation and numbering some hundreds, signed a document in which the belief was expressed that liquor was in no case to be regarded as food, and that it should only be employed in scientific and medical purposes. The Medical Fraternity in Canada and the United States are even more pronounced against intoxicants than their brethren in Britain. Of course there will be amongst us for some time at least the old-fashioned doctor who will prescribe stimulants for all the ailments under the sun. But such practice is bound to disappear in presence of the scientific teaching on this subject which is now found to prevail in all our medical schools. With such endorsement as has been given to the opinion that drink is in no sense food, it is likely to take deep root in the hearts of the people. They will soon see and feel that there are at all events better forms of food for themselves and families, and that the money they expend on beef and bread, or fuel and clothing is likely to yield a far more valuable return than if spent upon wine and whiskey.

It is remarkable to find that the advocacy of Temperance has been taken up by men of education and influence. All honor we say, to those who have gone before, and upon whose labors the present upholders of Temperance have entered, who amidst reproach and contempt contended for abstinence from drink as a righteous principle. Many of them have gone to their rest after giving a noble testimony—perhaps despairing of the good cause ever gaining ground, and certainly never dreaming of the day when their sentiments would be accepted by thinkers and reformers as axiomatic principles. While this is true, it is evidence of the cause of Temperance gaining ground when we find its warmest advocates amongst the most influential of the Clergy, of physicians, of lawyers, of merchants, of teachers, of the working classes. The late Rev. Dr. Guthrie was throughout a long ministry a consistent advocate of abstinence as a Christian duty. Recently the Church of Scotland have taken action favoring the Temperance movement. The Bishop of Manchester has given forth no uncertain sound on the question. Cardinal Manning has come to the front as a Temperance Reformer. With such men as William E. Dodge as President of the National Temperance League of the United States, merchandise is nobly represented in the cause of Temperance. Throughout America the minister, or elder, or deacon, or Sabbath School teacher, who will openly avow the cause of moderation

in the use of alcoholic stimulants, is a rare exception. In a word we may say, the intelligence of the age is ranked on the side of the Temperance movement. The recent progress of the Temperance question in Canada is gratifying in the extreme. In many places the Drunken Act has been passed, and already the results have proved satisfactory. In the course of a short time we may fairly anticipate that this Act will be adopted in many other counties. The Murphy Wave, as it is called, has extended to Canada, and in the person of Mr. Rine is being forcibly pressed upon the people. Like Gough, Mr. Rine can speak with all the intensity of impassioned feeling that belongs to those who have been rescued from the enslaving bondage of drink, and under his powerful appeals thousands are brought to sign the pledge. Mr. Rine has done much to prepare the way for the final passing of the Drunken Act in Toronto and the larger cities. His method of encouraging lapsed pledgers to pledge themselves again, and the excellent results which have followed from this course, shows indubitably that we have only to remove the drink, to secure sobriety. Let our saloons, and grogeries, and hotel bars, be closed, and drinking would practically disappear from amongst us. The Drunken Act accomplishes this to a large extent. It is also a step in the direction of prohibition. No doubt the very best thing theoretically is to shut up the distilleries, but that cannot be done without a long and persistent conflict with the makers and vendors of liquors. That is the end to be reached. Meanwhile a step towards that end is the passing of the Drunken Act. It may be that the time for passing that Act in Toronto has not come. The time has come for the attempt to pass it. Failure in this case will only prove to be a step towards ultimate success. Let the friends of Temperance go forward calmly and earnestly, and it may be that the result of their labors will even surprise themselves. All success, say we, to the attempt that is soon to be made to pass the Drunken Act in the City of Toronto.

The Annual International Convention of Young Men's Christian Associations was held this year in Louisville, Kentucky. There was a large gathering of delegates in consequence. The reports of the work accomplished in organizing new associations, in evangelistic services amongst railway men, and in other departments, were extremely gratifying, and gave much promise for the future. The Associations are no longer isolated and separated from one another. They are as much one body as the different Presbyteries of our church are one. Every attention seems to have been shown to the delegates by the warm-hearted Kentuckians. Henceforth, the Convention will be only biennial, as an annual Convention proves too great a tax upon time and money.

The exodus from Canada and the United States to cooler climes is this year unusually large. All our leading divines have gone off to Edinburgh to attend the Pan-Presbyterian Council. What is to become of our cities when the watchmen are for the most part away? But we can well afford to miss the familiar faces of many of our pastors, when we remember that they will be taking part in what promises to be the most important ecclesiastical council which has ever been held. The congregations that are now supplied by strangers, will doubtless have the advantage when their pastors return with ruddy countenances, and replenished brains, to resume their pulpit and pastoral labours. We see no prospect of a holiday for the faithful pastors who are left to do the work. But the Lord will doubtless reward them by giving them some new and special interest in their work.

Book Reviews.

HEAVENWARD. A Choice Collection of Sacred Songs. Cleveland, O. S. Brainard's Sons. 1877.

This is a collection of new Sunday school songs by James R. Murray, P. P. Bliss, and others. It contains a large variety of choice Sunday school music by the leading writers in America, and is the only new book in which will be found the best and most popular hymns and music of the late P. P. Bliss. We also notice a number of standard Sunday school favorites have been inserted, such as "Hold the Fort," "What Shall the Harvest be?" "Sweet By and By," "Evermore Remembered," "Your Mission," etc., which will always be welcomed with pleasure by Sunday schools. It can be obtained from most booksellers, or by sending twenty-five cents to S. Brainard's Sons, Cleveland, O., you will receive a sample copy (in paper covers) by return mail. Price in boards, thirty-five cents; in mail, \$80 per hundred.

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency. May, 1877.

The contents of this number are: "The Divine Incarnation," by Pharoellus Church, D.D.; "The Purpose of Christ's first coming," by Henry P. Liddon, D.D., D.O.L.;

"Sing unto the Lord a New Song," translated from the German of Rudolph Kogel, D. D.; "Mercy and Power Combined," by Rev. Archibald G. Brown; "Easter Address," by Morgan Dix, D.D.; "The Atonement," by Rev. Joseph Cook. These are all sermons except the last, which is one of the remarkable lectures recently delivered by Mr. Cook in Boston. It is a scholarly defence of the orthodox views on the atonement from the attacks of Unitarians. The sermons are all good, each in its way. Perhaps the most brilliant example of pulpit eloquence among them is that on Psalm lxxix, 10, "I will sing of Thy power; yea, I will sing aloud of Thy mercy," preached in the East London Tabernacle by Archibald G. Brown. We quote a few sentences:

"These two attributes should be united in our thoughts and our meditation, for the reason that in neither one separated from the other is there ought to sing about. Take, first of all, power without mercy. Can we greet with song a power unalloyed with mercy? Impossible! Rather let a power that has no mercy linked with it be greeted with a wail of despair. Even Dante, in his 'Inferno,' with all his fertility for conjuring up imaginative horrors, could never conceive anything more horrible than a merciless power—power that has no limit, no frontier to its might—a power that is almighty, and yet a power that is not governed by mercy. Subtract divine mercy from divine might, and you have left something which is enough to appal any human heart—to annihilate any world, and to carry horror and confusion through all the heavens. Merciless power! Who oases of that? You might just as well try to sing to the praise of the avalanche that thunders down the mountain side, tearing up by the roots the pine trees, smashing the cedars, and hurling the shepherds' huts into an abyss of ruin beneath. Sing to me merciless power! You may as well imagine a crowd of the men of old, in the city of Pompeii, singing to the praise of the river of burning lava and boiling mud coming down Vesuvius's flanks, whilst all around him fall the cinders thick and hot. Sing to merciless power! Let the traveller in the wilderness, then, sing to the praise of the hurricane that whirls by him, and carries him on its blast like a withered leaf. No, my soul can stand appalled, horror-stricken and frightened before power, pure and simple, but can never chant its praises. Merciless power! It would be an awful curse. I speak it with reverence, but I think you will see that I am correct when I say that, were the world governed simply by unlimited power and no mercy, then the jurisdiction of the universe would be in the hands of an almighty devil. Power is no subject for song if it be not allied with mercy.

"But take the other attribute. Can you sing about mercy that is not allied with power? Whist! powerless mercy has nothing horrid in it like merciless power, yet, at the same time, there is no subject for song in it. A mercy that has no ability to carry out its kind intentions—what is it? It is only a solemn mockery. Whilst the former would place a power for evil and hatred on the throne, the latter only substitutes in its place a kind but weak being who has no ability to carry out the merciful intentions of his heart. Mercy without power to give it effect—what is it? It is a poor dribbling stream, not deep enough to float a child's boat, or supply the smallest village with water, or turn the wheel of the mill. If mercy is to be something which I can rest on, and something which I can sing about, it must stand side by side with a power capable of giving it effect.

"Our next point is, that when you find the two united, then the one gives infinite value to the other. * * * * * Only let me know that the power of any one is subservient to the mercy of that person's heart, and I will say, 'give him as much power as ever you like.' The more power the person has, if that power be allied with mercy, the better. We can revel in the thought of Jehovah's power, for He is 'mighty to save.' * * * * * I have no fear of stepping into the chariot of divine purpose, although it be drawn by the steed of irresistible power, when mercy sits on the box and holds the reins. There is all the difference in the world between the electricity which shows itself in the glaring flash of lightning which blasts the tree, and that electricity which flashes along the wires, carrying a loving message from a father to a son."

Having shown that mercy and power, in order to be fit subjects for song, must be found united, and that their union gives infinite value to each, the preacher announces that they are to be found thus united in God:—

"I can imagine Power saying, 'I reared the mountains. I piled the crags until their bald foreheads pierced far above the snow-line. I did this.' 'Yes,' says Mercy, 'but I fitted those crags together so that they should make a nest for the eagle. I made the mountains full of those rocky holes that the cones might hide away in times of danger. Power, if thou didst rear the mountains, I, Mercy, made them the home of the fountain that flows down to the valley and gives drink to them that are thirsty.'"

