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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

At the last meeting of the Glengarry Presbytery, the Rev. Dr. Jenkins, of Montreal, was nominated as Moderator of the next General Assembly.

STUDENTS and others interested will find in our advertising columns the subjects of the essays for Smith scholarship and Prince of Wales Prize for next session of Knox College.

AN attempt to raise the "Eurydice," after preparations extending over a month, ended in a failure, the steel cable parting, being unable to endure the enormous strain put upon it.

In a letter received from Dr. Cochrane, he says: "I respectfully decline all further correspondence with my brother, Mr. Wright, regarding the Metis Grant. If Mr. Wright is satisfied with his last rejoinder, certainly the Home Mission Committee and its Convener have no reason to feel otherwise."

A CALL to the Rev. J. L. Murray, Woodville, was laid before the Presbytery of Lindsay, at its meeting on Tuesday, 28th ult., from Knox Church, Kincardine. The Presbytery agreed to hold an adjourned meeting to proceed with said call on Monday, 10th of June, at 7 p.m., at Cannington. Other business will be taken up at said meeting.

DR. GRANT, president of the Scotch College in Rome, and originator of the Roman Catholic Scotch Hierarchy scheme, just put in action, died about two weeks ago. He leaves a large fortune to the Scottish Roman Catholic Church. It is singular that nearly every Romish dignitary when he dies leaves a large fortune. How do these men become so wealthy?

DURING the recent earthquake in Venezuela the town of Cua was completely destroyed by the heavy shocks, and all the surrounding plantations and settlements shared the same fate. Before and during the convulsion the heat over the districts visited became intense, and rivers became so hot that the fish leaped out of the water.

THE Roman Catholic Archbishop of San Francisco, being sharply taken to task by Mr. Kearney, the Communistic agitator of that city, for advising the Catholics to have nothing to do with his senseless vagaries, said to him: "You mind your business well, Mr. Kearney, and I will mind mine. Good-morning." That is short and sharp and right to the point.

DOES Papal Infallibility extend to historical fact as well as to theological dogma? Pope Leo, in his recent letter on the establishment of the Scottish hierarchy, refers to "St. Ninian instructed in the faith of the venerable Bede." Would an incredulous Protestant be consigned to perdition for disbelieving even a Pope's declaration that the venerable Bede could have instructed St. Ninian when he was not born till 241 years after his death?

MINISTER SEWARD has sent to the U.S. Department of State an account of the great famine in China up to the middle of last March. According to his statements, sixty millions of people are suffering from the terrible calamity; and the chief difficulty is not a lack of food in the country to supply their wants, but the lack of the means of transportation. Railroads the Chinese have hitherto regarded as the work of the powers of darkness. Perhaps this terrible exigency will teach the mandarins a new lesson on this subject.

WE see it is stated that Sweden proposes to explore the Asiatic seas. The expedition is of considerable importance, both in a geographical and commercial sense. Comparatively little is known of that part of the Asiatic Ocean which washes the north-east coast of Siberia. Previous expeditions have made it probable that vessels, at certain seasons, may pass along the northern shore of Siberia and enter the great rivers which penetrate Central Asia, and open that great country to the commerce of the world.

THE moving of native Indian troops to the Mediterranean to be ready in case of war with Russia is arousing much anxiety in England. While there is a feeling of satisfaction in thus being enabled promptly to strengthen its military power, it is mingled with uneasiness at the idea of having to depend upon mercenaries, and especially upon those who, by a successful campaign, may be incited to turn their victorious arms against their subjugators. History shows the danger of using such a weapon, and thoughtful people do not forget its teachings.

VERMONT takes no backward step in temperance legislation. The public sentiment sustains, and gradually strengthens the prohibitory liquor law. The act of the last Legislature, declaring every rum or beer shop a common nuisance, was passed almost unanimously by both houses. Among other results, one rum and billiard saloon in Burlington, which had defied the old law, has been cleaned out under the nuisance law. The keeper paid \$133 fine and costs, and the place is now occupied for daily noon prayer meetings.

REV. A. B. MACKAY, of Brighton, England, who spent part of last winter in Canada, and who has been spoken of as likely to be the future minister of Crescent street Church, Montreal, met with a warm welcome on his return to his congregation in Queen's Road, Brighton. At a social meeting held to celebrate his return, he was presented with a new gown and cassock, and at the same time, Mrs. Mackay was made the recipient of a handsome silver tea and coffee service. The hope was expressed that Mr. Mackay would wear out the gown and cassock in his present pulpit. Mr. Mackay thanked the congregation, and expressed his agreeable surprise on finding that very extensive improvements had been effected on the church, vestry, and burial ground during his absence, and that all had been paid for.

A RECENT number of the "S. S. Times" contained the following suggestive item:—"Two recent numbers of the official organ of the American book trade contained the spring announcements of all the leading publishers. In this long list, representing both secular and religious houses, and printed in a strictly impartial journal, there were just two entries of non-evangelical books, of which one was a reprint and the other a virtual reprint. Since publishers issue books for the public, and the public buys what it wants to read, it would seem that the old boast of the free-thinkers, that the best part of American literature is controlled by 'advanced thought,' is not borne out by the facts. Booksellers, now-a-days, find sermons and devotional literature a stock that sells more readily, as a rule, than any other."

THE corner-stone of the new Presbyterian Church now in course of erection at the Rocky Saugeen, and to be known as Burns' Church, Glenelg, was laid on Monday the 27th ult. It is situated on the Garafraxa Road about four miles above Durham. The dimensions are 50 by 36 feet, the material is stone, and the cost is expected to be about \$1,400. Rev. John McMillan, Mount Forest, assisted by Rev. W. Park, Durham, officiated at the laying of the corner-stone. Among the documents deposited underneath the stone was a short sketch of the history of the Saugeen congregation, which closes with the statement that the church receives its name "on account of the narrow escape of the late Dr. Burns, near this place, from a runaway team." After the stone had been duly laid, brief addresses were delivered by Revs. J. McMillan, W. Park, A. McDiarmid, — Tyler, and Messrs. Jas. Hunter, M.P.P., and J. Townsend. Mr. Gilchrist, of Bentinck, acted as chairman. A bountiful tea was provided by the ladies of the congregation. A collection was taken up, amounting to \$31. Mr. D. A. McLean, the missionary supplying the congregation with stated services, was through sickness unable to be present on this occasion.

IN December of last year, in response to a largely-signed petition, the Presbytery of Toronto organized a congregation of Ballinafad. With commendable zeal, the members of the new congregation at once took steps for the erection of a place of worship. In a very short time about fourteen hundred dollars were subscribed, a suitable site secured, a plan decided on, and the contract let. On Thursday the 9th of May, the corner-stone of the new church was laid in the presence of a large number of interested spectators. The chair was occupied by the Rev. E. D. Maclaren, the moderator of session *pro tem*. After devotional exercises (the Rev. J. Alexander leading in prayer), the chairman read a brief historical statement of the formation of the congregation. Along with this document there were deposited in the stone several newspapers and coins, and a few specimens of the products of Canadian mines. John White, Esq., ex-M.P.P. for the county of Halton, was then called upon to lay the stone, the chairman, in the name of the congregation, presenting him with a handsome silver trowel, suitably inscribed, with which to perform the ceremony. Short congratulatory speeches were made by Rev. Messrs. J. Alexander, R. M. Croll, and D. J. McInnes, followed by an eloquent and appropriate address by the Rev. Dr. Robb on the subject of Presbyterianism. The church when finished will be an ornament to the village and a credit to those whose energy and liberality have secured its erection.

## OUR CONTRIBUTORS.

### PRESBYTERIAN CHURCH PSALMODY.

BY J. McLEARN, LECTURER IN SACRED MUSIC, PRESBYTERIAN COLLEGE, MONTREAL.

(Continued.)

We now very shortly ask attention to the Presbyterian music of England.

The first psalm-tune book published in England was "Bishop Coverdale's Psalms and Spiritual Songs," which appeared in 1539. It contained metrical versions of fifteen Psalms, and of twenty-six other parts of Scripture, the music was chiefly derived from Genevan sources.

Psalm-singing was the universal characteristic of the Reformation. It was a common thing for six thousand persons to be singing Psalms together at St. Paul's Cross.

Bishop Burnet says that "Psalms and Hymns were sung by all who loved the Reformation; it was a sign by which men's affections to it were measured, whether they used to sing them or not." The singing of the early Protestants was almost entirely confined to metrical versions of the Psalms.

It was not till two centuries later that Dr. Watts appeared—the great father of English hymnody. "Though," says he, "there are many gone before me who have taught the Hebrew Psalmist to speak English, yet I think I may assume this pleasure of being the first who hath brought down the royal author into the common affairs of the Christian life, and led the psalmist of Israel into the Church of Christ, without anything of a Jew about him. But then," he says, "I cannot understand why we under the gospel should sing nothing else but the joys, hopes and fears of Asaph and David; and consider that David would have thought it very hard to have been confined to the words of Moses, and sung nothing else on all his rejoicing days, but the drowning of Pharaoh and the Egyptian host." The other most important publications of the time were Day's Psalter of 1562; which was followed by the Scottish Psalter in 1579, Damon's Psalter in the same year, Denham's Psalter in 1588, Este's Psalter of 1592, and Ravenscroft's great Psalter, published in 1621, which has held even to this day a high place in musical literature, being the store-house of our best music. The version of Francis Rous, Provost of Eton College, appeared in 1643, and was adopted by the Scottish Presbyterians as their national Psalter. The tunes in these Psalters are derived in part from German and Genevan sources, but they seem chiefly to have been contributed by English musicians, such as Tallis, Dowland, Morley and others.

They are all of a simple, grand, ecclesiastical character, neither fugue nor repeat appears in them.

The first English tune to which I would ask attention is the common measure one called "Tallis." It bears the name of its author, Thomas Tallis, who was born about the year 1520, and died in 1585. He prepared the "Service Book" of the English Church. He was one of the great fathers of English sacred music,—one of the greatest of English musicians. He was gentleman of the Chapel Royal, and partly organist under four sovereigns—Henry VIII., Edward VI., Mary and Elizabeth. He appears to have been a pious man. Sir John Hawkins says, "The studies of Tallis seem to have been wholly devoted to the service of the Church, for his name is not to be found in any of the lighter kinds of music framed with a view to private recreation." This tune "Tallis," is a genuine specimen of perfection in both melody and harmony. We will sing it to the words of the 133rd Psalm—the compilers of the English Presbyterian Book have shown good judgment in setting it to the words of this popular psalm instead of that very indifferent specimen called "Eastgate," to which they are commonly sung. Another fine specimen by Tallis, is the well-known long measure tune set to the hymn, "Glory to Thee, my God, this night." It is harmonized in canon, and is known by the title "Canon" in the English Presbyterian Hymn-Book. The term "canon" in music denotes a species of uninterrupted imitation, in this tune the melody and tenor are the same, and so arranged as to produce and reproduce the theme, reminding one of the waves of the sea successively breaking on a pebbly shore.

In such a paper as this we may be at liberty to say a word on the much-vexed Organ question.

Much has been said and written on this lion of musical instruments, the organ. I don't know that I can do better than quote the words of the great Dr. Cumming, of London, Eng., on this subject. He says, "I think the human voice the noblest of all instruments. Organs were not used in the Christian Church till a very late period. The first great organ was presented to Charlemagne by the Emperor Michal. In the Eastern Church organs were never approved; in the Western Church they were introduced amid great opposition. 'Whence,' says a Cistercian monk in the twelfth century, 'whence, after types and figures have ceased—whence in the church so many organs, so many cymbals? For what purpose, I ask, is that terrible blowing of bellows, expressing rather the crashing of thunder than the sweetness of the voice?'"

"My idea of an organ is very simple, and, I think, very true. But before stating it, I may premise that I have no sympathy whatever with the ultra-puritanic views of some on this side the Tweed, or the covenanting prejudices of others north of the Tweed on this matter.

"I do not admire the anile ignorance which hears heresy in the sounds of an organ, or see a Papist in its patron or player. So strong was the feeling in the Church of Scotland half a century ago, that on a clergyman introducing an organ, the aged females that sat round the pulpit could hardly be kept down on its first sound; and the clamour in the parish grew so terrible, that they were obliged to remove it, and the poor clergyman, on leaving the parish for a more suitable one at a distance, was represented in the prints of the day and in the shop windows robed in his canonicals, with a barrel-organ on his back, and his right hand turning the handle, and playing the well-known tune, 'I'll gang nae mair tae yon toon.'

"Yet a violincello, double-bass or a violin, are more effective instruments by far. On the organ, the same key is both the flat of one note and the sharp of another, the transitions are clumsy and abrupt, but the violin not only distinguishes each note and half-note from another by different fingers, but can render the quarter or eights of a tone with unutterable beauty, and pass from one to another with a delicacy altogether unattainable by organ or pianoforte. You have excommunicated the violin, and consecrated the organ, and like many kindred Papal canonizations and curses, on very unsatisfactory grounds.

"But the organ, grand as it is, is nothing to the human voice. The 'Old Hundredth' given by all the voices in this Hall is grander without than with the organ. The organ, in short, to express its true value, is a good auxiliary to bad congregational singing, but, like the use of a crutch, too long used it prevents our walking without it, or, like an ear trumpet too much had recourse to, it renders us unable to hear without it. The human voice is the wonderful organ. Intellect is visible on the brow, the heart is seen looking through the eye; but the soul reveals itself in the voice.

"Man's soul is audible, not visible, as God gave an apocalypse of Himself of old, not in the blazing fire, nor in the bursting earthquake, but in the 'still small voice.'

"The sound of the voice alone betrays the flowing of the inner and inexhaustible fountains of the soul, otherwise inappreciable to man. Mercury may have made the lyre, Apollo the flute, Jubal the harp and the organ, but God made the human voice, and the instrument shares in something of the perfection of the Maker."

In these later days the Church of England has done much to secure both hymns and music for its service of praise, it has drawn largely from the rich mines of the devotional poetry of Christendom, the works of Dr. Neale; Sir Roundell Palmer's "Book of Praise;" "Hymns Ancient and Modern," and other more or less important collections have been freely employed. But to the Presbyterian, these works display a priestly tone; a ritualistic spirit, a sentimental type of Christianity, and an adherence to the festivals of the Christian year, which the simplicity and the catholicity of our Presbyterian service does not demand. Still, we must admit that the Church of England has done good work in this connection, but while we admire what is excellent in the service of our Christian neighbors, let us avoid that slavish imitation of the service of sister churches, instead of giving heed to the improvement and development of the principles of Presbyterian worship. Presbyterianism has been stigmatized as a religion unfitted for a gentleman, and thus some have gone over to Episcopacy, that they may sit at ease in

Zion, that they may, in the æsthetic sense of the expression, worship in the beauty of holiness.

Presbyterianism demands every member and adherent, whether lay or clerical, rich or poor, to perform their own part of the work and worship of God; it demands that all should "sing unto the Lord," and not that this should be done by proxy; while Episcopacy, despairing of the efficiency of its clergy, the spirituality of its people, provides fixed forms of prayer, homilies, liturgies and professional organists and choristers.

We do not wish to speak an uncharitable word about our Christian neighbors of any denomination, but we do emphatically declare our love for and adherence to our good old Presbyterian worship, and our conviction is that improvements, where required, are not to be worked out by copying from others (although we may learn much by keeping our eyes and ears open), but rather by maturing and perfecting our own recognized principles. The English "Presbyterian Church" did a good work for themselves and us when they published their present "Psalter and Hymn-Book," which is undoubtedly one of the best in use. In the preface (which is believed to be from the pen of the late Dr. James Hamilton) we are informed that "This volume has been prepared with the greatest care by a number of the ministers and elders of the Presbyterian Church in England. The first division consists of the Psalms of David, in the metrical version with which all are familiar,—Chants have been added, as they admit of larger portions of the Psalms being sung at once than is practicable with the ordinary music; and worshippers will thus be enabled to use more profitably and enjoy more fully the songs of Zion. Great care has been bestowed upon the music."

It has been almost universally adopted with most gratifying results throughout the Presbyterian Church in England.

The history of sacred music in Scotland claims a brief retrospect. As early as the middle of the seventh century it was required of Christians, whether clergy or laity, that they should give themselves to meditation, either by reading the Scriptures, or by being at pains to learn the psalmody.

In the eighth century the seven liberal arts were divided into two great classes; the first or more elementary of which, comprehending grammar, rhetoric, and logic, was called the Trivium; the second, comprehending music, arithmetic, geometry, and astronomy, the Quadrivium.

Up to the end of the sixteenth century, congregational singing in Scotland seems to have attained a standard of great proficiency, but, by various causes this proficiency was gradually lost, and church psalmody was reduced to that depth of ignorance and depression from which it is only now beginning to be raised. Psalmody began to be neglected during that period which marked many changes in Church and State—the period of the solemn league and covenant in Scotland, and during the last years of the Long Parliament in England.

At this time Scotch and English alike endeavored to make Presbyterianism the national religion.

Believing that the introduction of a new version of the Psalms would promote the uniformity desired, a proposal to this effect was submitted to the Westminster Assembly; the result was that Mr. Francis Rouse's version was approved. This was a great concession on the part of the Assembly, for, on previous occasions, they had stoutly resisted all attempts to supersede the version of the Psalms in common use.

