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THE PRESBYTERIAN

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AN APPEAL FROM ALGOMA.

If the Presbyterian congregations in the Dominion would kindly take into consideration the state of the Church at Saült Ste. Marie, in Algoma, and each give \$2, it would liquidate the existing debt of \$1100.

In consequence of hard times, the people who subscribed towards the building of the church last year are unable to fulfil their engagements, and now the burden falls upon a few, two of the building committee having to give a joint note for the above sum.

If steps are not taken to help a little, fears are entertained that the building erected last fall will have to be sold.

Will not each congregation give two dollars?
N.B.—Money may be sent to the editor of the PRESBYTERIAN.

NOTES OF THE WEEK.

REV. DR. COCHRANE has been unanimously nominated as Moderator of next General Assembly by the Presbytery of Stratford.

By referring to our advertising columns our readers will see that Messrs. Alexander & Stark, and the National Investment Company of Canada have removed their offices to Equity Chambers, the commodious and elegant building recently erected on the corner of Adelaide and Victoria Streets.

THE annual soiree of the Presbyterian Church, Nain, was held on Friday the 22nd ult., Mr. Weir, Warden of Wentworth, in the chair. Interesting and instructive addresses were delivered by Rev. Messrs. Robertson, Turner, McDiarmid and Chrystal. The music was supplied by the Brock choir accompanied on the organ by Miss M. Hamilton. The amount realized was about \$98.

A SOIREE was held in the West Bentinck Presbyterian Church on the evening of Friday the 8th ult., which was attended by a large and respectable gathering. Mr. S. Dickson occupied the chair, and addresses were delivered by Mr. William Irvine, Superintendent of the Sabbath School, and Rev. Mr. Duff. On the following evening a social was held in the same place. The total amount realized from both entertainments was \$45.

A SOIREE was held in Duff's Church, Dunwich, on Feb. 28th, and notwithstanding the bad state of the roads there was a good attendance. The chair was occupied by Mr. McLaws, Reeve. Addresses were given by Messrs. Milloy, Crinan, McDonald of Walsacetown, Dr. Ruthven, Colonel O'Mally of Wards-

ville, and McLean of Aldboro. Select readings were also given by Colonel O'Mally. Excellent music was rendered by "Squires' Cornet Band." Proceeds in all amounted to \$100, to be spent on church repairs. Order was excellent throughout.

FROM the Annual Report of the Presbyterian Church, St. Thomas, it appears that the membership on 1st January 1878 was 231 as compared with 159 on the 1st January 1877—an increase of 72. The amount raised for all purposes was \$3,643.69 whereof \$166.05 was for the Schemes of the Church, allocated as follows: College Fund \$20; Home Mission Fund \$41.75; Foreign Missions \$20; Widows' and Orphans' Fund \$24.25; Aged and Infirm Ministers' Fund \$14; French Evangelization \$20; Assembly Fund \$12. In addition to the foregoing the sum of \$33 seems to have been applied to missionary objects out of the general fund. The Sabbath School is doing well, with 176 scholars and 26 teachers, including the Superintendent and other officers.

A NUMBER of the members of the East Tilbury congregation met at the manse on the 13th ult. for the purpose of bidding farewell to their late pastor, Rev. Mr. Forrest, and his family, who were then about to leave for Leith in the Presbytery of Owen Sound, where Mr. Forrest is now settled. An address from the congregation to Mr. Forrest, accompanying a well-filled purse, was read by Rev. W. King. The address bore testimony to the untiring zeal with which Mr. Forrest had discharged his duties as a minister of the Gospel among them. Mr. King also read an address, which accompanied a silver teapot presented by the Sabbath School teachers to Mrs. Forrest. To both these addresses Mr. Forrest replied in a suitable manner.

THE annual report of Cote Street (now Crescent Street) Presbyterian Church, Montreal, which is now before us, shows that the congregation is in a prosperous condition, notwithstanding the fact that it was without a settled pastor during the year (1877) to which the report refers. The total amount raised by the congregation for all purposes was \$22,730.65. The amount collected by the Missionary and Benevolent Society was \$2,691.66, which was apportioned as follows: Home Missions, \$581.70 (\$350 to the General Assembly scheme, and the balance to local schemes); Foreign Missions, \$250; French Evangelization, \$175; Ministers', Widows' and Orphans' Fund, \$55; Presbyterian College, Montreal, \$450; Assembly Fund, \$40; French Canadian Missionary Society, \$100; Cote Street Church Sabbath School, \$100; Montreal Sabbath School Association, \$250; Montreal General Hospital, \$67.70. In addition to the foregoing we find the following sums devoted to objects outside of the congregation: Poor Fund, \$410.55; Visiting and Aid Society, \$174; Sabbath School Mission Fund, \$240; Montreal College (being special subscriptions to Theological Chair and Bursary Fund), \$1770; French Canadian Missionary Society, \$519. It is said that the congregation is about to extend a call to the Rev. A. B. McKay, of Brighton, England; and there is reason to hope that, in their new building and with their new pastor, their career will be still more prosperous in the future than it has been in the past.

A FORTNIGHT ago last Wednesday the corner-stone of a new Presbyterian church was laid at Leslieville.

In the absence of the President of the Church Extension Association, the duties of laying the stone were performed by Mr. Wm. Rennie, Treasurer of that Association. The devotional exercises were conducted by the Rev. J. M. Cameron, of the East Presbyterian Church. Following is a brief sketch of the church, which will be of Gothic design, and is expected to be opened in July:—The main body of the building will be faced with red brick, relieved by ornamental projections and brick bands, with buttresses of white brick. There will be seven windows on each side, and a complex in the front gable. The two main entrances will be in front. The church proper will be 56 feet long by 42 feet wide, over buttresses, and the ridge of the roof will be 40 feet from the ground. At the west corner of the front is the tower, which will be finished with a spire and finial, in all 78 feet high. At the rear is an extension for vestry, etc., 22 feet by 32 feet. The auditorium of the church is 48 feet long by 35 feet wide, and will seat 270 persons. There will be an end gallery across the front that will accommodate 70 more. The whole cost, when finished, will be upwards of \$8,000, including the land, valued at \$1,400, which is a donation from the Presbyterian Church Extension Association. The architect is Mr. H. B. Gordon, and Messrs. Thos. Bryce & Bro. are the builders.

A VERY interesting and instructive review of the first quarter's International Lessons of 1878 took place on Sunday the 24th March, in the East Presbyterian Church, of which the Rev. J. M. Cameron is pastor. The church was well filled with the Sunday School scholars, their parents and friends, besides visitors from sister churches. It may not be generally known that for some years the blackboard plan of teaching has been adopted in the school connected with this church, and this system is now so complete that for the purpose of a review three blackboards are employed, each containing one month's lessons. These shew the initial letters of the title, outline, golden text, and doctrine of each lesson, besides illustrations thereof. The scholars are expected to be able to repeat the elements of the lesson correctly, and on Sunday they did not fail in this respect, each one not only showing a willingness, but an ability to answer, being the result of efficient teaching. In addition to this a historical map was used at intervals, and the places referred to in the lessons pointed out as occasion required. Mr. McNab the superintendent, Mr. Crozier the secretary, Mr. McGinn and Mr. Warwick, teachers in the school, took part in the work. The pastor of the church at the conclusion shortly addressed the congregation. It was noticeable that this system of reviewing causes an interest that no other kind of reviewing that we have seen ever has done, besides having the effect of rivetting on the youthful minds the lessons they have been studying and awakening an interest in the congregation in Bible study generally. We would strongly urge upon the superintendents of our various Sabbath Schools to give more of their attention to these congregational review services than they have done hitherto, and encourage the attendance of the congregation at reviews, weekly, monthly, or quarterly. We may add that the pastor of the church, the superintendent and secretary of the Sabbath School are graduates of the Chataqua Sabbath School Assembly, and that in this School was organized the Pioneer Presbyterian Sabbath School Normal Class, of which many are now being organized and conducted in this and other parts of Ontario.

OUR CONTRIBUTORS.

THE CATHOLICITY OF THE PRESBYTERIAN CHURCH.

BY REV. F. P. AMFREL, M. A., MONTREAL.

(Continued.)

The first half of the seventeenth century was a dark period for Protestant Europe. Bohemia, full of gospel light, refused to recognize its Austrian ruler and called the Presbyterian Elector Palatine to the throne. The whole power of the Papacy was hurled against the devoted land of Huss and Jerome, which called in vain for assistance to the Lutheran princes of Germany. They were more jealous of Calvinists than of Rome. James of England was implored to help his son-in-law, the Bohemian king, but his tastes lay more in the way of writing books on the divine right of kings than of battling manfully for the truth. But Presbyterian Scotland out of her poverty sent aid to the Bohemian Church. Meanwhile, Count Mansfeldt and the brave young Christian of Brunswick continued the struggle till death removed them; Christian of Denmark carried it on feebly for a time, and with ill success; and then, with a heart above his Lutheran creed, the great Gustavus Adolphus took the field against downtrodden Protestantism. It is not my province here to describe the victories of Leipsic and Lutzen which have immortalized the name of the gallant and pious Swedish king, nor, though worthy of double honor, is it his catholicity that I wish to exhibit, for he was no Presbyterian save in so far as a Lutheran merits the name. But among the bravest of his blue-coated warriors, that joined in the battle hymn and bowed their heads in prayer, that stood like a wall of adamant against the furious charge of Pappenheim's horse, and, with sword and pike, drove Wallenstein's invincible infantry in terror from the field, were the Presbyterian soldiers of the Scots Brigade. Henderson and Hepburn and little crooked Leslie, who afterwards became the general of the Covenant, were there, with many more stout officers, whose epitaphs unknown to fame may be read in Swedish churchyards to-day, or who carried back to Scotland the name and the memory of their royal hero Gustavus, or whose forgotten dust lies beneath the sod on the fields where they fought so well for liberty. Men may call them mercenaries if they please, but theirs was not the spirit of the mercenary. The discipline of Gustavus was strict in the extreme. No plundering was allowed in his Christian army; and morning and night each regiment formed hollow square, facing inwards where its chaplain stood, to hear the word of God and lift up the heart in prayer. Mere mercenaries would have been ill at ease in such a host. These Scottish warriors fought and bled and laid down their lives far from pleasant Forth and Clyde, from Tweed and Tay, and the heather hills of their native land, as a practical witness to Presbyterian catholicity.

We cannot claim for the Presbyterian Church of post-reformation times in all its sections the full spirit of toleration that now prevails in the Protestant world; yet it showed itself more tolerant than any other branch of the Protestant Church which was ever in a position to exhibit the spirit of persecution. Where shall we look for instances of intolerance—to Scotland? No man suffered death for his religion there, at the hands of or by the instigation of the Church. To Switzerland? The one solitary case of Servetus, cruel and indefensible as the action was, is made to do duty as an argument against Calvinism and Presbyterianism that Churches in whose skirts is the blood of many martyrs should blush to name. When fugitives from the Marian persecution fled first to Denmark and then to Lubeck and Hamburg, sorely distressed, and in inclement weather, the Lutheran divines drove them forth to sea again on account of their Presbyterian faith and polity, calling them the martyrs of the devil. When was it heard that Presbyterians did the like? Have they not ever with open arms welcomed the persecuted? I admit that the Presbyterians of England were in many respects harsh, although it was no wonder, since oppression will drive wise men mad, and the Puritans had had their share of the evil things of this world. But it is a great mistake to think with Stoughton and other partial writers that independency lies at the root of England's toleration. Independency never possessed the power of being intolerant but once. It reigned supremae for a time in the New

England colonies, and inflicted miseries there on Baptists and Quakers that find no parallel in British Presbyterian history. For the times in which they lived, of all men the most tolerant and the least addicted to the sword of persecution were those who professed the Presbyterian name.

I have no time to speak as I should of Presbyterian Missions. In the middle of the sixteenth century Geneva began a mission to Brazil, and in the beginning of the seventeenth, Holland commenced a more successful work in the Dutch East Indies. Early in the eighteenth century the Society for propagating Christian Knowledge arose in Scotland. Among the many good works supported by this Society one is worthy of special mention, the mission to the Delaware Indians carried on by Horton, the Brainerds, and Jonathan Edwards. Thirty Lenape boys who could answer every question in the Assembly's Shorter Catechism in 1745, long before Christian missions had taken hold of the Church's conscience, were a tribute to the far reaching sympathy of Presbyterians not to be despised. Ireland and the Highlands were fields of Church extension that the Scottish Church assiduously cultivated. The North American colonies, peopled in part by representatives of the Presbyterian Churches of Germany, Holland, France, Scotland, and Ireland, and aided in every section by the Scottish Church, I leave to a future lecturer. Who shall fix the limits of Presbyterian Missions at the present day. There is no quarter of the globe unoccupied, no heathen nation of any note overlooked, no Israelite community or apostate Christian Church unvisited by the Presbyterian missionary, save those in which and to whom other evangelical denominations minister. Switzerland and France, Germany and the Netherlands, with the greater Churches of Britain, her colonies, and America, are all engaged in this noble work; and when we consider the talent, zeal and piety enlisted in the cause, and the vast sums of money expended for its advancement, it must be confessed that, if the creed of the Calvinist be narrow, his heart is very large.

I think I have demonstrated that in its conception of the Church and in the practical influence of that conception, the Presbyterian Church is at least second to none in catholicity. I propose now to glance at the last part of my thesis, namely, the constant recognition in the Church of our Presbyterian faith and polity, and their wide diffusion from reformation times to the present day. Calvinism is nothing new. It is the old doctrine of the Church, received by intelligent Bible reading Christians from apostolic days, acknowledged by the early œcumenical councils, and notably that of Ephesus which condemned the heresy of Pelagius. In most of its essential features it was set forth by Augustine in the fifth century; homologated, among many others, by the Venerable Bede in the eighth; defended by the learned and pious Anselm in the eleventh; and maintained as the true doctrine of the Church by the great Aquinas in the thirteenth. But, as it became the doctrine of the reformers before the Reformation in many parts of Europe, and as Romish doctors who held it opposed the newly invented dogmas of Rome, the infallible Church virtually declared its past experience of truth to be heresy, and fell into the Pelagian errors of the accommodating Franciscan Scotists. As for Presbyterian polity, I trust I shall not be trespassing on another lecturer's ground by referring to authorities in episcopal churches who freely admit our claim of Scriptural warrant and primitive order. There are many fathers in whose writings it is either deliberately stated or plainly implied that no such distinction as episcopacy recognizes between presbyter and bishop was known in the early Church. Jerome, the editor of the infallible Vulgate and the contemporary of Augustine, is one of these; and his language is most unequivocal and explicit. In the twelfth century two famous works appeared which formed the basis of all Systematic Theology and Ecclesiastical Law. Peter Lombard was the author of the first, and Gratian of the second; names that Rome holds in high honor. Both of these writers, the latter indeed quoting the words of Jerome, are equally clear as to there being originally but two orders in the Church, those of the presbyter or bishop and the deacon. Religious bodies like the Culdees and Wickliffites held the same view; and among the many witnesses for this truth appears one who, though claimed by the early Vaudois as the greatest of their bishops, seems never to have severed his connection with Rome, Claudius of Turin. This apostolic pastor of the ninth century protested

against every erroneous doctrine and practice that Rome's development theory had sanctioned in his day, and maintained the original parity of bishops and presbyters. No Church of the Reformation, with the exception of the Church of England, and perhaps the little Church of the Moravian Brethren, ever allowed the scriptural warrant for diocesan episcopacy, and in the former Church it was opposed by the large Puritan party. The Scandinavian branches of the Lutheran Church, in opposition to the advice of their German brethren, retained an episcopacy similar to that of the Episcopal Methodists in this country, but were careful to assert that the institution was of human not of divine appointment. And if you seek to know what is the opinion of candid and intelligent Church of England theologians on the point, I would refer you to the commentaries of the late Dean Alford and Bishop Ellicott upon the Pastoral Epistles, in which they take the same ground as Jerome and Claudius, Lombard and the Reformers universally.

Romanists have often asked the question, "Where was your Church before Luther?" The able and instructive lecture delivered here last week presented us with a picture of primitive Christianity, struggling for existence through the dark ages in many lands. The majority of Protestants cannot trace their ecclesiastical ancestry however, through any of these witnesses for the truth in Iona and Languedoc, the Waldensian valleys and Bohemia. Our sad answer to Rome must be "Our Church before Luther was just where yours was; we came out of the same corruption in which you are pleased to remain." The western Church down to the time of the Reformation, with all that is good and all that is bad in it is ours. The fathers were many of them far astray on some points of doctrine, not excepting Augustine and Jerome, and the school-men ran a race in error compared to which patristic movements were slow in the extreme; but we will not give up a single one, not even the mendicant monks and Dominic Guzman the Inquisitor, for even from the ragged ranks of his Dominicans, or dogs of the Lord, came earnest hearts and minds that sought after God and battled for the truth and laid the foundation of the better Church that honors their memory. We may read the Confessions of Augustine and the Imitation of Thomas a Kempis, recite the creeds and sing the *Te Deum* as the churchiest of the churchly, not in a proud spirit of exclusiveness, but because it were a lie to our catholicity to call them the property of another rather than our own. But, says Rome, where is your identity with that old Church? exhibit it in some way. A schoolmaster was once lecturing to his scholars on the subject of personal identity. "Our bodies," he said, "change completely every seven years, our minds alter and our circumstances, yet we are the same individuals. Let us illustrate this by a well-known figure. You had a knife once, a two-bladed one. The pins that fastened the blades in their place and bound the parts of the knife together became loose, and the great blade fell out and was lost. You had a new blade put in. The spring at the back became feeble and worn, and you replaced it with another. One of the sides of the handle fell away, and a new side took its place. So, by little and little, you changed every part of your knife; still it is the same knife." But a small boy with an earnest face whose sceptical look had puzzled the master, rose in his seat, and said, "Supposing I were to find the old blades, and springs, and sides of the handle, and pins, and were to put them all together again, what knife would that be?" History has not recorded the answer to that question. I repeat what I have elsewhere written upon this subject: the Church is the knife. In the first century it was whole and sound; but in the second one of the blades, called the spiritual nature of the Sacraments, became loose, soon fell out and was lost. In the third century, the side of the handle nearest this blade, called the true gospel ministry, began to shake, and at last was superseded by episcopacy and sacerdotalism. The spring at the back of the missing blade, which was the truth concerning the kingdom of the meek and lowly Jesus, dropped away in the fourth century, and in its place came, in time, the rise of the temporal power and the spirit of persecution, which was strengthened every year. The fifth and sixth centuries were the grave of the other side of the handle called the simplicity and universality of worship, which gave place to a gorgeous ceremonial and vicarious religion. This led to weakness in the spring adjoining. Before the eighth century it fell, and was superseded

by one called will-worship, carved all over with figures of the Virgin and angels, saints and relics. The name of the original spring was the first commandment, but all the other nine hang by it. The great blade had been loose for a long time, and at last it fell into the dust. It was the Word of God. Tradition took its place. Rome was a new knife, the work of which in the world seemed to be the wounding of God's saints and severing every tie between earth and heaven. Yet she pretended to be the same that God had sent into the world to cut the bonds of the captive and Satan's galling yoke. The reformers, Luther and Zwingle, Calvin and Knox, with Wickliffe, and those before them, found the old pieces of imperishable truth that Rome had rejected, fastened them firmly together as they had been in the days of old, and showed to the world the same knife that had done God's work in early ages. It is the same knife. If a beggar in the street had found it, still would it be the same. In every case, however, it was priests of Rome that found it, when the light became brighter and clearer; the wisest and most learned among Rome's best priests were those who learned that the knife they had carried so long was a blunt instrument for good, though sharp as a razor for evil, and longed to hold in their hands one that should do the work of God in severing the soul from earth and sin, that it might be free for a heavenward flight. By that work, and not by any foolish theories of weak minds, let the personal identity of the Church of Christ be tested.