The paragraph from which this last quotation is taken contains various illustrations of the same truth, set forth with great rhetorical power, but we have not room to give it in full. The next point is that Christ while on earth manifested these divine attributes of power and mercy: "He had but to touch the wheels of the universe and they stopped. How did He exercise this power? Did he put it forth in lashing the lake of Galilee into a storm? Nay, but He exercised it by saying, 'Peace be still; and there was a great calm.'" But here comes a paragraph about the combination of the elements of power and mercy in the work of the sinner's salvation, which must not be left out:—

"Take the moment of conversion. I should imagine that in all probability, there is a greater power put forth by God when

He converts a soul, than when he makes a world. Now see that little child who is the subject of that power. What, can such an awful might be put forth on that child without destroying it? Go and ask the little thing. It is true it has the tear in its eye. It has also a broken heart. O mighty power to give that! But mercy was so combined with power that the little heart was broken without the breast being crushed, and the tear is that of joy, not agony. Many a child of God can say that the sweetest moment spent on earth was when God made him willing in the day of His power. Mercy and power go hand in hand together in the moment of the sinner's conviction and conversion. * * * * * So in his daily leadings. I am so glad that God does not help us as some people attempt to help. They try to help you by dragging you along. God never drags. He says, 'I took Ephraim by the arms and taught him to walk.' Here is a picture of how God leads. Here is power, but it is the power of the nurse who puts her hand under the arms of the little one, and holds him up until he begins to feel his feet. This is how God deals with His people. Underneath are the overlying arms."

While *The Complete Preacher* continues to make such a good selection of sermons as it has hitherto been making, and to publish them in such a cheap and convenient form, it is doing a good work, and ought to enjoy a wide circulation.

GENERAL ASSEMBLY.

OPENING SERVICES.

The General Assembly met in St. Matthew's Church, Halifax, N. S., on the evening of Wednesday the 18th inst., at half past seven o'clock. The customary sermon was preached by the retiring moderator, Rev. Dr. Topp, from Esther iv., 14. "For if thou altogether holdest thy peace at this time, then shall these enlargement and deliverance arise to the Jews from another place; but thou and thy father's house be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

After prayer by the Moderator the Assembly proceeded to the transaction of business.

The roll having been called the Moderator, in resigning his office, referred to the uniformly kind and pleasant relations which had existed between the brethren and himself during the past year. He then announced that the next duty of the Assembly would be to elect a Moderator for the ensuing year.

Rev. W. M. Wilson, moved, seconded by Rev. Solomon Milne, that Rev. James Bennett, of St. John, N.B., be Moderator for the ensuing year.

It was moved in amendment by Rev. D. B. Blair, seconded by Rev. Dr. Cooke, that Rev. Dr. McLeod, of Sydney, C.B., be Moderator for the ensuing year.

A division was taken and the amendment declared carried by a vote of 90 to 41.

The Moderator-Elect having been conducted to the chair of office, briefly addressed the assembly, thanking them for the unexpected honor conferred upon him.

The reports from the following synods, stating the changes which have taken place within their respective bounds during the year were presented and taken as read:—Montreal and Ottawa, Toronto and Kingston, Hamilton and London, and the Presbytery of Manitoba.

Rev. Dr. Bain, of Perth, moved, seconded by Rev. Mr. McPherson, of Stratford, a vote of thanks to the retiring Moderator for his conduct in the chair.

After some remarks by Rev. Dr. Robb by way of complaint as to the use of the organ in the services preceding the regular business of the Assembly, and some explanations by Rev. G. M. Grant, to the effect that he had regarded that service as one by his congregation and not as a part of the business of the Assembly, the motion was carried unanimously, and the hours of meeting having been arranged, the Assembly adjourned.

SECOND DAY—THURSDAY, 14TH—MORNING SEDERUNT.

The Assembly met at 11 a.m.

The first hour was spent in devotional exercises, and the Clerk of the Committee on Bills and Overtures then read the report of that Committee on the order of business, which was adopted.

Rev. Dr. Topp read a letter from Earl Carnarvon, thanking the Assembly on behalf of Her Majesty Queen Victoria for their address sent last year.

A similar letter was read from His Excellency the Governor-General.

The Assembly then appointed the Standing Committees on the following subjects, in accordance with the recommendations of the Committee on Bills and Overtures and the Queen and Governor-General; Committee on Licenses of Students; Committee to consider applications for admission from Ministers and Licentiate of other Churches; Committee to consider applications from Ministers to retire, and from others to have their names retained on the rolls of Presbyteries; Committee to examine the records of the Assembly and of Synods.

A number of applications for admission from ministers and licentiate of other Churches and from students for licenses were read and referred to their respective committees.

The Assembly then adjourned until three o'clock.

AFTERNOON SEDERUNT.

The Moderator resumed the chair at 3 o'clock.

After devotional exercises, the minutes of the morning sederunt were read and sustained.

Rev. Principal Snodgrass read the report of the Committee on Correspondence with other Churches. The Committee stated that they had resolved not to appoint this year any delegates to the Supreme Courts of other Churches. They appointed, however, a full list of delegates to the Pan-Presbyterian Council to meet at Edinburgh. The names of the delegates are as follows:—Dr. Topp, Principals Caven, MacVicar, and Snodgrass, Dr. Robb, Professor McLaren, Dr. Willis, Rev. Messrs. Snellie, Burton,

McLennan, Sedgwick, R. Campbell, Montreal, and J. S. Black, ministers; and Messrs. H. B. Webster, J. Croll and George Hay, Elders—with the following to act as alternates in the order in which they are named should the Council agree to receive them in the event of any of the aforementioned delegates not being able to attend, namely: 1—J. Kerr, Elder, Toronto; 2—Rev. D. McRae, St. John; 3—Rev. R. Hamilton, Motherwell; 4—D. McKay, elder, Toronto; and 5—Rev. J. B. Scott, Spaford. The Committee also reported a communication from the Rev. Dr. Van Gresson, who had been appointed a delegate from the Reformed Dutch Church of the United States, requesting his non-attendance at the meeting of the Assembly, conveying fraternal greetings, and transmitting documents containing information respecting the history, condition, and characteristics of the Church represented.

Rev. Dr. Burns, of Halifax, in moving the adoption of the report, said he was favorable to keeping up their intercourse with other Churches as much as possible, though the sending of delegates might be carried to an extreme. He did not approve of sending delegations every year to all the Churches, but the Pan-Presbyterian Council was of course an exception. He favored the selection made was an excellent one.

Rev. J. B. Muir, of Huntington, Que., seconded the motion, which was carried.

The next item of business was one arising out of disputes between certain parties belonging to Calvin Church, St. John, N.B., and the Rev. S. Houston, late pastor of that church. The matter came before the Assembly in the form of a reference from the Presbytery, and two appeals by members of the Presbytery against certain findings of that body in connection with the case. On motion, the documents were referred to a Special Committee, which was instructed to report at a future sederunt.

The following communications were read:—

From the Secretary of the Y. M. C. A. of Halifax, offering the use of the rooms of the Association to members of the Assembly.

From the Superintendent of the Halifax Institution for the Blind, inviting delegates to visit that institution.

From the Superintendent of the Intercolonial Railway, announcing that members of the Assembly who had come by the Grand Trunk and Intercolonial Road would be permitted to return on the same ticket as St. John, New Brunswick, and Portland, and reminding those who preferred the latter route that they would have to pay the steamboat or railway fare from St. John to Portland.

The Assembly then adjourned till 7.30.

EVENING SEDERUNT.

The Assembly resumed at 7.30, and was opened with singing and prayer.

The minutes of the last sederunt were read and approved.

The report of the Committee on Bills and Ordinances, containing the order of business for to-morrow, was read, the first item being the reference from the Presbytery of Toronto in regard to Rev. D. J. Macdonnell.

The report was adopted.

Rev. Dr. Cochrane, of Brantford, presented the report of the Home Mission Committee of the Western section for 1876.

Rev. Dr. A. McGregor, of Halifax, read the report of the Maritime section of the Committee of Home Missions for 1877.

Rev. G. M. Grant read the report of the Committee on Supplements for the Synod of the Maritime Provinces.

After reading the report, Mr. Grant drew attention to the large amount contributed by the Old Country Churches, and said he thought the time had come when their own Churches should contribute much more than they do, and thus be less dependant on the British Churches. He next referred to the small amount raised by the eastern section of the Church for the work in Manitoba, and said they should contribute a much larger amount to that work than they now did. He believed the great reason why more was not done was the lack of organization on the part of most of their sessions and congregations.

Rev. Mr. McTavish, of Woodstock, Ont., moving the reception of the reports urged the importance of making each of the Presbyteries responsible for a fair share of the work. Ministers should rouse their people to a sense of the importance of the work. Some congregations excused their small contributions on the plea of want of thought, but that was no fair excuse for neglecting so important a part of God's work. He considered that it would be a great benefit to the work if in some cases several stations were grouped together, and one minister placed over them. Even if they could only be visited once in a while it would be a great advantage, especially in the French Canadian Missions. The salaries of these missionaries would be considerable, as they would be put to a good deal of expense. As to the money, there was plenty in the Church if they could only get hold of it. He strongly approved of exacting from everyone who entered the Church a minister, except such as came by call, from another, one year's service as a missionary. He appealed to his hearers to do what they could for the mission work of the Church. If godliness did not touch the pocket it would not amount to much. He concluded by moving the reception of the reports, their reference to the Committee, and that the thanks of the Assembly be conveyed to the Scotch and Irish Churches for their liberality, and to the Committees and their conveners for their diligence.