James the Sixth made many attempts to supersede the version of the Psalms in common use, and under took to perfect a new version of the Psalms in metre. This version, published in 1631, after the king's death, was rejected by the General Assembly, who refused to part with the Psalter of John Knox, for they said: "This Psalter is the nation's right; it is known to the ministers and the people; if we give it up other things will go, such as the confession of faith, nor can we accept the new version, which has not been overlooked by the Church. Unmoved by the authority and voice of a king, the General Assembly, in the year 1645, signified their approval of the version of Mr. Rouse so far as examined; before finally accepting it, they proceeded with great diligence and care to ascertain whether it was of such superior excellence as to be permitted to supplant the older version which had been known and used since 1565. Copies were sent down to Presbyteries for their opinion and advice. Committees composed of those most distinguished for learning and poetical taste and skill were appointed,

other translations of the Psalms, especially those of Sir William Mure of Rowallan, and Mr. Zachary Boyd, were compared with that of Mr. Rouse; and at last, after the assiduous labors of five years, the present authorized version of the Psalms was read to the General Assembly, approved, and deliberately adopted: "On the 15th day of May, 1650, which day the General Assembly being met at Edinburgh, the new Psalm Book was read, and ordained to be sung; all others discharged."

The General Assembly introduced many alterations and improvements in the new psalmody, which they were the more free to do, since all hope of the proposed uniformity between English and Scottish worship had passed away. Had the General Assembly bestowed the same care and pains on the music of the new version as on the words, no lasting injury would have been inflicted on Scottish psalmody. After a time the change might have proved beneficial, but it would appear that the Church paid no attention to the tunes whatever. This was not their mission—they remembered the Psalms were to be *said*, but they forgot they were also to be *sung*. Previous to this version of 1650, the editions of the metre Psalms were all accompanied with the music. The early reformers did not think it beneath them to study and authorize the tunes as well as the words. Both were printed together in the same book; both were put into the hands of the people; and by this excellent method, words and tunes became familiar to the worshippers, and congregational singing was promoted to a wonderful degree, to the joy of the people and the glory of God. This was all changed in 1650. The Church "discharged" the old Psalter, with its various metres and corresponding music, and replaced it with a new version. The words were there, but the notes which gave life to the words were gone. From that hour congregational singing in Scotland began to decline, and very soon ceased to exist.

After the revolution settlement in 1688, with a time of quiet to the Church and country came a time of declension and decay. Music seems to have been utterly neglected. John Knox's Psalter was forgotten, and the psalmody of the Church was reduced to twelve or thirteen tunes which were considered orthodox. These alone were permitted to be sung, or rather drawled out in the slovenly style of singing which then prevailed.

Any one referring to Dr. Mainzer's Gaelic Psalms, will find "Dundee," "French," "Stilt," "Elgin," and "Martyrs," noted as they are still sung; but every note of the melody has attached to it from five to nine ornamental tones (the recognized number was eight), so that the tunes cannot be recognized. The singing of each verse takes three to four minutes.

This ornamentation, or "quavering," as it is called, seems to have arisen from the impossibility of sustaining the tones when sung in the slow drawing style which prevailed. The people consequently ornamented them by grace notes, and slurring runs from tone to tone, till the old syllabic time of the Psalter could not be recognized.

Such was the style of psalmody which prevailed in many parts of Scotland about two hundred years ago. In England the case was different. After the Psalters of Reformation times, other Psalters appeared, as we have already seen, such as Playford's, Este's, and Ravenscroft's. These contained much beautiful sacred music, which began to find its way across the border. This produced no small stir in Scotland. Some Scotch gentlemen in England, seeing that congregations could be taught to sing—that is, to read music without the aid of instruments—determined to promote a like reformation in Scotland, as soon as proper teachers could be had. When General Wolfe's regiment was lying at Aberdeen in 1753, one of the soldiers, named Thomas Channon, was found capable and willing to teach; the result was that the list of tunes used was increased from twelve to about forty, of which a grand public performance took place in Aberdeen, on the 2nd of January, 1755.

These psalmody reformers gave great offence by the introduction of the pitch-pipe to give the key. In April, 1754, a correspondent of the "Scots Magazine" complains "that a new-fashioned profanation of the Sabbath was introduced by singing the Psalms at church with a herd-boy's whistle, an instrument of music which gives great offence to many serious Christians, which led to the innovation of singing music in parts by trained choristers, set apart by themselves in a loft or corner of the church, begun by a profane heretic above a thousand years ago." This matter

became so serious that the Aberdeen kirk-session took it up, and gave the following deliverance:

"The session being fully met and convened, and taking into consideration the specimen of music that was given in this church on the 2nd January instant, after divine service, do unanimously give it as their opinion that the tunes of said specimen should not be introduced into public worship; and they appoint their precentors to sing only, in all time coming, the *twelve* church tunes commonly sung in churches in Scotland, and printed in parts; and recommend the precentors to sing the same in *proper* time, for this innovation is bad, and has occasioned such disturbances, distractions, alienations, divisions and heart-burnings, that the 1745 was but a jest to it.—*Aberdeen, Jan. 20th, 1755.*"

The deliverance of the session was appealed to the Synod, who, by a wise and temperate decision, overruled the session's finding; further, the Synod recommended town councils and burgh authorities to use their influence by getting the people taught music, so as to be able to sing in a becoming manner.

In the same year the town council of Edinburgh took the matter up, and resolved and enacted: "That a master well skilled in the practice and theory of church music shall be immediately employed to teach in the city:" to which office Mr. Robert Bremner was appointed. He published a treatise on the rudiments of music, and a collection of the best church tunes, in four parts, containing also "particular instructions for song, and a plan for teaching a *crowd*."

He seems to have been very successful, for we are informed that men of seventy and boys of seven years old were at school together and equally keen of instruction. The same spirit spread to Glasgow, where, in 1761, John Girvin's Tune-Book was published and inscribed to the town council and to the Glasgow society for improving church music.

Yet after all little real good was accomplished, and very little done for the revival of musical education in Scotland.

Since the beginning of the present century many tune-books have from time to time appeared, such as Stevens', Mitchison's, Brown's Robinson's, and a host of others, giving rein to that style of florid and repeating tunes which are now in our day being discarded, and are giving place to the simple, solid, syllabic tune. The "Scottish Psalmody" appeared about twenty-five years ago. It has been repeatedly enlarged, and has been extensively used throughout Canada, as well as in Scotland.

It contains a large number of good tunes and metrical chants with fewer florid tunes than some of its predecessors contributed.

Others have from time to time been added; just a few months ago a very fine new Hymn Tune Book was published in Scotland for the United Presbyterian Church, edited by Henry Smart, which has been adopted by some of our churches.

Still our young but extensive Canada Presbyterian Church requires a Psalm and Hymn Tune Book of her own; a book comprising a careful selection of what is excellent in present editions, while avoiding everything that is inferior in music or poetry; printed in both notations; providing a sufficient variety of long, common, short, and peculiar metres, chants and doxologies, with the sublime Te Deum and a selection of the very best congregational anthems. Possessing such a book, such a "good gift" as it would doubtless be; having it universally adopted; its claims pressed unhesitatingly on the attention and sympathy of the entire Church, we should soon be enabled to raise our Church Psalmody to the standard of excellence so devoutly to be desired.

By avoiding carelessly constructed tunes, such as were lately so popular in Scotland, sometimes called the "John Campbell" type; by getting every one connected with our Church to take an active interest in the work; by attention to musical instruction in all its vocal branches with special attention to voice training and the art of reading. By these and all such means as these, we may make our Psalmody what it should be.

By the command of God himself the great fountain and source of music, and "every other good and perfect gift;" by the example of Christ, who with His disciples "Sang an hymn;" by the example of patriarchs, prophets, and apostles of old; by the early Christian Church, the voice of martyrs, saints, and reformers; by our open Bible, our civil and religious liberty; by the example of nature, vocal with His praise;

by its power over sin and satan; by the eternity of God's praises; let us yield a willing obedience to Him who will have all men worship Him, and by improving our talents and opportunities here, prepare our Church militant for joining in the praises of the Church triumphant, "Who cease not day or night to ascribe blessing and honor, and glory, and power, to Him who sitteth upon the throne, and unto the Lamb for ever and ever."

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

Relics according to the Church of Rome, are "the dead bodies or bones of saints, and whatever belonged to them in their mortal life." Let us keep this definition before us while we review what His Grace says regarding relics.

Of course, he denies that Roman Catholics worship or pray to them. On pages 34-5, he says that they only hold them in reverence. Protestants, he maintains, have their relics too. In support of this, he refers to the relics of kings, queens, etc., which are kept in the Tower of London, and to the clothes, kitchen utensils, etc., once belonging to the "Father of his country," which are kept with great care at Washington. Protestants do not honour, adore them, as, for instance, by bowing the head or the knee, neither do they believe that miracles can be wrought by them. Just fancy a Yankee falling on his knees before Washington's hat or frying-pan, or kissing said hat or frying-pan in the hope of being thereby cured of some disease. "Adoration" is a term which Romanists themselves often used to describe the honour which they pay to relics of the saints. In many instances, they believe that these relics can work miracles.

In answer to the question (page 35), "Do we read in the Bible anything about relics?" he says "Yes, we read that miracles were wrought by their touch." He then gives several instances thereof. He says, "The cloak of the prophet Elias in the hands of Eliseus divided the waters of the Jordan (4 Kings ii. 13), and the bones of the same prophet raised from the dead a man that was thrown into the Saint's sepulchre" (4 Kings xiii. 21). I ask attention specially to the latter part of the sentence just quoted. The words at the beginning, "the same prophet," refer to the prophet who occupies the chief place in the first part. He of whose bones we read in the one, is the same as he of whose cloak we read in the other. I challenge any person to prove that my interpretation of the Archbishop's language is not the proper one. Well then, he speaks here of *the bones of the prophet Elijah!* Why, this is as good as the statement in the "Leader" some years ago, that the ceremonies at the burial of the late Mr. Joseph, the optician, were the same as those performed by Joshua at the grave of Moses! We are most plainly told that Elijah went to heaven without "tasting death." How then, could his bones be in the grave? A showman once exhibited a skull as that of Oliver Cromwell. A spectator said that it was too small to be his, as he was an old man when he died. "I know that," said the showman with the utmost gravity, "but this is his skull when he was a boy." Your Grace, were these bones of Elijah his when he was a younger man than he was when he was translated? Had the prophet the power of shedding his body as the snake has of shedding his skin or the lobster his shell? You are like one playing at "checkers" who is so situated that he cannot move any way without putting himself where he can be taken. If your implied statement that Elijah died, be according to "the unanimous consent of the Fathers," then we have here an instance in which they are directly opposed to Scripture. If it be not according to that consent, you have disregarded your ordination oath. Or, to put the matter in another form. If, by "the same prophet" you mean *Elijah*, it is not creditable to you as a divine; if you mean *Elisha*—whom you ought to mean—it is not creditable to you as a scholar. Take your choice. But let us go on. The Archbishop next says, "The handkerchief and apron that touched the body of the great St. Paul the Apostle, cured the sick and drove away evil spirits." (Acts xix. 12) "Handkerchief" and "apron" should be in the plural. These handkerchiefs and aprons were not relics of the Apostle, according to the definition of relics as given by the Archbishop's Church in the sentence above quoted, for Paul was still alive. "The hem of the garment of Christ cured the poor



woman" (Matt. ix. 20). How could the hem of Christ's garment be a relic of Him? for He was wearing the garment to which it belonged when she touched it. Is your mitre, when it is on your head, a relic of you? Allow me, your Grace, to explain to you the meaning of the word "relic." It is from the Latin *relinquo* which means "I leave." A sister-word is "relict." There is, however, this difference between them, that though you will leave behind you many *relics* of yourself, you will not if you be a faithful son of the Church leave a *relict*. "The Bethesda a washing pool at Jerusalem when stirred by an angel cured the first diseased person that was thrown into it." How could the pool spoken of, be a relic of the angel? His Grace says that diseased persons had to be *thrown* into it, in order to be healed. Here is a word-picture of "A Cure at the Port of Bethesda," according to his account. The angel has just troubled the water. No time then is to be lost by those desiring to be healed. See! see! yonder a kind person takes one of the diseased up in his arms, gives him a swing, and then sends him away as one would cast a cordwood stick into a furnace. Down goes the latter like a large stone into the pool. Splash! up flies the water many feet into the air. Another moment, and he who was, as the sailors say, "hove" in, comes out perfectly whole. Therefore, according to His Grace, the man whom our Lord healed at the pool of Bethesda, had hitherto failed to obtain healing, because no one would—not help him to step into it, lay him in it, or push him into it, but—"pitch" him into it before any one else went in after the troubling of the water. A somewhat rough way of treating infirm persons! "The arm of the Lord is not shortened, and miracles have not ceased amongst His own true followers and believers." By "true followers and believers," His Grace, of course, means good Papists. It is quite true that miracles, such as they are, have not ceased among them. It is a very singular fact that real miracles are—as a commercial man would say—"a very scarce article" among heretics. Somehow or other, a strict examination into Romish miracles has an effect on them akin to that which heat has on the tracery formed by the frost on our windows. "Had we now amongst us any of those sacred relics of the Apostles, we do not doubt that all who believe in Christ and His Holy Word would reverence them with great devotion and respect." This is no proof that the Bible says anything about relics. It does not prove that these relics would work miracles. If they were true relics, Protestants would respect them as much as Papists would, though they would not make them objects of devotion, or expect miracles to be wrought by them. But if all that is said be true, we have abundance of these relics among us. In some instances, the entire body of an apostle is found in, at least, one church, and parts of the same in several others. Some of the apostles had as many heads as the fabled Hydra, and as many legs as a spider, judging from Romish relics. At Treves is the coat of Christ. In Quebec there is a link of one of the chains with which Peter was bound the night before his intended execution. These are only a very few specimens. "The cross upon which our Lord suffered and which was stained with His blood, contained, as a loadstone does attraction, virtue in a higher degree than did the handkerchief of St. Paul to cure diseases." The Bible says nothing about miracles wrought by the wood of Christ's cross. Very little of the cross was stained with His blood. The handkerchiefs and aprons which had touched the body of Paul—not one handkerchief as His Grace says there was—cured diseases and drove away evil spirits. How could the wood of the cross have greater power to cure diseases? "We have seen with our own eyes miraculous cures effected by the touch of the wood of the real cross of Christ." If cures were effected they must have been miraculous. Your Grace says nothing regarding the *when*, the *where*, and the *what* of these cures. I defy you to prove that the wood of which you speak, was that of Christ's cross. Had I space, I would show that we have not the slightest reason to believe that the disciples preserved the cross on which their Lord suffered. If all the so-called pieces of the cross were brought together, there would be enough of wood to make a vast number of crosses. Very probably, some of them are parts of shillelals which have in their day seen a good deal of active service. We have as much reason to believe in the genuineness of so-called pieces of the cross, as we would have to believe in that of such relics as the following: the Virgin Mary's tea-pot, Dorcas' fash-

ion-book, John the Baptist's "sneeshin mull" and the quill with which he shovelled the "Irish blackguard" (a snuff) into his nose, stump of a cigar smoked by Paul, a tobacco "quid" which was once in Peter's cheek, and the Apostle John's "cutty-pipe" and tobacco sob. "The shadow of St. Peter cured the sick upon whom it fell" (Acts v. 11). Peter's shadow was a relic of that Apostle! What a pity it is that it has not been preserved! What a treasure it would be to St. Michael's Cathedral! Why, it would be worth five thousand times its weight in gold.

Of course, the Archbishop would call Elisha's staff a relic of that prophet. Well, when his servant Gehazi laid it on the face of the dead child, no change took place (2 Kings iv. 31). Paul left Trophimus sick at Miletum (2 Tim. iv. 20). Neither the preaching, nor the miracles of Christ could, of themselves, change men's hearts. Let us take just one instance. No place was so much favoured with His bodily presence as Capernaum was. On this account, He termed it "exalted to heaven." Yet, notwithstanding all they heard of His words, now terrible, and now tender, and all they saw of His wonderful works and of His spotless life, the great mass of the Capernaumites remained hardened (Matt. xi. 23-4). What reason then, have we to believe that anything which touched His body, should merely on that account, have been able to heal bodily diseases?

Subject of my next paper, "Archbishop Lynch on holy wells." T. F.

*Metis, Que.*

#### NOTES ON THE PACIFIC.

[The following letter, just received from Mr. Junor, bears the Yokohama post-mark May 4th.]

MR. EDITOR, From the Pacific I drop your readers a few lines. I have entirely changed my views regarding the pacific character of this great ocean. I have been on the Atlantic eight times, and in storms too, but never did I experience *such* a storm as we have just passed through. It was terribly grand, but, oh! such discomfort. On Friday week the 12th the storm began and increased to a hurricane during the day, continuing until Monday, and blowing a heavy gale for over a week. The sea was a fearfully cross one, and more severe than any ever seen even by the captain. The decks were being constantly swept by the seas; so that it was impossible to go out. It was equally impossible to keep the water out of the saloon and state-rooms. Dishes and tables and chairs were smashed; and some passengers were injured but not severely. Very little real damage was done to the ship, she rode the sea so well. We had, however, to go somewhat out of our course, and lost about forty-eight hours of our time owing to the head sea and wind. Up to the 12th the weather was most delightful, and we were enjoying it with some drawbacks. Mrs. Junor was up to that time less sick than ever before on shipboard. She, in common with nearly all others, was sick a second time during the storm. Our little boy was not sick at all, which was a great comfort. As for myself I suffered very little indeed, only a slight touch the first day or two.