When the blessed Reformation came, it was in the overwhelming majority of cases a Presbyterian, or, in other words, a Bible Reformation. The Latin nations refused alike Episcopal Calvinism and Lutheranism. The Church of France, that in Beza's time counted 2150 congregations, some of which had 7,000 communicants and five ministers, was Presbyterian. So was that of the French Netherlands. The persecuted remnant of the Waldensian Alps adopted in full, as for ages they had in part, Presbyterian faith and polity, and the other short-lived Churches of Italy and Spain were of the same heart and mind. The Presbyterianism of French Switzerland I need not dwell upon. The Germanic nations were divided between the Reformed or Presbyterian and the Lutheran Confessions. Holland, with its many thousand martyrs, whose numbers throw St. Bartholomew even into the shade; the Palatinate of the Rhine, stained with the blood of rival hosts that battled for religious liberty and against it; Brandenburg, the parent state of Prussia's great empire, (for the royal house of Prussia has ever been of our faith); Hesse, Anhalt, Lippe, Bremen, and other states and towns adopted the principles of Presbyterianism, which Zwingle had planted in German Switzerland. The Slaves in Poland, Bohemia, Moravia, and neighboring countries were Presbyterians wherever Protestantism found its way among them, and only the German settlers in these lands retained their Lutheran creed. At one time not one Catholic could be found in a hundred of the population of Bohemia, now, alas, it is the other way. And the Magyars, that proud and gallant race of Hungary, who still boast a Presbyterian Church with two million adherents, might but for adverse circumstances have claimed the first rank in Pan-Presbyterian Councils to-day.

The recent Council has striven to gather up the fragments, fragments of what once were great and flourishing Churches. Does any one ask why the world is not so Presbyterian as once it was—ask where the Churches of the Reformation are now to be found? Where is the blood of many martyrs? Let the Inquisition in Spain and the Netherlands tell their dread secrets. Let St. Bartholomew, the revocation of the Edict of Nantes, and, long before, the Albigensian Crusade, lift up their gory heads and answer; and in minor tones let Scotland's killing time and England's black Bartholomew speak their mournful tale. Matthew Rhodani, a Hungarian Popish bishop, shall tell us what Rome thought of Presbyterians because they held the doctrine of Augustine and the polity of Jerome. "I tell you," he says, "that an ox or an ass, the creeping things and the fish in the sea, yea, even the devil himself, would sooner be taken out of the abyss and attain eternal life than a Calvinist. I know how dangerous the Calvinistic doctrine is. Robbers, Calvinists and Turks I will not tolerate." Small wonder that Presbyterians should by the spokesman of an apostate Church be placed between robbers and Turks, when by a similarly apostate Church of old their Lord and Master was crucified between two thieves.

Nec tamen consumebatur—it is not yet consumed.

Phoenix-like, it raises its head again where once it was done to the death; in England, where acts of uniformity took away its Presbyteries and Synods and drove its members, on the one hand, to evangelical episcopacy and independency, and on the other, to Unitarianism; in Spain, where its ashes lie around long-forgotten stakes; in Italy, under the very shadow of that Vatican whose temporal power, now by God's grace gone I trust forever, strangled it almost at the very birth. Our Presbyterian principles have not had fair play in the past, nor have they yet. When God breaks every yoke and sends the times of refreshing to the dry and parched lands scorched by the hot breath of persecuting days, we may look for a visible realization of the ideal, and a world-wide home for the world-wide heart of our Presbyterianism. Then looking round upon a world that accepts and honors the truth for which our fathers lived, suffered and died, we may say without misgiving or divided affection, "I believe in the holy catholic Church." But in order to such a consummation, Presbyterians must extend rather than diminish their catholicity of feeling and practice, their large heart taking in all that receive Christ and whom Christ receives; for the exclusive baptism of adults by immersion, forms of church government and worship, and the one-sidedness of Arminian and kindred creeds, errors though they may be, are not essential barriers to the grace of God, and should not hinder the communion of the saints. We have differences in the Presbyterian Church itself, and these not a few; much in its history in many lands that we cannot approve, and some things that we must condemn; errors in judgment and belief, faults of heart and life, even in the great men whose memories we most venerate. I seek to disparage no body of professing Christians, to cover or palliate nothing that has been or that is wrong in the wide communion of which we form a part; but this, as a student of history and of the word of God, I must say, that the Presbyterian Church is the soundest in doctrine, the purest in polity, the most abundant in labors, the most constant in suffering, the most catholic Church in Christendom.

We cannot but love the grand Church of Luther, with its child-like or boy-like overflowing heart, overflowing now with love, and now, alas, with angry zeal; with its brave champions and gentle scholars, its old-fashioned worship and its soul-stirring hymns, that have a hearty ring, a fullness and a roundness no other sacred songs can imitate. We love the Church of England with its noble Marian martyrs, its chaste and simple liturgy, its learned divines, and even its mistaken loyalty to an unworthy Stuart line of double turncoats. We love the Independents, or Congregationalists as they are called here, for their fervent love of liberty, their kinship with ourselves as of the Puritan stock of England, the Ironsides alike of the Church and the battle-field. Our Baptist brethren share our warm affections, for they passed through great tribulation in the days of old, and have been true to the great doctrines of God's redeeming grace. And who shall displace from our hearts the followers of Wesley, God's witnesses in a time of spiritual apathy to a living faith, an earnest Christian life, the nearness to every waiting soul of Him in whom we live and move and have our being? I had almost forgotten no obscure branch of our great Presbyterian family, the so-called Calvinistic Methodists of Wales, who have won back again the creed and polity of their old Culdee fathers, of which Rome robbed them twelve hundred years ago. I need not say that they are enshrined in our inner sanctuary of Church fellowship. All the others I have mentioned are half Presbyterian, or more, Presbyterian in creed or in polity, and some of them not far off in either. We do not ask the testimonies of Carlyle and Froude and Bismarck to what our Church is or to what she has done and can do, to the strength of her principles or the loyalty of her sons. Wisdom is justified of all her children. Look over the world and see. The Church of Rome alone can claim such a wide diffusion of her faith and rites as is enjoyed by the Church of the Presbyters. All other Christian communities are the exclusive property of one nation or of one tongue. But ours knows no nationality, no race; the Celtic and the Latin, the German and the Slavonic, and even the Ugrian Magyar, lie within her fold. And if it come to a trial of witnesses between our Church and Rome, and the world, that judges all things by sense, is to be the umpire in the case, let the comparison be made in arts and sciences, in politics and education, in literature and culture, in social progress and national prosperity,

in all that outwardly tends to make men great and wise and good. The comparison has been made the result is known; but few have thought that Presbyterianism had under God so large a share in that result. I trust that I have said nothing to make our Presbyterians of this city of Montreal narrow or selfish or spiritually proud, but I do hope that this humble tribute to our Church's greatness may help her sons and daughters to love and venerate her more highly, and that no folly of fashion, nor pleasure of sense, nor false claim of superiority may tempt them to exchange her for any less catholic Church. And may God ever make her more worthy of Himself and of that treasure which He has placed in her keeping, the everlasting gospel of His dear Son, until all differences be taken out of the way, till the watchmen of Zion, knowing as they are known, see eye to eye, till the warfare of the Church militant, is accomplished and the Church universal and triumphant stands in the visible presence of its glorified Head, the one Bishop of our souls, with the four and twenty Presbyters around His throne.

THE SPIRITUAL NATURE OF THE CHURCH.

MR. EDITOR,—In your March 1st number you have favored your readers with a criticism of a work called "A Reply to 'The Apostolic Church—which is it?'" by the Rev. Thos. G. Porter. Will you permit an humble reader the favor of expressing his appreciation of the tone which pervades your article, notwithstanding the exceptional temptation of the subject to indulge in a strain of severe harshness and uncharitable irony. It is indeed devoutly to be wished that your example will attract many disciples to a style of polemics so well calculated to persuade and to convince; and especially as regards the spread of Christian truth, to edify or build up.

But the main object of my addressing you is to relieve my mind of a few thoughts suggested by your criticism, as well as by some detached sentences which, in direct relation to the subject of it, some time ago have fallen under my observation.

1. You object "that the Church, as set forth by Mr. Porter, is an unspiritual affair." Is this objection quite borne out by his description of it as a "*Divinely* instituted society called out of the world," united to its Founder, and its officers acting under His commission. Assuming that Mr. Porter is in error as to the duties and powers of these officers, this does not seem to me to affect in any way the nature of the Church as defined by him. Had I not read your remarks I should certainly have at once assumed that his idea of the Church was that it is "a spiritual affair."

"Called out of the world," Mr. Porter says. You object that this Church, so called, not being called by the Holy Spirit, is therefore unspiritual. Yet Mr. Porter does not say that it is not called by the Spirit. May we not assume that you both agree here? Or should Mr. Porter aver that it was called by the Father or the Son, would its spirituality be hereby denied or detracted from? "The bond of union," as defined by Mr. Porter, you say is "not the Spirit." Mr. Porter says that this bond of union is "Church services, sacraments, the Priesthood." As I read in the Church of England form of ordination to the Priesthood that the Holy Ghost is assumed to be therein imparted for the work and office of a priest, and that the Holy Ghost is the invisible minister, acting by and through the priest or minister so called, and who makes sacraments visible channels of their respective graces—as indeed the "Confession of Faith" requires me also to believe—it seems to me that this Divine Spirit must be in Mr. Porter's theology the "bond of union," the want of which you object to his definition.

2. You again object to Mr. Porter's definition of the Church, that he makes its "essentials" consist in "purely external" acts, viz., "manual contact for communicating grace in confirmation and ordination," etc., etc. Does this objection hold good if I have rightly interpreted Mr. Porter above? You maintain that the Church is a "faithful company" in which God's Spirit dwells according to the Scripture. You here admit that the Church is composed of two elements—the corporeal and the spiritual—the inner and the outer, as epitomized and involved in the man Christ Jesus. Is not Mr. Porter's view consistent, or at all events is his view inconsistent, with this? May it be logically assumed that he considers externals as in themselves constituting the essence of the Church, and not as divinely instituted *media* for the conveyance of

the requisite spiritual gifts, and their distribution to each member of the "faithful company" severally as God wills—by measure—and according to the necessity of each for the work specially assigned to him, *e.g.*, ministry, teaching, exhortation, etc., besides the general influence of the Spirit necessary for all indiscriminately. If I rightly understand the doctrines of Presbyterianism, I have done no more than here enunciate them. Am I correct in my belief that these are also the doctrines of the Church of England, and of most, if not all, orthodox Protestant bodies?

But I fear I am trespassing too much on your valuable space. I shall therefore conclude with a few more remarks only. I have never seen Mr. Porter's book, and am indebted to your learned criticism for even the knowledge of its existence, and therefore must accept—as I willingly do—your interpretation of Mr. Porter's views of Church government as perfectly correct. You say that he makes the form of Church government essential, and therefore unchurches all but prelatists. This certainly will not recommend him or his book to those outside his own communion. But this is not, I conceive, with great respect, the question. The real question is as to the *value* of Church organization. Has our Lord or His apostles given any thought or directions to such a subject? If so, and a special, determinate form has been instituted by Him or them, what is its value? Is it essential to the *nature* of His Church? If of no *value*, and that men are at liberty to devise a form of organization suitable to their own ideas of fitness, etc., then unquestionably Mr. Porter's views on this subject are intolerant and intolerable; but if not, then they are logically correct as it appears to me. I shall not discuss the question how far the Church might consider itself bound by reverence for her divine Lord to maintain that form of government ordered and appointed by Him, assuming such, in the absence of any express declaration by Him as to its importance and value. But I cannot be indifferent to this subject in view of the *raison d'être* of Presbyterianism. Was not this one of the grounds of its separate existence? and does it not now claim, judged by its formularies, the great advantage of apostolicity for its organization and orders? Does not the learned Dr. Cumming claim, in virtue of the uninterrupted succession from the apostles of its ministers, that its ministry is a divinely appointed channel for the conveyance of the graces of the Holy Ghost? And do not its ordinances, as administered now, teach that some of these graces—*viz.*, in the sacraments and ordination—are conveyed by "manual contact."

I do not, of course, presume to insist, sir, on the correctness of these views. I have, however, always held them. If wrong, I shall willingly submit to correction. The lesson conveyed to my mind by the cure of the leprosy of Naaman, "written for our instruction," has ever impressed my mind with a conviction of the importance, confirmed by the example of our blessed Lord, of external actions as the means or instruments for conveying heavenly gifts to the soul. The sacraments establish the same doctrine; and, if necessary, I would appeal to the tremendous doctrine of the Incarnation in further attestation of this cardinal law of God in relation to our spiritual well-being.

Hoping that you will afford me the opportunity, through your excellent paper, of eliciting the views of your readers on this interesting theme, and begging that you will overlook the crudeness of these remarks written literally *currente calamo*, I remain, very truly,
DONALD McDONALD.

Ottawa, 28th March, 1878.

NOTES FROM PORT HOPE.

Port Hope is a bustling town in the township of Hope and county of Durham, containing a population of about 6,000 inhabitants. It is situated about seventy miles east of Toronto, and is an important station on the G.T.R., on the edge of Lake Ontario. The town is somewhat irregular in shape, the houses in some instances being built on elevations which with valleys below give the place a rather picturesque appearance, so that it possesses many attractions to the traveller and tourist. The churches, schools, and public buildings are creditable to the place, and many of them are constructed on the most modern principles. Smith's Creek, as it is called, is in reality a river of considerable dimensions, which passes through the centre of the town. The leading denominations are all represented here, but our friends the Methodists carry off

the palm in the matter of church architecture, as they have lately erected a splendid church, which was opened by the celebrated Dr. Ives in his usual way.

PRESBYTERIANISM,

which would seem to be the system best adapted to this country, occupies a good position here, having two good congregations which are well equipped, and which are actively engaged in Christian work. The membership comprises many of the excellent people of the town and surrounding neighborhood. What is known as the *First Presbyterian Church* was organized about forty years ago, the late Rev. Mr. Cassie being the first minister. The next minister was the Rev. Dr. Waters (now of St. John), who having accepted a call from the congregation in St. Marys, was succeeded by the Rev. William Donald, the present pastor, who was settled here about six years ago. The congregation is in a flourishing condition and has upon its roll 200 members. The church affords sitting accommodation for about 800 persons. Mr. Donald, who is comparatively a young man, was born in Scotland, but received his education at Knox College, Toronto, where so many of our excellent Canadian ministers have been trained. Mr. Donald is a man of good abilities, is a popular speaker, and very enthusiastic in his work; and as a proof of the strong attachment which exists between him and his people, he has within a short period declined two tempting "calls," one from a leading church in Montreal and the other from Pictou, N.S.

MILL ST. CHURCH

was organized in 1863 in connection with the United Presbyterian Church of the United States. The Rev. John Hogg, now of Oshawa, was the first minister. Subsequently a mission station in connection with the "Old Kirk" under the care of the Toronto Presbytery was opened, which soon developed into a congregation, who erected a church at a cost of \$3,500, the first minister being the Rev. David Camelon, who was installed in Dec., 1859. The next minister was the Rev. Wm. Cochrane, of Dalhousie, at the termination of whose pastorate the congregation resolved to unite with the "Mill Street Church," which connected itself with the "Old Kirk" under the care of the Lindsay Presbytery. The Rev. M. W. McLean of Belleville, was the first minister of the united church, and he was succeeded by the present pastor,

THE REV. JAMES CLELAND,

who was installed in 1874. Mr. Cleland is a native of County Down, Ireland, was educated in Belfast and Edinburgh, and for a short period held a charge in Ireland, after which he emigrated to the "States" and was called to a congregation near Ogdensburg, N.Y., where he labored for seventeen years until called to his present pastorate, where he is doing good work and is very highly esteemed, not only by his own people, but by his brethren throughout the Presbytery. As a Presbyterian it is gratifying to me to find the progress and prosperity of Presbyterianism throughout the country as evidenced by the improvement in the ecclesiastical edifices, the attendance at Sabbath Schools and on means of grace generally, and the comfortable "manses" of many of our ministers; but on the other hand, I have often to lament when I hear of the "duty" which some ministers have to perform and the small pittance they receive for doing it; some of them driving long distances and preaching three times in different places on the same day, and returning home on a winter night at nine or ten o'clock, and then receiving in small sums a salary which in all probability would be spurned by a first-class porter in some of our cities; and this, too, from a class of persons who seldom require to complain of hard times—I mean the farming class, whose circumstances are not subject to the same fluctuations as those of mechanics, manufacturers or merchants. For the sake of the Church, and for the sake of the wives and families of respectable, educated ministers, I would like to see the minimum standard of ministerial income raised to \$1,000 per year. The people generally would be nothing the poorer, and the satisfaction of seeing their ministers live in some degree of comfort in proportion to their position, would repay them for the little extra contributions to the funds of the Church.
Queen's Hotel, Port Hope, and April. K.

THE S.H.C. PREACHERS IN ST. PAUL'S.—The Earl of Shaftesbury, K.G., has undertaken to interrogate the Primate as to the circumstances under which several notorious members of the Society of the Holy Cross have been announced to preach (or deliver addresses) during Lent in St. Paul's Cathedral.

GOULD STREET CONGREGATION.

On the afternoon of Monday, 3rd April, the cornerstone of the new church in course of erection by the Gould Street congregation on Gerrard Street was laid with the accustomed ceremony in presence of a large representation of the congregation, besides a number of persons from other congregations in the city.

Mr. Wm. Kerr, Chairman of the Building Committee, presided.

The Chairman called on the Rev. Mr. Cameron, who gave out the 100th Psalm.

Rev. Prof. McLaren read a portion of the Scripture, and Rev. Principal Caven offered up a prayer.

The chairman said that although it was no small matter to be present at such a ceremony possessing so much interest as it did, yet he would not detain them with any remarks of his; he would call on the Secretary to read the letters of apology from absentees.

The Secretary (Mr. Darling) then read letters of apology from Prof. Daniel Wilson, from Dr. Cochrane, of Brantford; from Rev. Mr. Kennedy, of Dunbarton; Hon. John McMurrich, Hon. V. C. Blake, Mr. John L. Blaikie, and Rev. Dr. Castle.

Mr. T. W. Taylor, one of the members of the Building Committee, then read the following scroll, a copy of which was placed in the foundation stone:—

The congregation, originally "The Second United Presbyterian Congregation of Toronto," and more recently known as "The Gould Street Presbyterian Congregation" has been in existence nearly twenty-five years. On the twenty-fifth day of January, 1853, four members of the "United Presbyterian Church," John Plenderleith, Alexander Gemmell, John Cameron, and Robert Bell, met to consult together about the formation of a new congregation. In due course a petition asking for the formation of a new congregation was presented to the United Presbyterian Presbytery of Toronto. At the meeting of the Presbytery held on the 3rd of May, 1853, the prayer of the petition was refused. From this decision of the Presbytery an appeal was taken to the Synod and on the twelfth of May of the same year the decision of the Presbytery was set aside by the Synod, and the prayer of the petition granted. In obedience to the finding of the Synod the congregation was formally organized by the United Presbyterian Presbytery of Toronto, on the sixth day of July, 1853. The first session was formed by the election and induction into office on the sixth of November, 1853 of three elders, the Rev. Charles Fletcher, the Rev. Wm. Ormiston, and Alexander Gemmell. About the same time the congregation addressed a call to the Rev. John Taylor, M.D., D.D., then Professor of Theology to the United Presbyterian Church, in Canada, which having been accepted, he was, on the twenty-third day of November, 1853, duly inducted as the first pastor of the congregation. The Rev. Dr. Taylor resigned the pastorate on the sixth of May, 1861, and returned to Scotland. Those who enjoyed his pulpit ministrations and those who were privileged to prosecute their theological studies under his care can gratefully recall with what singular fidelity and efficiency he discharged his pastoral and professorial duties. His departure was justly regarded as a loss, not only to the congregation but to the Presbyterian Church in the Province. At this period the congregation was small in number and burdened with a heavy debt. Under these critical circumstances the Rev. Robert Burns, D.D., Professor of Church History in Knox College, came to their assistance, and from July, 1861, until May, 1863, gave his valuable services gratuitously as stated supply. On the twenty-eighth day of May, 1863, the Rev. John M. King, M.A., (formerly minister of the congregation of Columbus and Brooklyn in the Presbytery of Ontario) was inducted as pastor of the congregation, and has ever since continued to labor among them with great acceptance and success.