Rev. Wm. Mitchell, of St. John, N.B., in moving the motion, remarked that one reason why more money was not contributed towards the work was that its importance was not sufficiently appreciated. The fact that many of the missionaries were by far higher positions than they now occupied should stimulate the church to support them. From patriotic motives and for the sake of righteousness which exalts a nation, they should aid a cause which had so much to do with the future of the Dominion.

Rev. Mr. Wishart, of Madoc, Ont., spoke of the importance of the North Hastings mission field, and gave some details of what had been done there.

Rev. Prof. Bryco, of Winnipeg, Manitoba, said that some idea of the importance of the work in the North-west might be formed from the fact that 8,000 had entered that Province last May. The authorities at Ottawa estimated that the immigration this season would be about 8,000, and very nearly three-fourths of these were Presbyterians. The magnitude of the work could scarcely be realized unless the circumstances of the country were thoroughly known. The Governors of both Manitoba and Keewatin were Presbyterians, as were the majority of the men of influence and of the people at large, and it was the duty of the Church to occupy the field as far as possible. The insinuation that the Presbyterians of Manitoba did not help themselves as much as they could, was not justified by the facts.

Rev. J. M. King, of Toronto, referring to some statements made by a previous speaker, denied that the better state of the Home Mission Fund was due to the reduction in the grant. He vindicated the strongly missionary spirit of the young ministers of the Church. "To the earnest, untiring work of the students in this respect was due a very large proportion of the success which had attended the missionary work of the Church in the past. The motion was unanimously adopted, and the reports referred to a special committee.

The Assembly adjourned at ten o'clock.

THIRD DAY—MORNING SEDERUNT.

HALIFAX, N.S., June 15.

The Assembly met at ten o'clock. After devotional exercises the Assembly proceeded to the consideration of Mr. Macdonnell's case.

The Clerk read the following minutes of the Presbytery of Toronto:—

"At Toronto, and within the lecture room of Knox Church there, the first of May, 1877, the Presbytery of Toronto met and was constituted, &c. *Inter alia*, a letter was read from Mr. D. Macdonnell, stating that, in accordance with the instruction of the General Assembly of 1876 he now enclosed for transmission to the next Assembly, indited to meet at Halifax on the 18th prox., a report as to his acceptance of the teaching of the Church in regard to the eternity of the future punishment of the wicked. The said enclosed report was read, and the Clerk was instructed to remit the same to the General Assembly.

"R. MONTEATH, Presbytery Clerk."

The following statement was also read:—

"To the Honourable the General Assembly of the Presbyterian Church of Canada, indited to meet at Halifax, on the 18th June, 1877.

"Fathers and Brethren,

"The General Assembly of 1876 having required me to report through the Presbytery of Toronto to this Assembly whether I accept the teaching of the Church on the eternity of the future punishment of the wicked, I beg respectfully to state that I hold no opinion at variance with that teaching.

"I am, Fathers and brethren, Your obedient servant, D. J. MACDONNELL.

"Toronto, May 1, 1877."

It was moved by Rev. Dr. McGregor, of Halifax, and seconded by Rev. Mr. Duff: "That the Assembly do receive the report, and inasmuch as Mr. Macdonnell has expressed his regret for having preached the sermon which gave occasion for the reference to the Assembly, and has now, as required by the last Assembly, presented through his Presbytery a statement in which he declares that he holds no opinion at variance with the teachings of the Church on the eternity of the future punishment of the wicked, resolve that the proceedings in regard to this matter do now terminate."

It was moved in amendment by Rev. Dr. Topp, of Toronto, and seconded by Rev. James Thomson, of Pictou: "That the General Assembly having heard the statement of Mr. D. J. Macdonnell, given in his reply to the injunction of the last Assembly, whereby he was required to report through his Presbytery whether he accepts the teaching of the Church on the subject of the eternity or endless duration of the future punishment of the wicked, as taught in the Confession of Faith and as a doctrine of Scripture, finds that whilst repeating that he holds no opinion at variance with that teaching, he has failed to state that he accepts it. Accordingly, the Synod requires him to give in writing, addressed to the Moderator, before 10 o'clock on Saturday forenoon, a categorical answer to the said question in the terms of the deliverance of the last Assembly."

A long discussion followed, and the Assembly adjourned at three o'clock.

AFTERNOON SEDERUNT.

After singing and prayers, and the reading and adoption of the minutes of the morning sederunt,

Rev. Prof. McLaren moved, "That the order of business as previously determined upon be departed from in so far as that the debate on the report of Mr. Macdonnell be continued until a conclusion is reached."

After discussion this motion was carried.

Rev. J. B. Muir, of Huntington, Que., suggested that the motions made in the morning sederunt be now read and a vote taken to-day.

The motions having been read, the debate continued all through the sederunt, Rev. Mr. McLennan concluding his speech as the hour for adjournment arrived. It also occupied the whole of the evening sederunt, at the close of which, on motion of Prof. McKerras, the debate was adjourned, and Dr. Topp was granted leave to change the time in his motion from Saturday to Monday.

FOURTH DAY—MORNING SEDERUNT.

The Assembly met at 10 o'clock. After devotional exercise and routine business,

Rev. Mr. Duncan Forest suggested that there should be some limitation of the time of the various speakers who addressed the Assembly on the case before them.

Rev. Prof. McKnight said that as he had

the floor last night at the adjournment, he thought the motion should not apply before he had spoken.

After Prof. McKnight and several other gentlemen had spoken,

Rev. John Scott, of Bruce, moved that the vote be now taken.

Rev. Mr. Tolmie seconded the motion.

Rev. Dr. Jenkins protested against any such method of shutting off discussion. It had been said that public opinion would be formed by what they did and said here, therefore the utmost freedom of discussion should be allowed. He was desirous of speaking, and there were others in the House who also wished to address the Assembly.

Rev. Principal Snodgrass considered that it would be unfair to force a vote when there were others who wished to give expression to their views.

Rev. Dr. Waters moved, "That the Assembly do now adjourn until three o'clock, and that the debate be then resumed."

Rev. Mr. Bennet seconded the motion.

Rev. Prof. McKerras said it would be most inconvenient to depart from their usual practice of not having an afternoon sederunt on Saturday, as many members had to leave for the country to conduct services to-morrow, and besides, the Assembly room would have to be made ready for the usual service on the Sabbath. Several members opposed the holding of an afternoon sederunt.

Rev. Mr. Scott offered to withdraw his motion, but his seconder would not consent.

After an irregular and rather noisy discussion the motion to adjourn until three o'clock was put to the Assembly and lost.

The motion that the vote be now taken was carried.

Rev. Dr. Jenkins claimed the right of dissenting from the vote just taken.

The Assembly then proceeded to take the vote on Dr. McGregor's motion and Dr. Topp's amendment, with the following result:—For the amendment, 178; for the motion, 81.

Rev. Mr. Macdonnell was present, but did not vote.

The vote having been announced, Rev. Principal Snodgrass rose and said: "In my name, and in the name of all who adhere to my dissent, I dissent from the judgment of the Court for two reasons. First, that Mr. Macdonnell has already reported an answer in a form as categorical as can constitutionally and fairly be given by one who adheres to the Confession of Faith. Secondly, that the Assembly has no constitutional right at this stage of the proceedings in the matter before it to require Mr. Macdonnell to give his answer in any particular form.

The names of Rev. Dr. Cook and thirty-seven others were recorded as adhering to the dissent.

Rev. Dr. Topp moved, "That a committee be appointed to answer those reasons that the answer may be placed on record along with them."

The motion was carried, and Rev. Principal McVicar, Rev. J. M. King, and Rev. Dr. Topp were appointed a committee.

Rev. Mr. Macdonnell rose and said:—

Mr. Moderator,—If you and the Assembly will allow me I will give my answer now instead of at ten o'clock on Monday morning. I have answered as categorically as a minister within the Church who has given his adherence to the Confession of Faith, and still adheres to it, can fairly and constitutionally be required to do on a point on which he is confessedly in difficulty. If my answer is not satisfactory, I request, as I have a constitutional right to do, that the Presbytery of Toronto be instructed to frame a libel according to the laws of the Church. I will put this answer in writing. (Applause.)

A committee to strike the Standing Committee having been appointed and several announcements made, the Assembly at two o'clock adjourned until ten o'clock on Monday.

FIFTH DAY—MONDAY 18th.

MORNING SEDERUNT.

The Assembly met at ten o'clock. After devotional exercises and routine business, Rev. Mr. McTavish, Woodstock, moved, "That hereafter, during the sitting of the Assembly, every speaker introducing a motion shall be limited to a quarter of an hour, and every after speaker to ten minutes."

Rev. Mr. Monro, Embro', seconded the motion.

Rev. Mr. Middlemiss thought that notice should be given of such a motion.

After some discussion the motion was allowed to stand as a notice until the next sederunt.

The Clerk then read a written statement, handed in by Rev. Mr. Macdonnell, substantially identical with the verbal answer which he had given on Saturday.

It was moved by Rev. Mr. Middlemiss, seconded by Rev. Dr. Topp, "That the consideration of Mr. Macdonnell's statement be taken up to-morrow morning at ten o'clock, and that meantime the statement be printed and put in the hands of members in the course of the afternoon."

After a few remarks by Principal Caven the motion was unanimously adopted.

Rev. Dr. Topp read answers to the reasons of dissent as prepared by the Committee appointed for that purpose.

On motion of Rev. Mr. Laing, Dundas, it was resolved that the answers be received, adopted, and entered on the minutes.

Rev. Dr. Proudfoot presented the report of the Board of Management of Knox College, Toronto.