Now as to the drawbacks which have made this ocean voyage anything but pleasant, and I would like the following statements as widely circulated as possible. I have wondered since being on this ship that Christianity has made any progress in China, and for the reason following. Out of my wondering reflection has grown upon me a deeper conviction of its divine origin and character, and under my circumstances it has been a positive comfort. We have about forty cabin passengers, among whom are the Consul-General of the United States at Yokohama, an old gentleman by the name of Van Buren; also a Professor Morse of Tokio, Japan; and a great many tea-tasters going to China. We have also Dr. Yates, a missionary of the American Baptist Church South, a man of prominence and of thirty years' missionary experience in China. From him I learn that what we have on board is a fair specimen of Europeans in China, and of European conduct in China. And what is that? An exhibition of the lowest and most unblushing wickedness, cursing and swearing, drunkenness and gambling during the day and late on into the night. The Consul-General of the United States had actually to be reported, with three or four others, to the officer of the deck for unseemly and drunken conduct after twelve o'clock at night. Worse conduct even than the above was carried on

without let or shame, there being some women on board as bad as themselves. And yet these men are looked upon as Christians in these heathen countries; and representative and influential Christians at that. The professor is a Darwinian, not of the Darwin but of the low, unscholarly type—seeing in the ape our father and in matter "the power and potency of all things," and yet such a man is one of the chief educators of the youth of Japan, and is of course looked upon as a representative Christian by the masses. I only wish that the "New York Times" or "Herald" may see the above fact regarding the Consul-General of the United States, and that the heathen may come to know that such men as these are farther removed from being Christians than they themselves. There is but one voice from Christian missions as to the great and lamentable fact that *so-called* Christians abroad form *the greatest* impediment to the Gospel of Christ. Yet in the teeth of the disreputable and godless lives, and open opposition of such as these (so-called) and influential Christians, the Gospel of Christ has made actually more rapid increase in foreign than in Christian lands. Even figures, the lowest method of estimating the progress of missions, prove the above a fact. Some of the foreign missions of the American Board, have increased from 100 to as high as 370 per cent, while the home church has been increasing at the rate of 8 per cent. in the same time. For April the 20th and 21st I have to record another storm. In fact, since the 12th it has been one continued storm, with two hurricanes, one on the 12th, 13th, 14th, 15th, and the other (severer but shorter), on the night of the 20th. April 23rd, 10 a.m., we are now going up the Bay of Yeddo to Yokohama, which we shall probably reach about 1 p.m. We shall likely leave tomorrow morning for Hong Kong—a six days' sail. We have from here the whole steamer to ourselves. I will give a few things regarding Japan in my next. For the present I must close with the earnest hope that we shall receive the prayers and patience of the Lord's people throughout the Church, in the work to which we go; for we shall need both in large measure. K. F. JUNOR.

*City of Peking, April 20th, 1878.*

#### THE PRES. CHURCH IN CANADA AND THE TEMPORALITIES FUND.

MR. EDITOR,—The persistent efforts of the Anti-Unionists to obtain the entire control of the Temporalities Fund, will, it is to be feared, introduce trouble into the united Church, if, as is freely mooted as probable, the coming General Assembly undertakes in its official capacity to espouse the cause of the Board, in the defence of their position and of the existing arrangements under which the funds entrusted to them are distributed.

It will be remembered that when the late negotiations for union were in progress, the Canada Presbyterian Church declined to emit any expression of opinion regarding the disposal of the Temporalities Fund, on the ground that conflicting views of the character and tendency of such methods of maintaining ordinances existed within the Church; and so the solution of the question was wholly left to the sister Church, in the interest of which it had been erected.

The same diversity of opinion regarding the Fund still prevails in the united Church, and it is therefore difficult to perceive how the supreme court can interfere in this case, which is simply one of individual civil right, without doing violence to the convictions of many of her most devoted members. By all means let the defense be left to those who are responsible for the existence of the Fund, and are in receipt of its benefits. AN ELDER.

#### L'AMABLE CHURCH.

"THREE HUNDRED DOLLARS YET NEEDED."

Friends of Presbyterianism, I know of no Ontario mission-field where your money can be better expended than in that of the free grant district of North Hastings. A few hundred dollars spent *now* for the purpose of establishing our cause, may save the Church many thousands of dollars in the future. Let us act on the principle that "a stitch in time saves nine." I pray that God may open your hearts to send us aid. Contributions to be sent to my address as below.

The following contributions have been received during the past twelve months: Friends, W. and S., Georgetown, \$18; Angus McDonald, Windsor Mills, \$1; Rev. Norman McPhee, Dalkeith, \$4; Rev. D. H. McLen-

nan, Alexandria, \$1; Mrs. Girr, Metcalf, \$3; Miss E. W. Curle, Bruce, \$2.25; Mr. Clarke, Chateauguay, \$4; Miss McFarlane, Chateauguay, \$2; George Rogers, Montreal, \$25; P. S. Ross, do., \$5; Mrs. McDonald, do., \$5; McGibbon & Baird, do., \$2; David Brown, do., \$5; James Croll, do., \$5; A. A. Stevenson, do., \$5; W. B. Angus, do., \$5; P. Locke, do., \$5; Geo. W. Campbell, do., \$5; Cash, do., \$1; James Buset, do., \$5; Job C. Thompson, do., \$2; L. K. Green, \$5; total, \$114.25.—CHAS. MCKILLOP, *Eganville, Ont.*  
May, 29th, 1878.

FIRST PRESBYTERIAN CHURCH,  
BROCKVILLE.

The congregation of the first Presbyterian Church, Brockville, being about to move to their new place of worship, held a farewell social in the old building on the 28th inst. The pastor, Rev. G. Burnfield, B.A., opened the proceedings with a touching address. Readings were given by Mr. Mitchell of the High School and Dr. Brouse. Vocal music was supplied by the choir and Mr. Allan Turner, jr., and instrumental music by Misses Hutcheson, Freeland, and Gilmour. Col. Wylie read a sketch of the early history of the congregation, and a poem, both prepared by himself for the occasion. The proceedings were closed with the benediction pronounced by Rev. Dr. Elliott. The sum realized was \$65. Beneath will be found the historical sketch and poem read by Col. Wylie.

"At the close of what is now termed the Revolutionary War between Great Britain and her American Colonies, a number of professing Christians found their way to Canada. A number of these had been connected with the Presbyterian Church. Several families of this class settled in the vicinity of Brockville. The district was then known as the Johnstown District. In communing one with another the desire was expressed to have Gospel ordinances dispensed. This, however, was a matter of far greater difficulty than some might imagine. Churches there were none, and only occasionally did a minister of God find his way among the people. In fact, the late revered Adiel Sherwood informed the writer, that the only religious service engaged in for a time by him was in attending a Masonic Lodge which had been instituted and carried on under the auspices of officers of the Regular Army. Religious exercises of this nature, however, did not satisfy the more ardent lovers of a Gospel Ministry. Wives' and children's souls had to be cared for, and so the desire for Church services grew stronger and stronger, till at last it was decided to transmit a memorial to the General Assembly of the Church of Scotland for spiritual aid. This memorial was sent through Mr. Bethune of Williamstown, grand-father of the present well known barrister and M.P.P. What became of the memorial is unknown as no answer to it ever was received by the signers. After long waiting, the Reformed Associate Synod of New York, through Dr. Mason, was next applied to. This body took the subject into their serious consideration, but were unable to promise permanent relief. Ministers were, however, sent as Missionaries, and the Rev. Messrs. Proudfoot, Goodwilly, Dunlop and other travellers as Missionaries did much to keep the Gospel flame alive, in breaking the bread of life among the scant and scattered population of Upper Canada. But this was not deemed sufficient. A pastor was desired, and therefore having been unsuccessful in their application to the bodies already mentioned, a third memorial was prepared and forwarded to the Dutch Reformed Church of the United States, but the same disappointment awaited them here also, although Missionaries were sent to the Province who organized churches in Edwardsburg, Matilda, Williamsburg, and Osnabruck, and also in various parts of the Bay of Quinte, where the Rev. Robert McDowall labored with great fidelity, and success. At this point the people of Elizabethtown and Yonge—for Brockville as a town was not then known—united in a call to the gentleman just named, but Mr. McDowall, after considering the call, decided to remain in Ernesttown, on the Bay of Quinte. So many disappointments might well have worn out the patience of less zealous and ardent adherents of the cause, but patience so well exercised could not be expected always to be fruitless. Men of note in various places were applied to, till at last Dr. Mason advised application to the London Missionary Society. This was acted upon, and the result was the settlement here of the Rev. Wm. Smart, a name dear to every lover of Christ's Kingdom in

these United Counties. Mr. Smart was ordained a minister in the Scotch Church, Swallow St., London, in the year 1811. Immediately after he sailed for Canada, and arrived in Elizabethtown on the 7th October, of the same year.

Mr. Smart desired that one year should be given him to work before he decided on settling, and that if he did become their pastor the sum of one hundred and fifty pounds per year should be paid him as a stipend, as he had no income from the London Missionary Society. This proposition was agreed to, but before the expiry of the year war was declared, and all was bustle and confusion throughout the province. But God ruled then as He does now, and notwithstanding the war, a way was opened for the settlement of Mr. Smart at the end of the year which he had taken to consider whether he would remain as the minister or go elsewhere. A meeting was called, and a lengthy document drawn up and duly subscribed, in which the people of Elizabethtown, Yonge and Augusta became bound to raise by subscription the sum of one hundred and fifty pounds per annum, which sum was to be paid to Mr. Smart as a stipend. This document was signed by J. Breckenridge, Joseph McNish, Barth. Carley, Adiel Sherwood, Robert McLean, Peter Purvis, Elnathan Hubble, Josiah Jones, James Dunham, Rufus C. Henderson, and William Wells. Another document was also drawn up, containing certain rules to guide the officers in managing the affairs of the church spiritually and temporally, and was signed by Mr. Smart and Peter Purvis, John McCready, James Gibson and David McCready, as elders, who were ordained on the 19th of March, 1816. In addition to these twenty-five other persons are named, among which the McCreadys and McLeans formed a large portion. These transactions took place in 1812. Perhaps the reading of the names may be of interest. They are entered in the session book in Mr. Smart's handwriting as follows: Peter Purvis, John McCready, Catharine Purvis, Anna McCready, Allan Grant, Mrs. Grant, Alexander McLean, Jane McLean, Alexander McLean, jr., Jane Taylor, Anna McLean, Henry McLean, Nancy McLean, Rebecca McLean, Nehemiah Seamans, Margaret Seamans, David McCready, Mary McCready, Sedate Jones, Philena Jones, Janet Morris, Margaret Simpson, Ann Fraser.

In July of the same year five other names were added to the roll of members; in 1817, ten more were added; in 1818, ten more; in 1819, twelve more; in 1820, two; in 1821, nine; in 1822, two; in 1823, seven; in 1824, five; in 1825, five; in 1826, three; in 1827, ten; in 1828, six; in 1829, no admissions are recorded, in consequence it may be of Mr. Smart's absence from his charge on leave; in 1830, eight; in 1831, six; in 1832, nineteen; and so on the admissions continued fluctuating in numbers till the union of the Presbyterian Churches, and the disruption in 1844, the congregation having stipulated that the union of the Canadian Churches should not be considered as a pledge to support or approve of patronage.

In 1848 the induction of the Rev. Mr. McMurray took place as an assistant to Mr. Smart. The first communion presided over by Mr. McMurray, numbered 101 communicants, eleven of these taking part in the service for the first time.

But we have been forgetting the Church material in dealing with the Church spiritual.

In 1812 Mr. Smart promised that if a church was built within one year, he would relinquish one year's salary. At that time their meetings were held in the old Court-House. Proceedings were at once taken, and preparations made for the erection of the church, but the minutes are silent on the subject till the year 1819, when the following is inserted:

"May 12, 1819.—It was agreed to invite the Rev. Mr. McDowall of Ernesttown, and the Rev. Robert Easton of Montreal, to take part in the services of opening the church on the 22nd of June next, and that Mr. Smart write to them accordingly."

This date therefore may be considered as the completion of the erection of the First Presbyterian Church of Brockville. The land on which the church is erected, was, the writer believes, generously given by the late William Buell, grand-father of our present respected member of Parliament.

In 1843, Mr. Smart intimated that he had withdrawn from connection with the Church of Scotland, in consequence of the Synod concurring in the Temporality Bill, and which was considered as a breach of the terms on which the congregation had entered the union in respect to patronage. A series of resolutions were

prepared and laid before a meeting of the congregation, in support of the action taken by Mr. Smart in the matter, which resolutions were agreed to without one dissenting voice. From Dec. 30, 1843, to August, 1848, no minutes were recorded,—the only record made being of a visit of Dr. Burns, on April 22, 1844. In 1848, the Rev. John McMurray was ordained as pastor, but in 1847, the old church having been destroyed by fire, the congregation had again to resort to the Court-House, but steps were taken to proceed with the erection of the present edifice, which was completed in as short a time as possible; when the congregation found themselves worshipping in a neat church of their own, computed to be capable of containing 350 people without the gallery, which was added to the church at a later date.

Mr. McMurray continued in the pastorate of the church till 1856, when he resigned his office to become principal of the Victoria School, which had just been erected. Mr. McMurray's successor was the Rev. James K. Smith, whose induction took place on the 2nd of October of the same year. In 1865, the Rev. Mr. Smith resigned his charge, having received a call from the Presbyterian Church of Galt.

The Rev. John Jones, of Montreal, was next inducted as minister in the same year. Mr. Jones did not remain over two or three years as pastor, and was succeeded by our lately deceased and much esteemed pastor, the Rev. Mr. Travers. His early death caused a vacancy much felt, but God in His infinite mercy, after long waiting, gave us a worthy successor, in the Rev. Mr. Burnfield, whom may the Head of the Church long spare to break the Bread of Life among us.

What I have here given is but a rough summary of the history of the church. I have not dealt with the cases of discipline; let me say, however, that the "cutty stool" having been dispensed with, the sentences of the session were generally admonition of the offenders, excommunication being of rare occurrence.

May God guide and direct our people in the future as he has done in the past, and may prosperity ever reign within our borders. And now let me address a few lines to the old church before it is hid forever from our eyes:

Farewell old temple, soon thy walls must fall,  
Which oft resounded to the Gospe call,  
Farewell old pews, farewell old pulpit too,  
Thy day is served, we yearn for something new;  
And yet, when thou art gone and seen no more,  
Will souls be fed from better Gospel store?  
God grant it may be so, and that to Heaven,  
Many true doers of the word be given.  
Thy form old temple, may not please the eye,  
Thy twisted steeple, pointing to the sky  
May mar thy beauty in the cities' mind,  
Who find more grace in the M.E.'s behind,  
Thy cellar basement too, with dank damp floor,  
With these no longer can we feel secure;  
And to sum up, thy limits too confined,  
To be in keeping with the march of mind.  
And yet, with all thy quaintness, all thy ill,  
Old Church "with all thy faults, we love thee still."  
There, from that pew, the loving father's gone,  
To join the ransomed songs around the throne;  
There, from that seat, the mother good and pure,  
Who laid her faith on Christ's foundation sure,  
On wings of love and with her soul elate,  
Has reached her home above, through pearly gate;  
Some to that font were brought in swaddling bound,  
Baptismal entrance to the Church thus found.  
There daughter, son, brother and sister too,  
Have "gone before," from that old family pew;  
Have reached the "Church not made with hands," above,  
And bask in bliss all through a Saviour's love.  
Yes, good old temple, hallowed memories will  
Wreath themselves round our hearts when thou art still;  
Some may remember their first earnest prayer  
That in Christ's sacrifice they, too, might share,  
Some pointed Sermon in the ear may ring,  
And to the heart sweet consolation bring.  
That seed was planted there in faith and love,  
To bring fruition in the Church above.  
And now old temple, we must part at last;  
Thy days are numbered—all thy glories past;  
How hard to say—oh, who can truly tell  
The anguish in the words—*A Long Farewell!*

It is stated that before Prince Amadeus left Rome he presented himself at the confessional in one of the churches of that city, but was refused absolution by the priest on the ground of his being in the Italian army; no soldier, as it seems, holding a higher rank than that of corporal being entitled to the privilege. The Prince at once addressed the Pope, laying the matter before him and asking how to act, and in due time received an answer from the Vatican stating that to receive absolution he must consent to give up his command in the Italian army and quit at once the holy city of the Popes. It is likely that the Prince will go unabsolved.

## BOOKS AND MAGAZINES.

*Vick's Illustrated Monthly Magazine.*

Rochester, N.Y.: James Vick.

A writer in the June number of *Vick's Monthly* says:

"It is pleasant to notice the growing taste and wisdom of farmers in the matter of home comforts and home adornments. Well I remember, only a few years ago, but very few farmers in my neighborhood paid any attention to the garden. . . . Some grudgingly gave a few rods of land to the cultivation of 'garden sass,' and the women were allowed a square yard or two in one corner for a flower bed. But our farmers are now learning to appreciate the bountiful gifts of the Creator. . . . And it is to be hoped, and I think reasonably so, that the time is not far distant when at least one or two acres of land around the dwelling will be devoted to growing choice vegetables, fruits and flowers, with shady arbours and well-kept lawns—everything artistically arranged, and the whole tending to make home more beautiful and attractive, inspiring a love of horticultural pursuits in the young members of the family, which will prevent that longing desire, too frequently seen in farmers' sons and daughters, to get away from the monotony of farm life and seek occupation in the cities."

*Belford's Monthly Magazine.*

Toronto: Rose-Belford Publishing Co.

The May number of *Belford's Monthly* is before us with the following table of contents. "The Oklawaha in May," by Sidney Lanier; "The Grandmother," by George Murray; "George Eliot," by J. L. Stewart; "Wanderings with Virgil," by Edward C. Bruce; "God's Tenement Houses," by Elihu Burritt; "Bertha Klein," by W. J. Florence; "Dies Irae," by S. J. Watson; "Lady Arthur Eildon's Dying Letter," by E. L. Murdoch; "A Wild Night in Parliament," by *A Gallery Man*; "Man Here and Hereafter," by W. J. Rattray; "Roxy," by Edward Egglestone. The number contains several beautiful illustrations representing American and Italian scenery. The article on "Man Here and Hereafter" is an able defense of the truths of natural religion against the speculations of Mill, Spencer, Tyndall, Comte, Harrison, Huxley "and the rest of the thinkers." The translator of the "Dies Irae" has been wonderfully successful in his attempt to produce a close translation in the same measure as the original—a very difficult task, frequently undertaken, but heretofore, so far as we know, without success. This magazine is now to be amalgamated with the "Canadian Monthly," carrying with it some of its most attractive features, such as *Illustrated Papers* and *Reviews of late Books*.