From the time of its organization in July, 1853, until January, 1857, the congregation occupied as its place of meeting the old Mechanics' Institute on Court Street, upon the site of which the Police Court has since been built. In the autumn of 1855 the erection of a church on the corner of Gould Street and Victoria Street was begun. Towards the erection of this church the congregation received generous pecuniary assistance both from friends in Scotland and from friends in the city. This church was opened on the eleventh day of January, 1857, and the congregation continued to meet there for public worship until the tenth of March, 1878, on which day the closing services were held.

During the past twenty-five years of its existence the congregation has enjoyed in a marked manner the blessing of God. In His good providence it has had great success and prosperity. It is believed it has been the means of doing much spiritual good. Its early difficulties have been long since surmounted, its numbers have been enlarged, its liberality has increased, its peace and harmony have been unbroken.

Commencing in July, 1853, with thirteen names on the communion roll, the membership at the time of the Rev. Dr. Taylor's induction was twenty-nine, and in May, 1863, when Mr. King became pastor, 108. The number now on the communion roll is 450. Among these are found four of the original members, John Plenderleith, Alex. Gemmell, Janet Gemmell, and Helen Buik.

The income of the congregation for 1856, the last year before entering into occupation of Gould Street Church, was \$907.07, of which \$198.07 was devoted to extra congregational purposes. The income for 1877 was \$6,731.37, of which there was for extra congregational purposes, \$3,377.95.

The present members of the Session are the Rev. John M. King, M.A., minister; Alexander Gemmell, George Smith, William Kerr (session clerk), John Young Reid, Archibald Macdonald, Thos. Wardlaw Taylor, Thos. Kirk-

land, David Picken, Robert Kilgour, William Gordon, and Robert Lee, elders. The Committee of Management for 1878 consists of Messrs. Alexander Nairn (Chairman), John Y. Reid (Treasurer), Robert Mills, Jr., (Secretary), Robert Carrie, Archibald Macdonald, Alex. R. Christie, Robert C. Steele, Henry W. Darling, John S. Ewart, William D. McIntosh, William Gordon, and T. O. Anderson. The trustees of the church property are:—William Kerr, John Gowans, Thomas Woodbridge, Stephen Nairn, and John Skirving Ewart. The congregation desire devoutly to express their gratitude to God for all the goodness, mercy, and truth which He has made to pass before them during the past twenty-five years. They go forward to the erection of this new building in humble dependence on His guidance, asking His presence to go with them—"Except the Lord build the house they labor in vain that build it." The foundation stone of this building, erected for the worship of God and to His glory, is laid on Tuesday, the second day of April, in the year of our Lord one thousand eight hundred and seventy-eight, and in the forty-first year of the reign of Her Majesty Queen Victoria; the Rev. Hugh McLeod, D.D., Sydney, Cape Breton, Moderator of the General Assembly of the Presbyterian Church in Canada; the Right Honorable Sir Frederick Temple, Earl of Dufferin, K.P., Governor-General of Canada; the Honorable Donald Alexander Macdonald, Lieutenant-Governor of Ontario; the Honorable Oliver Mowat (a member of the congregation) Premier of the Government of Ontario; Angus Morrison, Esq., Mayor of the city of Toronto. Building Committee—William Kerr, Chairman; Alexander Nairn, Treasurer; Henry W. Darling, Secretary; Rev. John M. King, Archibald Macdonald, John Y. Reid, Thomas Woodbridge, Wm. Stobie, Thomas W. Taylor, H. R. Christie, D. S. Keith, Stephen Nairn, David Picken, John Gay, John S. Ewart, T. O. Anderson, Josiah Bruce, R. C. Steele, Robert Lee, Wm. Thompson, John Young, James Rankine, and J. McCuaig. Architects—Messrs. Smith & Gemmell. Contractors—Brown & Love for mason work; Geo. Gall for carpenter work; Joseph McCausland, painting and glazing; D. S. Keith & Co., plumbing and gasfitting; Douglas Brothers, galvanized iron and tinsmith work; Robert Rennie, slating; Hynes Brothers, plastering; J. R. Armstrong, heating apparatus.

Together with this scroll there are also deposited in the corner stone:—The Acts and Proceedings of the First General Assembly of the Presbyterian Church in Canada, 1875; the Acts and Proceedings of the General Assembly of 1877; the PRESBYTERIAN YEAR BOOK for 1878; the "Year Book of Canada" for 1878; Knox College Calendar, Session 1877-78; Annual Report of the Congregation for 1877; copies of the last issues of the "Presbyterian Record" for the Dominion of Canada; CANADA PRESBYTERIAN, and of the Toronto daily newspapers; also the current coins of the Dominion of Canada.

"God be merciful unto us and bless us and cause His face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee O God; let all the people praise thee. O let the nations be glad and sing for joy for thou shall judge the people righteously, and govern the nations upon earth. Let the people praise thee O God, let all the people praise thee. Then shall the earth yield her increase, and God even our own God shall bless us. God shall bless us, and all the ends of the earth shall fear Him." Amen and Amen.

WILLIAM KERR, Chairman.
H. W. DARLING, Secretary.

The Chairman then presented Rev. Mr. King, pastor of the church, with a silver trowel, on which are inscribed the following words:—"Presented to the Rev. John M. King, M.A., on laying the foundation stone of the Presbyterian Church, Gerrard Street, in process of erection for the Gould Street congregation, Toronto, April 2, 1878."

Rev. Mr. King then laid the stone, after which he offered up a prayer.

Rev. Dr. Topp then delivered a short address congratulating both pastor and people on their prosperity. He looked upon the erection of this new church and the prosperity of the churches generally as an evidence that Christianity is not losing its power. He referred to the great advancement which has taken place during the past twenty years in the matter of building churches, and held the fact of so many new church edifices going up as a healthy sign. He had noticed in the papers that a desire had been expressed by certain parties to acquire the site of Knox Church for the purpose of erecting an educational institution thereon, but he did not believe there was any truth in the statement; at least neither he nor his congregation had heard of it. Should they think of selling, however, he knew they would get a good price for their site. He was glad to see so much brotherly love prevailing among the clergymen of the various denominations, and hoped the feeling would increase. He congratulated the congregation on the accomplishment, so far, of their wishes.

After Dr. Topp had spoken the gathering adjourned to the school room.

The Chairman, after another Psalm had been sung, called on Rev. Mr. Wardrope, of Guelph, to speak.

Rev. Mr. Wardrope congratulated the congregation and pastor on the progress they had made, and spoke words of encouragement to them for the future. He referred particularly to the great Home Mission work

carried on by the congregation, and for which they deserved every praise. He endorsed the movement for the erection of churches to meet the demands of the ever increasing population, and painted in glowing language what the condition of things would be were there no churches. In closing he wished Mr. King and his congregation many happy years of prosperity in their new church.

Congratulatory speeches were also delivered by Mr. W. H. Howland, Rev. John Potts, Rev. J. A. G. Dickson, and Rev. Dr. Green, when the Chairman called on Rev. Mr. King, who spoke as follows:

With so many esteemed brethren present with us on this occasion and prepared to speak to us, I should think it out of place to say more than a few words. It is right, however, that in the name of the congregation for whose use this building is being erected, and in my own name, I should express the pleasure which it gives us to have so many brethren, representing various branches of the Church of Christ, present to express their sympathy with us in the enterprise in which we are engaged. The erection of a new church involving very considerable outlay, and implying in our case both a change of site and a change of name, is, even under the most favorable circumstances, an undertaking attended with great difficulty, and not to be gone about without much deliberation. The need confessed on all hands of better accommodation for the Sabbath School and for the week-day meetings of the congregation than the basement supplies made some change necessary, and after much and anxious consideration given to the subject, it was deemed by a majority of the congregation the wisest course, in view of the not altogether satisfactory accommodation supplied by the church itself for the Sabbath worship of so large a congregation, to meet this need by an entirely new erection, provided a purchaser could be found for the old property at a fair price, and a suitable site in the same locality obtained. In the providence of God it was found possible to meet both these conditions. The property was sold to the Catholic Apostolic Church for \$10,000 and a site obtained for a new church, which is generally allowed to be surpassed by none in the city. The congregation has parted from its former place of worship with many regrets. If in the new one, on a part of which it has already entered, it is privileged to enjoy as much harmony and prosperity as in the old, it will have cause to be thankful. I hope it is not necessary for me to say that this movement has no aggressive aim towards any other congregation in the city. It is simply designed to furnish more adequate and comfortable accommodation for the worship of God to the families at present connected with us, and to any who coming to our growing city may be disposed to throw in their lot with us, and also to put the congregation in a better position for doing Christian work in the neighborhood in which from its organization it has been placed. The erection of the former church was planned and commenced, when the members of the congregation were few, when material and labor were higher than they had ever previously been, when every one was sanguine as to the continuance of the prosperous times with which Canada was then favored. It was scarcely opened when everything was changed, when a period of unprecedented depression and depreciation of values set in, and the utmost difficulty was experienced to meet the obligations incurred in the erection of the church. This new church has been planned and begun with the membership of the congregation, moderately large, at a time when both material and labor are low, and in a period of great commercial depression. Let us hope that the contrast will be maintained throughout, and that before it is opened better times will have come to all classes in our country, and as great ease be felt by us in making our payments, as those who went before us experienced difficulty. There is enough that is encouraging and hopeful in our movement to keep us from despondency, and there is enough of uncertainty and peril about it to keep us from boastful self-confidence, and to make daily trust in God and recourse to Him necessary. This is probably in a Christian point of view the most desirable position, alike for us as individuals and as bodies of men.

The Benediction was then pronounced by the Rev. R. Wallace and the proceedings terminated.

KNOX COLLEGE.

The closing exercises of the Session of 1877-78 took place in the Convocation Hall in Knox College on Wednesday of last week. At noon, precisely, the time for the commencement of the proceedings, there was a large assemblage in the Hall, comprising a large number of ladies, and a number of ministers from a distance as well as of those belonging to the city. The proceedings were highly interesting, and were noted with much appreciation by the audience. Principal Caven presided, and there were also on the platform Revs. Prof. Gregg, M.A.; Prof. McLaren; Dr. Proudfoot; Dr. Topp; Dr. Reid; J. M. King M.A.; J. Gray, M.A.; and several others.

Devotional exercises were first engaged in. Prayer was offered by Dr. Topp.

Principal Caven introduced the reading of the names of the winners of prizes and the statement of their collegiate distinctions by a few remarks on the present position of the institution. The financial condition of the College was such as to require very vigorous efforts on the part of its constituents. The present incubus of debt must be removed. At the same time there was no reason for regarding the fu-

ture with despondency. The importance of the work should be appreciated by an intelligent people, who could see the necessary connection between a prosperous condition of the Colleges and the success of missions both home and foreign; for nothing could be less wise than to regard the several schemes of the Church as rivals the one to the other. In reading over the lists he entered into explanations where necessary, and referred to the highly satisfactory nature of the examination papers. The announcement in succession of the names of the fortunate students was received with no niggard applause by the students in the audience, as well as by the entire assembly.

The following is a list of those taking prizes and honours:—

UNIVERSITY SCHOLARSHIPS.

SCHOLARSHIPS.

1st year.—Gould-street Church, Toronto, W. G. Hanna, \$60; London (1) J. S. McKay, \$50; Burns, — Conboy, \$40.
2nd year.—Alexander R. Y. Thomson, \$60; Knox Church, Hamilton, John Mutch, \$50.
3rd year.—Cooke's Church, Toronto, John Gibson, \$60; A. F. Skinner, J. W. Cameron, \$50; Charles-street Church, Toronto, Joseph Builder, \$40.

CLOSING EXAMINATIONS.

SCHOLARSHIPS AND THEOLOGICAL DEPARTMENT.

1st year.—Bayne Scholarship, \$50, proficiency in Hebrew, J. K. Wright; Alexander Scholarship (1), \$50, general proficiency, A. B. Baird, B.A.; Gillies Scholarship, \$50, Systematic Theology, James Ross; Goldie Scholarship, \$50, Exegetics, W. A. Hunter, B.A.; Gillies Scholarship (2), \$40, Church History, G. D. McKay; Esson Scholarship (1), \$40, Biblical History, J. C. Tibb, B.A.; Dunbar Scholarship, \$50, Apologetics, James Craigie, B.A.; Heron Scholarship, \$40, Biblical Criticism, R. W. Kennedy, B.A.; Douglas Scholarship, \$40, 2nd for Apologetics, Wm. McKay.

2nd year.—J. A. Cameron Scholarship, \$60, general proficiency, Donald Tait, B.A.; Bonar Scholarship, \$40, Church History, S. H. Eastman; Loghrin Scholarship, \$50, Systematic Theology, D. M. Beattie, B.A.; Alexander Scholarship (2) \$50, Exegetics, A. W. Marling; Esson Scholarship (2), \$40, Biblical History, Andrew Henderson.

3rd year.—Prince of Wales Prize, \$60, F. R. Beattie, M.A.; Fisher Scholarship, (1), \$60, Systematic Theology, Joseph McCoy, M.A.; Fisher Scholarship (2), \$60, Exegetics, A. T. Colter; Hamilton Central Church Scholarship, \$60, General Proficiency, John Wilkie, M.A.; Esson Scholarship, \$40, Biblical History, W. J. Smith.

2nd and third years.—Boyd Scholarship, \$40, Church Government, Alex. Leslie, M.A.; Smith Scholarship, \$50, Essay on "The Teaching of the Confession of Faith in Relation to the Love of God," J. R. Johnston.

1st, 2nd, and 3rd years.—Clark Prize (1), Lange's Commentary, for New Testament Greek, Jas. Craigie, B.A.; Clark Prize (2), Lange's Commentary, for Hebrew, Daniel M. Beattie, M.A.; Scholarship of \$40 for proficiency in the Gaelic language, Alex. Fraser.

GRADUATING CLASS.

A. T. Colter, F. R. Beattie, M.A., F. Ballantyne, M.A., J. B. Hamilton, M.A., J. Johnston, J. Wilkie, M.A., A. Leslie, M.A., J. McCoy, M.A., D. Ross, M.A., D. G. McKay, W. J. Smith, A. Fraser, T. Atkinson, D. Currie, J. C. Watt.

The following are the first names in the several classes of each year:—

1st year.—Systematic Theology, W. A. Hunter, B.A., A. B. Baird, B.A., James Ross, equal; Exegetics, A. B. Baird, B.A.; Church History, A. B. Baird, B.A.; Apologetics, James Craigie, B.A.; Bible Criticism, A. B. Baird, B.A.

2nd year.—Systematic Theology, D. M. Beattie, B.A.; D. Tait, B.A., equal; Church History, D. Tait, B.A.; Biblical History, Andrew Henderson; Exegetics, D. Tait, B.A.; Church Government, etc., D. M. Beattie, B.A.

3rd year.—Systematic Theology, F. R. Beattie, M.A.; Church Government, etc., Alex. Leslie, M.A.; Exegetics, A. T. Colter, F. R. Beattie, M.A., equal; Biblical History, A. T. Colter.

The closing lecture was delivered by the Rev. Prof. GREGG, M.A., on "The Mosaic Authorship of the Book of Deuteronomy," and will appear in our columns next week.

ON Wednesday evening the 27th ult. a concert was held in connection with the Presbyterian Church, Windsor, which was very successful although the state of the weather hindered many from being present. The singing is said to have been excellent.

A SOIREE was held on the 7th ult. in connection with the Presbyterian congregation of Bradford. The pastor, Rev. E. W. Panton, presided, and Rev. Messrs. Fraser of Bond Head and Boyd of the Primitive Methodist Church, Bradford, occupied seats on the platform. Rev. Dr. Fraser, from Formosa, delivered his able and instructive lecture on China to an appreciative audience. Music was supplied by the choir of the Church under the leadership of Miss McConkey. The proceeds of the soiree and of a social held afterwards, amounted to about \$70, a portion of which is to be devoted to the Sabbath School, and the balance to the Formosa Mission.

BOOKS AND MAGAZINES.

Vick's Illustrated Monthly Magazine.

Rochester, N. Y.: James Vick.

Those who do not know what to do in this beautiful spring weather ought to stand on a hill and see what their neighbors are doing, or, better still, send for the April number of *Vick's Illustrated Monthly Magazine*, which, in its own pleasant way, conveys a large amount of information regarding garden cultivation, useful and ornamental.

The New Testament Elder: His Position, Powers and Duties in the Christian Church.

By Thomas Witherow, Professor of Church History, Londonderry. Toronto: James Bain, Bookseller.

It is very desirable that the office and functions of the eldership should be clearly defined. Those who wish to come to a just conclusion on this subject would do well to avail themselves of the aid offered by Professor Witherow's logical mind and knowledge of Scripture and Church History.

Lectures by the Rev. Joseph Cook.

Toronto: C. Blackett Robinson. Trade supplied by the "Toronto News Company." Price 20 Cents.

This is the third pamphlet of the series. It contains the conclusion of Lecture XII.—"Maudsley on Hereditary Descent," Lecture XIII.—"Necessary Beliefs inherent in the Plan of the Soul;" XIV.—"Darwin's Theory of Pangenesis, or Hereditary Descent;" XV.—"Darwin on the Origin of Conscience;" XVI.—"Herbert Spencer on Hereditary Descent;" XVII. and XVIII.—"Marriage and Hereditary Descent."

Scriptural Baptism: Its Mode and Subjects, as opposed to the Views of the Anabaptists.

By Rev. T. Witherow, Professor of Church History, Londonderry. Toronto: James Bain, Bookseller.

In this compact little book of 72 pages, Professor Witherow goes over the whole ground pertaining to the two questions which constitute the Baptist controversy, namely, the question regarding the *mode* of baptism—How is baptism to be administered?—and the question regarding the *subjects* of baptism—To whom is baptism to be administered? With small expenditure of money in buying it, and of time in reading it, the book will put any person of ordinary intelligence in possession of the main arguments in support of the practice of Infant Baptism, and that by Sprinkling.

The Catholicity of the Presbyterian Church.

By Rev. Professor Campbell, M.A., Presbyterian College, Montreal. Toronto: C. Blackett Robinson. Price 10 Cents.

This pamphlet is the first of a series of "Tracts on Presbyterian Topics" to be issued by the publisher of this paper. Its contents formed one of the course of lectures recently delivered in Montreal. It is reprinted from the *PRESBYTERIAN* for the convenience of those who may wish to have it in a neat, portable and permanent form. The interesting nature of the subject and the well known ability of the author ought to bespeak for it a wide circulation among our people throughout the country. Presbyteries and sessions would do well to secure the introduction of this and the forthcoming numbers of the series among their people. There is urgent need for the production of a home literature of this class, and for its thorough and extensive diffusion amongst the members and adherents of the Presbyterian Church in Canada.

The Apostolic Church—Which Is It?

By Thomas Witherow, Professor of Church History, Londonderry. Toronto: James Bain, Bookseller.