In reply to a question it was stated that there was a reasonable expectation of realizing the whole amount of \$40,000 bequeathed to the College Fund by the late Wm. Hall, of Peterboro'.

In reply to other questions, the details of the Building Fund Account were read by Dr. Reid.

Rev. Principal Caven read the report of the Senate of Knox College.

Rev. Principal Snodgrass read the report of the managers of Queen's College, Kingston, the Chairman, Hon. John Hamilton, being absent.

Rev. J. Seringer read the report of the Board of Management of the Presbyterian College, Montreal.

Rev. Dr. Cook gave a verbal report respecting Morris College, Quebec.

The Assembly then adjourned until three o'clock.

AFTERNOON SEDERUNT.

After the reading and ratification of the minutes,

Rev. Mr. McTavish moved the resolution of which he had previously given notice respecting the shortening of time allowed to each speaker during the rest of the business and other discussions of the Assembly.

After a brief discussion the resolution was adopted, on the understanding that conveners of committees should be allowed a longer time than fifteen minutes in speaking to their reports.

Rev. Dr. Burns read the report of the Board of Superintendents of the theological Hall, Halifax.

Rev. Mr. Gifflepie, delegate from the United Presbyterian Church of North America, was then introduced and briefly addressed the Assembly.

The Moderator, on behalf of the Assembly, briefly acknowledged the greetings of the sister Church, and expressed the kindly feelings entertained towards it by the Presbyterian Church in Canada.

An overture from the Presbytery of Paris, transmitted through the Synod of London and Hamilton was read. The overture recommended:—First—That immediate steps be taken to materially reduce the expenditure of Manitoba College. 2nd—That Queen's University be brought into closer relations with the Church. 3rd—That the Theological Hall of the Church be affiliated with Queen's University. 4th—That the territorial system for the support of the Colleges be discontinued. 5th—That no church lectureship be instituted without the consent of Presbyteries. 7th—That no appointment be made in any such without a reference to Presbyteries. The following recommendation also appeared in the original overture, but was withdrawn by the Presbytery with the consent of the Synod:—That the members of the Theological faculty of Queen's College be transferred to Knox and Montreal Colleges, as the Assembly may direct.

Rev. Mr. McTavish stated that he had been appointed in the first instance to support the overture as sent in to the Senate by the Presbytery of Paris. The intention of the Presbytery was to express a desire for the removal of the Theological faculty from Queen's College, using that institution simply as the University of the Church to which the other Theological Halls might be affiliated. As the overture had been changed he refused to support it.

Rev. Mr. McLeod, Paris, and Rev. Mr. McEwan, Ingersoll, also declined to say anything in favour of the overture in its present form.

On motion of Mr. McCrea, Elora, it was received and laid on the table.

An overture was received from the Presbytery of Manitoba asking that two young men, viz., Messrs. Omand and J. W. Cunningham, be permitted to study for the ministry at Manitoba College, under the care of the Presbytery.

The overture was referred to the Committee to be appointed on college work.

On motion of R. H. Warden, a committee was appointed to take into consideration the reports of the several colleges and the overture from the Presbytery of Manitoba—Mr. Warden himself to be convener.

Rev. Dr. Cochrane read the report of the directors of the Brantford Young Ladies College for 1876-77.

Rev. Dr. Topp spoke in high terms of the efficiency of the institution and of the excellence of its appointments for giving a first-class education to young ladies.

Rev. Principal Snodgrass said that he had visited the College, and was convinced that it was succeeding admirably. Its arrangements throughout were as nearly perfect as possible, and the training it conferred was of a very high order.

Rev. Dr. Waters endorsed the remarks of the previous speakers as to the high character of the institution, and moved the appointment of a committee to nominate directors for the ensuing year.

Rev. Dr. Burns seconded the motion which was carried.

Rev. Dr. Reid read the report of the Committee on the distribution of probationers in the western section.

An overture on Home Mission work from the Presbytery of Barrie, transmitted by the Synod of Toronto and Kingston without approval, was read, and Messrs. Gray and Rodgers were heard in support of it. The overture proposed that the whole mission field should be divided into two districts, to be known as the Near and Remote; that the stations in the former should be attached in winter to the adjacent congregations; that those further off should be supplied by lay missionaries; and that to allow students to spend part of their time in winter in remote districts summer sessions of the College should be held for their benefit.

Rev. J. Gray, Orillia, addressed the Assembly in support of the overture, saying that the principal want of the Church in regard to the matter of the overture was its inability to supply the Home Mission field during the winter months. One advantage of the plan suggested was that it would utilize the best of the lay element of the Church during the winter. These men would not only supply the existing destitution, but their experience would afford a test of their practical ability for the work of the ministry. The scheme was also worthy of consideration on account of the small expense it would involve.

Rev. Mr. Rodgers, Collingwood, endorsed Mr. Gray's remarks, and said that men of the kind contemplated in the overture could be found in almost every congregation. There were many laymen who were able to speak intelligently on ordinary secular subjects, and who could be an immense power for good if they turned their talents in the direction of missionary work. Every student, after being licensed should spend some time in the mission field.

The overture was referred to the Committee on Home Missions.

The Assembly adjourned until 7.30 p.m.

EVENING SEDERUNT.

Upon resuming, the minutes of the last sederunt were read and sustained.

An application from the Presbytery of Owen Sound was read, asking permission to take Messrs. Mitchell and Kippen on trial for license. The application was referred to the Committee on such applications.

Rev. Principal McVicar read the second annual report of the Board of French Evangelization.

The reception of this report was moved by Rev. D. H. Fletcher, Hamilton, and seconded by Rev. Dr. Burns, Halifax; and after favorable remarks by Rev. Mr. Rogers, Ashburn, Rev. Mr. Gordon, Ottawa, Mr. Thomas Meliss, Guelph, Mr. James Court, Montreal, Rev. Dr. Reid, Rev. Mr. Porter, and Rev. Mr. Wishart, the motion was unanimously adopted.

The Assembly then adjourned.

SIXTH DAY—TUESDAY, 19th.

MORNING SEDERUNT.

Rev. Mr. Middlemiss, of Elora, seconded by Rev. Dr. Proudfoot, moved that the case of Rev. D. J. Macdonnell be referred to the Toronto Presbytery as desired by him.

It was moved by Rev. Dr. Cochrane, of Brantford, and seconded by Rev. Dr. Jenkins, of Montreal, that before the motion be proceeded with, a Committee be appointed to confer with Mr. Macdonnell and see if some arrangement could not yet be made that will be satisfactory.

This latter motion was carried, almost unanimously, no one responding to the call for the yeas.

The Committee was then appointed, and at once retired.

AFTERNOON SEDERUNT.

The Committee appointed to confer with Mr. Macdonnell brought in the following report, which was read by Rev. Dr. Jenkins:—

The Committee appointed by the General Assembly to meet and deliberate with a view of presenting a basis for a satisfactory settlement of the matter relating to Mr. Macdonnell beg leave respectfully to report that they have ascertained from Mr. Macdonnell, through a sub-Committee, that in intimating in his last statement to the General Assembly his adherence to the Confession of Faith he intended to be understood as saying:—

"I consider myself as under subscription to the Confession of Faith in accordance with my ordination vows, and I therefore adhere to the teaching of the Church as contained therein on the doctrine of the eternity or the endless duration of the future punishment of the wicked, notwithstanding the doubts and difficulties which perplex my mind."

The Committee therefore unanimously recommend that this statement be accepted as satisfactory, and that further proceedings be dropped. (Applause.)

It was moved by Rev. Dr. Topp, seconded by Rev. Dr. McGregor, of Halifax, that the report be adopted.

The motion was carried unanimously, the whole Assembly expressing their assent by standing up.

The last three stanzas of the 122nd Psalm were sung, and Rev. Robert Sedgwick, of Musquodoboit, led in prayer.

The Assembly then adjourned.

The Late Mr. James McAdam.
St. Thomas.

At a meeting of the managers of the affairs of the Presbyterian Church, St. Thomas, held on Wednesday the 6th of June it was moved by James McCrone, seconded by Henry Kirkland, and unanimously carried:

That whereas in the Providence of God, by the decease of the late Mr. James McAdam, this board has sustained a great loss, in being at this juncture deprived of the valuable counsel of an active, zealous member; Resolved that we record our sorrow for the loss of him, who was wont to exhibit so many virtues of head and heart; that we tender to Mrs. McAdam and her bereaved family our heartfelt sympathy, and that the mover and seconder present an address embodying the above sentiments. Signed

L. CAMPBELL.

Mrs. James McAdam.

MADAM,—In accordance with the enclosed extract from the minutes of a meeting of the managers of the Presbyterian Church held on the 6th June.

We are desired to convey to you and your family the unanimous expression of sympathy actuating this Board, of which your "late" husband was an honored member.

Regretting the bereavement for our own sakes, as by his executive abilities and matured business habits, he was well qualified to tide the Board of Management through the many pecuniary difficulties that he before it.

We earnestly pray, that the gracious ends for which this great trial has been sent, may be accomplished in the lives of those near and dear to your late partner, and that this season of sorrow may render the Gospel increasingly precious to you and yours.

Madam, we trust Christ who is ever near (especially to the broken hearted) may fulfil his promise in your case, by sending the Comforter.

Remembering that he whose loss we mutually deplore, ere he passed away, gave good evidence that he has been made meet for the inheritance of the saints in light, that he was cleansed from all guilt and clothed with the Saviour's righteousness, we hope that in all your grief you may find this assurance to be a source of purest joy.

Commending you and your sorrowing family to the care of him who afflicts not willingly, we are, Madam, yours faithfully,

JAS. McCORNE, HENRY KIRKLAND.
St. Thomas, June 8th 1877.

The heart which glows with the love of God will ever be quick to see work for the hand to do for the glory of God.