*The Canadian Monthly.*

Toronto: Hunter, Rose &amp; Co.

The June number of the "Canadian Monthly" contains the second part of the essay on "Communism," by Mr. T. B. Browning, of Dundas. It is a philosophical examination and a lucid exposition of the principles of this newest and worst of "isms," which, if we mistake not, is destined to be the source of the next serious "unpleasantness" on this continent. The writer of the article on "Prohibition" defends the liquor traffic with a vigour worthy of a better cause. The writer of "Current Events" condemns party government as usual—condemns the Temperance Act—condemns the late Quebec Ministry—condemns everything, except Mr. Blake's Bill to prevent Crimes of Violence, which bill he thinks was necessary. The article "What can we know of the Future Life?" is tolerably well written, and does not advance any very strange or startling views; in fact it seems to be a statement of the views generally held, except that, at the very end a hint is given of a dim and distant restoration or annihilation, just to avoid the thought that "makes evil co-eternal with the Deity." "The New Reformation" is an Infidel manifesto put forth by a small body belonging to that persuasion and calling itself the Progressive Society of Ottawa. The author of it knows not whereof he affirms, for his representation of the Christian religion is a gross caricature. We do not wonder at him and his associates renouncing the thing that they call Christianity. But what have they got instead? "Behind us all is dark, before us all is gloom." This may be the portion even of the Christian for a season, but it is exceedingly sad to think that, with an open Bible in the world, any human being should be under the necessity of writing such a sentence down as part of his creed. By the way, has not the space occupied by infidel writers in the columns of the "Canadian Monthly" been, of late, quite out of proportion to their number and to the number of professed infidels among the readers of that magazine? As it is now on the point of being re-organized, we hope there will be an improvement in this respect.

## CURRENT OPINIONS.

THINK nothing about filling the pews. Think everything about filling the hearts in the pews.—*Rev. Dr. Herrick Johnson.*

IN the observations of half a century, we do not recollect a single specimen of an earnest, consistent, and fruitful Christian unconnected with a church.—*Religious Herald, Richmond.*

THE "Standard" says: "A man cannot be a Baptist and a Methodist at the same time." Very true, but both Baptists and Methodists can be gentlemen and Christians.—*Herald & Presbyterian.*

THE doctrine that this is "the white man's country," in the sense of exclusion applied to other races, is properly described by calling it a moral and political abomination.—*N. Y. Independent.*

THE cure of Communism and all its allies is the righteousness, the sympathy, the love, the unselfishness of the Christian nature declared in the Bible, and illustrated in the life of the Son of Man.—*N. Y. Christian Intelligencer.*

NEITHER the church nor the ministry is entirely free from responsibility for the state of things which makes possible the frequent and startling revelations of moral and spiritual decay in professing Christian men.—*Congregationalist.*

WHEN industry with average skill can secure healthful food and clothing, without luxuries or intoxicants, and the honest man can live in security and peace, cherishing his family and serving his God, then he must call the times good.—*N. Y. Christian Advocate.*

IT is to be hoped that all Christian people may now preach a genuine missionary gospel of bread to the hungry heathen. Bread, bread is the highest form of orthodoxy now for China. And the true church will follow the bread which is now sent in preparation of the way of the Lord.—*Methodist Recorder.*

THE best way to stifle Communism in America is to increase the number of our churches and free schools. Your average Communist is either an ignoramus or a ruffian, sometimes he is both. Make an intelligent Christian of him, and you make him a thoughtful, law-abiding citizen.—*Christian Leader.*

AN eminent teacher said, "I am trying to make myself useless," that is, of course, I am trying to carry forward my pupils to a point where they can do without my help—can be teachers unto themselves. So the physician, so the parent, so the good ruler. And eminently so the faithful and wise minister.—*National Baptist.*

THE Bible has been tried in the ages of the past by godless men like Voltaire; it has been tried by the best classes like Wilberforce; it has been tried by educators like Alexander, it has been tried by men in every conceivable position, in prosperity and in adversity, and it has stood the test. You need not be afraid to build your hopes upon it for time and for eternity.—*Dr. John Hall.*

IF the powers of a political prince are essentially necessary to the due liberty and influence of the Church, how did Peter and Paul and John lay the foundations of the Church in "troubled times" without it? And if the Church of Rome is so much the object of divine favor as the Pope claims, why has the Saviour allowed her to lose what is so essential to her success? If the Church of Rome alone has a remedy for the prevailing evils of society, why is it that where Rome reigns these evils most abound?—*Christian Guardian.*

"SUPPOSE a close compact between Germany, Austria, and Russia and the problem is solved. Then you have a free Danube, then you have a series of States like Roumania and Servia under the joint protection of the three powers; then you have Constantinople a free city, the Bosphorus and the Hellespont a national waterway through which the ships of all nationalities may pass unchallenged; then you see the Ottoman crescent which surmounts the dome of St. Sophia, give place to the Christian cross. Then will come the new era in the history of the world. One bold, busy, far-sighted brain in Europe holds the solution of this problem in itself. This is the brain of Bismarck. When this solution is completed we shall see Constantinople the great free city of the world, and its Golden Horn be filled with liberty, opulence and peace."—*Dr. Storrs.*

## SCIENTIFIC AND USEFUL.

HALF pound of butter, half pound sugar, three eggs, one teaspoonful of cinnamon, one nutmeg, rosewater; thicken with flour. Bake, and jumbles will result.

HARD SAUCE.—Beat one cupful of sugar and half cupful of butter to a light cream; add the whites of two eggs well eaten, and a tablespoonful of orange, lemon, currant or any other juice, with such seasoning as is agreeable. Beat all together a few minutes. Set on the ice to harden till needed. Huckleberry, strawberry or peach dumplings made like apple.

CHEESE SOUP.—To one pint and a half rich milk add one cup grated or finely cut cheese, a little salt, pepper and butter. Set it over the fire and bring to a scald; then add two well beaten eggs. Let it remain but an instant over the fire after the eggs are added or it will curdle. Serve hot for a tea relish. The flavor is like that of an oyster stew. It is very good without eggs. This is an economical way to use dry bits of cheese.

POISONOUS WALL PAPER.—A late number of the "Scientific American" has another article under the above head. The only new fact developed is the large percentage of such papers that are poisonous. Mr. Siebold, a member of the Manchester Chemists' and Druggists' Association, examined sixty or seventy samples of wall paper of different colors and found only ten that were harmless.

TO CURE A COLD.—By abstaining from drink and liquid food of any kind, for as long a period as possible, the internal congestion, which is, in fact, the condition generally known as a cold, becomes reduced. The cause of congestion is the excess of blood contained in the overcharged membranes, and this is removed when the general bulk of the blood has been diminished by withholding the usual supply of fluid.

SOMETHING BETTER THAN SHORTCAKE.—Make nice, light, white gems by mixing flour and milk nearly as soft as for griddle cakes, and bake quickly in hot gem pans. Break, not cut, them open and lay in a deep platter and pour over strawberries, raspberries, blackberries (or even nice stewed apples) mixed with sugar and a little rich cream if you have it. Ten times better than any pastry or shortcake, and you get rid of soda or baking-powder and shortening.

APPLE DUMPLINGS.—Put into two cups of flour one half a teaspoonful Royal Baking Powder and sift them together. Chop very fine half a pound of best suet freed from the skin, sprinkle over it a little salt, and stir the suet into the flour, and wet with one teacup of cold water; mix into a smooth and rather firm dough. Line six cups well buttered with the paste rolled out thin, wetting the edge. Peel, core and slice six tender sour apples, core the apples with a cup and a half of sugar, fill the cups with the apples, then cover the top of the cups with paste. Set the cups in a stew pan large enough to hold them, into which put enough boiling water to reach to the middle of the cups. Steam them thus forty-five minutes, then turn them from the cups to a dish, sift sugar over them, and serve with spice sauce or any that is agreeable.

A GOOD CLEANSING FLUID.—The following is commended for washing alpaca, camel's hair, and other woolen goods, and for removing marks made on furniture, carpets, rugs, etc.: Four ounces ammonia, four ounces white Castile soap, two ounces alcohol, two ounces glycerine, two ounces ether. Cut the soap fine, dissolve in one quart water over the fire, add four quarts water. When nearly cold add the other ingredients. This will make nearly eight quarts and will cost about seventy-five cents. It must be put in a bottle and stoppered tight. It will keep good any length of time. To wash dress goods, take a pail of lukewarm water and put in a teacupful of the fluid, shake around well in this, and then rinse in plenty of clean water, and iron on wrong side while damp. For washing grease from coat collars, etc., take a little of the fluid in a cup of water, apply with a clean rag, and wipe well with a second rag. It will make every woolen fabric look bright and fresh.

PRUNING ROSES.—Probably by the time these lines are in print, pruning of roses will be generally done; yet it is not too late to put the question, are we right in cutting back so hard as is generally recommended for garden roses used solely for decorative purposes? Looking through a garden a few days since we came upon some half-standard rose trees with enormous heads, and we were told that with the exception of cutting out any decaying wood, no other pruning was attempted. Our informant went on to say that he had plenty of roses in summer, not so fine individually as those taken from hard pruned and fed roses, but yet of good size and well-colored; and he added, "What I lose in size of individual blooms I gain in the very much larger number of blooms, and the greater duration of bloom." We were also shown some dwarf roses on their own roots, but these were only sparingly pruned, and one main shoot was allowed to rise up among the rest, and as three or four strong shoots were breaking out from it, a standard head and stem were thus formed, with the bush below it. Furthermore, we were told that from the head of this main stem could be had roses at least a fortnight earlier than from the pruned trees. Exhibitors of roses may object to this practice, but when a good supply of garden roses is wanted there is much to be said in favor of the practice of withholding the pruning knife. But there is no reason why there should not be a combination in the garden of these unpruned rose bushes, and a small plantation of fine varieties cultivated for the production of flowers, say for the exhibition table. Such a plantation of roses is best kept by itself in a prepared piece of ground that can be reserved for this purpose, so that the cultivator can get about among his trees, to clean, thin, disbud, etc., and for the convenience of mulching the trees when necessary. Not but what good show roses may be grown on standard or dwarf trees planted along a border; but it is far best to have the choice rose plantation apart from the ordinary garden roses.—*London Gardeners' Chronicle.*



## THE BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this queen of societies was held in London on May 1st. The Report brings glad tidings of the onward march of Bible circulation, despite of all the opposition of "modern criticism" and "science, falsely so called." The summary, says the *Record*, will interest all who believe that the Bible embodies God's Word written and shall not return to Him void. It appears that the issues of the Bibles, Testaments, and portions of the same from the depot at home, amounted to 1,490,988 copies; the free income of the Society amounted to 107,386*l.*, whilst the sum received from sales both at home and abroad, amounted to 212,303*l.* The increase of expenditure above receipts, amounting to 15,000*l.*, was entirely due to the expenditure connected with the war in the East, in which was included 452,000 copies of the Bible or portions of the Bible, by means of which many had learned patience in suffering, consolation in affliction, and peace in death.

The Report concluded by noticing one event of the year, mention of which elicited loud cheering—the presentation to the Society "by a kind friend of a portrait painted by Millais of their noble and much-loved President. They trusted that his valuable life might be spared for many years to come; but they rejoiced to feel that when it pleased God to call him hence they would possess a most faithful likeness of their friend and patron, serving to remind them of the ready help which he had always rendered to them in every time of need, and of the noble stand which he had ever made against errors."

The Rev. H. Evans spoke as a Welshman, with enthusiastic earnestness of the work of the Society in the principality of Wales. He stated as a fact and as a result of the circulation of the Bible in Wales, that the Home Secretary is now able to abolish half the county prisons in Wales because there are more prisons than prisoners. "I was the other day at Dolgelly," said he, "when a friend asked me if we do not want a new college for Bala. I said Yes. 'Why,' said he, 'do you not buy the prison at Dolgelly? It has been closed for months.' I have heard that the county prison at Beaumaris, Anglesea, was about being closed. It has had only one prisoner for six months, and she did not speak a word of Welsh." He said that it was owing to the Bible that Popery made no progress in Wales, and that there was not a single infidel publication in the Welsh language.

The speeches of the Rev. F. F. Goe and Canon Fleming were each of them all that could be desired in tone, in sentiment, and in eloquence, and indicated a spirit of unwavering confidence in the power of the living Word of God to resist all the daring assaults of modern criticism, and the still more perilous concessions of half-hearted advocates. In the few graceful sentences in which the Noble Chairman returned his acknowledgments for the vote of thanks, his Lordship stated that he did not believe that "there had ever been a period in the history of our land—and certainly this observation applies to a period like the present, when we are in the midst of moral and spiritual dangers, such mischievous writings and opinions, such contradictions, such difficulties and temptations, such hazards, such fallings away on the right hand and on the left, as there are in the present day—I say I do not believe there ever was a period when it was a higher honour, or a centre of greater influence, to be the President of the British and Foreign Bible Society."

One of the most instructive and interesting addresses was that by the Rev. George Palmer Davies, of Berlin, who said,—My Lord and Christian friends, I have this day been entrusted with a difficult task. My usual occupation is work. I have annually to provide for the printing of some 400,000 copies of the Scriptures, for binding them, and for distributing them; I have to correspond, or to superintend correspondence, with hundreds of volunteer fellow-labourers and with the Society at home, and to organize and control the work of some eighty men in your employ in different capacities. To-day I have not to work, but to speak; to speak on a great theme before this important assembly, and I shall need all your indulgence. My theme is the Bible and Bible-work in the German Empire and the cantons of the Swiss Republic. It is a great theme; first, because the Bible is a great book; secondly, because Germany is a great country; and thirdly, because in this great country the British and Foreign Bible Society has done, and is at the present moment doing, a great and a noble work. That the Bible is a great book needs no demonstration before this or before any other audience. It is the book of Moses and of David, of Isaiah and of Daniel, of Peter and of Paul, and of John, and that is more than enough to make any book great. Law, and psalm, and prophecy, and Divine history, and revealed redemption combine to make it among the world's great books the very greatest. In the highest sense it is the world's one great book. "Bring the book," said a well-known author. "What book?" "What book! There is but one book—the Bible." And Germany is a great country. It is geographically great. Its area is four times, its population nearly twice, as large as those of all England and Wales. Excepting the great Russian colossus it is the most populous country in our quarter of the globe. It contains one-seventh of its entire population. Germany is the territorial heart of Europe, in direct contiguity, being separated only by an imaginary line, with Austria, Russia, Denmark, Holland, France, Belgium, and Switzerland, separated from Great Britain only by a narrow strip of sea, and from Italy by a still narrower strip of Austrian mountains. In this respect, as the geographical centre around which other great nations cluster, there is not a country in Europe or in the world that can compare with it. Germany has a great past. When the Roman Empire fell it was Germany that grasped the falling sceptre and held it tight for a thousand years. While welding her own tribes into the form in which, as a body politic, they were to play their part on the stage of the world's history, she became the great mother of great races. We at this moment are in Middlesex, that is, Middle Saxony. Essex is East and Sussex South Saxony. Normans are men of the north, and England itself is the land of the Angles. It has a great present, and in all probability will

have a great future. Germany is and always has been the land of great intellectual and spiritual conflicts. In the Middle Ages, in the great struggle of civil freedom against ecclesiastical usurpation, it defied the Gregories, the Innocents, the Bonifaces, and the Leos of Papal Rome; and in this 19th century, in the same great struggle, under its Protestant Emperor and his mighty Chancellor, it has defied and successfully defied, anathemas of Pius IX. resembling those which were hurled 300 years ago. It is the land of Luther and of Luther's Bible, and gave England herself her first edition of her printed Scriptures. It is the land whose literature and philosophy are in our own day, for good or for evil, influencing, almost moulding, the philosophical and theological thought of the modern world. Among the nations of Europe, including our own, it is the land where the plague has spread, the land in which the ulcer of social democratic Atheism has first come to a head, and at this moment is the axis around which the orb of international continental politics revolves. British Christians, help German Christians to rescue their country from the atheistic clutches of its socialists, from the less coarse but equally pernicious infidelity of its materialistic philosophers, and from the dark bondage of its Romish priests, and you will have helped to reconquer for Christ, not one-seventh the proportion of the population, but fully one-third of the intellectual and spiritual power of continental Europe. For this great country has great spiritual wants. It is a vast harvest waiting to be gathered in for Christ, but the labourers are few. Look at it for a moment. 38,000,000 of Germans and 5,000,000 of Wends, Czechs, Poles, Lithuanians, Danes, Wallons, French, and Jews; that is what it is—43,000,000 of immortal souls for whom Christ has died!

Go take thy flight from star to star,  
From world to tremulous world afar,  
Take all the worlds of all the spheres,  
These human souls are worth them all.