The full title of this book further describes it as being "An inquiry at the oracles of God as to whether any existing form of Church government is of divine right." As the result of that inquiry, the author finds that the following principles were in practical operation in the Apostolic Church: (1) The office-bearers were chosen by the people. (2) The office of bishop and elder was identical. (3) There was a plurality of elders in each Church. (4) Ordination was the act of a presbytery—that is, of a plurality of elders. (5) There was the privilege of appeal to the assembly of elders; and the power of government was exercised by them in their associate capacity. (6) The only Head of the Church was the Lord Jesus Christ. He then searches for these principles in the three systems of Church government now existing, viz.: Prelacy, Independency, and Presbytery. In Prelacy he finds not

one; in Independency he finds three; and in Presbytery he finds all of these six principles.

Littell's Living Age.

Boston: Littell & Gay.

This magazine supplies once a week about as much matter as is contained in one number of an average sized monthly. Its special work is, not the publication of original matter, but the selection and re-printing of the most notable articles which appear in the English quarterlies and higher class monthlies; thus furnishing readers on this continent with the cream of current English secular literature; and that, by means of advance sheets, as soon as these articles are published at home, and sometimes sooner. The numbers for the weeks ending March 23rd and 30th, respectively, contain: a paper on "Precious Stones," taken from the "British Quarterly;" another, originally contributed to the "Nineteenth Century" by Dr. Humphrey Sandwith, of Kars, and telling "How the Turks rule Armenia;" an article on "The Telephone," from the "Westminster Review;" with selections from the "Cornhill Magazine," "Examiner," and "Spectator."

The Princeton Review.

New York: 37 Park Row. Rev. Andrew Kennedy, Agent, London, Ontario.

Increased in bulk; published once in two months instead of quarterly; reduced in price; and continuing to be, as formerly, well-advanced and reliable, sound and sensible, and not afraid of encountering the prominent questions of the day, this long-established periodical, now in its fifty-fourth year of publication, seems to be entering upon a new career of usefulness and prosperity. Few of those who have had their intellects at all aroused to activity, or who have given any consideration to the great problems of human life, would be content to miss reading the papers contained in the number for March. The bare titles indicate the importance and interest of the subjects, and the names of the writers will readily be taken as sufficient guarantee for their able treatment. "Limits to State Control of Private Business," by Chief Justice Cooley, Michigan; "Design in Nature," by President Chadbourne, Williams College; "The *Ordo Salutis*," by Prof. A. A. Hodge, Princeton Theological Seminary; "Opening of the Synod of Dort," by Prof. Samuel M. Hopkins, Auburn Theological Seminary; "Evil in Things Good," by Rev. Dr. John Hall, New York; "The Bible and the Public School," by Rev. Samuel T. Spear, Brooklyn; "Morality, Religion, and Education in the State," by Prof. Lyman H. Atwater, Princeton College; "Dualism, Materialism, or Idealism?" by Prof. Bowen, Harvard College; "No Preaching to the Dead," by Rev. Dr. Nathaniel West, Cincinnati; "German Thought and Schopenhauer's Pessimism," by Prof. Archibald Alexander, Columbia College; "The Pontificate of Pius the Ninth," by Bishop A. Cleveland Coxe, Western New York; "Shall the Keys or the Sceptre Rule in Germany?" by Charles A. Salmond, M.A., Edinburgh; "Evolution from Mechanical Force," by Rev. Dr. Laurens P. Hickok, Amherst; "Contemporary Philosophy. Mind and Brain," by President McCosh, Princeton College. The paper entitled "No Preaching to the Dead" is a critical examination of the various exegeses given of 1 Peter iv. 6. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The writer comes to the conclusion that "the dead" referred to in this passage are "all the dead to whom, when living, the gospel came in any form, believers or unbelievers; all the pious dead more especially; and most especially the martyrs of Jesus," and that the gospel was preached to them, not after they were dead, but while they were living. In this view he has the support of Calvin, Carpov, Beza, Bengel, Jansen, Wetstein, Rosenmüller, Schott, Zezschwitz, Bloomfield, Scott, McKnight, Barnes, Clarke, and Wesley, against the believers in Purgatory and the *Limbus Patrum*, and the modern heralds of preaching and reformation in Hades. Dr. McCosh, in his article on "Mind and Brain," comes to very close quarters with the Materialists, entering into the details of physical science with a minuteness surprising in one who has been generally supposed to have devoted his whole mind to a very different and a much higher field. He challenges all and sundry to show that any purely physiological investigation can explain the phenomena of consciousness, or to prove that the brain has any higher function than the transmission of sensation and the accomplishment of bodily action.

BRITISH AND FOREIGN ITEMS.

RECENT reports show that all but \$3,286,350 of the French war indemnity fund of \$1,051,012,814 has been paid to Germany.

DURING 1877 the Prince of Wales received \$346,695 as annual income from the Duchy of Cornwall. Yet he is poor, and in debt.

THE number of signatures to the Anti-confessional Memorial of the Church Association already numbers over 400,000.

A UNITED Presbyterian Church is to be built at Blantyre, Scotland, the birthplace of Dr. Livingstone, as a memorial of the missionary traveller.

FIVE and a half inches of snow fell at Yokohama on February 10th and 11th, and during the storm a slight shock of earthquake was felt. On the morning of the 17th there were again two shocks of earthquake.

THE "Daily Review" of Edinburgh says that the late Dr. Duff left a request that Dr. McCosh of Princeton, should prepare a manual of philosophy for Hindoo students, which would put Christianity in its legitimate place, beside the latest developments of European thought.

EUROPEAN politics are in a very complicated and unsettled condition. There have been changes recently in the Cabinets of Prussia and Italy, the latter being virtually reconstructed; and it is probable that the men now in office will be unable to retain their positions very long.

DR. MANNING'S prospects of wearing the purple would seem to be infinitesimally small. According to a statement, evidently official, which has just appeared in the *Germania* (Ultranmontane organ) he only received one vote in the first scrutiny at the recent Conclave, and in the second none at all!

DR. M'GETTIGAN, the Roman Catholic Archbishop of Armagh, in his Lenten Pastoral speaks in terms of strong reprobation of drunken "wakes." Some persons, he says, go to wakes and funerals for no other purpose than to drink whiskey. Such people would drink the water in which Pilate washed his hands if it tasted of whiskey.

It is expected that the work of revising the authorized English version of the Bible will be completed in two years. No compensation is paid to the revisers for their labours. The necessary expenses of the English revisers are met by the Syndicate of the University press who have the copyright. The expenses of American revisers are defrayed by private contributors.

IF straws show which way the wind blows, it is certainly a sign that the wind is in the right direction, when a Roman Catholic is expelled from Spain for the crime of preaching a sermon in which he denounced the King of Italy and the government of that country. If Romish priests are thus taught, in Spain, to mind their own business, we may be sure the world is moving in the right direction.

THE LATE POPE.—It has been asserted and contradicted that the late Pope was in his early days crossed in love. A correspondent of the *Guardian* gives his testimony on the subject to this effect: An Italian priest, whose uncle married the pope's sister, informed the writer that Giovanni Mastai, while an officer in the "Guardia Nobilia," became engaged to an Irish Protestant lady, but in consequence of the violent opposition which this aroused, the future pope broke it off. She never saw him again and died single. The narrator adds that after he had become pope she solicited an audience, but he declined receiving her.

UPON the motion of the Archbishop of York, the House of Lords has agreed to the appointment of a royal commission to inquire into the law and practice of the sale, exchange, and regulation of ecclesiastical benefices, with a view to the remedy of the abuses of the system. The evils complained of have long existed, and are now, says the *Times*, as frequent and as great as ever. "Livings are still advertised for sale in terms best calculated to attract intending purchasers, and implying not seldom an evasion, if not a positive breach, of the existing law. Appointments are made from time to time with no great reference to the fitness of the holder and with results that are, at least, unfortunate." The puzzling question is: How shall the remedy be applied? "Anything that has a money value admits, of course, of being made the subject of a bargain. In the case of Church patronage a great part of the value is derived from this fact. If the sale of it is prohibited, the value of it to the patron will be correspondingly reduced. If the sale is permitted, there can be no security that it will be conducted in an offensive manner."

DEAN STANLEY'S LECTURE ON "THE POPES."—A Roman Catholic layman wrote to the Very Rev. the Dean of Westminster, questioning the accuracy of his statements in his recent lecture on "The Papal Succession." The writer, in the course of his letter, said: "My object, as a stranger to you, in writing this letter is to call into question your statements—according to the newspapers—when speaking of the Pope's election. You are reported to have said, 'He [the Pope] really need not be a clergyman at all.' In fact on two occasions laymen have been selected Popes. And those who imagine that the Pope inherited his office by virtue of episcopal succession laboured under a great mistake.' As I have been taught all my life, as a Roman Catholic, to believe that the Pope has never been any other than an ecclesiastic, and therefore has 'inherited' by virtue of episcopal succession, I shall be glad for your authority for these serious statements." To this letter the very rev. dean has sent the following most courteous reply: "Deanery, Westminster, February 21st, 1878.—The Dean of Westminster presents his compliments . . . and begs to say that the statement that the Pope's office depends not upon his consecration, but upon his election, is found in the great work of Bellarmine on the Roman Pontificate. Two Popes, in point of fact, were elected as laymen, John XIX. or XXI. and Adrian V., 1276 A.D. Adrian V. died before he had become Bishop of Rome, after he had issued decrees possessing full pontifical authority."

Scientific and Useful.

BLACK INK POWDER.—Sulphate of copper, one dram; gum arabic, quarter ounce; copperas, one ounce; nut galls and extract of logwood, four ounces each, all to be well pulverized and mixed. About one ounce of the powder will be required to each pint of boiling water used.

TO GRILL A SHOULDER OF LAMB.—Half boil it; score it with a sharp knife, and cover with egg, crumbs and parsley; season as for cutlets; then broil over a very clear, slow fire, or put into a Dutch oven, and brown it. Serve with any sauce that is agreeable. A breast of lamb may be cooked the same way; and this mode makes both very nice.

TO REMOVE INK FROM PAPER.—Put one pound of chloride of lime to four quarts of soft water. Shake well together and let it stand twenty-four hours; then strain through a clean cotton cloth. Add one teaspoonful of acetic acid to an ounce of this prepared limewater, and apply to the blot, and the ink will disappear. Absorb the moisture with blotting paper. The remainder may be bottled, closely corked, and set aside for future use.

BOSTON BROWN BREAD.—Take of Indian and rye meals one quart each, brown sugar an even cupful, and salt a scant teaspoonful. Stir well together while dry; then add a teaspoonful of home-made yeast and a quart of warm (not hot) water. Mix thoroughly and put in an iron or earthen pan, smoothing the top with a wooden spoon wet in cold water. Put in a warm place to rise, until the top begins to crack; bake in a moderate oven from three to four hours, or steam five hours and dry the crust in an oven a short time.—*Am. Agriculturist.*

A POULTRY HOUSE FOR FIFTY DOLLARS.—Build on a southerly slope, if you can. Dig out for a back wall to be cemented up. Then lay upon it a shed-roof, the roof and sides to be shingled, with tarred paper between the boards and shingles. It should be ten feet high in the front and five in the rear. On the inside have a walk three feet wide running the whole length, high enough from the ground to let fowls under to scratch and go out into the yard. Lay a floor over the rest; put roosts in the back part, with shelves under them to catch the droppings, so arranged as to be removed and cleaned once a week. The nests for large hens should be a foot high, and small at the entrance, running back two feet. With such nests as these hens seldom learn to eat eggs. Fasten the nest on the partition which separates the walk from the coop. A building thirty feet long and fifteen feet wide may be separated into three rooms, large enough for twenty-five fowls to a room.—*W. Rural.*

BORERS ON APPLE TREES.—In relation to orchard culture, it may be alleged that with good stocks properly planted, and vigilant cultivation, the soil being good, the trees will succeed; but we have two insects in particular that need watching, and must be watched, or the labor will be in vain. First, with regard to the flat-headed borer, a little policy or engineering is essential; in setting the trees, lean fifteen degrees to the south-west; in three years they will stand about right. If not so set, then the borer, ever ready for an opportunity, preys upon the tree. When the bark is once killed, the tree is ruined. The other borer, *Saperda*, works at the collar of the tree, and occupies his place a part of three years. This borer is more under the control of the orchardist than any other known insect. Vigilant inspection of the trees twice a year will save them from being bored and honey-combed near the roots.—*Transactions Ill. Horticultural Society.*

THE BENEFIT OF LAUGHING.—In his "Problem of Health," Dr. Green says that there is not the remotest corner or little inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, or the central man, is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular, mystic journey when the man is laughing, from what it does at other times. For this reason every good, hearty laugh in which a person indulges, tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces. Doubtless the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the mind, and less to drugs for the body; and will, in so doing, find the best and most effective method of producing the required effect upon the patient.

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OFFICE—NO. 6 JORDAN ST., TORONTO.



TORONTO, FRIDAY, APRIL 12, 1878.

THE SPIRITUAL NATURE OF THE CHURCH.

IN another column our readers will find a letter which deserves a kindly answer. In giving this we cannot enter upon all the points raised by our correspondent, but we hope to make clear the principle involved, which is in reality the chief difference between the Reformed and the Romish Churches. Our correspondent in the most courteous terms objects to our statement that the Church as defined by Mr. Porter is an "unspiritual affair." He does this because (1) Mr. P. claims for it divine institution; (2) he holds that through the sacraments, etc., as *media*, grace is communicated; (3) he holds that the Holy Spirit is communicated to and by the priesthood. He further thinks that Prelacy *may* be essential to the church organization, if this is taught in Scripture. Our remarks will not be extended, but are a bare statement of the salient points of difference.

1. Our controversy is not with the Church of England, as such, but with the Sacramentarian or Ritualistic party in that Church, which is avowedly not Protestant, and in principle and practice, as far as may be, is Romish. 2. The fact that a thing is of divine institution does not make it spiritual. For example, the civil magistracy and marriage are of divine institution, but they are not spiritual. 3. Sacraments are means of grace not in themselves, but only where they are received by faith accompanied by the working of the Spirit. Our Sacramentarian opponents hold that always, necessarily, and *ex opere operato*, they convey grace. 4. The Scripture teaches (John i. 12, 13, Acts ii. 4, x. 44) that the Spirit is bestowed on believers independently of and antecedently to the reception of the sacraments or laying on of hands. 5. That every believer having the Spirit of God is a member of the Church of God, whether he has received the sacraments or not. 6. We hold that the Church *invisible*, consisting of all true Christians, is to be distinguished from the Church *visible*, which consists of those in all the world who profess the true religion, with their children. 7. That the Church visible and invisible are not co-extensive; many being members of the one who are not members of the other. 8. We reject the doctrine that "external actions are the means or instruments for conveying heavenly gifts to the soul." These are bestowed according to His sovereign will and *directly by God*, sometimes apart from external actions, although also at other times in connection with them. 9. We reject a PRIESTHOOD, *i.e.*, human mediators. All men have *direct* access to God in Jesus Christ, without a *go-between*, whether man or rite. 10. We deny that the validity of ordination or the efficacy of the sacraments depends, in any sense, on the character or condition of the administrator, or on "manual

contact." 11. While Scripture [gives some directions as to the outward form of the visible Church, we deny that *any* particular organization is essential; and also that prelacy is not found in Scripture, far less can it be the only form under which God's Church exists. We shall go no further. Our correspondent must make his choice between Protestantism and Popery, between Scripture and the Fathers; between worship in spirit and reality, and worship which consists in the performance of outward actions and symbolism. The real question is one of "Spirituality"—Is the Church formed directly by God's Spirit, or by man's acts conferring as *he* wills the grace of God upon the soul?"

PROPOSED TEMPERANCE LEGISLATION.

AT last it has been settled in whom, or what particular branch of our federal government, the power rests to legislate on this vexed question, and the ministry, by promptly taking up the subject, have refuted a charge which many were too ready to bring against them, of insincerity in their assertions of professed interest, and of a desire to stave off dealing with it as long as possible. But in truth, so thoroughly has public sentiment on this vital subject been aroused, that the question being once settled where the power to legislate upon it lies, no minister or government could well afford to trifle with it. Apart from this, however, the measure which has been introduced by the government bears every mark of a sincere desire to deal earnestly and with a vigorous hand with this great social grievance, the traffic in intoxicating liquors.

In the first part of the proposed measure, the first thing which we notice as being an improvement upon former acts, is removing the question of the submission of the Act to the vote of the people beyond local influences, intrigues and evasions. This is now lodged in the Governor-General in Council upon the presentation of a petition with the certified signatures of one-fourth of all the electors in the county or city petitioning who are entitled to vote for a member of the House of Commons. With respect to the places and mode of voting, many of the provisions applicable in voting for members of parliament are embodied in this bill. Thus, the polling is to be done in one day, and a sufficient number of polling places are to be opened to make polling in every locality convenient. Lists of voters in each such polling district are to be furnished to every returning officer, and every precaution that could be thought of has been taken to make voting safe, and secure a fair chance of testing the strength of parties for and against. Every voter shall vote in only one place, may be sworn or called upon to make affirmation, and should he refuse to do so he cannot receive a ballot paper, and so cannot vote. The destruction, loss, or non-appearance for other reasons of the ballot-boxes on the day and at the place of making up the poll will not necessarily void the petition. If one-half or more of all the votes polled are against the petition, it shall be held to be not adopted; and in case more than half of all the votes polled are for the petition, it shall be held to have been adopted. We would have wished to see these clauses just

reversed; but, perhaps, the measure is more likely to be successfully carried out as they stand, and one more than the half is strictly all that is needed for the adoption of the petition.

The penalties for infringement of the provisions of the Act are sufficiently severe to deter offenders, and yet not so severe as to cause a desire on the part of administrators of the law to evade their infliction wherever possible. The dangerous nature of the liquor traffic and of the effects of drink are indirectly shown by the enactment that "no intoxicating, spirituous or fermented liquors or strong drinks shall be sold or given at any hotel, tavern or shop or other place within the limits of any polling district, during the whole of any day on which any polling is begun, holden or proceeded with, under a penalty of one hundred dollars for every offence, with the power of imprisonment for not more than six months at the discretion of the judge.

The interests of dealers in liquors are treated with fairness. In addition to their knowing beforehand that at any time this Act may pass in their respective localities, it is provided that it cannot come into operation until the expiration of sixty days from the date of the publication of the order in Council giving it effect, and then only if this sixty days allow thirty more to have elapsed from the day on which the annual license shall expire, granting the dealers in liquors from two to three months for the disposal of stock on hand. The petition having once been passed, it is provided that it shall remain in effect for three years, unless revoked by means not very likely to be tried where the law has once been carried by a good majority. This gives an opportunity to give the law a fair trial in any locality where it has been put in force.

The regulations for the sale of liquors for sacramental, medicinal and mechanical purposes are so strict as not likely to be often violated. The first case requires the certificate of a clergyman, the second that of a doctor, the third that of two justices of the peace, stating that the liquor is for the purpose set forth by the applicant.

Perhaps the most objectionable part of this Act is that which allows the sale of quantities of ten gallons by any licensed distiller, brewer, merchant or trader, on the condition merely that he has *good reason to believe* that the liquor will forthwith be carried beyond the limits of the county or city in which the sale is made. In the first place dealers in liquor will in the majority of cases be very easily satisfied with reasons given for believing that the liquor is to be carried beyond the city or county; in the next place, it will be very liable to abuse at points where counties are contiguous to each other; and lastly, it will afford, though not to the same extent, the pretext which the anti-Dunkinites made of the five-gallon clause, that it pressed hard upon the poor man. How considerate they are, because it prevented him from going and getting his glass at a tavern, and also was worse for his family, as it would cause poor men to club together, purchase their liquor, and then take it to their homes and so endanger their families. It appears to be not quite consistent that the buyer for sacramental, medicinal or mechanical purposes must show

a certificate that he is purchasing for the purposes set forth, but that the man who buys ten gallons has only to give *good reasons for believing* that he intends to carry that quantity beyond the limits of the city or county. This is apparently the weakest clause in the bill, and we fear will be taken advantage of to keep up secret and illicit trading in drink. The penalties for this are made more severe than formerly, but not at all too much so. For the first offence there is a fine of fifty dollars; for the second, of one hundred; and for the third and every subsequent offence, imprisonment for a term not exceeding two months. Finally, prosecutions for offences against the law may be brought in the name of any person are to be determined summarily, and no appeal is to be allowed from the sentence of the court before which the offence has been tried.