Seek not so much to know thy enemies and friends; for where one man has fallen by foes, a hundred have been ruined by acquaintances.

Choice Literature.

Talks With a Friend.

We all think and speak a great deal of the trial we have to endure because of the hard time; but a friend of mine brought very forcibly to my mind the other day the blessings that are to be gathered from the apparent trials. Perhaps it may help some one, if I tell exactly how she talked to me. We were enjoying a morning together. I knew that my friend had a great deal of real trouble, and especially was almost in want, though, like so many now-a-days, she appeared to be in good circumstances. "Do you know," she said, "I have had a new lesson about trying to save for the future. It came to me while teaching in Sunday-school. Referring to the manna, the fact was brought out that the Israelites could not save it from day to day, as it spoiled, but yet they never lacked. It troubled me a little, after my class was dismissed, to think how differently we act. We, even the most earnest Christians, try to save for our children. So I took my Bible and read that chapter over, and I seem to understand it better. I think if we find that what we lay up spoils, if our investments or savings are lost, it is only a message from the Lord that we do not need to provide for the future. Losses need not fret us, if we think how the fresh manna came and took the place of that which was spoiled. I want to tell you what happened on the Tuesday after I had decided that as my manna had spoiled, I would trust the Lord more fearlessly. Have you ever used the text-book, 'The Soul's Inquiries Answered?' Each day has a question from Scripture answered by the words of Scripture. On that Tuesday I felt, in spite of my firm resolution to trust, terribly perplexed. There was absolutely nothing in the house but bread and butter and tea. Baby was sick and needed crackers. We had only a scuttle of coal left, and for all our needs I had but three dollars. I read aloud at family prayer the story of the manna falling each day, and prayed that we might take just what the Lord provided and be content, but in my secret heart I was not content. I felt as if I could serve God so much better if I were not so straitened. When the children left after prayers, I remembered I had not looked at the text for the day, so I opened my book. See, here is what I read:

"Where dwellest thou?"

"Thus saith the Lord; the heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor and of a contrite spirit."

"It came to me like a voice from heaven. Him that is poor, God will look to. How thankful I felt that I was safe. I was cared for by the dear Father, and felt lifted above my anxieties."

How did help come? "Oh, in real life help doesn't always come at once. I had had enough from the Lord—the best gift—the spirit of thankful submission. We ate our bread and tea with good appetites, and baby seemed better. We stayed in the kitchen where we could burn wood, and in a day or two I was able to buy coal."

I do not know that I have given you just my friend's words, but you may catch her spirit. These hard times will work one of two results in us. Either we will grow to think more of money and temporal comforts, or we will be driven in our thirst and destitution, to drink more deeply of the Living Water, and so shall never thirst again for mere temporal prosperity.

Perhaps you would like another of my friend's texts? I was telling her how unstrung and nervous I often felt with my children and servants; how I worried if the work was not done in my way, and at my time; and yet determining as a Christian that I must not let any annoyance be seen. I told her it seemed as if hidden feelings were gnawing away my strength, especially my religious strength.

"Let me give you a text for this year," she said, "a text, or rather a portion of two texts, that is meant particularly for tired, nervous mothers. 'Rest in the Lord... Fret not thyself... Thy strength is to sit still.'"

"Now, for some women, their strength is not to sit still; but such anxious, conscientious, energetic Martha-spirits as yours, need constantly to remember that your strength is to sit still. Then about the fretting. I have found out at last, and I long for you to learn it sooner than I did, that the only way to keep from fretting is to rest in the Lord. Rest in Him. Let yourself go, as you do when you lie down on your bed. If you were constantly fearing lest the bed should give way, you could not rest. So, do not be afraid that the Lord cannot hold you, but rest securely. Do you remember one day, a year or two ago, when you were lying in bed too weak to get up, and I called to sit with you. As I was sitting there, you heard a disturbance down stairs; one child was crying, and another calling out. I knew that sick as you were you must not be worried, and tried to think what I could say to quiet you; but in a moment your face grew bright, and with a little weary but satisfied sigh, you said, 'My sister May will settle the trouble in a moment. I know the children are safe with her, even though they seem in some difficulty.' That made me think how we ought to keep from fretting. It is our Elder Brother who has charge, and even though the dear ones seem in trouble, we know they are safe with Him, so we ought not fret."

"To say just one word more about the sitting still. Do you know I have taken that quite literally of late, and it has been a great help to me. When I get as you say 'unstrung,' and feel as if, if I speak at all I must speak crossly, I leave everything and go alone and sit down. It reminds me of the better part that one is so apt to lose sight of in the battle of life."

I have written this out as much for myself as for others, but perhaps some other mother will like to take this for her text: "Rest in the Lord—fret not thyself—thy strength is to sit still."—*Hope Ledyard, in Christian Intell.*

A Talk About Olives.

BY ELLEN BERTHA BRADLEY.

"School-girls are like chickens," said Miss Morris, the Principal of the Intermediate Department of Public School No. 4, in the village of Bronson.

"In what way?" asked Miss Grey, her assistant, without looking up from the record book in which she was writing.

"Did you ever see a hen pick up a kernel of grain and say 'cluck-cluck' to her most intimate friend, that half the fowls in the yard did not turn to investigate the matter?"

"I'm lamentably ignorant about hens," said Miss Grey. "But what are those girls doing?" she added, her glance following that of her friend to a corner where twenty or more of their scholars were chatting.

"That's just it," said Miss Morris; "Effie Graves stopped to show something to Clara Dunham, and all that crowd has gathered about them."

"Deliver me from the curiosity of school-girls," said Miss Grey, solemnly. "Let's go and see what they are looking at."

"And be like chickens ourselves," laughed Miss Morris. "All right. Come on."

It was not much, after all, only a little simply-carved cross of olive wood that was passing from girl to girl.

"I wonder how old this is," said Miss Grey, lightly tossing it in her hand; "hundreds of years, perhaps."

"Hundreds may be a good many," laughed Miss Morris; "but olive trees live to be very old. When I was in California last summer, I saw in San Diego a grove that was planted when the mission was first founded, and which is still in good bearing condition."

"Those were mere infants that could not have been more than a hundred years old," said Miss Grey. "There are trees now living that are supposed to have been standing before the beginning of the Christian era."

The girls opened their eyes wide with astonishment, and Miss Morris said she was not aware that the olive was a tree of such an unusually long life.

"I did not think they ever grew in America," said Effie.

"I believe there is a kind that is native," said Miss Morris; "but the ones that I saw were of a European variety introduced by the Spaniards. The tree was brought by them to South America and Mexico as well as California, and wherever they founded missions and the climate was suitable they planted olive groves. The tree was also introduced into the Atlantic States and grows as far north as Virginia. It is perfectly fruitful in South Carolina, and the only reason that it is not largely cultivated is that the fruit needs attention when all hands are busy securing the cotton crop."

"Is it a large tree?" asked Clara.

"No," replied Miss Morris; "it is seldom more than twenty feet high. In France the trees are kept carefully trimmed that the fruit may be easily gathered. The leaves are similar to those of the willow in shape, being sharply lanceolate."

"What's that?" whispered one of the younger girls to Effie.

"Long, narrow and pointed; shaped like a lance," was the reply.

"They are thick and leathery," continued Miss Morris; "underneath they are whitish, though on the upper side they are of a dull green color that gives a somber hue to the groves. The flowers are small and white, growing in dense racemes."

"What's a raceme?" whispered the same small questioner.

"Clusters of flowers growing like the currant and hyacinth," Effie answered.

"I did not know that one of my scholars was to be examined in botany," said Miss Grey.

"She does credit to her teacher," said Miss Morris.

"I saw an olive in bloom in a greenhouse last winter," remarked Clara Dunham.

"How tall was it?" asked Miss Grey.

"Five or six feet."

"Fragrant?"

"Very."

"It was, probably, *olea fragrans*, or fragrant olive, an evergreen plant from China that is highly prized for greenhouse culture. In the open air it rarely reaches a height of more than six or eight feet. It grows freely in the South, and is a great favorite for its beauty and fragrance. The Chinese are said to use the flowers for flavoring the finest kinds of tea."

"It seems that the olive grows all over the world," said Effie. "I always thought it was an Asiatic tree."

"Different varieties grow in different countries," replied Miss Grey. "That with which we are the most familiar and of which such frequent mention is made in the Bible was probably native to Palestine or some neighboring section, and spread thence through Southern Europe. So valuable a tree was not likely to remain long confined to one place. In many localities its fruit and oil are among the main articles of food."

"Did not the Greeks use the leaves for crowns of honor?" asked Clara.

"Yes," said Miss Morris; "the tree was regarded by them as sacred to Minerva, the goddess of wisdom, whose gift it was believed to be. A crown of its leaves was the highest honor awarded to a citizen for any public service, or to a victor in the Olympian games."

"It is strange," said Miss Grey, "that while a wreath of olive leaves was the ancient reward for victory in war, a branch of it should have been a symbol of peace and blessing since the dawn of history."

"In fact, since the days of Noah," said Effie.

"Yes Effie," said Miss Morris; "it was recognized as a token of peace and plenty at the time of the flood, and holding out the olive branch has never lost its significance. Among the Hebrews the figure of an olive was used to designate beauty or prosperity, and applied especially to those who had the favor and protection of God, though they might be in circumstances of outward adversity. When David fled for

his life from the household of Saul, he said: 'I am like a green olive in the house of God; I trust in the mercy of God forever and ever.' When Hoses was promising prosperity to Israel, he said: 'His beauty shall be as the olive tree.' St. Paul compared the Church to an olive tree upon which new branches were grafted; and, in one of the Psalms, we are told that the children of the righteous shall be as olive plants about their table."