One soul outvalues a whole world. These 43,000,000 are of more value than a whole universe. Further, these souls are, or destined to be, 43,000,000 of readers. Taking Germany and Switzerland together, there is no agglomerate of 46,000,000 of human beings on the face of the earth among whom the art of reading is so widely known, that is, among whom the ground is so prepared for work like ours. When you travel in Germany on the banks of the beautiful Rhine, or on the dark slopes of the Black Forest, or high up the Bavarian Tyrol, or far north on the giant mountains; when in Switzerland, at least in its Protestant countries, you climb or tarry under the shadows of its snow-peaks, you may offer God's Word to every sane man, woman, or grown-up child you meet, with the almost absolute certainty of offering it to a person by whom it can be used. And it is with gratitude to Almighty God that I can say here this day that whenever you are on German or Swiss soil, whichever of the multifarious languages spoken within the borders of these lands may be that of the population by which you are surrounded, the British and Foreign Bible Society puts it into your power in their own tongues to place in the hands of the people the records of the wonderful works of God, whether these tongues be spoken as in some of the high valleys of the Alps or in some of the plains and forests of North Germany by only thousands or tens of thousands, or, as in Germany itself, by tens of millions of the people. Such is the harvest. Who are the reapers? 25,000,000 of Protestants constitute the first great section of the German harvest-field. What shall we say of this? God be praised, there are thousands of harvesters engaged in reaping the harvest, and in gathering it in—pastors, true shepherds, men of energy, and men of God, in every way worthy of the traditions of their Protestant past. Moreover, there are free organizations, Bible Societies, and Tract Societies, and Sunday-schools, Town Missions, Rural Missions, Refuges, Workmen's Homes, Orphan Asylums, Magdalen Asylums, and dozens of other forms of Home Mission work, at times on a national scale, at times of a mere local character. German and German-Swiss Christians raise every year more than 100,000*l.* sterling for foreign missions. They here co-operate with British Christians, not only for the conversion of the heathen world in general, but for the conversion of the heathen populations under British rule. But while all this is true, it is, on the other hand, also true that in town and country, and especially in towns, the increase of the Protestant population has terribly, appallingly, outstripped the increase of Christian effort. The world has grown larger; the official Church has remained all but stationary. Where Protestant Germany now has one ordained minister in proportion to her Protestant population, a hundred years ago she had two, and her sister Protestant lands, England and the United States, at the present day have three. Add, moreover, in these latter countries to the regular pastorate the cloud of Evangelists which covers the land—a form of auxiliary work almost absolutely unknown to some of the greatest Churches of Germany; take further into consideration that very many of these organizations are, so to speak, in their infancy, promising babes rather than full-grown youths or vigorous men, and you will see at a glance the necessity of auxiliary work like ours even for the Protestant populations. German Christians—and they are awakening to a consciousness of the past—have a gigantic task before them in recovering lost ground, and in taking possession of new ground, and for long years to come our work will be a necessity, not as work for Germany, but as work for that kingdom whose King is Christ, and whose territory is neither England nor Germany, but the wide, wide world. 512,000 Jews with their Rabbis constitute the second great section of the harvest field. The Jewish populations are cared for by four German and four British Missionary Societies, while we circulate the Scriptures among them annually in thousands of copies in their holy Hebrew, or in the vulgar tongues. But of the 15,000,000 of Romanists, who thinks of them? It is a melancholy fact, scarcely anybody. Apart from the distribution of the Scriptures, and that almost entirely directly or indirectly by ourselves, they are, as far as I know, and so far as direct aggressive Protestant effort on a great scale is concerned, all but absolutely virgin soil. We are almost the only workers

in this great field, and even for us it has been freely open only in recent years. It required caution in entering on it, and it requires caution and holy prudence now in working it; but in no branch of our operation on German soil have we been in recent times so blessed as here. From 50,000 to 60,000 copies of Bibles and Testaments sold annually among Catholic populations, represent work done, by the blessing of God, in the teeth of the opposition of the priests and of the fanaticism of the people. Let me sum up. Protestant Germany needs your work as an auxiliary to its own. Jewish Germany needs your work as an auxiliary to the work of the native and British Societies labouring for the conversion of Israel. Romish Germany would, it is hardly too much to say, in the case of millions of its adherents have, but for your direct and indirect efforts, to confess, like those disciples whom Paul met in Ephesus, concerning the Holy Ghost, "We never so much as heard whether there be any written Word of God." I am Briton-born, and even now a British subject, and shall remain so till my dying day; but two years' University life, and twenty-one years' Christian labour in the great German Fatherland, give me a certain right to speak in the name of its Protestant populations, and in the exercise of that right I thank you, British Christians, constituents of the British and Foreign Bible Society, for the 12,000,000 of copies of the Holy Scriptures which you have provided, in the last fifty years of your activity, for peoples in and out of Germany speaking the tongues of the German Empire and the Cantons of the Swiss Republic. I feel it a privilege to be here this day publicly to pay this debt of gratitude. While I am speaking here, sixty-nine of my Bible-bearers are at work among these 46,000,000 of Protestants, Jews, and Romanists. They rose this morning early. They have gone forth, each in his own sphere, bearing precious seed. Some are at this moment in strife and conflict with the atheistic Socialists of the large cities; some are scrambling up mountain slopes to the solitary houses of the cowherds and to the high villages of the mountaineers; some are driving their Bible-vans—their carriers by day, their bedrooms by night—across the flat and sandy levels of the great plain of Northern Europe; some are in the houses of pastors or other godly men where, for their works' sake, they are received as friends and brethren; some are contending with fanatical priests or fanaticized people; some are praying at the bedsides of the sick or of the dying, or listening to the penitential tale of the sinful and of the fallen; some are braving the scoffs of the keen-witted and satirical Jew—all of them are, in their way, as your messengers, standing up for Christ, offering the Word of God to the saved and to the sinful, to the penitent and to the impenitent, to the believer and to the unbeliever, without respect of persons, like death knocking with impartial hand at the palaces of the rich and the cottages of the poor. They understand you to have given them substantially the same charge which the Lord gave to the Universal Church—"Go into all the land and bring the Word of the Gospel to every creature; and, if they will receive you, leave in every house the Bread of Life." They know that I am here this day. They are praying for us. Pray for them! Germany and Switzerland are the heart of Europe. By working here you are purifying Europe's heart-blood. Every year, directly or indirectly, you leave between 300,000 and 400,000 copies of God's Word in German and Swiss homes—350,000 precious grains, but they need watering. Bedew them with your prayers, and in God's good time we shall see Germany grow again religiously as she has again grown politically great.

BIBLE STAND AT THE FRENCH EXHIBITION OF 1878.—During six months of the Paris Exhibition of 1867, portions of Scripture were given from the Bible Stand to men, women, and children in their own languages to all who chose to accept them, sometimes as many as 40,000 copies a-day. The number distributed during the whole time of the Exhibition was two million and a quarter. Scarcely one portion in a thousand was refused, while oftentimes thousands were in every instance gratefully received. Gratuitous circulation demonstrated disinterestedness, and British Christians evinced their faith in the Bible by freely seeking to make it known. The surprise and admiration of the press of Europe and America showed how thoroughly the nations had learned that England is a Bible-reading land, and the wide-spread dissemination of the Word of God did more to extend a knowledge of salvation through Christ than perhaps any other single event since the time of the apostles. The Paris Exhibition of the present year promises to draw a still greater gathering of intelligent men from every quarter of the globe, and as each nation strives to display its choicest and richest products of art, learning, science, and manufacture, the people of God must faithfully witness for Christ by scattering broadcast the good seed. An admirable site at the Trocadero, immediately opposite the chief entrance of the Exhibition, has been allotted to the committee of the Bible Stand by the municipal authorities of Paris. On this piece of ground a Bible kiosk has been built. As far as the funds of the committee will permit, portions of the Word of God, such as the Gospel of St. John, or the Epistle to the Romans, etc., will be given to every visitor. Complete copies of the Bible and New Testament will also be sold at a cheap price at the kiosk, and 50,000 French New Testaments have been especially prepared, with an inscription: "Souvenir de l'Exposition, 1878," by the National Bible Society of Scotland. Evangelistic work will also be carried on in connection with the Bible kiosk. Mr. Alexander who has been engaged on Bible work in connection with the Bible Stand for nearly sixteen years, will superintend the kiosk. It is well known that through his instrumentality great good was done among the soldiers during the Franco-German war. Being recommended by Queen Augusta of Prussia, now German Empress, special facilities were afforded to him by the military authorities. He has also fulfilled twice important missions to Russia in connection with Bible and mission work. The committee take our Lord's commission to His disciples as their guide, "Freely ye have received, freely give." What can be more exalted than the privilege to act up to our Master's Word?



## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, JUNE 7, 1878.

### UNIVERSITY ENDOWMENT.

IT gives us pleasure to learn of the success which has thus far attended the efforts of Principal Grant and the friends of Queen's University to realize the proposed additional endowment of \$150,000. A public meeting of the citizens of Kingston was held in the City Hall on Thursday of last week, over which the Mayor presided. It was evidence of the interest taken in this matter by the people of Kingston that there were upwards of five hundred persons present. The meeting was relatively large, and, judging from the opening of the subscription list, it was also influential. Mayor McIntyre made a warm and happy address, setting forth the advantages which Kingston enjoyed in having a University as one of her institutions; after which Principal Grant gave a clear and business-like statement as to the wants of the University. An additional chair of science was required for the Arts course. Another professor for the Divinity Hall was wanted. Library and reading-rooms and a museum must necessarily be furnished, if the large collection of books and objects of interest was to be utilized. This would demand an outlay of \$40,000, which he thought the people of Kingston should contribute, as the new buildings would prove an ornament to the city, and as the community were benefited in many ways by having the University in their midst. The statements of the Principal were warmly seconded by several leading and influential citizens. During the proceedings a letter was read from Professor Mackerras, who we are sorry to learn was absent through continued sickness, in which the rev. gentleman promised to give \$750 as his contribution. At the close of the proceedings, and within fifteen minutes of opening the subscription list, it was found that the sum of \$20,000 was pledged, Principal Grant himself promising \$2,000. It was also announced that Mr. Allan Gilmour with some friends in Ottawa had given \$10,000 for the endowment of the science chair. The Principal said he would risk his reputation upon raising \$110,000 out-

side of Kingston, if its citizens would come good for the \$40,000 required for the additional buildings. We believe this amount will be forthcoming from Kingston, so that Dr. Grant will be put to his mettle to fulfil his pledge. He is just the man to do it, and we hope soon to have the pleasure of announcing that the entire amount of \$150,000 has been contributed. An effort of a similar kind will no doubt soon be made to endow the other colleges in connection with the Presbyterian Church in Canada, and we hope ere long to see such an effort crowned with the utmost success.

### HOME AND FOREIGN MISSIONS.

IN the proceedings of the General Assembly of the Northern Presbyterian Church held at Pittsburgh, the reports of the Home and Foreign Mission Boards necessarily occupied much time and attention. From the first of these we gather that there are 1,131 ministers in commission in the States and Territories. Some 3,500 churches and preaching stations were occupied by the missionaries. One hundred and thirty-two new churches were organized and there were added 11,940 new members. The total membership of these churches was 70,285. Three hundred and twenty Sabbath schools were organized, making the whole number connected with Home Missionary work 1,612, with an attendance of 124,921 children and officers. The amount collected from all sources for Home Missions was \$258,809, leaving a deficit of \$36,000. This does not include the money disbursed for the support of Missions amongst the Chinese and the Indians in the United States, these being meanwhile under the care of the Foreign Mission Board.

From the report of the Board on Foreign Missions we learn that the receipts from all sources have been \$463,351.66, and the expenditures \$511,180.92, including the debt of \$43,032.99 at the end of last year. The gift of \$50,000 by Mrs. John C. Green, given early in the year, extinguished the debt, leaving \$7,000 towards the current expenses. The deficiency of this Board at the end of the year amounts to \$47,329.26. This seems to be chiefly the result of a falling off on the part of congregations in their contributions to Foreign Missions. The roll of membership has increased from 9,632 to 10,391, and of scholars of various grades from 13,371 to 15,906. The amount actually expended in the work during the year was \$468,147.93. Eastern Asia, including Japan, China and Siam, received \$12,000, India, \$95,000, Central and Western Asia, \$98,000—making a total for the continent of \$315,000. African Missions, \$14,000; South American, \$51,000; Mexican, \$31,000, Indians and Chinese, \$25,000. The expenses at home for the collection and disbursement of these great sums was only six per cent. of the whole. Twenty per cent. increase in the receipts will be necessary to carry on the work of the Board the ensuing year, independent of special contributions, and even then it will have to trust to generous friends to remove the existing disabilities in shape of a debt of \$47,000.

We have presented these figures in order to show what a vast responsibility is being undertaken by the sister church of the Northern States. These do not include the money that is being raised for similar purposes by the

United Presbyterian Church of America, the Southern Presbyterian Church, the Reformed (Dutch) Church, the Cumberland Church, and a number of smaller Churches, all of which are contributing according to their ability to the Home and Foreign Mission work. We can hardly indeed estimate the amount which is being annually given to the extension of the Redeemer's kingdom at home and abroad. It is gratifying to know that the Churches are up and doing for the Lord, and that notwithstanding the pressure of the times through which we have been passing, the gifts of the Churches to the work of Christ are truly astounding.

In the American Church there are Women's Home Mission Associations as well as Women's Foreign Mission Associations. It is quite right that the women of the country show their interest in the Home as well as the Foreign Missions. But it is evident at a glance that the more of this subdivision of women's work that there is, the less will it benefit the enterprise of the Church. Why should there be different Women's Associations for these different departments of work? The work is one and the same, whether at home or abroad. It is Christ's work. There should be no distinction between Jew and Gentile, between nations at a distance and those that are near. These are one in Christ; and we therefore think it would be well for our women's societies to reorganize on the basis of taking all the work of the Church under their care and patronage. Having done so much in Canada as well as the States for the work of Foreign Missions, it may safely be concluded that were they to embrace all the work in their schemes, it would lead to its being well and efficiently done.

### THE EMPEROR WILLIAM.

ANOTHER attempt to assassinate the Emperor William has fortunately failed of its purpose. While his Majesty was enjoying a drive on Saturday last, some shots were fired at him. It seems the would-be assassin is a Dr. Nobling, who was anxious to rid the world of the aged Kaiser in order that he might promote the cause of Communism.

The report fails to show whether the Doctor was a madman or otherwise, but charitably we would feign believe this to be the case, as he attacked in a similar manner the hotel-keeper, and tried to commit suicide.

The Emperor has hitherto had the reputation of bearing a charmed life, or one that was believed to be freed from the possibility of danger. The reception of about thirty small shot into the face, head, arms and back of his Majesty shows that he incurred no small danger, and that but little more was required to put an end to his useful and honorable career. The recall of the heir-apparent and his Princess from a holiday furlough indicates the serious import of the event. But we are glad to learn that while King William has been subjected to severe suffering, his wounds are not considered dangerous. It is a narrow escape, and undoubtedly will lead the Emperor, and others like him to have greater care, when they drive out for recreation.

Such events as that of this attempted assassination, are indicative of the Communistic

ideas that are afloat in all countries. It is said there is no country so thoroughly infected with this poisonous political economy as Germany is at the present moment. Strange that this should be so, when we consider the recent events which led to the unification of the Empire and to the enthronement of the Emperor. There is much of this same spirit in the United States at this moment, the disastrous consequences of which may burst forth at any time.

Notwithstanding the Russian victories which would seemingly secure the permanence of the throne of the Czars, there is much of the Communistic element also in Russia. We have its advocates here, and though they may be in a deplorable minority, they are busy in propagating the pestilential ulcer of their political ideas. It is a time when the lovers of law and order do well to be on their guard.

**SUBSCRIPTIONS (MOSTLY PAID) FOR DEBT ON ORDINARY FUND OF KNOX COLLEGE. FOURTH LIST BY REV. JOHN M. KING.**

**Woodstock.**—Mr. Ball, \$10; Thomas McDonald, \$5; James Hay & Co., \$5; R. Laidlaw, \$5; John Cameron, \$4; Rev. W. T. McMullen, \$8; John D. Hood, \$5; James Holmes, \$4; John White & Co., \$5; J. T. Grant, \$5; J. G. Short, \$4; James Skinner, M.P., \$10; smaller sums, \$25.50;—in all, \$95.50.

**Ingersoll (Erskine Church).**—W. T. Root, \$5; Mrs. Watt, \$5; Mrs. Oliver, \$5; smaller sums, \$2;—in all, \$17.

**Thamesville.**—Robert Ferguson, \$20; John Ferguson, \$40; Miss Sherman \$5; smaller sums, \$7;—in all, \$72.

**Chatham.**—W. Urquhart, \$25; H. F. Cumming, \$10; Mrs. Smith, \$10; Mrs. Garner, \$10; K. Campbell, \$5; T. H. Taylor, \$5; John McKerral, \$5; A friend, \$4; Mr. Malcolmson, \$5; John McKenzie, \$5; David S. Patterson, \$5; Edward B. Smith, \$5; John Smith, \$5; smaller sums, \$15;—in all, \$114.

**Bothwell.**—Captain Taylor, \$10; D. McCraney, M.P.P., \$10; Mrs. McCraney, \$10; William Laughton, \$10; Colin Reid, \$5; Robert Marcus, \$5; smaller sums, \$5;—in all, \$55.

**Strathroy.**—W. H. Murray, \$5; Thomas Gordon, \$4; smaller sums, \$7;—in all, \$16.

**Listowel.**—John Nichol, M.D., \$5; Andrew McIlwraith, \$4; smaller sums, \$12;—in all, \$21.

**Walkerton.**—Rev. R. Moffat, \$5; Abraham Rowand, \$5; McGregor Brothers, \$10; John McLay, \$5; John Bruce, \$5; R. B. Hughes, \$5; A. Sproat, \$5; R. H. McKay, \$4; Abraham Rowand, sen., \$5; smaller sums, \$13;—in all, \$62.

**Paisley.**—Rev. John Straith, \$5; R. M. Hay, \$5; James Laidlaw, \$4; Grant & Sinclair, \$5; J. Gibson, \$5; Robert Scott, \$4; Alexander Campbell, \$4; James Mackey, \$4; E. Saunders, \$4; John McKay, \$4; smaller sums, \$16.75;—in all, \$60.75.

**Port Elgin.**—Rev. M. Gourlay, \$5; Wm. Gowanlock, \$4; H. Steven, \$5; Arthur Ross, \$5; John Falconer, \$4; James Muir, \$4; Robert Douglas, M.D., \$4; D. Lavrock, \$4; smaller sums, \$3;—in all, \$38.

**Southampton.**—Rev. A. Tolmie, \$5; Thomas Adair, \$4; Alexander McNabb, \$4; smaller sums, \$11.50;—in all, \$24.50.

**Harriston (Guthrie Church).**—Rev. John Baikie, \$5; William Kerr, \$5; Michie & Hall, \$5; A. Meiklejohn, \$5; Fisher & Irvine, \$4; smaller sums, \$26.50;—in all, \$50.50.