Such is a *resume* of the chief provisions of this measure. In many respects it is greatly in advance of anything of the kind which has yet been attempted. If it passes in substance as it has been introduced into Parliament, it will bear testimony to the advanced state of public opinion upon this subject, and when passed it will be the duty of all interested in this great and good cause to endeavor to bring it into universal operation, and in this way both sustain the hands of the government, and also extend and foster by means of the benefits this law faithfully carried out is calculated to confer upon society, a growing sentiment in favor of prohibition as nearly total as possible, which is the goal the highest good of society requires, should be ultimately and persistently sought in this direction.

HOME MISSION COMMITTEE MEETING.

At Toronto, and within the Deacon's Court Room of Knox Church there, on Tuesday, the 26th day of March, 1878, at two o'clock in the afternoon, the Home Mission Committee of the Presbyterian Church in Canada (Western Section), met and was constituted with prayer. Rev. W. Cochrane, D.D., Convener. The Committee continued in Session till three p.m. on Thursday, 28th March. The following members were present: Dr. Cochrane, Dr. Proudfoot, Rev. Messrs. T. G. Smith, R. Torrance, R. Hamilton, J. Laing, J. M. King, W. Donald, J. Somerville, A. Brown, Joseph White, A. Tolmie, R. C. Moffatt, F. McCuaig, R. Rodgers, J. L. Murray, W. Walker, G. Cuthbertson, G. Bruce, D. J. Macdonnell, R. H. Warden, and Messrs. T. McCrae and P. Marshall. Messrs. D. H. McLennan, W. T. McMullen, and H. Gracey were invited to sit with the Committee as representatives of their respective Presbyteries.

CLAIMS FOR THE PAST HALF-YEAR.

The claims of the respective Presbyteries for services rendered in Supplemented Congregations and Mission Stations during the past six months, were carefully considered, and the following sums were ordered to be paid:—

Prea of Quebec.....\$ 503 00	Pres. of Saugeen.....\$739 38
" Montreal .. 1155 00	" Guelph .. 156 00
" Glengarry .. 118 00	" Hamilton .. 358 33
" Ottawa .. 761 00	" Paris .. 50 00
" Brockville .. 505 00	" London .. 836 00
" Kingston .. 1200 97	" Chatham .. 449 50
" Peterborough .. 152 50	" Stratford .. 249 83
" Lindsay .. 355 50	" Huron .. 200 00
" Whitby .. 476 00	" Bruce..... 200 00
" Toronto .. 495 00	
" Barrie..... 799 00	Total.....\$5002 01
" Owen Sound..... 403 00	

N. B.—These are the NETT sums due on 1st April, 1878, including retrospective grants, special claims, etc., passed at this meeting, particulars of which are here given:—

- PRESBYTERY OF QUEBEC.**—Metis, claim for \$85 for past six months,—granted. Hampden,—Presbytery's attention called to arrears in this Congregation.
- PRESBYTERY OF MONTREAL.**—Arundel, etc.—Special claim of \$100 extra for past six months,—granted. The Presbytery asked to deal with Congregation so as to secure increased contributions towards the support of the missionary.
- PRESBYTERY OF BROCKVILLE.**—Dalhousie and N. Sherbrooke,—claim for \$75 for the year 1876,—not granted. DuBar and Colquhoun's,—arrears of \$357, and though extending over two years, reported now for the first time. The Convener was instructed to pay the supplement for the last six months, only when the Presbytery of Brockville has given the assurance that the arrears due the pastor are in the way of being paid by the congregation. N. Williamsburg,—special claim of \$21 for summer of 1877,—granted. Darling and L'Anst,—claim of \$116, being arrears for summer of 1877,—not granted.
- PRESBYTERY OF KINGSTON.**—Special claim of \$50, on account of arrears due several missionaries,—not granted.

PRESBYTERY OF BARRIE.—Muskoka,—The Committee agreed to make a special grant of \$100 to aid in meeting the travelling expenses of Rev. A. Findlay during the past two years.

MANITOBA.

Communications were laid on the table and read from the Presbytery of Manitoba, asking the appointment of seven additional missionaries, including one to Prince Albert on the Saskatchewan and one to the Canada Pacific Railway. Applications for appointments to Manitoba were laid on the table from several ministers of the Church, including Rev. A. Smith, formerly of Chelsea, Que.; Rev. A. H. Cameron, of North Gower, Ont.; and Rev. J. Douglas, of Port Perry, Ont. After full and lengthened consideration and also conference with those of the applicants present, the Committee unanimously appointed Messrs. Smith and Douglas to the Presbytery of Manitoba for three years, on the usual terms, and Rev. A. H. Cameron to the Canada Pacific Railway Mission. The following resolution was adopted as to Mr. Cameron's appointment: That Mr. Cameron's salary be not less than \$700 per annum exclusive of travelling expenses; that the people enjoying his services are expected, according to their promise, to make up this amount; that the Presbytery of Manitoba be requested to take an oversight of Mr. Cameron's labors, and to take such steps as may be requisite in order that the promised amount may be raised; and that Mr. Cameron be required to report semi-annually, through the Presbytery to this Committee, the amount received and the state of the work. The Committee agreed to appoint Mr. Alex. Stewart, Probationer, to Prince Albert, Saskatchewan. Mr Stewart having been at once communicated with, and having by telegram declined the appointment, a sub-committee, at a later stage of the meeting, was named to offer the appointment to certain suitable students now graduating at Knox College. No definite arrangement with any of these being come to before the close of the meeting, the appointment was left in the hands of a sub-committee consisting of the Convener and Messrs. Laing, King, and M. Mullen. To the same sub-committee were referred all matters requiring action prior to the meeting of the General Assembly. In response to a request from the Presbytery of Manitoba, the Committee agreed to grant the sum of \$200 to Mr. D. C. Johnson, for services rendered the Committee at Prince Albert, Saskatchewan. A report from the Presbytery of the finances of the several Stations for the year ending 31st December last was submitted, showing that with three exceptions all the groups had raised the amounts promised towards the salary of the Missionaries. The Committee agreed to refer the Presbytery of Manitoba to the finding of the General Assembly, (see "Minutes," 1877, p. 33) as follows:—(1) The Assembly require each Station, or group of Stations, hereafter to guarantee a certain sum per annum, or for each Sabbath's supply, according to the ability of the people. (2) The Assembly instruct the Presbytery of Manitoba to forward, before the 1st October in each year, to the Home Mission Committee, a statement of the amount which each station has agreed to pay, and which, in the opinion of the Presbytery, is an equitable sum to be contributed by each station.

In connection with these regulations of the Assembly the Committee adopted the following resolution:—

"That the Convener be instructed to honor the drafts of the Manitoba Presbytery each quarter, for the salaries of the Missionaries, deducting therefrom the proportion of the salaries promised by the several stations, and that at the end of each year, should it be found that any of the Stations has failed to implement its engagements, as to the salary of the Missionary, the Presbytery of Manitoba be and is hereby instructed to deal with such stations, with a view to having their engagement implemented."

It was further agreed to alter the resolution passed at the October meeting of the Committee, (see p. 4, printed "Minutes," October, 1877), so as to read thus: "The Committee, at each of their half-yearly meetings, require from the Presbytery of Manitoba a full report, on the schedules provided for the purpose, of work done and money paid in each station, or group of stations, for the six months ending the preceding 30th June and 31st December respectively."

LAKE SUPERIOR.

Thunder Bay.—The Committee considered the present position and future prospects of this field, and unanimously resolved to record anew their appreciation of Mr. D. McKerracher's valuable services, and to express the hope that he will see his way to accept the call from the congregation as their regular pastor; but, if otherwise, that he will still continue to give his services as Ordained Missionary in this increasingly important field.

Sault Ste Marie.—Letters were read from this station to the effect that the present missionary was leaving as soon as navigation opened, and requesting the services in his stead of Mr. J. R. McLeod, one of the graduating class of the Presbyterian College, Montreal. The Committee unanimously agreed to appoint Mr. McLeod to this field for the summer, at a salary at the rate of at least \$600 per annum, and travelling expenses to the field, in the hope of his remaining there for a term as ordained missionary, in which event his salary to be at least \$800 per annum, with the assurance of generous support from the Committee.

SPECIAL FIELDS IN ONTARIO.

Muskoka District.—Rev. A. Findlay, Ordained Missionary in this district, was present, and gave a clear and comprehensive sketch of the field and its pressing needs. The Committee resolved to record the satisfaction with which they have heard Mr. Findlay's statement, their high appreciation of his valuable and self-denying labors, and their sense of the importance of the wide district of which he has the supervision. The Committee further agreed to endeavor to secure the services of a second ordained missionary for the district, with Maganatawan as his headquarters, to begin work in the end of September, the field being occupied by several student missionaries during the summer months.

Parry Sound.—It was resolved to appoint an ordained missionary to this district in room of Mr. Reeve, who retires in the beginning of May. One of the graduating class of

Queen's College was offered the appointment, but having by telegram declined, the matter was left in the hands of the sub-Committee, acting in concert with the Presbytery of Owen Sound.

Manitoulin Island.—The Presbytery of Bruce not having information as to the proportion of the missionary's salary for the past six months contributed by the people, the Convener was instructed to pay the Home Mission grant on obtaining the required information.

NEW APPLICATIONS.—CHANGES IN THE GRANTS, ETC.

- PRESBYTERY OF QUEBEC.**—Hampden, Grant increased to \$150 per annum. Lake Megantic,—Granted \$3 per Sabbath. Metis, Granted \$120 per annum, from 1st October, 1877. In renewing this grant at the request of the Presbytery, the Committee would suggest to the Presbytery the propriety of dealing with the congregation of Metis so as to secure for the missionary a more adequate remuneration from the people who enjoy his services.
- PRESBYTERY OF MONTREAL.**—Laprairie, Granted \$3 per Sabbath.
- PRESBYTERY OF GLENGARRY.**—East Hawkebury, Granted \$2 per Sabbath. Roxboro, 4th Concession,—Asked \$4 per Sabbath,—declined for lack of statistics.
- PRESBYTERY OF OTTAWA.**—Rochester, transferred from list of Missions Stations, to that of Supplemented Congregations, with a grant of \$300 per annum. Hull,—Granted \$2 per Sabbath. Ross,—Put on list of Supplemented Congregations, with grant of \$50 per annum, conditional on settlement. Wilberforce,—Granted \$2 per Sabbath, and \$200 per annum, conditional on settlement or ordained missionary. Chelsea and E. Templeton, United, with grant of \$4 per Sabbath.
- PRESBYTERY OF BROCKVILLE.**—Balderson and Drummond, Put on list of Mission Stations—no grant. Bathurst and S. Sherbrook, asked \$3 per Sabbath—granted \$2 per Sabbath. Darling,—Granted \$3 per Sabbath. L'Anst,— " " " "
- PRESBYTERY OF KINGSTON.**—Demorestville,—Granted \$200 per annum. Mill Point,—Granted \$100 per annum, conditional on settlement. Maynooth Group,—Granted \$4 per Sabbath. Fredericksburg and Mill Haven,—Asked \$3 per Sabbath,—granted \$2 per Sabbath.
- PRESBYTERY OF PETERBOROUGH.**—Milder Grant increased to \$3 per Sabbath.
- PRESBYTERY OF WHITBY.**—Emmiskillen, Granted \$150 per annum, conditional on settlement.
- PRESBYTERY OF TORONTO.**—Newmarket,—Removed from the list. Mount Albert and Italianrae, Granted \$2 per Sabbath, and \$200 per annum, conditional on settlement. Hamming's Mills,—Put on list of Mission Stations with grant of \$2 per Sabbath. Stouffville,—Put on list of Mission Stations with grant of \$3 per Sabbath.
- PRESBYTERY OF BARRIE.**—Town Line and Ivy,—Granted \$50 for next six months. Bracebridge, etc. Granted \$250 for next six months. Penetanguishene, Tay, Medonte,—United, with grant of \$200 per annum. McRae's Settlement, Hunter's Settlement and Minesing,—Put on list of Mission Stations. No grant. Ardrea, Uthoff and N. Orillia,—Put on list of Mission Stations with grant of \$2 per Sabbath. Gravenhurst, Washago, and Severn Bridge,—Granted \$2 per Sabbath, and \$300 per annum, conditional on settlement.
- PRESBYTERY OF OWEN SOUND.**—Kilsyth,—Put on list of Supplemented Congregations with grant of \$200 per annum. Eunhrasia and Holland,—Granted \$1.50 per Sabbath. Indian Peninsula, Granted \$4 per Sabbath for Student for summer months, to assist ordained missionary. Parry Sound, Granted \$3 per Sabbath for Student during summer for outlying stations.
- PRESBYTERY OF SALLEREN.**—Waldemar and Bowling Green,—Removed from the list. North Arthur, Removed from the list.
- PRESBYTERY OF GUELPH.**—Preston and New Hamburg (German)—Removed from the list. Drayton,—Put on list of Mission Stations. No grant.
- PRESBYTERY OF HAMILTON.**—Kilbride,—Removed from list of Supplemented Congregations. Grimby,— Victoria, Granted \$200 per annum. Port Colborne,—Granted \$100 per annum. Kennedy's Settlement,—Put on list of Mission Stations, with grant of \$2 per Sabbath. Stevensville, Granted \$3 per Sabbath. Lovth,—Granted \$2 per Sabbath. Delhi,—No grant.
- PRESBYTERY OF PARIS.**—St. Andrew's, E. Oxford,—Removed from list of Supplemented Congregations. Swabourge, Beachville, and E. Oxford,—Granted \$2 per Sabbath.
- PRESBYTERY OF LONDON.**—Port Burwell,—Removed from list of Mission Stations. London East,—Asked \$5 per Sabbath, granted \$4 per Sabbath. Oil City and Oil Springs,—Granted \$4 per Sabbath. N. E. Adelaide,—Put on list of Mission Stations with grant of \$3 per Sabbath.
- PRESBYTERY OF CHATHAM.**—Dover and Oliver's Settlement,—Put on list of Supplemented Congregations, with grant of \$150 per annum, conditional on settlement.
- PRESBYTERY OF BRUCE.**—Salem,—Put on list of Mission Stations. No grant.
- PRESBYTERY OF HURON.**—Hayfield and Bethany,—Grant increased to \$150 per annum. Stephen,—Transferred from list of Mission Stations to that of Supplemented Congregations, with grant of \$200 per annum. E. Ashfield,—Put on list of Mission Stations with grant of \$3 per Sabbath.

CONTINUOUS SUPPLY OF MISSION STATIONS.

The Convener was instructed to embody in the Annual Report to the General Assembly the report of the sub-Committee on the continuous supply of the Mission fields of the Church.

STATE OF THE FUND.

The Treasurer's Report of the state of the fund at this date was laid on the table and read; it is as follows:—

Expenditure to 26th March, 1878 ..	\$22,500 00
Claims passed at this meeting.....	9,000 00
Claims for Manitoba, Lake Superior, etc., say.....	3,500 00
	\$35,000 00
Receipts to 26th March, 1878.....	21,400 00
Balance against the Fund at date (with five weeks' contributions yet to be received before the termination of the ecclesiastical year.....)	\$13,600 00

The Committee adjourned at three o'clock, p.m. on Thursday, 28th March, and the meeting was closed with the benediction. WM. COCHRANE, Convener. R. H. WARDEN, Secretary.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXXVI.—Continued.

They were riding along a sheep-track, which rounded the shoulder of the hill, and for a few minutes had lost sight of their companions, but a turn in the path brought them into view again, where they had stopped on a little knoll to await them.

Rex was talking earnestly to Innocentia, his fine face glowing with excitement, and his splendid figure showing to advantage as he sat firmly on his fiery steed; while Innocentia, with her sweet serene countenance turned towards him, seemed listening with pleasure to his words.

"Is not that a charming picture?" said Vivian, checking his horse that he might pause a moment to look at them. "What a handsome couple they are. Your brother is a magnificent-looking fellow, Anthony. I have seldom seen a more perfect specimen of manly beauty; he is more remarkable in that respect even than his father was, and he was one of the most singularly attractive men I ever knew. I think Rex has some of the power of fascination which was so conspicuous in Francis Erlesleigh; I hope he will use it to better purpose."

"I feel sure he will," said Anthony, warmly. "Rex has admirable qualities, and the sweetest temper possible; his greatest failing is a certain weakness of character, which renders him liable to be too easily led; but so long as he remains under good influences, as I trust he always will now, that may be an advantage to him rather than the reverse."

"Scarcely that, Anthony. He cannot be in leading-strings all his days, and sooner or later we have every one of us to act on our own judgment in this difficult world. But I hope the escape he has had will be a salutary lesson to him, which will strengthen him to play his part like a man in the career that lies before him."

They galloped on then to join their companions, and Anthony succeeded in taking his place by Innocentia's side, while Vivian drew Rex back, in order that he might make more intimate acquaintance with his mind and feelings than he had yet found opportunity to do. They had taken a direction as yet unexplored by any of them, and were simply riding over the trackless mountain-side towards a point where they thought it probable they might be able to obtain a view of the distant sea, which was a great object of desire on the part of Innocentia, who had never seen it so far as her own recollection went. The fresh sweet air and the rapid movement were delightful, as the horses' hoofs bounded noiselessly over the short, crisp heather; and Anthony, entirely engrossed in his conversation with Innocentia, had forgotten time and space, and everything but the pure enjoyment of her presence.

They were a great deal in advance of Mr. Vivian and Rex, when the voice of the former was heard giving a prolonged shout, to attract Anthony's attention. He did not hear it in his complete abstraction till it had been twice repeated. Then, as the sound caught his ear in a pause of their conversation, he abruptly checked his horse, putting his hand at the same moment on Innocentia's bridle rein, to stop her progress, and looked around to know the cause of his unwelcome summons.

"Do you not see that we have lost our way? Where in the world are you taking us to?" called out Vivian, as he came, with Rex, at a quick trot towards them.

"I have not the remotest idea," Anthony shouted back, laughing.

"Look ahead of you, man," said Vivian, "is not that a steep ravine further on with a sudden descent into the heart of it, which may be dangerous?"

Anthony turned to look in front of him, and uttered an exclamation. "I do believe we are coming to an inaccessible cliff," he said; "wait a moment, dear Nina, till I ride on and see if we can advance any further this way."

Innocentia obeyed, and sat motionless, holding in her docile Arab, while Anthony darted forward to reconnoitre. Suddenly he uttered a sharp cry, as his horse plunged violently down with a sort of convulsive movement, for the ground gave way beneath its feet. A huge piece of rock, which had apparently at some recent period fallen from the upper part of the mountain, had become loosely lodged on a ledge of earth, that was gradually crumbling beneath its weight. A touch was sufficient to overbalance it, and as the forefeet of Anthony's horse struck upon it, the necessary impetus was given, which detached it from its place and sent it crashing down the steep side of the ravine, carrying with it, as an inevitable result, both horse and rider. One moment Anthony strove to fling the animal backward, at the risk of failing under him, but the effort was in vain. The poor brute fell helplessly down the jagged face of the cliff before Anthony could throw himself from the saddle, and together they rolled over and over, amid the falling earth and stones, till they lay in a motionless heap at the bottom of the ravine. Horror-stricken, Vivian and Rex saw the terrible fall from a little distance, while Innocentia, who was near the fatal spot, uttered a piercing cry that rang far and wide over the mountain slopes, while she urged her horse forward as if about to follow madly on the path of destruction which had lured Anthony to his doom.