But the most sacred associations with this tree are connected with the life and death and ascension of our blessed Saviour, with the Mount of Olives, to which he often resorted, and from which he went up into Heaven. The olives that are scattered over the mountain are the only trees that remain, and no one can look at them or read of them without thinking of Him who so often, with his disciples, "went unto the Mount of Olives."

"Look at the shadows!" cried one of the girls, catching sight of the long lines of shade on the grass.

"The sun is almost down," exclaimed Miss Grey. "Who would have thought it was so late! Come, you young olive branches, hurry home to your parent trees."

—*N. Y. Observer.*

Mistress, Mother, and Wife.

There would be fewer bad servants if there were more good mistresses, and you might hear young girls say of such a one: "She was like a mother to me; she was firm, it is true, but she never was harsh." Her tongue spoke what her heart felt, and the law of kindness ruled it. Hers was no mere impulse of good nature. People have not to watch for the humor to ask for the coveted favor. She was not rough spoken and uncertain, but was always kindly at heart. The law of kindness was obeyed by her as much as the law of gravitation by the moon. Calm and quiet, gentle in manner and firm in duty, she rejoices in the hopes of the future. Hers is no sluggish and torpid life, buried in the cold narrow grave of the present. A light burns in her heart and kindles in her eye, which throws its radiance over all the future—the remainder of her life, the life of her children and her children's children; and away beyond these, that endless life, whose joy and rest she believes in, she can balance against the cares and sorrows of the world of duty.

The bearing of such a mistress, like her raiment, befits her station: Her character is daily growing stronger, and habits of goodness daily becoming fixed; her influence is daily extending, and it is all for good. Her voice follows her husband along his path, and her smile remembered, lights up his way. He is a stronger man for her—a "two-handed man," as the tar away islanders call the missionary; and any one who has eyes may know, as he does his business on the exchange, in the bank, or in the market, that he is a well-to-do, comfortable, and prosperous man, who has a prudent help-meet at home, a strength and honor to her husband, a queen in her own domain, but to him at once a faithful counsellor and a true ally.

And when the bloom is gone from her cheek, and the silver threads are all through her hair, her children rising up and feeling the value of her love and care, miss her when they go away to their own battle of life, and will always bless her dear name. And her happy husband as he hears of their prosperity, will say, "They owe it all to their mother." She was not without beauty—her step had grace, her voice, as it is still, was soft and sweet; but not these now, but love, and gentleness, and meek wisdom, and self denying energy, have been her womanly attractions, and have laid the foundations of her credit. Favor is deceitful, and beauty is vain—how often has it fled before the smallpox.

Describe a tree, and you may begin at the thousand fibres which snuck life from the soil, and send it creeping upwards through a thousand channels, till it oozes out in buds and leaves, blossoms and blushing fruit; or you may begin with the glossy leaves and radiant blossoms, and go downward through spreading branches and stately stem, until you come to the root again. The latter was the plan of Lemuel's mother, as he outlines this tree of righteousness. The fear of the Lord in the heart is the root, and all its energy and tenderness, and all this patient doing of duty, all this gentle and unselfish love, all this quiet and seemingly home labor, all this occupying of the proper station in life, are the true and suitable development, the expression and manifestation of a true life kindled in the heart.

"Who can find a virtuous woman?" asks a Solomon. Who searches for her? Beauty, accomplishments, wealth, and connexions, these are sought and found; but such quiet and unpretending goodness as this, makes no sensation, creates no stir, attracts no common admirers. To be somebody in the gay world or in the religious world; to dazzle or to charm the public eye; or to overwhelm with splendor and magnificence, these are the objects of an ambition common enough to one side, and of common enough attraction to the other. Not thus would Lemuel's mother have her son settled; and not thus will any wise woman, mother or daughter, think of determining the future. "If women would learn," says an old wise bishop, "what they will be praised for, and if they will learn what they ought to do, let them read the last chapter of Proverbs." And Matthew Kenay says: "Thus is shut up this looking-glass for ladies, which they are desired to open and dress themselves by; and they do so their adorning shall be joined to praise, and honor, and high respect from all mankind."

The history of the world teaches no lesson with more impressive solemnity than this; that the only safe guide of a great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the mind.

A SHIP on the broad, boisterous and open ocean needeth no pilot. But it dare not venture alone on the placid bosom of a little river, lest it be wrecked by some hidden rock. Thus it is with life. 'Tis not in our open, exposed deeds, that we need the still voice of the silent monitor, but in the small, secret, every-day acts of our life.

Protestantism in Italy.

Bishop Andrews writes of affairs in Italy, and in our mission in particular. We are hearing encouraging things of Protestant work in general, in that land, and hence are the more pleased to know of our own part in the same.

A singular sort of interest, almost a poetic interest, attaches to the Waldensian Church. "The Church of the Reformation," says Dr. Wylie in his recent history, "was in the loins of the Waldensian Church ages before the birth of Luther; her first cradle was placed amid those terrors and sublimities, those ice-clad peaks and great bulwarks of rocks." "Its history is written in blood and tears," says another. It has now a fully equipped college at Florence for training ministers, and has forty congregations and sixteen charges and fifty places regularly visited by its evangelists. One of the very ablest men aiding Dr. Vernon as a preacher, is brother Gay, of Rome, of whom Bishop Andrews says: "He is a Waldensian by birth and training, of good scholarship and vivacious to a degree, a fluent and attractive preacher." Bishop Andrews also says: "The Waldensians in some cities have quite a large resident population by which their congregations are made larger than those of other churches."

The Wesleyans have a good work in some thirty stations, conducted by converted Italians, many of them ex-priests, and not a few of them were of mark and of former high position. In the Province of Padua the whole population has been influenced. They purchased property in Rome in 1872, two men subscribing \$1,000 each for the purpose. A few weeks since they dedicated their fine Gothic Church, opposite the palace of the Vicar of Rome, lately occupied by the Secretary of the Inquisition. In some stations, Mr. Paushon says, they have had old-fashioned Methodist revivals, in which men and women by the scores have realized the converting grace of God. In one place the government has been so pleased with the Wesleyan school, that they have knighted the missionary, making him a "cavalier."

We have had a good work among the soldiers, but the diminished appropriations from the missionary board made it necessary to reduce expenses in some way. Dr. Vernon says: (1) "This military Church was one of the most expensive of all. (2) The elements comprising it are constantly changing, and away from Rome once, scarcely added more to our Church than they would if it were sustained by others. (3) With the means necessary for its support, two stations could be supported in interesting towns and cities elsewhere, as permanent and stable parts of our general cause." It illustrates Protestant unity in a Romanist country that Dr. Vernon should add as he does: "As the Wesleyans could provide rooms for Capellini, the preacher having that work, and for his services too, in their large palace, and so greatly lessen the cost of the work, they finally preferred and agreed to take all into their hands rather than to see it pass to others—an arrangement which pleased all parties." "This action was unanimously approved by the annual meeting, and met Bishop Andrews' approval also. I count it myself a most fortunate turn of affairs. We will replace it in a few weeks by a station in an interesting town, by a man we have already employed in a limited way."

Bressello was also ceded to the Wesleyans, being not far from one of their stations. We shall thus be able to diminish expenses and yet institute very probably soon two stations in their stead."

Dr. Vernon also says: "You will see a new name in connection with Naples. Eduardo Stasio, a young Neapolitan lawyer, converted, well proved and admitted on trial into the German and Switzerland Conference, or rather recommended for admission." He adds: "The work in the other stations is substantially in the same condition as when I last wrote you.—*North-ern Christian Advocate.*

How the Oyster Builds his Shell.

The body of an oyster is a poor, weak thing, apparently incapable of doing anything at all; yet what a marvellous house an oyster builds around his delicate frame. When the oyster is first born, he is a very simple, delicate dot, as it were, and yet he is born with his two shells upon him. For some unknown reason, he always fixes himself on his round shell, never on his flat shell; and being once fixed he begins to grow, but he only grows in summer. Inspect an oyster-shell closely, and it will be seen that it is marked with distinct lines. As the rings we observe in the section of the trunk of a tree denote years of growth, so does the marking of an oyster tell us how many years he has passed in his "bed" at the bottom of the sea.

Suppose an oyster was born June 15, 1870; he would go on growing up to the first line we see well marked; he would then stop for the winter. In the summer of 1871 he would more than double his size. In 1872 he would add to this house. In 1873 and 1874 he would again go on building, till he was dredged up in the middle of his work in 1875, when he would be five-and-a-half years old. The way in which an oyster builds his shell is a pretty sight. I have watched it frequently. The beard or fringe of an oyster is not only his breathing organ—i. e., his lungs—but his feeding organ, by which he conveys the food to his complicated mouth with his four lips.

When the warm, calm days of June come the oyster opens his shell, and by means of this fringe begins building an additional story to his house. This he does by depositing very fine particles of carbonate of lime, till they at last form a substance as thin as silver paper and exceedingly fragile; then he adds more and more till at last the new shell is at least as hard as the old shell. When oysters are growing in their shells they must be handled very carefully, as the new growth of shell will cut like broken glass; and a wound on a finger from an oyster shell is often very troublesome.—*Frank Buckland.*

DEATH stung himself to death, when he stung Christ.—*Romans.*

Scientific and Useful.

STEWED BEEFSTEAK.

Slice and fry four onions in butter; put them in a stew-pan; cut the steak in good sized pieces and fry; pepper and salt it; put in the pan and cover it with water, letting it simmer slowly for two hours.

NEW ENGLAND SPONGE CAKE.

Eight eggs, their weight in sugar, half their weight in flour, a lemon, rind grated, and add juice; beat the whites separate and add last; line the pan with buttered paper, and bake in a pretty quick oven three-quarters of an hour.