**Mount Forest.**—J. McMullan, \$10; George Colcleugh, \$4; William Colcleugh, \$5; P. Watt, \$5; Rev. D. Fraser, \$6; J. McFayden, \$4; Dr. Yeomans, \$4; smaller sums, \$16.50;—in all, \$54.50.

**Wroxeter.**—Alex. Gibson, \$5; James Clark, \$4; D. Clarke, \$4; Robert Clark, \$4; John Moffat, \$5; Thos. Gibson, M.P.P., \$5; smaller sums, \$15.75;—in all, \$42.75.

**Goderich.**—Additional, P. Dickson, \$10.

**Westminster.**—Additional, \$2; Seaforth—additional, \$2; A Probationer of the Church, \$12.

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## MINISTERS AND CHURCHES.

INCREASED accommodation is to be provided in Knox Church, Goderich, at a cost of \$4,000.

AT its last meeting the Presbytery of Bruce nominated Dr. Cochrane as Moderator of next General Assembly.

THE Rev. W. Donald has this time accepted the call from Pictou, N.S., to the great regret of his co-presbyters and congregation.

INDUCTION OF REV. JOHN MCMECHAN, AND SOIREE.—The Hamilton Presbytery met last week in Waterdown, to induct the Rev. John McMechan into the pastoral charge of the Presbyterian congregation of that village. Rev. John Laing, M.A., Dundas, who had been Moderator of the Session of the congregation during the time they had been without a minister, presided; Rev. S. Lyle, of the Central Presbyterian Church, Hamilton, preached the sermon; and the Rev. Thomas Goldsmith, of St. John's Church, Hamilton, and Rev. Dr. James, of Knox Church, Hamilton, addressed the pastor and congregation, respectively. The people turned out in large numbers and manifested a lively interest in the proceedings throughout. At the close of the services Mr. McMechan received a cordial welcome from his flock and the members of the Presbytery. Rev. Mr. Laidlaw, of Hamilton, was present during the induction. In the evening a soiree was held in the Drill Shed to extend a general greeting to the new pastor. The immense building, which had been beautifully decorated with flowers and evergreens for the occasion by the young people, was well filled. The tables groaned with everything that could satisfy the inner man. After full justice had been done to the magnificent spread, the musical and literary part of the programme was commenced. Rev. J. Laing, M.A., ably filled the chair. After a few remarks from the Rev. Messrs. Hawk and McConnell, resident ministers, expressive of their pleasure at receiving the new brother among them, the Revs. S. Lyle, T. Goldsmith and Dr. James, and Hon. Archibald McKellar addressed the audience. The speeches, interspersed with deep thought, wit and humor, were able and eloquent, and listened to with rapt attention by the large gathering. After each address a very fine vocal selection was given. Miss Turnbull ably accompanied the singers on a fine piano kindly loaned for the occasion by Mr. Jarvis, dealer in musical instruments, Waterdown. A short address from the newly inducted pastor, Mr. McMechan, who thanked the audience for the very cordial welcome extended to him, and the singing of the National Anthem brought the meeting to a close. Rev. Canon Houston was present during a portion of the evening and made the acquaintance of the new minister. After the induction a call from the united congregations of Kilbride and Nelson to Rev. James McEwan, of London, was sustained; and the call from Port Colborne, having been declined by Rev. Mr. McIntyre, was set aside.

PRESBYTERY OF TORONTO.—An adjourned meeting of this Presbytery was held on the 29th ult., Rev. J. M. King, moderator. The main object of holding the meeting was to receive the report of the committee appointed to confer with the office-bearers of Knox Church, Toronto, anent the resignation of the pastor, Rev. Dr. Topp. The committee reported that they had fulfilled their appointment, and that the office-bearers had agreed to call a meeting of the congregation. Said meeting was called, and a committee was appointed "for the purpose of using their best and immediate efforts to obtain a colleague or assistance to the pastor, such as may be acceptable to the congregation." It was then stated by Dr. Topp, that in consequence of the step taken by the congregation, as also from regard to the wishes of the Presbytery, he was now willing to withdraw his resignation; and he withdrew it accordingly. With this decision the Presbytery agreed to record its warm satisfaction. On application made, leave was given to the congregation of Leslieville to borrow money to the amount of \$4,000, with a view to secure the completion of their church. A certificate of dismissal was read from the American Presbyterian Church, in favour of Rev. Samuel Warrender, one of its licentiates; and the Presbytery resolved to apply to the General Assembly for leave to receive him as a probationer of our Church. A report was read from a committee as to

the organizing of a small congregation at Horning's Mills; and an interim session was appointed to receive additional members, and to dispense, at no distant day, the ordinance of the Lord's Supper. The following overture was produced and read to the Presbytery, with a request for its transmission to the General Assembly:—"Whereas in the resolution anent modes of worship annexed to the Basis of Union, the devotional practices followed in the negotiating churches are allowed; and, whereas this resolution did not receive unanimous support in the churches negotiating for union, and even called forth recorded dissent; and, whereas in the superior and supreme courts of this united church in some few instances, to which it is not desirable to add, devotional exercises have been conducted in such a manner as (however unintentionally) to give offence to the consciences of members of these courts, and to prevent them from joining in the same: It is therefore respectfully overtured by the undersigned to the General Assembly, indicted to meet at Hamilton on the second Wednesday of June next, to take the premises into careful consideration, and to adopt such measures as will allow all the members of the courts of the church to join in the devotional exercises of the same with one heart and mind." (Signed) "J. Gardner Robb." The foregoing overture was ordered to be transmitted to the supreme court of the Church. Next ordinary meeting of Presbytery is to be held in the usual place, on the first Tuesday of July at 11 a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—The last regular meeting of this Presbytery was held at Barrie on Tuesday, 28th of May, and was attended by fourteen ministers and five elders. A considerable portion of two Sederunts was occupied with an earnest and careful consideration of the course to be taken with respect to the claim against the Presbytery made by the late Mr. Marples. The minute of a *pro rebus natis* meeting of this Presbytery held at Kingston, on the 15th ult., showed that the papers sent up to the Synod of Toronto and Kingston, previous to Mr. Marples' death, asking for a new hearing of the case, had been withdrawn, with the view of considering at a regular meeting what should be done further in the matter. The members who were at the Kingston meeting explained why the papers were withdrawn. The circumstances of Mr. Marples' engagement and connection with the Presbytery were reviewed; the duty which the Presbytery owes to itself in view of outside opinion was considered, and finally it was unanimously agreed to send up a memorial and petition to the General Assembly, of which the following is the essential part:—"That the Presbytery being met on the 28th of May, took the matter into earnest consideration and were still firmly convinced that they are not liable in justice or in equity to payment of the claim of Mr. Marples which gave rise to these proceedings. And inasmuch as the case cannot now be argued on its merits without prejudice to this Presbytery on account of the death of Mr. Marples, and inasmuch as the Presbytery is still unanimous in its contention that it has a right to be heard in full on so important a matter, your petitioners pray that it may please the General Assembly to inquire into all the circumstances of the case in the hope and belief that the Assembly shall find and declare that the Presbytery of Barrie had good and sufficient reasons for declining to settle the claim of the late Mr. Marples." Commissioners were appointed to support the memorial and petition before the General Assembly. A report was received from Mr. Joseph Andrew, missionary in Muskoka, of the money collected in Toronto, Markham, and other places, and expended by him in the erection of churches in the District to which he was appointed. Leave was given to Mr. Fairbairn to moderate in a call from Knox Church, Oro, at such time as may be desired. The remits of the General Assembly were taken up. It was agreed to recommend the deletion of a sentence in clause 8 of the proposed regulations for the Widows' and Orphans' Fund. The appointment of a Home Mission agent, and a common fund for the theological colleges were disapproved. It was thought desirable to retain the names of retired ministers on the roll on leave sought and obtained in each case from the General Assembly, and also to give ordained missionaries labouring for a year or longer in the bounds a place on the roll of Presbytery. Next meeting, first Tuesday of August, at Barrie, at 11 a.m.—ROBT. MOODIE, *Clerk of Presbytery*.

## CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

## CHAPTER XLIX.

At this moment Maimouna came again into the room with a tray of lemonade and biscuits, which she offered to Anthony with great timidity. He took some, smiling at her kindly, and then she went and crouched down on the ground beside Vera, glancing up at her with a speaking look of entreaty.

"Dou you dislike her remaining in the room with us?" said Vera; "she cannot understand what we say, and she never feels safe unless she is by my side. She cannot overcome the fear that her cruel master will come and carry her off again."

"Poor child, let her stay by all means; but now tell me, cousin Vera, am I mistaken in thinking that you are not satisfied with your position here, or with the work you have been able to do?"

"No, indeed, you are not mistaken," she said; "I have been longing for you to come, that you might help me in carrying out the purpose for which I have given my life, more efficiently than I can do here. I do not regret the time which I have given to learning the language, which was of course a necessary preliminary to work of any kind, nor yet the care I have given to these little ones; but they are all children who would have been taken into the mission schools had I not been here; and, indeed, the parents of some of them are liberated slaves. Except in the case of Maimouna I can hardly feel that I have myself rescued any one from slavery who might not have been saved from it without my help. The vision I had before my eyes when I came out here," she continued, turning her bright, eager face to Anthony, "was that of the slaves coming down from the interior, marching in gangs, yoked with the heavy forked sticks that at night are fastened to the ground, and even their little children bound with thongs. You remember how you described them all in your letters, and said that if any sunk exhausted by the way they were killed or abandoned, especially the women and children; or else, if they struggled on to the port for which they were destined, the same fate often awaited them there. These are the unhappy beings I want to rescue; and I have heard since I have been here, that any one who was actually on the spot where they were shipped from the mainland might be able, in different ways, to save many of the thousands who are brought down out of the country, either from captivity or death."

"But have you any definite plan as to where you would like to go for this purpose? it is very much what I wished to do myself, only I did not know as yet where to begin, since this infamous traffic exists literally over almost the whole continent of Africa, and there are so many places from whence the slaves are exported."

"Not now, at least in eastern Africa. You know the treaty has made a considerable difference, and done a certain amount of good, at least in so far that the slave markets in Zanzibar are closed, but as regards the exportation of slaves from the mainland, many think it has only made a change in their mode of transit, and that the numbers are in no way diminished, although they are now sent away by sea instead of by the land route. But the result of the treaty, so far as I am concerned, has been to fix unmistakably the spot where I believe I could do real work, because it prohibits the exportation of slaves from Kelwa, whence, during the five years between 1862 and 1867, no less than 100,000 were sent out into life-long captivity, or from any other port excepting Dar es Salem."

"Where is that?" said Anthony, "I do not remember the name."

"It is a port just south of Zanzibar, and the treaty limits the transport of slaves even from there to the islands of Zanzibar, Pemba, and Mombaga, but I doubt much whether this part of the agreement is adhered to. However, there is no doubt that Dar es Salem is now the spot where I could best hope to carry out all my plans, and I am most anxious to go and settle there. I should take Maimouna with me, and any of my poor little black children also who could not find a home in the mission, so that I should not be undoing the little work I have done here; but it is there and there alone that I can satisfy the longings which have been burning in my heart, ever since I read your harrowing descriptions of the condition of these poor unoffending Africans when they are first torn from their homes, and of the destiny which awaits them."

"And why should you not carry out this plan?" said Anthony; "it certainly seems the most practical and efficacious for the success of the work you have so much at heart, and I no less—"

"Because all the wise people here in Zanzibar told me I was wrong-headed and over-bold to think of leaving this place, where I was under a certain amount of protection, to go away by myself to a port where there are very few Europeans, and that with an object in view which they think is certain to bring me into danger. If I could only have felt free to act on my own judgment, I should not have heeded their counsels of cold-hearted prudence for a moment. They do not seem to me really to apply to my case at all, for I left England for no other purpose but that my life should be given to the cause of the oppressed, and if for their sakes it were taken a little sooner than it otherwise would have been, I should only have reason to be happy that it should have so blessed a termination. Would it not be a thousand times better," she continued, her face glowing with enthusiasm, "to live a little time, to show the poor slaves that God had not forgotten them, and was sending them friends, than to spend many years in ease and security, without the power to benefit them?"

"In theory, no doubt it would, but I cannot blame your friends for having taken a different view of the case," said Anthony, smiling.

"Oh don't! pray don't you go against me too!" said Vera, piteously, folding her hands together in entreaty. "All

my hopes have been fixed on your arrival, because my father desired me not to quit this house till you came, and then to be guided by you entirely. He said I was to do whatever you advised, and so I have been waiting with all the patience I could muster for your coming."

"In the hope that I should advise you to have your own way," said Anthony, laughing, "and go to Dar es Salem?"

"Yes, exactly so," said Vera; "but oh! cousin Anthony, I am sure it is not a matter that admits of a doubt in the sight of God. I have given my whole life to one purpose, and it is there only that purpose can really be accomplished. My father, who alone has any claim over me, permitted me to make this dedication of myself without conditions of any kind, and even now he does not oppose my carrying it out in any way I think fit, provided I have your sanction."

"I suspect that it is because he thinks I should only sanction what was prudent."

"Surely this work is even nearer to your heart than mine," said Vera, softly; "the feelings which have prompted me to this course are but the reflections of yours, which first inspired me. Will you not now rather urge me on than hold me back?"

"It would be my wish to do so, certainly," said Anthony, "and it may so far be possible, inasmuch as I am here myself to protect you; but is it really your purpose, cousin Vera, never to return to England? Has your father consented to that?"

"Yes, quite; he knew it was best for my stepsisters and for the comfort of his home that he should do so; you know my stepmother has seven daughters, and she thought my presence was a disadvantage to them; and, besides, she did not love me," said Vera, hanging down her head, "I was always a source of annoyance to her. I do not know if it was in any way my fault; I was quite disposed to love her if she would have let me, but she would not, she kept me at school till I was twenty years of age, which I thought rather hard, and then, when she did reluctantly let me come home, she misinterpreted everything I did and said, so as to make us all miserable together; she would not allow me to associate with my half-sisters because she said my influence was not good for them, so I really scarcely know them, and when I proposed this plan of work in Africa she caught at it eagerly, and insisted it was to be understood I was never to return home again."

"Poor Vera, you have not had a very happy life hitherto, indeed; I suppose, however, it has had at least the advantage of preventing you from regretting your home at all?"

"No doubt it has," she said, "I have never been so happy as I have been here; I love my father very dearly, but I know his life would have been wretched if I had remained at home, so that I cannot have any real regret so far as he is concerned, and then I have the hope of seeing him from time to time."

"Yes, he will be with you again next spring," said Anthony.

"But I cannot wait till then to go to Dar es Salem, if only you will let me," said Vera. "My father will have to go there with his ship, so I should see him just the same as I should here. You see, cousin Anthony, there is really no reason which, in the sight of God, could be called just or righteous for keeping me back. Come," she continued, as he sat in grave silence, evidently considering the subject very deeply, "I will give you a most prudent reason for letting me do as I wish. I find that this house, which was the only one I could get, is not healthy for my poor little blacks, from its vicinity to the swamp where the mangrove trees are."

"Ah! it struck me that your habitation was badly placed on that account as I came up to the door," said Anthony. "I hope it has not affected your own health."

"Oh no, I am perfectly well. I have never known what it is to be ill all my life, and this climate seems to suit me particularly well. Now, cousin Anthony, may I go to Dar es Salem?"

"What a persistent young lady!" he said, with a smile. "Let us make a compromise, Vera. I will go there myself as soon as I possibly can, and I will thoroughly investigate into the condition of the place and ascertain how far your work would be really successful and safe."

"Successful, not necessarily safe," put in Vera, which remark Anthony only answered by a smile.

"Then," he continued, "when I have learned whether it would really be possible for you to serve the cause to which we are both devoted by establishing yourself in that place, I will return, and put all the facts plainly before you, and then you can come to a decision with reliable data to go upon."

"I can come to a decision at this moment with the most perfect ease," said Vera; "but there is my misfortune. I cannot disobey my father, and he says you are to decide, and that I am to abide by your fiat, whatever it may be," and she shrugged her shoulders with a playful look of vexation.

"My dear cousin," said Anthony, earnestly, "believe me, I would not wish on any subject to damp such noble aspirations as yours, much less on behalf of that cause for which, like you, I would gladly lay down my life; but I assure you in this matter, as in every other, a little common sense is necessary. How should either you or I benefit the slaves, if we were to rush headlong into a position where we should simply get knocked on the head like themselves when they are sickly, without having been able to benefit them in the least?"

After this question there was a pause. Vera did not speak.

## CHAPTER L.

Anthony watched with no small interest the varying expressions that flitted across Vera Saxby's face after his last remark, and thought what a pleasant picture she and Maimouna made. The young African had dropped to sleep with her woolly black head on Vera's knee, and the English girl's clear complexion and delicate features were embellished by the contrast with the dark skin and thick lips of the child of the alien race.

Presently Vera looked up, however, with a rather saucy

smile. "I see you think I, at least, have no common sense at all; but, sir, you intend to go to Dar es Salem at once, do you not?"

"Certainly. I thought you would wish me to do so."

"Then may I ask if you know anything of the language?"

"Not one single word! Oh, Vera, you have turned the tables on me very well. I see you think I am myself somewhat wanting in common sense to propose to go and make inquiries in a place where I cannot speak or understand a word. I fear this must cause some delay, as I suppose there is no alternative but that I should set to and learn it as fast as I can."

"I think so; because, even if you took any native interpreter with you, it would be of no use—he would not tell you the truth. They scarcely understand what it means in this country."

"Because they have never been taught to know the God of Truth," said Anthony; "but this is really a serious obstacle to my going at once. I am truly sorry, cousin Vera, to be obliged to try your patience further."