Rex saw her intention, and galloping madly forward, seized the bridle of her horse, and drew her back to a place of safety; while Vivian, riding up with a face pale as death, bade her almost sternly not stir an inch at her peril. He flung himself off his horse, and tied it to a low stunted tree which grew near, signing to Rex to do the same, and then once more warning the young girl to remain motionless where she was, the two men hastened on foot to the spot where Anthony had fallen, and began to scramble down the face of the rock as best they might, till they reached the broken ground, where he lay perfectly still beneath his struggling horse. It was a task of no small difficulty to get the poor beast on its feet, which at last they accomplished,

and found that, although severely cut and wounded, it was able to stand. But Vivian's heart sank within him when he looked on Anthony lying utterly unconscious, if not dead, among the stones. His face was turned downwards on his arm, which was twisted under him in such fashion as to show that it must be dislocated at least, and his outstretched limbs seemed stiff and rigid.

Rex was trembling so violently as to be almost incapable of assisting Vivian, but together they succeeded at length in raising the prostrate form, and placing it leaning against the bank, so that they could see the white death-like face, with the closed eyes and pallid lips, that formed indeed a piteous contrast to the bright glowing countenance Anthony had turned towards them not half-an-hour before. There was a blue livid mark on the forehead, and a thin stream of blood trickled down from under his dark hair.

Rex uttered a sharp cry as this sad sight was revealed to him. "My brother, my brother, oh, he is dead!" he exclaimed, covering his eyes with his hand as if to shut out the mournful scene on which he had not courage to look.

"Rex," said Vivian sternly, "this is no time for hysterical weakness, but for action, if any succour is to be given to your brother. There is water down there in the brook, go and dip these handkerchiefs in it, and you have a wine flask with you, I think, open it quickly and give it to me." Rex obeyed without a word; he left Vivian wetting Anthony's lips with wine while he ran to the little stream that was flowing near, and soon came back with an ample supply of water. Vivian bathed the pale face and hands, and having loosened Anthony's collar and coat, laid his ear against the young man's heart, to ascertain if it still beat. After a few minutes of agonising suspense, he rose from his knees beside the motionless form, and said, "Thank God, he still lives!"

CHAPTER XXXVII.

Vivian had studied medicine to some extent, in order to be able to meet the requirements of his household in that respect, and render it unnecessary that any doctor should ever invade his retreat at Refugium. He had therefore quite sufficient skill to ascertain that Anthony still lived, and also to satisfy himself, after a hurried and cursory examination, that, besides a fracture of the arm, the chief injury he sustained was the blow on the head which had rendered him insensible.

Vivian was a man of practical resources, and, in spite of his retiring nature and love of ease and quiet, he could always summon up an abundant stock of energy in any sudden emergency.

He let fall poor Anthony's nerveless hand after he had succeeded in feeling the faint fluttering of a pulse not yet extinct, and stood for a moment looking round, that he might discover the position of the ravine in which the accident had happened, and its distance from Refugium.

He knew the surrounding country well, and therefore soon perceived that they were not so far from home as he had feared, and he also recollected, with great thankfulness, that there was a shepherd's hut not very far from the spot, where he would probably find several men, whose services he could procure to assist him in conveying the wounded sufferer to Refugium.

"Rex," he said, impatiently, to the young man, who was kneeling beside his brother, vainly beseeching him to look up and speak, "leave off these useless lamentations, and bestir yourself. I have decided what we are to do."

"Oh tell me then!" said Rex, starting to his feet, "for I cannot conceive how we are to get poor Anthony home, insensible as he is. You say that he is still alive, and I am thankful to believe you, but surely he will soon die if we cannot move him from this place."

"We shall move him very speedily. Listen to me, Rex. You see that clump of trees up there on the hill-side at right angles from where we stand? A short way beyond that there is a shepherd's hut, where several of the men in charge of the mountain flocks assemble about this hour to find shelter for the night. You must go there at once, while I keep watch here beside your brother. You must collect as many men as you can find, and bring them back with you, to help us in carrying Anthony to Refugium. Tell them to wrench a doc, or shutter off their hut, and carry it here; it will make our task much easier. Of course you can promise them ample reward for their assistance in every way."

"Thank heaven, then, there is succour at hand," said Rex. "I will make all speed, and return as quickly as possible. But, Mr. Vivian, Innocentia must be in dreadful anxiety."

"Yes, I know, poor child. You will have to pass the spot where she is in order to get your horse, which will take you more quickly to the hut than you could go on foot. Just give her a few words of comfort; tell her that Anthony is alive, and that we hope to take him safely home. Bid her remain where she is; she must not attempt to come here or to move from the spot where I left her."

Rex darted away at once, and scaled the steep side of the cliff with all the activity of his youth and strength; anxious as he was concerning his brother, he was panting to be with Innocentia, whom he felt must be in an agony of suspense. He found that, in obedience to her father's commands, she had remained perfectly motionless; and horse and rider alike seemed cut from a block of pure white marble, as they stood out in strong relief against the western sky, where the sun was setting in a lake of crimson light.

Innocentia's sweet face was colorless as drifted snow, and her blue eyes were, for the first time in all her life, dark with a look of anguish as she turned them on Rex. "Anthony, Anthony," she murmured faintly, as the young man approached; "where is he? what has happened? will he not come back to us?"

"Yes, yes; I trust he will!" exclaimed Rex; "there is no present fear of death, your father says; he is only grievously hurt."

"Death! I do not know what it is!" said Innocentia. "I have never seen it, scarce even heard of it; my father never liked to speak of it; only I know it takes those we love quite away from us, and we see them no more. Oh, Rex,

you have frightened me! I do not want Anthony to be taken away by that dark mysterious death!"

And, oppressed by a nameless terror, the young girl let her head fall on Rex's shoulder, as he stood by her, looking up with his kind soft eyes into her sad face; he could not resist the temptation of passing his arm around her waist, and pressing her closely to him. "Do not grieve, dearest Innocentia," he said, "I think—I hope he will recover; and then an impulse of pain he hardly understood prompted him, hurried as he was, to pause, and say, "You love Anthony very much, then, Nina?"

"He is my friend, and he has been very kind to me," she answered, simply. "I do not want him to be hurt and taken quite away for ever."

And somehow her answer gave Rex a sense of peace from his momentary mysterious trouble; but for the moment the brother he loved so well was really foremost in his thoughts, and he said, hastily, "I must go now, Innocentia; I ought not to have lingered even an instant while poor Anthony lies there wounded. Your father bade me tell you to remain quite calm and still until we come for you."

Then he mounted his horse, and galloped off in the direction of the shepherd's hut.

Innocentia remained alone in the midst of the fair mountain solitude, which had been suddenly filled for her with images of gloom and terror. She watched the sunset glow fading slowly away from the summit of the hills, while already the spot where she stood was in deep shadow; and a strange conviction took possession of her that she had passed in that sad hour a great crisis in her destiny; that all her life hitherto had been but an unreal dream, such as in the old legends the dwellers in fairyland were wont to exist in for years and years. It seemed to her as if now her real existence was about to begin, and that she was to live no more, as it were, in a perpetual sunshine among her birds and flowers, but take her share with other mortals in the chequered scenes of fitful joys and frequent griefs which make up the sum of years for most of us on earth. Innocent and childlike as the young girl was she had no lack of mental capacity, and many strange thoughts and feelings chased each other through her mind during the time (which seemed to her interminable) that she was left to wait there alone in her suspense. She had seen Rex, accompanied by several men, hurrying down into the ravine, and she had heard voices and sounds which convinced her that they must be already moving Anthony, and yet no one came to her as the slow moments dragged on, and in her gentle habit of obedience it never occurred to her to move from the spot where her father had desired her to stay. It was almost dark when at last she saw Rex riding quickly towards her by a circuitous path from the bottom of the ravine. He was breathless and almost incoherent in his anxiety and excitement.

"Anthony has moved!" he exclaimed. "He will live, and quite recover, your father thinks, though he is still unconscious. We have managed admirably about taking him home; the men have made a sort of litter, and laid some sheep-skins on it, and he is lying comfortably as they carry him."

"But where is he?" said Innocentia, looking towards the spot where he had disappeared. "Was it not there he fell?"

"Yes, but they could not carry him up that steep ascent; they have been obliged to go out by the end of the ravine, and they will bring him home by a path which leads easily to Refugium, though it is a little further round. I am going to take your father's horse to him; I shall not be two minutes absent, and then I am coming back to ride home with you by a short cut. That is your father's arrangement—he is going to follow the men who carry my brother, and lead his poor wounded horse. But we shall be at Refugium long before they arrive, and have everything ready for them. Wait just one moment longer, dear Miss Vivian," he added, calling her by that name in remorse for the freedom he had been betrayed into when he first came to her in his agitation, and, seizing Mr. Vivian's horse by the bridle, he galloped quickly down the slope, and disappeared.

It was, however, in truth, but a moment before he was again by her side, and then they started to ride home together, as Vivian had desired. They were obliged to go slowly and cautiously in the gathering darkness, and both felt keenly the contrast of this sad return with their merry going forth in the morning, when the sunshine was bright around them, and Anthony's pleasant voice sounded gaily in their ears as they sped along.

Rex began to talk rapidly, to relieve the gloom that oppressed the spirits of both, and he told her that so soon as he had placed her in safety at home he was going to start off on horseback to the nearest country town to bring back a doctor for Anthony.

"A doctor!" said Innocentia; "then there is another man coming to Refugium?" she said, in a tone of alarm which made Rex smile in spite of all his grief for his brother.

"I am afraid it cannot be avoided," he answered; "we must have medical help for dear Anthony."

"But my father knows how to care those who are ill," said Innocentia. "Juan had a fever, and he took care of him, and soon made him quite well; and I fell down once and hurt my ankle very much, and he knew how to take away all the pain in a very little while."

"Yes, I know Mr. Vivian is very skilful, and he says he hopes he may be able to manage Anthony's case himself when once the doctor has examined him and ascertained the extent of his injuries; but your father thinks it too serious a matter to be trusted to his unprofessional opinion only, at least in the first instance. Perhaps the doctor will only come once. But do you so much dislike to see another man, Innocentia?"

"Rex," she answered, gravely. "I know quite well that I must soon become like other people, and mix with my fellow-creatures, and I do not wish to rebel against the necessity, or to hold back from fulfilling the ordinary conditions of existence because my dear father has kept me hitherto in a beautiful seclusion and peace which has made my home like a paradise; but it is impossible that I should not shrink with terror and bewilderment from the change that is taking

place around and within me. Only a few months ago I was a happy child, who had seen no face but that of my dear father and the servants. I knew nothing of the world without, and thought not of it; my life was like one long bright summer day. And then Anthony came; he said he was my friend, and I liked his presence very much, but his constant going and coming troubled me, and he often said words which seemed to mean more than I could understand. And then you came, Rex, and when I had known you two or three days I felt I should be more glad to have you for a friend than I had been to have Anthony when I first knew your brother, and that seemed unkind to him; and now he has had this dreadful accident, and there will be pain for him, and suffering for all of us, and you are going to bring another stranger to our quiet home, and all the future looks to me today so troubled and so dark, changed from my serene and beautiful past as much as this gloomy evening ride, with all its sadness, is changed from the bright morning when we left Refugium. Can you not understand, then, that every new event makes me tremble with vague fears."

"Oh, I can indeed, dear Innocentia!" exclaimed Rex, enthusiastically; "but no harm, no pain, no grief, should ever come to you if I might be allowed to watch over your happiness, and care for you. I would give my very life to guard you from evil if there was any need for it." She looked at him for a moment with a glance of surprise, then drooped her head in silence.

(To be continued.)

ON TRANQUILITY IN DAILY LIFE.

"Unquietness," says a writer whom I shall have frequent occasion to quote in this paper, "is the greatest evil that can come into a soul except sin"—nay, when we think how near to us is rest (as near, namely, as God is), must we not say unquietness *is* sin? And it certainly is the occasion of it. It hinders prayer. True, it sometimes drives us to a petulant petition; but often it is like the storm-wave, which, the more it leads the sailor to wish to find the harbour, the harder it renders it for him to make it. It *stops usefulness.* For usefulness requires at once "a mind at leisure from itself," and a soul that reflects the Saviour; but unquietness disturbs the leisure, and destroys the surface on which the reflection is cast. And besides all, it *defeats itself.* The more the bewildered bird beats at the cage, the less chance has it of getting away. The first requisite for escaping our perplexity is a spirit of calm. "There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind."

Most important, then, is the subject before us—the subject of *tranquillity*, and not the less, but the more important, I think, because it is *not* tranquillity in great dangers, tranquillity in desperate emergencies, tranquillity in special temptations, but the smaller yet the larger (because more frequent) matter of *tranquillity in daily life.* Tranquillity for the merchant in his counting-house, with the average bills to meet, and bad debts to face; tranquillity for the minister in his study, with a sermon to prepare one hour, a lecture to deliver the next, with prayer-meeting and Bible-class to attend to; tranquillity for the member of Parliament, with committees and clients to meet, and "showers of letters thick as snow-flakes" to answer; tranquillity for the mother, with her children to dress, and perhaps to teach, housekeeping to superintend, visits to pay, poor neighbours to look after, meetings to be present at, and, above all, with a home and a husband to make as bright as burnished silver, when all within in the one case, and without in the other, is as black as bankruptcy; tranquillity for the maid or matron, with all the tempers in the house, from that of the mistress to that of the scullery-maid, to study—with all the rooms in the house, from garret to basement, to keep clean,—with a hundred agreeable things going on in which she has no share, and a hundred disagreeable things from which she has no escape. How tranquillity may be maintained in the midst of such a medley as this, is what we want to discover. It is a difficult problem, but "it is the problem of life; to solve it is to live."

The first thing towards its solution is to believe it solvable. And is not that only to believe in God? For surely our God would never put us in any position in which peace is impossible; and the Christian well knows where to find the explanation of all mysteries, and of all miseries, too—viz. with Him upon whose shoulders is the key of the house of David. There are positions of business so perplexing, of worldliness so engrossing, that peace is out of the question; but these are not the positions in which the great Captain has posted His sentinels.

Let us make sure of two things—that our occupation is a calling, a something to which God can call, and that it is our calling, the very work to which God has called us. I can conceive nothing more carnalizing than for a man to remain a merchant when conscience tells him he ought to be a minister; except, indeed, for a man to continue a minister when conscience says he has neither gift nor grace for such ministry. But this being settled, the "hall mark" being on our life that prove it to be genuine silver, whatever the pattern, and whatever the vessel, God's hand is willing to use it, and God's spirit to fill it; and what He can use and fill, He can make—you may be quite sure of this—patient and peaceful, and fitted for every good work. Be a man statesman or soldier, merchant or mariner, be his vocation never so secular, never so agitating. God is able to make all grace abound. Yes, if my occupation be a *lawful* calling, and be *my* appointed calling, tranquillity in it is a possibility.

But where shall it be found?

Many a burden, many a labour, many a fretting care; Busy footsteps coming, going, little time for prayer. Duties waiting on my threshold will not be denied. Others coming round the corner crowding to their side. How shall I their tumulters master?—how shall I get through?

How keep calm amid the tumult? Lord, what shall I do?

* Eccles. xi. 12.

Do! It is the old story. It is the old question about *doing*; the question that the sinner asks in reference to getting rid of the guilt of sin, instead of remembering that the work is *done*; the question that the tempted asks in reference to pressing temptation, instead of remembering that there is One who "worketh in" us "to will and to do." And so, again, in reference to this matter of tranquillity, we are continually pressing the question, "What shall I *do!*" when we have need to remember it is not so much in *doing* as in *ceasing to do*, that we shall find the secret of peace. "In quietness and confidence shall be your strength; do not let God have to add, "but ye would not."

Another name for tranquillity is self-possession. David speaks of his soul "being in his hand;" and if such is not the reference there, the Son of David says, "In your *patience* possess ye your souls." "Examine often," says St. Francis de Sales, "whether your soul be really in your hand, or stolen from you by some passion or disturbance." It is not an envious moment when, just mounted, you discover that your horse and not yourself is master. But it is worse to feel that, instead of your mastering details and drudgeries, the business, the accumulations, the vexations of work; that drudgeries, business accumulations, vexations, are *mastering you.* Somehow or other we must retain presence of mind, we must keep self-possessed.

The secret of tranquillity is *trust.* "Trusting Jesus, that is all."

Take the *promises* of God, and see if they do not warrant your trust. There is the promise by David, "Cast thy burden upon the Lord, and He will sustain thee." There is the promise by Solomon, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh." For the Lord shall be thy confidence, and shall keep thy foot from being taken." There is the promise by Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." There is the promise by Paul, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." There is the promise by Peter, "Casting all your care upon Him; for He careth for you." And there is the promise of the Lord Jesus Himself, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The promises of God are large enough, and liberal enough, one would think; and let us remember that the *promiser* is ever greater than the *promises*, and that no words, even of God, can express the ground of calm confidence we have in Him who is the Rock of Ages. Oh, trust Him! trust Him, trust Him right through! Believe that He is going to undertake all for you; believe that He is going to guide you; believe that He "will hold your right hand and help you;" believe that He has purposes of grace which He will surely perform and carry out, not in your way, or in your time, but in His own, "so that He shall bring forth judgment unto victory." Look into God's face—look into God's heart, and then doubt Him if you dare, and be disquieted if you can.

Let us have confidence in the *promises* of God. The thought occurs in the writings of Goulbourn, Adolphe Monod, and others, that the Lord Jesus owed that wonderful calmness which marks His life—a calmness that never forsook Him, whether teaching or travelling, however engaged, however tried that He owed *this*, I say, very much to the fact that He felt that His Father had a plan for Him, not a plan for a lifetime merely, but a plan for each day; and that He had but to discover what the plan was, and then to carry it out; and so, however puzzling and perplexing the maze of duties through which He had to thread His way, nothing ever perplexed or puzzled Him, because, putting His hand in His Father's hand, He just walked in paths prepared for Him.

Well, now, what if God should have a plan for every one? What if God should have a plan for you? In such case—and surely it is the true case—everything we have to do, everything we have to bear, comes to us as part of a pre-arranged plan. Things that disturb our work, things that upset our purposes, things that thwart our wishes, interruptions, annoyances, are all part of the plan—God's plan—and should be met accordingly. There are so many holes and so many pegs before you, and your business is to put the pegs one after another into their separate holes. But then, remember, if the pegs be purposes, and the holes be hours, you must take care not to spend two hours over what only ought to occupy one, for, if you do, you must of course expect your arrangements to be upset. But what if you have done this? What if you have blundered and got bewildered?—have lost time and lost temper, too, perhaps? Is the whole pattern of your work inevitably tangled? No. God never requires of you more than one thing at a time, and though you neglect, or delay, or disordered senses have brought you into difficulties, He does not desert you, or even demand of you to make good your error. But He requires you to do *this* moment's duty—a duty which that discomposure has occasioned—the duty, namely, of confessing your sin, and of seeking afresh the blood of sprinkling. You should do this at once, in the midst of the market, in the midst of the *melée*, and then go on as a forgiven soul, asking, as you take up again the somewhat tangled threads, "What, under these altered circumstances, would God wish me to do?" and then going and doing it as quietly and composedly as though no disturbance had happened.

This leads me to say that if *faith* be the *secret* of tranquillity, *patience* is the *support* of it. Scripture often combines the two. In the Relation* we read of "the patience and the faith of the saints;" and in Isaiah we are told, "He that believeth shall not make haste"—i.e., he that has faith will not be impatient. Let me entreat you *not* to be *impatient*

* Prov. iii. 24-26.
† Isa. xvi. 3, 4.