CLEANING HAIR BRUSHES.

To cleanse a hair brush, take a basin of cold suds, add a spoonful of spirits of ammonia, put in the brush, and draw a coarse comb through the bristles as many times as necessary. A cloth, too may be used to help the cleansing. Finally, rinse in clear water.

NITRIC ACID FOR HOARSENESS.

Dr. W. Handell Griffiths says that a few drops of nitric acid in a glass of sweetened water, a couple of times daily, will be found an excellent remedy for the hoarseness of singers. One of the largest fees ever received by him—so he says—was for this prescription.—*Southern Medical Record.*

FRENCH CONSOMME.

Put into a pot of cold water a good-sized shank of beef; let it simmer six hours; an hour before taking off the fire add a few onions, carrots, turnips, and a little celery, with salt and pepper; strain through a fine sieve, and you have a clear consommé. It is elegant to serve with a poached egg in each soup plate.

INDIAN MUFFINS.

One quart of Indian meal, scalded, one quart of wheat flour, stirred in the meal when cool, one dessert spoonful of salt, one tablespoonful of melted butter, four tablespoonfuls of condensed eggs, and one half cake of compressed yeast, or two cents' worth of bakers' yeast, and milk sufficient to form a stiff batter. If for breakfast, set over night; for lunch, early in the morning.

CHOCOLATE CUSTARD.

Grate fine one-quarter pound chocolate; pour over it one pint of boiling milk, stirring until it is a smooth paste; take six tablespoonfuls condensed eggs and add one pint of warm milk, three tablespoonfuls powdered sugar, one teaspoonful vanilla extract, and add the chocolate to it; bake about ten minutes in cups, or until they are cooked; pile on the top of each, sweetened whipped cream or white of fresh eggs.

SOAP WITH SALT.

If grease, fat or rosin, which are commonly employed to make soap, are heated with an excess of common salt, ammonia, and water, a soda soap separates, leaving chloride of ammonia in liquor, together with the excess of ammonia and salt. This reaction is the consequence of the great solubility of ammonia soap in ammoniacal water and the insolubility of soda soap in water containing more than 1 per cent of salt. The ammonia at first unites with fatty acids; then the sodium in the salt exchanges places with the ammonia in the soap, forming, as we said, a soda soap and chloride of ammonia. It is essential that there be an excess of ammonia and salt present in order that the reaction take place. One hundred parts of grease requires fifteen to twenty parts of ammonia, twenty to thirty parts of salt 200 to 300 of water.

FAT MEAT.

A celebrated French instructor in the art of cookery says that fat meat is the most profitable. He adds: Many buy inferior meat on account of the waste of the fat that is always found in good meat. When the fat is wasted it is the fault of the cook, who does not know how to use it. The fat skimmed off the broth of boiled meat, and that coming from the trimming of raw or cold beef, is much superior to lard to fry with. Lard fries all over; beef fat never does when properly melted. To melt beef fat or suet, cut it in small pieces, and set on rather a slow fire, in an iron pan. As soon as it begins to melt, skim the melted part off with a ladle, and turn it into a stone jar, which you cover when cold. Put it away in a cool, dry, and dark place. A careful cook never needs lard for frying purposes, but always has more fat than is necessary out of boiling or roasting pieces.

NERVOUSNESS.

Nervousness is one of the prices we have to pay for civilization; the nervous savage is a being unheard of. For this disorder, which is partly of mental and partly of bodily nature, relief is sought in various ways, and among those we may place the employment of narcotics. The temporary relief afforded by these drugs is very apt to lead those who suffer from nervous sensations to put too much trust in and resort too frequently to them. In the long run they prove most destructive to health. Their use of late has become so frequent as to threaten society with a serious evil. It has been boldly contended that chloral is to be found in the work-boxes and baskets of nearly every lady in the west end of the metropolis, "to calm her nerves." No doubt this is exaggeration, but it is a fact that in New York chloral punch had become an institution scarcely a year after the introduction of chloral into medical practice, and now it turns out that Germany—sober, orderly, paternally-ruled Germany—has such a thing as morphia disease among its population. The symptoms are not unlike those of opium eating. Experience suggests that persons suffering from this disease should at once be deprived of the drug. Their willfulness and liability to relapse, however, are so great, that it is said that only about twenty-five per cent, have been seen to recover in a large series of cases.—*Cassell's Magazine.*

SEEK not so much to know thy enemies and friends; for where one man has fallen by foes, a hundred have been ruined by acquaintances.

Those that have some acquaintance with Christ cannot but covet more. Even those that have received the Holy Ghost, must see their need of the ministry of the word.

Convention of Young Men's Christian Associations.

Mr. EDISON.—The twenty-second annual Convention of the Young Men's Christian Associations of the United States and British Provinces assembled in Library Hall, Louisville, Wednesday, June 6, at 11 a.m., about three hundred delegates being in attendance. The Convention is a fine looking body of active Christian young men, representing associations from almost every State and Province, and coming as they do, from every Evangelical denomination, it is a body the like of which is seldom gathered together.

The hall is beautifully decorated with flowers, notices upon the stage, such as "All from the Father," "All in the Son," "All by the Holy Ghost," and over the stage gracefully entwined are the English and American flags, emblems of the two great Christian nations of the earth.

The most luxurious homes of the city are occupied by the delegates, and the pastors and churches of the city are heartily in sympathy with the Christian Association of Louisville in its efforts to care for the Convention.

The Convention was called to order by Russel Sturgis, Jr., of Boston, President of the Toronto Convention. After devotional exercises, in a brief address he spoke of the success that has attended the associations in every phase of their work, in all parts of the land during the year, and of the increased responsibility resting upon them for a faithful prosecution of their work in the future. In closing he said:

"But, dear brethren we work for the Lord Jesus Christ. He has promised us the presence and power of the Holy Ghost; and O that God may grant in this convention what has been so manifest in our conventions lately—the presence and power of the Holy Ghost; and that we may have this power let us realize that the burdens that are laid upon us are such that we can not personally carry, and that we must roll them upon Him, the sin-bearer, and the care-bearer, too; for our course as Christians is to be without let or hindrance; we are to run with patience the race that is set before us.

May God grant then, to us, as we are assembled in the Lord's name, and for the Lord's work, such a guiding of His Holy Spirit in every thing that shall be done in this Convention that there may be no mistakes made, but that all shall be eventuated to the honor and glory of our Lord Jesus Christ.

A committee of one from each State and Province was appointed to nominate permanent officers for the convention.

Pending their deliberation, Thane Miller, of Cincinnati, conducted interesting devotional exercises, in which Rev. Drs. Simpson, Chadwick, Weaver, Jones and other pastors of Louisville took part. The committee reported the following officers, who on motion were elected.

For President—John V. Farwell, of Chicago, Ill.

For Vice Presidents—T. J. Wilkie, Toronto, Ont.; J. C. C. Black, Augusta, Ga.; William F. Armstrong, Selma, Ala.; W. K. Jennings, Pittsburg, Pa.; Rev. W. A. Lips, Omaha, Neb.; George Young, Montreal, Que.; H. M. McDonald, Princeton College, N. J.; E. S. Field, Indianapolis, Ind.; J. H. Cheever, Cincinnati, Ohio.

For Secretary—T. C. Horton, Indianapolis, Ind.

For Assistant Secretaries—E. O. Chapin, Davenport, Iowa; J. S. Palmer, Little Rock, Ark.; W. A. Davis Montgomery, Ala.; W. E. Lewis, Ware, Mass.

Mr. Farwell made a brief address, thanking the convention for the honor conferred in electing him to the position of presiding officer.

In the evening a welcome meeting was held. Library Hall was crowded to overflow. Eloquent addresses of welcome were delivered by Mr. Frank D. Carley, President of the Louisville Association, Charles D. Jacobs, Esq., Mayor of the city, and Rev. Stuart Robinson, D.D. The latter gave a most unqualified endorsement of the Association, and of the work in which they are engaged. He said:

"I esteem it no ordinary honor to have been called to the very pleasant duty of extending to the International Convention of the Y.M.C.A., the distinctive welcome of the evangelical churches to our city. And now, in their name, I say, brethren, 'Welcome, welcome—thrice welcome!' And you may rest assured this is no mere empty word of formal politeness on the one hand, nor of gushing sentimentalism on the other, but a word that comes from our hearts just because we like you, and that because, from calm, sober conviction, these churches honor and appreciate your efforts to bring honor to the Great King Jesus whom they all recognize as their adorable Head.

"While the Y.M.C.A. seeks to use the secondary influence of the Gospel as the great agency for promoting the social and temporal welfare of young men, this is by no means the great end of its efforts, but only a means to an infinitely higher end—even the salvation of their souls, and to lead them to become co-workers with Christ in the salvation of other souls. And it is to you as laborers in the service of the Church in that sublime work for which the Church has been established on earth to carry on, that I come as the mouth-piece of the evangelical churches to bid you a 'welcome,' which means 'well done, good and faithful servants;' ye scouts and skirmishers and vanguards of the 'sacramental hosts of God's elect.'" Allow me now to state more distinctly the points of approval in your course which call forth this welcome from the evangelical Church of God.

"Well, now, the first grounds of our approval of and affection for the Young Men's Christian Association, without any sort of denominational connection, you show the churchliness of your principles by declining to set up any other interest apart from the church, and have steadfastly maintained that ground for many years past. In the very admirable little manual to guide your official workers—a model, as I conceive, of a tract, keeping its one

purpose in view—I find, in capital letters, this rule: 'ADVISE YOUNG CONVERTS TO JOIN SOME EVANGELICAL CHURCH.' And added to this, the observation, 'If our work is to be lasting, it must tend to strengthen, build up and increase the power of the Church of Christ.'" Thus the Y.M.C.A., recognizes fully the visible church.