"I shall not mind a few months longer here, as I am not quite idle," said Vera, "if only I can accomplish my earnest desire at the end of that time; and I think perhaps a short residence in Zanzibar may have the effect of satisfying you that it will be right to accede to my wish."

"I sincerely hope so," said Anthony, "for nothing is further from my desire than to thwart you in any way. But now tell me how I had best proceed in order to learn the language speedily. You seem to have acquired it yourself quite fluently."

"Yes; but I could have done so much more quickly if I had had efficient help. I worked at it by myself; but I had no teacher excepting one of the missionaries, who had no time to give me more than an occasional lesson. If I could have had one every day I should have advanced much more rapidly."

"I must certainly have as many lessons as I can get," said Anthony, "because I can make no attempt to begin my own work, any more than to help you with yours, until I am able to communicate with the natives; and I do not believe I could find a better teacher than yourself. Will you undertake me as a pupil?"

"Oh, willingly, provided you allow me to supplement my lessons with some from Maimouna in pronunciation. I can give you the grammar and construction of the language, but I am not sure of having always the right accent, which she can supply."

"That will be a very good plan," said Anthony; "so now you see it will more or less depend upon yourself, cousin Vera, when I go to Dar es Salem."

"I shall work with a will, you may be very sure," she said, with her merry smile, "and so, I think, will you; we are equally interested in your progress, and between us I think you will advance very rapidly."

"But when have you any leisure time with all these little black people to see to?"

"Always in the evening, when I send them all to bed, excepting Maimouna. I generally stay out in the garden then, when it is cool and pleasant, and we could have our lessons there."

So it was settled; and evening after evening, for some four or five months, Anthony spent two or three hours with the unknown cousin, whom he had discovered to be as charming as he had expected to find her the reverse. And most carefully and patiently she instructed him in the mysteries of the Swaheli tongue, appealing every now and then to Maimouna, who was always present, and who often showed all her white teeth with amusement at the efforts made by the English gentleman to compass the pronunciation of her native tongue. Then, when the lessons were over Anthony did not straightway depart, as he might have done had his professor of languages been a sedate personage who had taken a university degree, but remained with Vera Saxby and her dark-faced attendant in the fragrant garden, watching the sunset, or the gradual beaming out of constellations unknown in Europe, as they became pencilled in light upon the purple sky. Vera had a favorite seat by the little fountain, whose refreshing murmur was pleasant in the sultry air, and Maimouna always sat at her feet, while Anthony placed his chair opposite to them, where he could watch the fitful play of expression on Vera's bright and pleasant face.

He found her one of the most genial and amusing companions he had ever met with. She was thoroughly well informed on all the scientific and social problems of the day, with a clear strong intellect and a natural wit, which made her conversation particularly agreeable; but what chiefly pleased Anthony in her character was the discovery he very soon made, that the high tone of mind which had enabled her to throw herself heart and soul into the work he himself had brought before her, did not render her in the slightest degree self-sufficient or unwomanly.

She was, indeed, unusually humble in her estimate of herself, and doubtful of her own powers of judgment, and Anthony saw how really grateful she was for advice on which she felt she could rely.

Of course, she and her cousin had one intense bond of sympathy in their devotion to the special cause which had made them both voluntary and life-long exiles in that foreign land, but they soon found that there was a great similarity in all their tastes and feelings, with only so much difference as gave piquancy to their intercourse, and prevented Vera from becoming too much like an echo to her cousin. It was clear that she had a very exalted idea of his wisdom, for she deferred to his views on most subjects, and could bear to be shown her own mistakes with perfect docility and good-humour. He could not help feeling a tender admiration for her when he gradually discovered that she was naturally of a very timid disposition, and that it was simply the power of her deeply-loving and compassionate nature which had enabled her to brave a lonely life and possible peril for the sake of the poor slaves whose sufferings had touched her heart. He saw that the time of solitude through which she had passed had been a great trial to her gay and sociable disposition, and that her enjoyment of his society was proportionably great in these happier times which had come upon her.

Anthony found, as he walked home to his own quarters



after these pleasant evenings with the sound of Vera's merry laugh ringing in his ears, that he was wont to contrast the nature of his intercourse with her and that which he had formerly held with Innocentia, very much to the advantage of his new-found cousin. Vera had satisfied his mind and intellect with her perfect comprehension of all his thoughts and feelings, while her imperturbable good-humour and cheerfulness seemed to give a substantial guarantee of her being a helpmeet in the truest sense of the word to any man who might win her to be the sunshine of his home. Innocentia had charmed him by her singular beauty and sweetness of manner, but her utter ignorance of the world and child-like simplicity had made it impossible for him to have any companionship on equal terms with her; while Vera seemed capable of answering, almost by intuition, to every phase of his mental and spiritual being, as it was revealed to her, till he came to feel at last in his times of absence from her as if he missed a portion of himself.

When Anthony Beresford arrived at this point, after an acquaintanceship of some months with Vera Saxby, he thought it time to look the matter boldly in the face, and clearly discern its meaning and probable import; and he had not the smallest difficulty in recognising the truth, that his heart had gone out to his sympathetic companion with a far deeper affection than he had ever felt for Innocentia, and one which rested on a much more solid foundation.

The discovery of his real feelings was in all, save one respect, entirely agreeable to him. Not only did he feel that nothing could so perfectly secure his personal happiness as a union with Vera, but that there would be great blessedness for them both in being joined together in the work to which they were alike devoted. He had seen her remarkable capacity for training the untutored nature of the poor African slaves, and winning their love and confidence, and felt that in this respect she could be of the greatest possible assistance to him; while he, on the other hand, could give her the protection she certainly greatly required, and he could also open out to her, in conjunction with himself, a far wider sphere of labor than any woman could attempt to enter upon alone. It really seemed to him, when he thought over the history of both their lives, as if they must have been designed for each other from the first. There they were, alike strangers in a foreign land, and life-long exiles from their own, the same motive having separated them from all other friends and relatives, the same purpose being set before them both, to be the work of all the years that might be given them on earth. Never, surely, was there a case in which man and wife could be more entirely a mutual support and help to each other than in theirs. They could certainly accomplish double the work together which either could achieve alone; and for Anthony at least it would make all the difference of carrying on his labor with every element of happiness to sustain him, or of bearing his burden in a loneliness under which his spirits and his energies must sink, at least to some extent. But while all considerations seemed thus to show that his having conceived a deep and enduring affection for Vera Saxby was about the most fortunate event that could have befallen him, there was one feature of the case which might give an unpleasant reverse to the picture, and that was the disagreeable fact that he had no reason whatever to suppose that Vera returned his affection. She was always glad to see him, always interested in his conversation, and full of sympathy and consideration for him in every way; but her whole thoughts seemed absorbed in her work, and her plans for the future at Dar es Salem, and never by look or word did she give the least indication that he was more to her than the cousin Anthony whom she had welcomed so genially on the first day of his arrival.

(To be concluded.)

### THE RICH FOOL.

While He was thus addressing them, His discourse was broken in upon by a most inopportune interruption—not this time of hostility, not of ill-timed interference, not of overpowering admiration, but of simple policy and self-interest. Some covetous and half-instructed member of the crowd, seeing the listening throngs, hearing the words of authority and power, aware of the recent discomfiture of the Pharisees, expecting, perhaps, some immediate revelation of Messianic power, determined to utilise the occasion for his own worldly ends. He thought—if the expression may be allowed—that he could do a good stroke of business, and most incongruously and irreverently broke in with the request—"Master, speak to my brother, that he divide the inheritance with me." Almost stern was our Lord's rebuke to the man's egregious self-absorption. He seems to have been one of those not uncommon characters to whom the whole universe is pervaded by self; and he seems to have considered that the main object of the Messiah's coming would be to secure for him a share of his inheritance, and to overrule this unmanageable brother. Jesus at once dispelled his miserably carnal expectations, and then warned him, and all who heard, to beware of letting the narrow horizon of earthly comforts span their hopes. How brief, yet how rich in significance, is that little parable which He told them, of the rich fool who, in his greedy, God-forgetting, presumptuous selfishness, would do this and that, and who, as though there were no such thing as death, and as though the soul could live by bread, thought that "my fruits," and "my goods," and "my barns," and to "eat and drink and be merry," could for many years to come sustain what was left him of a soul, but to whom from heaven pealed as a terrible echo to his words the heart-thrilling sentence of awful irony. "Thou fool, this night!"—*Farrar's Life of Christ.*

### TRUE CAUSE OF THE LOSS OF MAN'S SOUL.

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

These words completely clear God of injustice in the condemnation of sinners. They show in simple and unmistakable terms, that although man's salvation is entirely of

God, his ruin, if he is lost, will be entirely from himself. He will reap the fruit of his own sowing.

The doctrine here laid down ought to be carefully remembered. It supplies an answer to a common cavil of the enemies of God's truth. There is no decreed reprobation, excluding any one from heaven. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." There is no unwillingness on God's part to receive any sinner, however great his sins. God has sent "light" into the world, and if man will not come to the light, the fault is entirely on man's side. His blood will be on his own head, if he makes shipwreck of his soul. The blame will be at his own door, if he misses heaven. His eternal misery will be the result of his own choice. His destruction will be the work of his own hand. God loved him, and was willing to save him; but he "loved darkness, and therefore darkness must be his everlasting portion. He would not come to Christ, and therefore he could not have life." (John v. 40.)

The truths we have been considering are peculiarly weighty and solemn. Do we live as if we believed them? Salvation by Christ's death is close to us to-day. Have we embraced it by faith, and made it our own?—Let us never rest till we know Christ as our own Saviour. Let us look to Him without delay for pardon and peace, if we have never looked before. Let us go on believing on Him, if we have already believed. "Whosoever," is His own gracious word,—*whosoever* believeth on Him, shall not perish, but have eternal life.—*Kyle.*

### LOST.

The following beautiful lines are founded on fact, and first appeared in an Austr. journal. The author, Mrs. Harriet Miller Davidson, is the eldest daughter of the late Hugh Miller.

The night fell soft and starlit  
On a beautiful harbour town,  
Where crescents of tall white houses  
To the golden beach crept down

The windows were set wide open  
To catch the gentle air,  
And out on the darkening water  
The glimmering light shone fair.

The children's clear young voices  
Rung out on the quiet night,  
And the sound of merry music  
And of dancing footsteps light.

And mingled with all the gladness,  
From a church close by the sea,  
Came the sound of an organ pealing  
Its solemn melody.

The people there were praying,  
And singing an evening psalm,  
And the sound of their voices floated  
Away on the waters calm

While some were buying and selling  
On the lighted street,  
Where the hum of many voices rose,  
And the echo of many feet.

And no one guessed among them all,  
That out in the harbour fair,  
A lonely man was drowning  
In darkness and despair.

For hours he has been clinging  
To a slender, drifting spar;  
He has drifted in from wilder seas  
Beyond the harbour bar

And now he knows by his dimming eye,  
And his tired and numbing hand,  
That here at last the end has come,  
Just within sight of land.

He hears the merry music,  
He hears the children call,  
He can catch a glimpse of the lighted rooms  
As the slow waves rise and fall.

He can hear the organ pealing,  
And the hymn's long-drawn refrain,  
And a low sigh bursts from his heavy breast  
In his last, long, lonely pain.

He knows that if he could but call,  
If his voice could reach the land  
Full many a kindly heart would throb,  
And many a helping hand.

But his breath is spent, his weary breast  
Heaves in low shuddering sighs;  
And the lights are slowly fading  
From his dim and tired eyes.

And so he sinks, and no one knows,  
In all that busy town,  
When out in their beautiful harbour  
That lonely man goes down.

Oh, kind souls! pause in your praying,  
Stay awhile the music sweet,  
Silence the children's laughter,  
And the sound of dancing feet.

And listen, perchance, if near you,  
For want of one tender hand,  
Some lonely soul may be drowning  
Just within sight of land.

## BRITISH AND FOREIGN ITEMS.

A CHURCH of forty communicants has sprung up in the province of Shanghai, in Japan, without the aid of a missionary.

It is stated that after a long debate in chapter of the Society of the Holy Cross, the party led by Mr. Mackonochie, who are opposed to any change or reform in the society, have been successful.

THE negotiations between the Vatican and the British Government for resumption of diplomatic relations have fallen through, the Papal agents having been unable to indicate a basis for the proposed arrangement.

THE Misses Brooke, of Derry, have recently given \$20,000 to the Sustentation Fund of the Presbyterian Church of Ireland. They had already given \$5000 in January to the same fund. They are the daughters of a clergyman.

MR. EDISON, the wonderful inventor, is about to prove himself a benefactor to the deaf, having invented a diaphragm which he thinks will, when attached to the ear, so gather and condense sound as to enable them to hear with ease the slightest sound.

NOT the least of the wonderful sights at the great Paris Exposition will be a public-house without intoxicating drinks. A building of this kind, to be called the British Tea and Coffee Palace, is to be erected on an eligible site close to the main entrance.

THE "Philadelphia Bulletin" noting an informal action of the Baptists ministers of this city that women may preach if they have the necessary gifts, grace and other accomplishments, innocently inquires, "But why can't the same restriction be put upon men?"

ALABAMA liquor-sellers have to take a solemn oath that they will not sell or give away liquor to any minors or persons of unsound mind, without the consent of their parents and guardians. Would not this restriction, rigidly enforced, close their grog-shops?

REV. E. H. EVANS, of Wales, in an address at the anniversary of the British and Foreign Bible Society, ascribes to the extensive use of the Bible in that country the facts that infidel literature had not been translated into Welsh, and that Popery had made scarcely any progress there.

OVER 15,000 persons, including Arabs, Turks, Chinese, and Japanese, besides Europeans, received portions of Scripture on the opening-day of the Paris Exposition from the kiosk of the Crystal Palace Bible-stand. The pressure of the eager crowd for copies was so great that the windows of the kiosk had to be closed over a dozen times.

AT a meeting of the Cape Town Association on Friday last, Earl Nelson, who was in the chair, stated that he had authority to contradict a statement which had excited much anxiety among Churchmen, namely, that the Archbishop of Canterbury had either directly or indirectly invited Bishop Colenso to the Pan-Anglican Synod.

EDUCATION and religion are likely to cure the Mormon evil in time, and make of Utah a garden territory indeed. To this good work Bishop Tuttle of the Protestant Episcopal Church is largely contributing with the forces and appliances under his direction. He has five churches or chapels in Utah, and in Salt Lake City a hospital and schools which are proving of the greatest use. Schools are also founded at Ogden, Plain City, and Logan.—*Christian Union.*

MR. SPURGEON on the platform is as humorous as ever. Last week he was advising ministers not to preach over the heads of the people, and he remarked that he had sometimes heard sermons which made him feel like the poor parson who was once asked to dine with the Squire, and who, on being requested to return thanks, did so in this fashion:—"O Lord, we thank thee that we don't have such a good dinner as this every day of our lives, for if we did we should be sure to be ill."

THE Salle Evangelique, erected opposite the Trocadero entrance to the Paris Exhibition, was opened last week. It accommodates about 600 persons, and a prayer meeting in English will be held in it at 10 a.m. daily, under the auspices of the Evangelical Alliance, which will likewise convene occasional conferences and meetings. From 3 to 5 p.m. daily it will be devoted to services, chiefly in French, in connection with the Rev. R. W. McCall's mission, which has shared with the Alliance the cost of construction and rent. Mr. McCall, who came to Paris several weeks ago with a view to evangelistic efforts among the artisan population, has now twenty-two stations in the populous quarters, accommodating 4600 persons, and his meetings have an average weekly attendance of 8000 adults and between 2000 and 3000 children. The meeting was presided over by Sir H. Verney, and was attended by Lord Shaftesbury, Lord Kinnaird, Mr. Cowper Temple, Signor Gavazzi, the Revs. J. Davis, W. Arthur, F. Moran, R. McCall, etc., both speeches and audience being a mixture of French and English.

RITUALISTIC ORGANIZATIONS.—We take the following paragraph from *Truth*. "Somebody has sent me a list of 'Retreats' for clergymen which are to be held during the present year. The first of them takes place at the Rev. Father Benson's Mission House at Cowley, St. John, near Oxford, on Monday next. The favorite place for these retreats, however, seems to be the Clergy House of Rest at Malvern Link, no fewer than nine out of the twenty-two in the list being fixed to be held there. One of them, I notice, is to take place at Hawarden Vicarage. Besides Father Benson and Father Congreve, who append the letters S.S.J.E. to their names, several Holy Cross men appear among the list of the conductors. The number of clergymen invited to a retreat varies from fifteen to thirty, the cost to each clergyman ranging from fifteen to twenty-five shillings. For four or five days' board and lodging this is not an extravagant charge, although as fasting will replace meals, the clerical promoters of these gatherings will not be out of pocket."

## PASTOR AND PEOPLE.

### TO WHOM SHALL I GO?

Supposing this to be the inquiry of one deeply concerned for the salvation of his soul, we answer that it can be obtained only by faith in Jesus Christ. It is by faith because it unites an individual to him as a member of his spiritual body, and as such he has an interest in his righteousness—all he did and suffered as the sinner's substitute; and is associated with him in all the blessings of his purchase. When some who for a time followed Jesus, went back and walked no more with him, he said to his disciples, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." As much as to say, we will cling to thee, as thou hast the words of that eternal life which it is in thy power alone to reveal and to confer.