‡ Phil. iv. 6, 7.
§ 1 Pet. v. 7.

patient with God. Alas that we should have to say it!—how many are? Perhaps we must ask for something deeper than patience: we must ask for submission. God may have different views of life from yours. Your view may be, making a thousand a year; God's view may perhaps be, that you should make only a hundred. "Yes," you say, "this is just one of the hard, narrow ways He brings me through." No! Is it narrow for God to wish to lead you into a place in which the soul and not the body shall live; in which you shall not have a house adorned with every article of luxury, but a spirit adorned with every characteristic of beauty—so that you shall not merely have passing pleasures through the day, but that you shall have pleasures to all eternity?

See that which is spiritual or eternal in God's design, and then ask is it not you that have narrow thoughts of life; and God's thoughts, are they not large and lofty?

Let us live, then, within the will of God—not merely crossing it here and there, but walking in it; for, the moment we get outside the will of God, we are sure to get out of our peace. Do not be impatient with God, then. He will avenge you. He will feed you. He will clothe you—*clothe* for you. In the right time He will do all the right things for you, and you shall have everything that can bless, everything that can bring you near to Him.

Do not be impatient with your fellow-men. Quickness of spirit and quietness of spirit do not go well together. If you are quick-tempered, swift to speak to those about you, you are almost sure to disturb this tranquillity which you are seeking. Very often the best thing to say is—forgive the solecism—to say nothing. "Turbid waters often clear simply by standing." If your children worry you, remember what a worrying child you are to your Father in heaven. If your servants try you, remember what a trying servant you are to your Master in heaven. If your neighbours or friends, or the people with whom you are engaged in business, are a perpetual thorn in your side, remember that you are perhaps little better than one of the thorns growing on the tree of life. God has long patience with you—well may you exercise long patience with others.

Do not be impatient with yourself. Did you ever think of it? I never did till I saw it the other day in the writings of St. Francis. He says, "Let the very chillings of *yourself* be calm and gentle, so that even they shall not disquiet you. When some trifle disturbs your mind, you are vexed because of it, and afraid. This fear weakens your mind, and makes it sad and unsteady; it displeases you, and so begets another fear lest the first be wrong; and thus you get more and more confused. You fear being afraid, and then you are afraid of fearing; you are vexed at the vexation, and then you are vexed at being vexed." I have seen people, in the same way, get into a passion, and then be angry because they had lost their temper! Just like the circles on water when one throws in a stone, one spreading beyond the other without end. "When we discover that we have been wrong, we should so gently bring ourselves to the foot of the Cross that we should go right for the future, rather than increase the wrong by over-*apitigation.*"

To faith and patience add *recollection.* And here take an old illustration. A little girl, gathering straw berries upon a high bank, with one hand carefully holds her father's, and with the other gathers the fruit. But, seeing a great cluster of rosy berries, and being very impatient to reach them, she looses the hand that she may get the fruit, and instantly falls from the top to the bottom of the bank. Is it not so with you, child of God? You go forth in the morning with your Father's hand in yours, but in the middle of the day you see such a rush of work that you think you must allow no other thought to intervene; so you let go that hand, and of course fall right down and lose the peace. Whatever we are doing, and wherever we are going, we must always keep hold of the hand of God. There is no other secret of rest, there is no other source of quietness, than His perpetual nearness. Remember what He said to Moses: "My presence shall go with thee"—and then it follows, as the light the day— "and I will give thee rest." We could not have His presence without having the rest; and I am sure we cannot have the rest without His presence. So let us live and remain in the presence of God. "Every morning compose your soul for a tranquil day, and all through it often recall your resolution, and bring yourself back to it. If something discomposes you, do not be upset or troubled, but, on discovering it, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say, 'I have made a false step; now I must go more carefully.' Do this as often as you fall. Above all, do not be discouraged. God will uphold you with His hand; and if He should let you stumble, it will only be to show you that without Him you would fall altogether, and to teach you to hold His hand the tighter. And with this advice of a recluse of old agrees the experience of a man of business of the present day: "It needs a great deal of grace to live for God in business, but I found God could enable me, by committing myself to Him in the morning at home, and even afterwards, when the rush was too great, shutting myself up in my office, and falling on my knees." So a young shopwoman lately said, "Such teaching was new to me; but, since I have learnt it, when a customer comes in, I lift up my heart, and ask Jesus to help me so to serve him as to please God and my master. And when worried, and there is no time for formal prayer, I just call upon Jesus, and that is enough. He comes and calms me." Go on working, not dreaming—watching, not sleeping; praying without ceasing, and in everything giving thanks; and then "thou shalt not be afraid because of evil tidings;" "peace shall be upon Israel."

There are some of my readers, it may be, who have no possible right to possess a quiet spirit. How can that spirit be quiet which is in danger? How can that spirit be quiet which is condemned? You must come to Christ; you must come to the Cross; you must get a new heart and a right spirit, before you can have tranquillity. "the ornament of a meek and quiet spirit." God is the Fountain for each. "All my springs are in Thee."

* Rev. xiii. 10.

MINISTERS AND CHURCHES.

THE Rev. Dr. Robb, of this city, visited Kingston last week in behalf of Knox College.

THE annual meeting of the Beaverton congregation was held in the basement of Knox Church, on Thursday the 28th March. The attendance was good. The Rev. John McNabb, pastor, presided, and Mr. G. F. Bruce acted as secretary. After opening the meeting by reading a portion of Scripture and offering prayer, Mr. McNabb briefly reviewed the progress of the congregation during the year. It appears that twenty-one were added to the membership, making the number now on the communion roll 197; that there are about 130 families connected with the congregation; that the number of children attending the Sabbath School, which is under the superintendence of Rev. E. H. Bauld, has about doubled since removing into the new church; and that, notwithstanding the demands on the congregation for building and other purposes, the contributions to the various schemes of the Church are in advance of any previous year. The Building Committee in their report congratulated the congregation on the erection of so handsome and commodious an edifice, and expressed their heartfelt thanks for their liberality, which has enabled them to meet all engagements and to bring the undertaking to so successful a close. The amount received from all sources by the building committee and paid to the contractors, and for heating furnace, gas fixtures, etc., was \$5,147.70. The treasurer's report showed that the following amounts were collected and paid over: Minister's Stipend, \$800; Home Mission, \$55.75; Foreign Mission, \$49.25; Knox College, \$31.70; Aged Ministers' Widows' and Orphans' Fund, \$20; French Evangelization, \$22; Collection on Thanksgiving Day for Home Mission, \$18.50; Assembly Fund, \$12; Presbytery Fund, \$13.38; Knox College Building Fund, \$47; Other expenditures connected with the Church, \$249.50; Paid over to Building Committee, \$2,141.70. Sabbath School contributions: French Evangelization, \$7; Foreign Missions, \$6.

ORDINATION AND INDUCTION AT NEWMARKET.—The Presbytery of Toronto met at Newmarket, on the 4th of April, at ten o'clock, a.m., for the purpose of ordaining and inducting Mr. Frizzel into the pastoral charge of the Presbyterian congregation. The trials of Mr. Frizzel were highly satisfactory, and were accordingly sustained by the Presbytery. Thereafter the Presbytery adjourned to meet in the afternoon at two o'clock, when a sermon was preached by Rev. A. Gilray of Toronto. Principal Caven of Knox College then proceeded with the ordination service, which was most solemn and impressive. The minister was addressed by the Rev. Mr. Carmichael of King, and the people by Principal Caven. At the close of the services Rev. Mr. Frizzel received a cordial welcome by his deeply attached people. In the evening there was a very pleasant social meeting. Tea being served by the ladies of the congregation in that excellent manner which has ever characterized them, the congregation retired to the church, where addresses were delivered by the Rev. Principal Caven, who occupied the chair, Rev. Mr. Carmichael of King, Rev. Mr. Amos of Aurora, Rev. G. Bruce of St. Catharines, Revs. J. M. King, and A. Gilray of Toronto. The choir were justly praised on every hand for the sweet music rendered by them. Indeed all the services of the day were full of intensest interest to the congregation and their many friends who were present rejoicing with them. Doubtless what has taken place in the congregation of Newmarket, will help greatly to encourage other Mission Stations struggling under many difficulties. Only a few years ago Rev. G. Bruce, now of St. Catharines, went as missionary to Newmarket. He found the Presbyterians few in number and much discouraged. Little is known of the hard and quiet work accomplished by Mr. Bruce during those years he labored in Newmarket, but we see the result now, in a flourishing and self-supporting charge. Truly we may say "What hath the Lord wrought." Rev. Mr. Battisby, now of Chatham, came to Mr. Bruce's help and rendered most valuable services in the Newmarket Station. We cannot close without referring to the most efficient services of Mr. Fotheringham, Public School Inspector, in the Sabbath Schools both in Aurora and Newmarket. He has ever been a warm friend to the congregations as well. Of the services of Mr. Fothering-

ham it may be said, "the actions of the just smell sweet." We wish Mr. Frizzel prosperity in his new sphere of labor. May the God of all grace abundantly bless pastor and people.—COM.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held in Brock Street Church, Kingston, on the 26th and 27th days of March, Rev. Andrew Wilson acting as Moderator. The report of the Presbytery's Home Mission Committee was considered, and the recommendations contained therein sanctioned. It was decided to seek the services of nine missionaries for the ensuing summer. It appearing that a number of claims were preferred by missionaries, and there being no funds available at present to meet them, a special committee was appointed to examine them, and devise means for liquidating such as may be found correct. The Rev. H. D. Steele tendered his resignation of the pastoral charge of the congregation of Amherst Island. A call from the congregation of Waterdown in the Presbytery of Hamilton in favor of the Rev. John McMechan of Picton was presented. These two matters are to be disposed of at an adjourned meeting to be held in the month of May. There was tabled a call from the congregation of Mill Point in favor of the Rev. R. J. Craig, M.A. The call was sustained by the Presbytery, and accepted by Mr. Craig. The amount of salary promised was \$550. The congregation petitioned for a supplement of \$100, which application the Presbytery agreed to recommend. The induction was appointed to take place on the first day of May next at half-past seven p.m., Mr. Maclean to preach, Mr. Young to address the minister, and Mr. McMechan the people. The call from Gananoque having been accepted by the Rev. Henry Gracey, the induction was arranged to take place on the second day of May at half-past seven p.m. Mr. Nicholson to preach, Mr. Gallaher to address the minister, and Mr. McCuaig the people. Messrs. H. Taylor, A. McLean, A. H. Scott, B.A., T. S. Glassford, B.A., and J. Mordy, B.A., students of Queen's College, Kingston, were examined as candidates for license, and it was agreed to make application on their behalf to the General Assembly. On the recommendation of the committee appointed to examine Mr. Peter Pollock it was agreed to take him under the care of the Presbytery as a student having the ministry in view, and to give him missionary employment during the summer vacation. Mr. Maclean urged strongly the financial claims of Knox College, and the Theological department of Queen's. It was decided to overture the Assembly with the view of securing, if possible, a decrease of College expenditure, and Messrs. Burton and Maclean, ministers, and Mr. Cook, elder, were appointed a committee to draft an overture thereon, and submit it for approval at the adjourned meeting. In appointing the ministerial commissioners to the General Assembly, a rule was adopted to this effect—that half be appointed by rotation, and half by election in the ballot form. The following were fixed upon as the commissioners for this year, namely: Ministers, by rotation, Dr. Neill, Professor Williamson, Mr. Andrew Wilson, and Professor MacKerras, and by election, Principal Grant, Messrs. John Burton and Alexander Young; Elders, Dr. G. H. Boulter, M.P.P., Messrs. Alexander Macalister, A. G. Northrup, William Coverdale, Walter McKenzie, A. F. Wood, and W. G. Craig. The remnant of the proposed regulations for the Ministers', Widows' and Orphans' Fund, and also the questions to be put to office-bearers, and the Formula, were approved of *simpliciter*. The remnant forms of Ecclesiastical Procedure was considered in part. The full examination of the matter was deferred to the adjourned meeting. An application from the Presbytery of Brockville, asking that the mission field of Palmerston be taken under the care of the Kingston Presbytery, was referred for further inquiries to the Presbytery's Home Mission Committee. Several Session records were examined and attested. From a report submitted it appeared that the congregations of Consecon and Pleasant Valley were anxious to have a settled pastor, and that they were prepared to give a salary of \$400. The Presbytery adjourned to meet at Mill Point on Wednesday the first day of May next, at three o'clock p.m.—THOMAS S. CHAMBERS, Clerk.

PRESBYTERY OF BARRIE.—This Presbytery held a special meeting at Barrie on Monday, 25th March, for consideration of the resignation of the charge of

West Gwillimbury and Innisfil tendered by the Rev. W. Cleland, and for Home Mission and other emergent business. The Rev. J. Brown of Newmarket was invited to sit with the court. Mr. Cleland's resignation was accepted, and Mr. W. McConnell was appointed to preach at St. John's and Scotch Line churches on Sabbath, 31st March, and declare the charge vacant. Mr. E. W. Panton was appointed Moderator of the vacant session, and supply of the pulpit committed to the Presbytery's Home Mission Committee. In taking leave of Mr. Cleland, the Presbytery "expressed their hope that a new field may soon be opened to him where he may bestow his labors in the gospel, and that his work in the Master's service may be crowned with abundant success." In dealing with Home Mission business, the Presbytery made some changes in the grouping of stations. The stations at McCrae and Hunter settlements were separated from the Wyebridge and Penetanguishene group, and joined to Minesing. The Second Presbyterian Church, Medonte, and Vesey stations were united to Wyebridge, Penetanguishene, Midland, and Vint settlement, under the missionary charge of Rev. Robert Scott. Gravenhurst was united to Washago and Severn Bridge as one charge, for which it is hoped a settled pastor may be secured. Ardtrea, Uhtoff and North Orillia were formed into a new group. The claims to be laid before the Assembly's Home Mission Committee for labor during the winter, and the applications for grants for the summer, were revised. Mr. Hemming, catechist, was appointed for the summer to Baysville, Marsh, York, and Draper. The Presbytery held its regular meeting next day, the 26th March, and got through a considerable amount of business, though but few items call for notice here. A report showed that the sum of \$119 had been collected on Thanksgiving Day, and expended in the purchase of a horse, etc., for the use of the missionary at Huntsville. Some of the congregations were reported to have failed to forward their answers to the Assembly's circular on the State of Religion, and were enjoined to send them to Mr. Gray, the Convener of the Presbytery's Committee, without delay. The congregation of Knox Church, Oro, was authorized to sell fifty acres of the glebe lot. The Mulmur glebe, well known to the former Presbytery of Toronto in connection with the Church of Scotland, loomed up with indications that it will require the careful consideration of this Presbytery. Application was made by the congregation of South Line, Osprey and Honeywood—henceforth to be designated Singhampton, Maple Valley and Honeywood—for moderation in a call to a minister, and for a supplement of two hundred dollars. The moderation was granted, but the statistics not accompanying the application for supplement it was not entertained. The attendance of members having diminished when the election of representatives to the General Assembly was taken up, this matter was deferred till the next regular meeting, to be held on April 30th. The business sent down by the General Assembly will have to be taken up then. A motion introduced by Mr. D. McDonald to institute Presbyterian visitation of congregations was unanimously agreed to, and a committee consisting of Messrs. D. McDonald, Fraser and Acheson, and Mr. McNabb, elder, was appointed to prepare a scheme for carrying out the object of the motion. It was resolved to enter into correspondence with the Presbytery of Owen Sound, in order to have the missionary district of Parry Sound restored to the care of the Presbytery of Barrie. A small committee was appointed to obtain the services of ministers during the summer at Bracebridge, to supply the pulpit while the ordained missionary, Mr. Findlay, is absent supervising the stations of the Muskoka district and carrying on his zealous explorations in distant parts of the field. Members of Presbytery are requested to send to the Clerk as soon as possible the yearly statistics. Those who have not paid their rates to the Presbytery fund, or the sums requested for meeting deficiencies in Muskoka, are requested to remit without delay the former to the Treasurer, and the latter to the undersigned.—ROBT. MORDIE, Pres. Clerk.

TWO CHROMOS FREE.—A pair of beautiful 6x8 Chromos, worthy to adorn any home, and a Three Months' Subscription to LEISURE HOURS, a handsome 16-page literary paper, filled with the choicest Stories, Sketches, Poetry, etc., sent free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of money sent. News Dealers sell LEISURE HOURS, price seven cents.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 21, } JEREMIAH IN PRISON. { Jer. xxxiii.
1878. } 1-9.

GOLDEN TEXT:—"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Verse 3.

HOME STUDIES.

- M. 2 Kings. xxiii. 31-37. Jehoahaz—Jehoiakim
T. Jer. xxvi. 1-24. The prophet's warning.
W. 2 Kings xxiv. 1-17. Jerusalem taken.
Th. Jer. xxvii. 1-22. The captivity foretold.
F. Jer. xxviii. 1-17. The false prophet rebuked.
S. Jer. xxx. 1-32. Jeremiah's letter.
S. Jer. xxxiii. 1-17. Jeremiah in prison.

HELPS TO STUDY.

I. THE MARTYR: Verse 1.

At the outset of our lesson the enquiry suggests itself, who was Jeremiah? and how came he in prison? We can only condense into a few brief leading points the interesting story of Jeremiah's life. Look at the period, the prophet, the prisoner.

1. *The period.*—Two great powers were then contending for the empire of the East, the ancient kingdom of Egypt, and the new, or, rather, revived, kingdom of Babylon, which had lately risen upon the ruins of Assyria. We find the two spoken of together in the eighty-seventh Psalm, written (it is believed) in Hezekiah's day, "I will make mention of *Rahab*, (that is, Egypt,) and *Babylon*." Two famous conquerors ruled these rival States, Pharaoh Necho and Nebuchadnezzar; and it was in the middle of Jeremiah's ministry that the former was finally defeated by the latter at Carchemish. (Jer. xlvi. 2, 13; 2 Kings xxiv. 7.)

Between these two contending powers lay the little kingdom of Judah, no longer independent, but tributary first to one and then to the other. Josiah, as a vassal of Babylon, resisted Necho's advancing army, and fell in battle. Necho deposed Jehoahaz, whom the people chose out of the late king's sons to succeed him, and set Jehoiakim on the throne. Jehoiakim was overcome by Nebuchadnezzar, who twice (if not three times) entered Jerusalem as a conqueror in his and his son's reigns, and who gave the kingdom to Zedekiah. Zedekiah revolted, hoping for succor from Egypt, and this led to the third (or fourth?) capture of Jerusalem by Nebuchadnezzar, and its destruction.

We are accustomed to regard both Egypt and Babylon as the enemies of God's people; but throughout this period, while Egypt is constantly denounced, Nebuchadnezzar is again and again described as a divinely appointed agent (Jer. xxv. 9; xxvii. 6) for the punishment of the nations, Judah included. In Jerusalem, however, there were two parties, and the party that favored submission to Egypt and war with Babylon was the stronger, and was at last, in a sense, the cause of Judah's downfall.

2. *The prophet.*—In the midst of these troublous scenes stands the impressive figure of Jeremiah, firm, faithful, tender-hearted—the "weeping prophet." Called to his sacred office young, and shrinking at first from its responsibilities, (Jer. i. 1,) he nevertheless was enabled to rejoice in his mission, (Jer. xv. 16;) but from the day of Josiah's death, over which he bitterly mourned, (2 Chron. xxxv. 25,) opposition and persecution were his lot; and close after the joyful words just quoted occurs one of his saddest complaints to God, (Jer. xv. 18.) "Wilt thou be altogether unto me as a liar, and as waters that fail?" and one of Jehovah's richest promises of unending succor and deliverance. (Verse 20.)