"In the second place, these evangelical churches give you approving welcome because of your labors and your success in bringing the word of God to the front, and bringing the minds of unconverted and converted alike to the word of God as the only reliable guide to inquirers and rule to the conscience of the converted. If you had done nothing more than devise and establish all over the country the scheme of Bible reading, now become so popular and useful, you would have established a claim to the highest regard of all evangelical Christians.

"In the third place, the honor given to the Holy Ghost, as well as to the Word of God in all your efforts to bring the awakened sinners to the knowledge of the gospel. In the manual already referred to, I find it said, 'The result of our work will be more lasting if we honor the Spirit and Word of God in speaking simply and in plain language the great truths of the Bible.'

"In the fourth place, this approval of the evangelical churches rests upon the ground of that singular wisdom and prudence displayed in the history of your work for so many years past in keeping you clear of the hobbies of one-sidedness, the sensational extravagance, and the fanaticisms which have wrought the ruin of so many voluntary organizations in time past. I attribute this wholly to the fact that you have been under the guidance of the Word of God with the enlightenment of the Holy Spirit, whom you have so earnestly sought to honor.

"Allow me to say, in conclusion, Mr. President and members of the Convention, that, in my judgment, the fact that through so many years of labor, having to deal with so many varieties of human nature, and exposed to so many temptations to go astray, you have yet been able so wisely, with so much Christian modesty and humility to achieve so magnificent a success in the great Christian work, entitles you to the confidence of all evangelical Christians, and therefore speaking again, as from the depths of the heart, I say for them, 'Welcome brethren, welcome.'"

Addresses in reply were made by Mr. Farwell, President of the Convention; I. D. Paterson, of Montreal; Mr. Pinkerton, of Alabama, and Mr. Thane Miller, of Cincinnati.

The following are the topics that have been discussed:

I. The International Work intrusted to the Executive Committee.—1, At the South; 2, On Behalf of Colored Young Men; 3, At the West; 4, In Canada; 5, Among Railroad Men; 6 Among the Germans.

II. The Work intrusted to State and Provincial Committees.—1, In New England; 2, In the West; 3, In Canada; 4, In the South; 5, In States without State Secretaries.

III. How I use the Bible.—1, For myself; 2, With Christian Workers; 3, With the unconverted.

IV. The Evangelistic Work of the Associations, its Limitations, and the qualifications of those who engage in it.

V. Association Work in its Peculiar Adaptations to the Wants and Temptations of Young Men.

Each session is opened by a Bible reading or half hour of devotional services.

The most important item of business was the report of the executive committee, which was presented on the first day's session. It gave a detailed statement of the work of the committee for the past year and of the general association work. In 1874 there were but 65 associations, which were isolated organizations. Now there are over 1,000 organizations bound together under international, state and provincial committees, with over 100,000 members. The work then was indefinite; now it is largely in the interests of young men. Then moral men were admitted to active membership, and the work was largely benevolent and superficial; now professing Christian young men control the societies, and the work looks to the conversion of young men. Then, there was not an association building; now there are forty-eight, valued at \$2,000,000, and with other property owned by the association, aggregate almost \$3,000,000. The expenditure of the committee for the year was \$16,000, and added to this the state and association expenses paid amount to almost \$500,000. Eighty-three hundred men were provided with employment. The average weekly attendance on the association Bible classes is 8,188. Then two general secretaries were employed; now there are 128 general secretaries and agents. Mr. Robt. Weidensal and L. W. Munnall presented reports of the work in the west; Thos. K. Oree, Geo. A. Hall, Joseph Hardie and S. A. Taggart, of the work in the south; George D. Johnston, of the work for colored young men in the south; Thomas K. Oree, in Ontario; E. D. Ingersoll, among railroad men, and R. C. Morse as secretary of the committee. The committee thank the secular and religious press for the assistance given the work during the year, and recommended that \$20,000 be devoted to the work for the coming year.

The following telegram was sent to the Convention of the Women's Christian Associations at Montreal:

LOUISVILLE, Ky., June 6, 1877.—To the President of the Women's Christian Association, Montreal, Canada: The Young Men's Christian Association, in convention assembled, send Christian greetings to their brothers—Ephesians i, 15-20.

Jno. V. FARWELL, President. The following reply was received: MONTREAL, June 7, 1877.—John V. Farwell, President International Convention Y. M. C. A., Louisville: The International Conferences of Women's Christian Associations in Montreal send greetings to their brothers—Ephesians i, 15-20.

Miss S. M. FROST, President Conference Women's Christian Association.

The following despatch was presented: LONDON, June 7, 1877.—President of Convention Young Men's Christian Association, Louisville, Ky.: I am with you in spirit as I was in person last year. May your deliberations be attended with divine presence and blessing.

GEO. WILLIAMS, London, Eng. A communication was also read from I. B. CONVE, President of the Y. M. C. A., of Bordeaux, France.

The topic which elicited most enthusiasm was the one on "Work among Railroad Men." A large number of railroad men were present and the discussion was enthusiastic and interesting. The topic "Work in behalf of Colored Men" was one in which the Convention evinced a deep interest. The addresses were entirely from Southern men, all of whom were deeply interested in the question. The topic "How I use my Bible," presented by Rev. James H. Brooks, D.D., of St. Louis, was one that interested all the delegates more than any other question, and the questions which came from all over the house showed how real was their interest in the subject.

Deeply interesting and encouraging reports were made by many delegates, of the work carried on by the International Committee in the South, in the West, in Canada, among the railroad men, among Germans, and for colored young men.

The time of the convention was naturally taken up with the work of the State and Provincial committees, and the very important and growing international work, conducted by the committee of the convention. The distinctive work for young men of the individual associations, though considered here, is more thoroughly discussed in the twenty-four State and Provincial conventions, which have grown out of this parent convention. The questions considered were all practical and full of interest.

The subscription to the international work amounted to six thousand dollars, which will be largely increased by private subscriptions.

The convention concluded its business sessions Saturday evening, and Sunday a children's meeting, a meeting for young men and the farewell meeting were held.

Many of the most prominent association men of the country are in attendance, and have taken a prominent part in the deliberations of the convention. The convention adjourned Sunday night, to meet in Baltimore in 1879. T. K. C.

Infant Salvation.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Two weeks ago I pointed out what I conceived Mr. McKay's position to be, regarding the above subject. That position was this: Mr. McKay must hold that the death of Christ atoned for the guilt of the original sin of the whole world; or second, he must hold that it atoned for the guilt, both of the original sin and actual transgression of all God's elect people, as well as the guilt of original sin, of all who die in infancy. The first I was unwilling to lay to his charge, and gave him the benefit of the second. The second position as above stated, I declared to be a gratuitous assumption, and requested Mr. McKay to prove the doctrine he asserts with so much confidence. That request has not been complied with, and possibly cannot. Mr. Donald in his exposition of Mr. McKay's statement, admits that the position in which I have placed Mr. McKay is correct, and thinks if Mr. McKay would add the word final, it would meet my objection. This I at once reject, for it leaves Mr. McKay just in the same position, of making a gratuitous assumption without a fragment of Scriptural evidence to prove it. The above two gentlemen wish the reading world to accept a doctrine that involves grave consequences, to accept it as self-evident and proven, while it is the veriest assumption. Both of them refer me to Dr. Hodge as an indisputable authority on the point at issue. Why do they not rather send me to the Apostle Paul, or to some of the other New Testament writers?

There is no theologian, dead or alive, whose opinions I regard with so much reverence as those of Dr. Hodge. But what is Dr. Hodge's opinion on this very point? Simply this: A may be, a perhaps, and I hope it is so. Is this Dr. Hodge's manner when he has a positive statement of Scripture to lay hold of, and is he accustomed to speak so indefinitely? When Dr. Hodge has Scripture to fortify his position, he gives no uncertain sound, nor does he build doctrines on mere assumptions. And here I would just remind Mr. Donald that I have not been, and am not now, discussing the point of infant salvation. It is their "freedom from the ground of condemnation," that I have objected to, and even with Mr. Donald's recommendation of the word final, object to still. Even giving the statement the benefit of the above word, it is still a gratuitous assumption, without proof. I shall have something more to say on the above subject at another time. Yours truly,

JOHN R. BATTISBY. Newmarket, June 18th.

Information Wanted.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I should be glad if some of your readers would kindly throw light on the following questions: Is the administration of baptism to the infants of such as are not members of the visible Church sanctioned by the standards of our Church? If not, what is the authority for this practice, which obtains to some extent among our ministers, and what is the relation which children so baptized sustain to the Church? JURE.

Official Announcements.

MEETINGS OF PRESBYTERIANS.

QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

PARIS.—Within Dumaine Street Church, Paris, on the first Tuesday of July, at eleven a.m. Congregational members to the Presbytery and are payable at this meeting.

BARRIE.—At Bracebridge, on Tuesday of August, at 7 o'clock.

WHITBY.—The Presbytery of Whitby will meet in St. Andrew's Church, Whitby, on the third Tuesday of July, at 11 a.m.

TORONTO.—In the lecture-room of Knox Church Toronto, on the first Tuesday of July at 11 a.m.

HAMILTON.—The next ordinary meeting will be held in Central Church, Hamilton, on the third Tuesday of July, at 11 o'clock a.m. Communications of elders will then be required for the next year.

KINGSTON.—In St. Andrew's Hall, Kingston, on 10th of July, at 7 p.m.

BRACKENRIDGE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m.

PERSEUS.—At Millbrook, on the second Tuesday of July, at 11 a.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the first Tuesday of July, at 11 o'clock, a.m.

OTTAWA.—Bank Street Church, Tuesday, Aug. 7th, at 3 p.m.

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