The main burden of Jeremiah's prophecies during the twenty-two years from Josiah's death to the destruction of Jerusalem was threefold: chiefly, denunciations of the sins of kings, priests, and people, in the plainest and most fearless language; but secondarily, exhortations to submit to Babylon, whose supremacy for the time God had ordained, as the only way of present safety; and further, promises of future restoration after the captivity, which he saw must be the end of the people's obstinacy. Most vivid are some of the scenes in which he utters these messages. For instance, when he stands in the temple and proclaims them at the risk of his life, (chap. 26;) when he solemnly breaks the potter's vessel in the valley of Hinnom in token of the impending doom of the nation, and is put in the stocks by Pashur, (chaps. xix. and xx.;) when he writes the roll which Jehoahazim cuts up and throws into the fire, (chap. xxxvi.;) when he appears in public with chains and yokes upon his neck, representing the coming bondage. (Chaps. xxvii. and xxviii.)

3. *The prisoner.*—The imprisonment to which this lesson refers us was just before the final overthrow of the kingdom, and is fully related in chaps. xxxii., xxxvii. and xxxviii. Jeremiah was regarded by the party that sided with Egypt as a traitor, and false prophets pretended to appeal from him to Jehovah, who (they said) would deliver the nation from Babylon. (See chap. xxviii.) His real faith was shown in his buying his kinsman's field at Anathoth, (chap. xxxii.,) at the very time that Nebuchadnezzar was investing Jerusalem. But his steady counsels to submit to Babylon made all his words and acts suspicious, and caused his arrest. The whole story of his life in prison, particularly his being cast into a miry dungeon, is most interesting, and throws into striking contrast his own faithfulness and Zedekiah's vacillation.

II. THE MESSAGE: Verses 2-9.

God remembers his suffering, and for the second time (Jer. xxxii. 1, 2,) sends him a message of comfort and hope.

1. *The pledge: Verses 4, 5.*—Thus saith the Lord, the maker, literally, the doer thereof; that is of what He says. The prophet is reminded that He who speaks is one who does what He says. He is the Lord who forms, who establishes. For these verbs are impersonal. Jehovah is His name, His covenant name and the pledge of His faithfulness. Ex. iii. 14, 15. Call unto me.

Most blessed invitation addressed to all troubled and perplexed ones. There were in ancient Rome officers called *Adiles*, appointed to hear the petitions of the people; in token of which they kept their doors always open. So God's portal of prayer is ever swung wide for his children. I will answer. Isa. lxx. 24. God is more importunate in urging us to pray, than we are when we come to Him in prayer: Matt. vii. 7-11; xxi. 22; Luke xviii. 1-7; Col. iv. 2. Great and mighty, *lit.*, difficult things, (Isa. xlviii.) future events unknown and almost incredible concerning the restoration and prosperity of Judah. And what great things are revealed to Christians concerning the "city." John xiv. 26; xvi. 13; 1 Cor. ii. 14.

2. *The judgment: Verses 4, 5.*—There is now set forth the fearful ruin of Jewish homes and families, the desolation about to fall on the entire city. Houses. The houses without the walls were destroyed by the besiegers to furnish materials and make room for their engines of war: those within the wall and near it were employed by the defenders as fortifications. Mount. Inclined planes leading up the walls, and on which the besiegers placed towers. Sword. The same word in 2 Chron. xxxiv. 6, is translated "mattocks," or hammers used in demolition of buildings.

They, the Jews, come to fight, but in vain, with no other result, but to see the houses filled with the dead bodies of the slain; whom God has slain for their wickedness. The sword of Nebuchadnezzar was the sword of God.

3. *The Restoration: Verses 6-9.*—Light breaks from behind the cloud.—I will bring it health and cure: Nothing is too hard for God. Judah, diseased, and in the throes of dissolution, is promised restoration and vigor. Out of the ashes of Jerusalem the prophet saw rising a new nation; God-fearing and holy, who should replenish the devastated land and repair the shattered fortunes of Israel.—Peace: Where the human eye saw the thronging tents and the frowning forts and the embattled hosts of the foe, the prophet beheld flocks feeding on the hillsides, and people dwelling in peace.—Captivity of Judah: The land had been often overswept by invaders, and already, eighteen years before, had witnessed the best of its citizens carried captive to Chaldea; and in less than a year afterward the remnant of Judah was removed, leaving the country waste and almost uninhabited. The prophet sees, as already at hand, the events fifty years in the distance, when, by the decree of Cyrus, the exile came to an end.—Captivity of Israel: The ten tribes had been conquered, and transported afar into Assyria, by Shalmaneser, over a hundred years before. In the return Israel lost its separate nationality, and became merged with the tribe of Judah.—Build them: As a people, though not as an independent power. Yet the spiritual honors of the new Israel were far higher than of the old.—I will cleanse them: A promise, not only of prosperity, but also of purification. The fires of captivity so effectually burned out Judah's sins that its old tendency to idol-worship was forever eradicated, and all its energies were turned toward the law of God.—I will pardon: Present purity does not atone for the guilt of past sins. We need pardon; and God, who is rich in mercy, promises to bestow it upon all who will sue humbly for His grace. Judah shall be for me a name of glory, a name of joy, etc., before all the nations. This was but partially fulfilled in the Restoration, it was fully in the coming of Jesus, for which the Return was the necessary preparation; and a still more glorious fulfillment awaits it. They shall fear and tremble, with the fear of reverence. Ps. ii. 11; Phil. ii. 12. No case of degradation is hopeless. Jehovah the Healer can cure the most hopeless.

Our lesson is full of comfort for all who are standing up for Truth and Right against the tide, as Jeremiah was. There is ever a tide of public opinion concerning religious and moral questions. It can be felt in the school-room, the market, the place of business; and in the church. It does not always set in one direction; it ebbs and flows. The weak and wavering go with it, as did the king of Judah. The strong in faith keep a steadfast course, like Jeremiah. When the tide is running against you, do not fear or falter. "Quit you like men; be strong." "The Truth shall prevail." The message to the prophet is a message to you; and bids you hold out, for God is with you.

MEETINGS OF PRESBYTERY.

WHITBY. At Duffin's Creek, on Tuesday, 16th April, at 11 a.m.

STRATFORD.—In Knox Church, Stratford, on Tuesday, 9th April, at 9.30 a.m.

BARRIE.—At Barrie, on Tuesday, 30th April, at 11 a.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.

GUELPH.—In Chalmers' Church, Guelph, on Tuesday, 14th May, at 10 a.m.

GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.

OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.

TORONTO.—First Monday and Tuesday of May, at 11 a.m.

STRATFORD.—In Knox Church, Stratford, on Tuesday, 9th April, at 9.30 a.m.

KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.

QUEBEC.—In Morrin College, Quebec, on Tuesday, 16th July, at 10 a.m.

PETERBORO'.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.

LINDSAY.—At Lindsay, on Tuesday, 30th April, at 3.30 p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At the manse, Spencerville, on Monday, the 5th April, the wife of Rev. W. J. Dey, M.A., of a daughter.

WORDS OF THE WISE.

WALKING BY FAITH.—Faith is a light which shines only upon duties, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow; and accordingly it guides us but a single step at a time. And when we take that step under the guidance of faith we advance directly into a land of shadows and darkness. Like the Patriarch Abraham, we go, not knowing whither we go, but only that God is with us—a way of living which may well be styled blessed and glorious, however mysterious it may be to human vision. Indeed, it is the only life worth possessing, the true life.—*Upham*.

THE spirit of covetousness which leads to an over-value and over-love of money is independent of amount. A poor man may make an idol of his little, just as much as the rich man makes of his much. We know our blessed LORD'S own declaration how the poorest person may exceed in charity and liberality the richest; and that is by giving more than the wealthy in proportion to the whole that is in his possession. So in like manner, a poor man may be more covetous than a wealthy man, because he may keep back from the treasury of God more in proportion to his all than the rich man keeps back from his all.—*E. B. Ramsey*.

WANTS SUPPLIED.—A good man shall have what he needs, not always what he thin's he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautiful at that time wherein we desire it, for everyth ng is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working.—*Charnock*.

BE JOYFUL IN GOD.—That is the great point, to be joyful in God. There is no help for us in any creature. We are shut up as prisoners in the cells of these bodies, which debar us in the present from much real intercourse with human beings, even though they are our nearest friends; but if we have a mind to, we can get ever so near God, and our hearts filled with Him. I used to think of heaven as far away, but now I think that we are in the very midst of it, only we are shut up by our bodies till death lets us out. Sometimes a verse in the Bible or Daily Food opens up to me a world of meaning and clears away all my anxieties. I begin each morning in doubt and fear, and rise from my knees bold and confident.—*W. Craig*.

THE CHRISTIAN'S JOY.—His is a modest, humble exultation, a serious, severe joy; suitable to his solid, stable hope. His spirit is not puffed up and swollen with air, it is not big by an inflation or a light and windy tumor; but it is really filled with effectual pre-apprehensions of a steady glory. His joy accordingly exerts itself with a steady, lively vigor, equally removed from vain lightness and stupidity, from conceitedness and insensibleness of his blessed state. He forgets not that he is less than the least of God's mercies, but disowns not his title to the greatest of them. He abases himself to the dust in the sense of his own vileness; but in the admiration of Divine grace, he rises as high as heaven. In his humiliation he affects to equal himself with worms; in his joy and praise, with angels.

A REDEEMED SINNER.—I had rather, as a forgiven child, with all the prospects of the future opened up unto me, wear the crown purchased by the redeeming love of Christ, than that which is worn by the unfallen angels, because the blessings of a Divine atonement, through a Divine incarnation secured to the soul in harmony with the conditions of the Gospel, reveals the character of God in a way impossible to be made known to those who had complied with all that the law demands; and this places the sinner, penitent and forgiven, upon a platform of experience and personal relationship to God, of a nature so peculiar and so extraordinary as to throw all other stars glittering never so brightly in the heavenly firmament, into comparative obscurity, contrasted with the exceptional brilliancy of that state which involves the strange anomaly of justice and mercy together, the law sustained and the sinner saved.—*Rev. Phillips Brooks*.

EVILS OF BIGOTRY.—Of all the detestable evils that disgrace the Christian world, sectarian bigotry is certainly the most pernicious—the most to be dreaded. It is fashionable to declaim against the evils of enthusiasm and fanaticism, and, perhaps, with some reason, where they exist they are deeply to be deplored; we do not defend or palliate them. But what are these compared with the dark, malignant spirit of bigotry? Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty. Fanaticism has thunder and lightning and meteors in its gloom, and the tempest which it threatens may soon be dispersed; but bigotry is the palpable obscure, the solid temperament of darkness, mixed with drizzling rain; its pestilential vapors blast the lovely fruits of piety and goodness, while all noxious, all prodigious things crawl forth, and increase the horror of the night.—*Amen*.

IN GOD.—Above all things, and in all things, O my soul, thou shalt rest in the Lord always, for He Himself is the everlasting rest of the saints. Grant me, O most sweet and loving Jesus, to rest in Thee above all creatures, above all health and beauty, above all glory and honour, above all power and dignity, above all knowledge and subtilty, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire: above all gifts and presents that thou canst give and impart unto us, above all mirth and jubilee that the mind of man can receive and feel: finally, above angels and archangels, and above all the heavenly host, above all visible and invisible things, and above all that thou art not, Oh my God.—*Thomas A. Kempis*.

OUR YOUNG FOLKS.

THE PALM TREE.

"I'M sure of it."

"Sure of what, Clara?"

"That this is the warmest day one ever felt; the only cool place is the parlor."

"Let's go there till tea-time."

"There! don't ask me to leave this dark corner till sundown. I am glad there are such things as palm trees; no other kind of fan would be of account to-day. Let's have some sensible talk; we won't feel the heat so much."

"But talk about something cool—trees, for instance. What do you know about palm trees, Ella?"

"Not much, though I was born in South America."

"Just imagine the poor tired Israelites coming in sight of that beautiful Elim with twelve wells of water and seventy palm trees! Don't you believe a shout went up? Jericho, too, always had a pleasant sound—even if the man did fall among thieves going to it—because it was called the city of palm trees."

"And Tadmor in the wilderness, the gorgeous Palmyra."

"Yes; only there was so much else in that splendid city one doesn't give much thought to its palm trees."

"If Harry were here he would say, 'Tall, straight, slender as a palm tree!' No branches, only a beautiful crown of large leaves. Would you believe it, Clara? I have seen some palm leaves thirty feet long and from four to five broad. They don't fall off easily, like the leaves of other trees. When we were in India we saw them spread over the houses for roofs."

"I should feel satisfied if they were good only for fans on such days," said Clara, laughing.

"But it's a real treat to lie on the sofa and hear you talking about palm trees."

"I never see young Mr. Reynolds going down the street with that pretty little cane without wondering if he thinks how it may have been a piece of some slender palm (for the rattan is a species of palm) shooting up into the air a hundred feet or creeping in the forest for two or three hundred feet, on the island of Ceylon or at the foot of the Himalaya Mountains. Uncle has often seen them twisting the strips of the rattan palm into ropes to bind wild elephants. The vessel in which he left Java had its cable of the same material. They even make bridges from these palms."

"While, for breakfast, perhaps, they'll have a cup of cocoa."

"For which we are indebted to another part of the palm tree."

"And to another species of the palm, Ella."

"Yes, and then, too, dates are the fruit of one kind of palm, and cocoanuts of another kind. Palm oil is made from the fruit of a palm that grows in Liberia, and sago from the pith of a palm of Asia. Strong matting is made from palm-bark, and so are ropes and twine."

"It's like trying to feel at home in a labyrinth to think clearly of the different kinds of palm."

"Imagine yourself trying to count the uses

of the palm! The Arabs boast of more than eight hundred ways in which they are helped by it. They sing about it, of course."

"So does Solomon; it is his symbol for stately beauty. And David's symbol for prosperity; you know he says, 'The righteous shall flourish like the palm tree.'"

"Solomon must have had a fancy for it. Don't you remember how he had pictures of the palm put in the temple, all over the walls of the most holy place?"

"Girls, what are you talking about in the dark?" asked Charlie, groping his way into the parlor. "I heard enough to make one think of some conundrums, but I won't tell them yet."

"Who would like to see a letter written with an iron style on a palm-leaf?" asked a laughing voice from a far corner of the dark parlor.

"Why, uncle, are you here, too?" asked the girls.

"Yes; away from the heat and the flies; in India, too, one might fancy, from the talk. Don't let me forget to show you the letter after tea. In some parts of the East it is quite usual to write on the palm-leaf. But, Clara, you know something better still to think of on a warm day. In South America they take strips of parts of the unopened leaves and make into threads, and out of this thread they make hammocks. Just think of swinging in a hammock, under the shade of a banyan tree, on such a day as this! I've done it often."

"Everybody in the family has travelled except me," said Clara, with a little sigh. "If anything remarkable is spoken of, aunts, uncles, cousins, all say, 'Yes, we saw it'—in India or China or Europe."

"Uncle, your style and letter make me think of coins," said Charlie.

"Coins and conundrums," said Ella, laughing. "Have you a fancy for anything else, my dear Charlie?"

"But this is all about the same thing," said Charlie, earnestly. "Don't you know that after the Romans took Jerusalem they had medals struck off, on which was a weeping woman seated under a palm tree? The medal bore this inscription: 'Iudea Capta' ('Captive Judea'). So the palm stands for sad things."

"And glad things too. Those who won in the games of Greece and Rome carried palm branches. When the people went out to meet Jesus, on that triumphal ride into Jerusalem, they cut down palm branches and strewed them in the way. Then, too, don't you remember about the beautiful vision in Revelation where John saw the multitude, whom no man could number, before the throne, clothed in white, with palms in their hands?"

"Yes, indeed; our poor little Lou used to love that verse. She would say, 'Never mind, sister! The pain hurts me very much here, but up there it will all be gone.'"

"Yes; in the glad Hereafter, when sin and sorrow will be no more and God shall have wiped away all tears from our eyes."—*Exchange*.

THE STARS.

"HE telleth the number of the stars, He calleth them by their names," says the Psalmist, illustrating the power and greatness of Jehovah. The significance of the illustration is more apparent to us than it was

to the Psalmist. For we live in the days when astronomy has opened up a vista more vast than greeted his eyes.

According to Argelander, there are visible to the unassisted eye, on the horizon of Berlin, during the course of the year, 3,256 stars. According to Humboldt, there are 4,146 visible on the horizon of Paris. The mean number which can be observed in every part of the heavens, visible at the same time and place, is said to be about 3,000. As only half of the heavens can be seen at the same time by the same person, the sum total for both hemispheres must be at least double these figures. The British Association catalogue gives 5,900.

According to the calculations of Struve, the total number of stars visible in the entire heavens, by the aid of Sir William Herschel's twenty-foot reflector, is more than 20,000,000. Herschel estimates those in the milky way alone at least at 18,000,000. M. Chacomac thinks 77,000,000 not too much for the grand aggregate.

If we could add to these that infinite host which neither eye nor lens can catch the faintest glimpse of, the mind would be overwhelmed by the vastness of that illimitable creation of which we sometimes fancy ourselves the most important feature.

The distance of the stars is as impressive as their number.

Alphi Centauri is the nearest, if we can speak of nearness in connection with 19,000,000,000 miles. The light of that star, travelling at the rate of 185,000 miles a second, is three years coming to the earth. Twenty-two years are required for the light of Sirius to accomplish the same journey; and the Polar star, the most useful and best known of all, flings its radiance down to us, fifty years old.

Each of these sparks gemming the brow of night is a sun, and in all probability the centre of a system resembling our own. Each of them is a source of light and heat to worlds which no earthly vision can ever touch.—*Youth's Companion*.

A LITTLE girl, of three or four years old, learned the Bible text, "Love one another."

"What does 'love one another' mean?" asked her older sister, in honest doubt as to the meaning.

"Why, I must love you, and you must love me; and I'm *one*, and you're *another*," was the answer.

Who can improve on that exegesis?

"CHARLIE," said I to a little fellow of eight years, who was fast sinking into the grave, "are you not afraid to die when you know that death is at the door?"

"O no!" was the reply, "I am glad to depart and be with Christ, which is far better."

"But how do you know that you are going to be with Christ?"

"Because," was the immediate reply, "I have sought Christ, and found Him; and He says, 'Him that cometh unto Me I will in no wise cast out.'"

A BEAUTIFUL answer was given by a little Scotch girl. When her class was examined she replied to the question:

"What is patience?"

"Wait a wee, and dinna weary."

I AM ONE WHO WAS CURED OF CONSUMPTION

LAWRENCEBURG, ANDERSON CO., KY.
Feb. 10, 1873.

Messrs. Craddock & Co.:

GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCOT, MO., Nov. 18, 1877.
Messrs. Craddock & Co.:

GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

LOVELACEVILLE, BALLARD CO., KY.

GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours,

JANE A. ASHBROOK.

DEEP RIVER, POWESHICK, IOWA.

GENTLEMEN:—I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the ASTHMA; she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully,

JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. One bottle will satisfy the most skeptical. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address,
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Persons suffering from this distressing malady will find HANCE'S EPILEPTIC PILLS to be the only remedy ever discovered for curing it. The following certificate should be read by all the afflicted; it is in every respect true.

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Respectfully, etc., LEWIS THORNBURGH.

Sent to any part of the country by mail, free of postage, on receipt of a remittance. Price, one box, \$4; two, \$5; twelve, \$27. Address, SETH S. HANCE, 108 Baltimore Street, Baltimore, Md.

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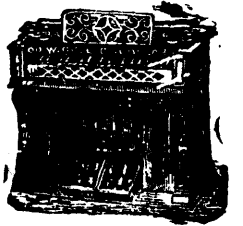
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The Synod of Toronto and Kingston will meet at Kingston, and within St. Andrew's Church there,
On Tuesday, the 14th May next,
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 Clerks of Presbyteries will forward all papers for the Synod to the undersigned, at least eight days before the meeting.
JOHN GRAY, M.A.,
 Clerk of Synod.
 Orillia, April 6, 1878.

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1878.

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