That you, kind reader, can go no where else with any reasonable hope of salvation, arises from the insuperable difficulties and the formidable enemies which must be overcome before salvation can be obtained. Will you look to any efforts of your own? It is worse than vain to do so; such a resort will prove a destructive delusion. Can you ever cancel the guilt of sin, or in any way roll off the dreadful curse under which you are lying? Can you ever satisfy the high and imperative demands of God's law, which is holy and just, and with which no one since the fall has been able to comply but the man Christ Jesus? Can you ever vanquish Satan and all the confederate hosts of darkness ever seeking with fiendish hate to destroy your soul? Can you ever overcome death and hell, so that they shall lose all their power over you? The hope of any such thing were vain; it is impossible, and if the whole world were combined to aid you it would effect nothing. Though hand join in hand throughout the world, no sinner could go unpunished. None can avail to blot out one sin, but He who made atonement for it by the blood of His cross. None can silence the demands of God's law but Jesus, who endured its curse and obeyed its precepts that he might procure an everlasting righteousness for us. No one can "bruise Satan under our feet" but Jesus, who triumphed over him upon the cross, and in his ascension led captivity captive. None can divest death and hell of their terrors but He who has the key of both; who openeth so that none can shut, and shutteth so that none can open. To whom will you go but to Jesus? Verily, "there is no other name under heaven, or given among men, whereby we must be saved; neither is there salvation in any other."

"He came into this world to seek and to save that which was lost." This, so far as man is concerned, was the only object of his mission, with all its stupendous mysteries of condescension, humiliation, self-denial and suffering. As there is salvation nowhere else, will you not go to him immediately with the earnest petition of the disciples when storm-tossed upon the Tiberian sea, "Lord, save me; I perish?" Though he did not then as a man, but as God, calm the tempest with a word and save them, he now no longer sleeps to the increase of our fears, or the weakening of our faith, for, behold, he that now "keepeth Israel shall neither slumber nor sleep." O, realize your danger, and offer the petition humbly; offer it earnestly and in faith. Though that faith may be weak, you are encouraged by the example of the apostles on a certain occasion to pray, "Lord, increase our faith"—so weak, that he may kindly administer the reproof, "O ye of little faith;" there is also the petition, "Lord, I believe, help thou my unbelief." Though sin, the law, Satan, death and hell all set themselves in fearful array against you, Jesus is your only hope: He is able, He is willing, just now, to save you.

To doubt, to hesitate, is sin and provoking ingratitude. Will you still doubt, fear and tremble? He says, "Be not afraid, only believe." Do you still ask, To whom shall I go? we answer still, to Jesus, while pleadingly he says, "Come unto Me." Go, and he will immediately shield you from all your dangers, subdue all your enemies, allay all your fears, and turn all your sorrows into joy. Then the genial rays of the sun of righteousness will break through the darkness and arch the departing clouds with the bright bow of reconciliation and promise. John saw in heavenly vision "a rainbow around the throne." Then amid the dying thunders, and from above the unstrung and

quivering bow, the calm voice of your appeased sovereign will be heard, saying, "This is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee; for the mountains may depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." Isa. lv. 9, 10. Then another declaration will be realized in your feelings and conduct: "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song, He also is become my salvation." XII. 1, 2.—*A. R. Presbyterian.*

### THE LORD WILL PROVIDE.

In some way or other the Lord will provide.  
It may not be *my* way, it may not be *thy* way;  
And yet in His own way, "The Lord will provide."

At some time or other the Lord will provide:  
It may not be *my* time, it may not be *thy* time;  
And yet in His *own* time, "The Lord will provide."

Despond then no longer, the Lord will provide;  
And this be the token—no word He hath spoken  
Was ever yet broken: "The Lord will provide."

March on then right boldly; the sea shall divide;  
The pathway made glorious, with shoutings victorious,  
We'll join in the chorus, "The Lord will provide."

### THE FUNERAL OF THE SOUL.

Robert Hall vividly pictures the thought, and asks, "What would be the funeral obsequies of a lost soul?" Where shall we find the tears fit to be wept at such a spectacle, the tokens of commiseration equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? Were nature to become vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?

A Philadelphia paper tells of a scoffing infidel who was reproved by a business associate, who reminded him that his soul might that night be required of him. Lifting his finger to heaven, he impiously cried, "I'm ready." In one minute he fell dead on the sidewalk. His last invitation of mercy had been rejected. Having hardened his neck, he was suddenly destroyed, and that without remedy. Who can paint the moment after death! What appalling revelations will burst upon the soul. The scoffer dying with a sneer on his lips, the swearer with an oath, and the saint with a prayer, wake to meet the irreversible destiny which he has chosen. The believer goes to his crown and his kingdom, and the sinner to unending remorse. The one goes to a bridal scene, the other to a funeral. A bridgeless gulf lies between them forever.

"In that lone land of deep despair,  
No Sabbath's heavenly light shall rise;  
No God regard the bitter prayer,  
Nor Saviour call you to the skies."

### "SHALL I SMOKE?"

In answer to this question the "Interior" says. It is probably safe to say that not one man in ten can use tobacco temperately; and that of students—that is, editors, ministers, lawyers, and all sedentary people, there is no example on record of any one of them using it moderately. The result is that we have no doubt that the number of years of human life lost by the use of tobacco is greater than the number of years of life lost by the drinking of alcoholic liquors. It is a great misfortune, every way, for a young man to contract the habit. He stands nine chances out of ten to have his life shortened by it, and ten chances in ten to have its usefulness impaired. The tobacco user is often subjected to great annoyance, inconvenience, and sometimes to shame, and he can hardly hope to be as agreeable or useful to others as he would be without it. The effort to break the habit, when once it is settled, involves so much pain that few persons have sufficient endurance and will-power to persevere in it and yet the alternative is liable to come, almost certain, we may say, to come to the student—*stop! be insane! or die.* And one may wake up to the alternative when it is too late to choose. Boys, take the advice of one who is no Traskian fanatic, and never touch the weed. It may be said just as truly of it as

of another drug, though it moves more slowly, "At the last it biteth like a serpent and stingeth like an adder."

### THE HOUR BEFORE YOU GO TO CHURCH.

I have in my eye at present *the hour before* you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Rev. W. Arnold.*

### GODS TREATMENT OF CHRISTIANS.

And here, too, we are instructed as to the seeming partiality of God's treatment of different Christians, for men may be equally pious, and alike dear to our Heavenly Father, and yet their moral experience be widely dissimilar. While the one is rich the other remains poor; the one walks in sunshine, and the other goes down into the valley of the shadow of death. And in all this, at first view, God's ways do seem unequal. But our text explains it. Gems are of different degrees of hardness, and are to be set in different conditions. Some are to be cameos and others intaglios; some clustered in a necklace or tiara; some single in a signet-ring or solitaire, and therefore they require widely variant cutting and unequal polishing. And so it has ever been with God's beloved ones. Abraham was a hard old diamond, and needed sharp abrasion and rasping. Isaac was an inferior and softer agate, and his father's terrible attrition would have ground him into powder. God had need of a beautiful pearl in His armlet of love, and so even without the trial of death He translated the pious Enoch. But when there was need of a glorious ruby to blaze in His sceptre of righteousness He allowed Satan to work away, cutting and polishing the magnificent Job; and, as if in allusion to such metaphors, the old Christian fathers used to call the Apostle Peter God's Jasper, and Andrew His sapphire, and John His emerald. And thus it is of all the true people of God. Their character on earth and their condition in heaven are widely variant, and, therefore, one is only smoothed with a file, and another pressed on the grinding-wheel; and, though we cannot know now exactly what God is doing with us, yet we shall know hereafter.—*Wadsworth.*

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### MEETINGS OF PRESBYTERY.

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.  
WHITBY.—At Oshawa, on Tuesday, 2nd July, at 11 a.m.  
HURON.—In Knox Church, Goderich, on Tuesday, 9th July, at 11 a.m.  
STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 9th July, at 9.30 a.m.  
OTTAWA.—In St. Andrew's Church, Almonte, on the first Tuesday of August, at 2 o'clock, p.m.  
LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.  
GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.  
TORONTO.—In Knox Church, Toronto, on Tuesday, 2nd July, at 11 a.m.  
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 9th July, at 11 a.m.  
BRUCE.—In St. Paul's Church, Walkerton, on the last Tuesday, in June, at 2 o'clock p.m.  
BRUCE.—In St. Paul's Church, Walkerton, on the last Tuesday of June, at 2 o'clock p.m.  
BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 16, 1878. MESSIAH'S KINGDOM. Dan. vii. 9-14.

GOLDEN TEXT:—"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."—Ps. xlv. 6.

HOME STUDIES.

- M. Dan. vii. 1-14.....Daniel's vision.
- T. Dan. vii. 15-28.....The angel's interpretation.
- W. Isa. lx. 1-22.....The strong nation.
- Th. Ps. xlv. 1-17.....The righteous sceptre.
- F. Ps. lxxii. 1-20.....The everlasting kingdom.
- S. Micah iv. 1-7.....The reign of peace.
- S. Rev. xxi. 1-27.....The new Jerusalem.

HELPS TO STUDY.

As Nebuchadnezzar beheld the four empires of the ancient world in his vision of the great image, so Daniel afterward saw them under the forms of four beasts rising up in succession. This vision was granted to Daniel in the third year of Belshazzar, the very year in which Babylon was captured by the Persians. The lesson, therefore, precedes, in order of time, the one which relates to the capture of Babylon. The four beasts represent four great world-powers; but there is some difference of opinion as to which these are. We have not space to consider these various interpretations. According to the traditional theory which has been held by the Church from the earliest times, and which is still maintained by the majority of scholars, it was Babylon's power, swift and strong, which was portrayed by a winged lion; Persia stood forth as a bear, crushing and devouring all the nations; Macedonia came as a leopard with wings, flying to the ends of the earth, divided into four heads, the successors of Alexander; and lastly came imperial Rome, a strange, nameless creature with iron teeth, overwhelming all the world, its ten horns predicting ten kingdoms, among them one, small and insignificant at first, but soon growing to greatness and claiming universal power—a type of Papal Rome. But whatever differences of opinion may exist as to these, it is agreed by all, without exception, that the fifth kingdom is that of Messiah, the Son of Man. Our lesson speaks of his throne, his judgment, and his dominion.

I. THE THRONE.—Verses 9, 10. Not affrighted by the terrors he had witnessed, Daniel beheld till thrones were set; not "cast down," as the authorized version has it, and as if reference was made to the overthrow of the earthly thrones, but "placed," ready, that is, for the judges who were to sit upon them, perhaps the angels and glorified spirits who are frequently represented as the assessors of the Messiah in the judgment: Ps. lxxxix. 7; Matt. xix. 28; 1 Cor. vi. 2, 3; Rev. ii. 26, 27; iii. 21; iv. 4; xx. 4. The Eternal sits in judgment, clad in garments, as snow, white, symbolical of purity and righteousness: Isa. i. 18; Dan. xii. 10; Rev. iii. 5, 7, 14. The hair of his head was like wool, pure. The reference is to the whiteness of the wool. Matt. xvii. 2; Rev. i. 13, 14. Snow and wool are often thus coupled together: Ps. cxlvii. 16; Isa. i. 18.

His throne was the fiery flame, emblematical of the fire of his love and righteousness, which consumes ungodliness, and purifies and glorifies the people: Ex. iii. 2; xix. 18; Ps. xviii. 8. The throne was upon wheels, running, as it were, through all history and all space.—Ezek. i. 15-28. The fiery stream is symbolical of the outgoings of God. Thousands stood before them (Deut. x. 8; 1 Kings xvii. 1) and ministered unto them.

II. THE JUDGMENT—verses 10, 12—was set, that is, the judges took their seats. The books, the records of human actions, were opened: Ex. xxxii. 32; Ps. lvi. 5; lxxiii. 28; Isa. iv. 3; Matt. iii. 16; Phil. iv. 3; Rev. iii. 5; xxi. 7. Many think that this passage refers, not to the final and general judgment, but to providential judgments in time, for the destruction of the fourth beast and its horns, which is now judged for his great words, blasphemies: Verses 8 and 25; Ch. xi. 36; Rev. xiii. 5. His punishment was the Babylonian one of death by fire: Ch. iii. 6; Rev. xix. 20; xx. 1. The power of the first three was taken away, yet their lives were prolonged.

Although the supremacy of these ancient empires over the world passed away, yet Babylon continued in decaying splendour for centuries: Persia still survives as a nation, though in poverty and depopulation; and Macedonia retained its existence long after the brilliant but brief era of Alexander. For a season and a time, that is, periods which, though definitely fixed, are not known to man: Dan. ii. 21; Acts. i. 7; 1 Thess. v. i.

God judges nations here, and will judge individuals hereafter. Those who utter boasting words will be brought to naught, and every enemy of God's cause is sure to meet with failure and destruction in the end. An infidel was boasting of his cornfield, ploughed, planted, and hoed, all on the Sabbath. "See, here it is October, and what a fine crop! Don't tell me that there is a God!" "Well," said a Christian neighbour, "God does not always settle up His accounts in October!"

History is the working out of God's thought and purpose.

III. THE DOMINION.—Vers. 13, 14. Daniel now beheld the glad vision of the Son of Man: Matt. viii. 20; x. 23; xvi. 13; xxiv. 27.

While the kingdoms of the beasts pass away, a higher and nobler power appears, with Jesus Christ, Son of Man and Son of God, as its exalted head. He who is our king, is also our brother.

He came with the clouds of Heaven: Matt. xxiv. 30; xxvi. 64; Mk. xiii. 26.

Heaven is the source of this kingdom and its power. Man did not form it. God prepares it: Dan. ii. Christ

receives it from the Father: Ps. ii. 8; viii. 6; cx. 1; Matt. xi. 27; xxii. 2; xxviii. 18; 1 Cor. xv. 27; Eph. i. 22; Heb. i. 8, 9; Rev. iii. 21; v. 12.

It is glorious: Matt. vi. 13. It is supreme, all must yield to it. All shall serve them. But this service is not servitude, it is perfect freedom.

It is universal. It shall include all people. It is adapted to all, and bestows its privileges upon all.

It is everlasting, and shall not pass away. Thus it differs from all other kingdoms, and especially in one great feature, which does not appear here, but which is most conspicuous in the New Testament.

Here we might think that Messiah's Kingdom will issue only in the destruction of its enemies: Ps. ii. 8. But when the brighter light of the cross streams across the sacred page, we see that the grandest of the King's conquests will be the conversion of His enemies. But even here there is a suggestion of this in the title, Son of Man. We find it applied to Ezekiel and Daniel, and evidently there indicating the weakness of our human nature. And when Christ took it as His own particular name for Himself, it was an acknowledgment of His being "in all things like unto His brethren," "in fashion like a man," "in the likeness of sinful flesh:" Heb. ii. 17; Phil. ii. 8; Rom. viii. 3. Fifty-five times we find Him in the Gospels calling Himself the Son of Man (without counting parallel passages), and almost always in connection with His humiliation. Yet not always. Twice He distinctly refers to this prophecy of Daniel, which all the Jews acknowledged as Messianic, and, by applying it to Himself, claimed to be Messiah: John v. 27; Matt. xxvi. 64.

THE REAL GOSPEL.

The peculiar plan by which the love of God has provided salvation for sinners, is the atoning death of Christ on the cross. Our Lord says to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

By being "lifted up," our Lord meant nothing less than His own death upon the cross. That death, He would have us know, was appointed by God to be "the life of the world." (John vi. 51.) It was ordained from all eternity to be the great propitiation and satisfaction for man's sin. It was the payment, by an Almighty Substitute and Representative, of man's enormous debt to God. When Christ died upon the cross, our many sins were laid upon Him. He was made "sin" for us. He was made "a curse" for us. (2 Cor. v. 21; Gal. iii. 13.) By His death He purchased pardon and complete redemption for sinners. The brazen serpent, lifted up in the camp of Israel, brought health and cure within the reach of all who were bitten by serpents. Christ crucified, in like manner, brought eternal life within reach of lost mankind. Christ has been lifted up on the cross, and man looking to Him by faith may be saved.

The truth before us is the very foundation-stone of the Christian religion. Christ's death is the Christian's life. Christ's cross is the Christian's title to heaven. Christ "lifted up" and put to shame on Calvary is the ladder by which Christians "enter into the holiest," and are at length landed in glory. It is true that we are sinners;—but Christ has suffered for us. It is true that we deserve death;—but Christ has died for us. It is true that we are guilty debtors;—but Christ has paid our debts with His own blood. This is the real Gospel! This is the good news! On this let us lean while we live. To this let us cling when we die. Christ has been "lifted up" on the cross, and has thrown open the gates of heaven to all believers.—*Ryle*.

EXPERIENCE OF BELIEVERS.

It was to companions who could sympathize in his feelings that he unshowered himself. At that period it was not common for inquiring souls to carry their case to their pastor. A conventional reserve upon these subjects prevailed even among lively believers. It almost seemed as if they were ashamed of the Son of man. This reserve appeared to him very sinful; and he felt it to be so great an evil, that in after days he was careful to encourage anxious souls to converse with him freely. The nature of his experience, however, we have some means of knowing. On one occasion, a few of us who had studied together were reviewing the Lord's dealings with our souls, and how he had brought us to himself all very nearly at the same time, though without any special instrumentality. He stated that there was nothing sudden in his case, and that he was led to Christ through deep and ever-abiding, but not awful or distracting, convictions. In this we see the Lord's sovereignty. In bringing a soul to the Saviour, the Holy Spirit invariably leads it to very deep consciousness of sin; but then He causes this consciousness of sin to be more distressing and intolerable to some than to others. But in one point does the experience of all believing sinners agree in this matter, viz., their soul presented to their view nothing but an abyss of sin, when the grace of God that bringeth salvation appeared.

You read your Bible regularly, of course; but do try to understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into prayer. Thus, if you were reading the first Psalm, spread the Bible on the chair before you, and kneel, and pray, "O Lord, give me the blessedness of the man," etc. "Let me not stand in the counsel of the ungodly," etc. This is the best way of knowing the meaning of the Bible, and of learning to pray. In prayer confess your sins by name—going over those of the past day, one by one. Pray for your friends by name—father, mother, etc., etc. If you love them, surely you will pray for their souls. I know well that there are prayers constantly ascending for you from your own house; and will you not pray for them back again? Do this regularly. If you pray sincerely for others, it will make you pray for yourself.

WORDS OF THE WISE.

It is with men as with trees; if you lop off their finest branches, into which they were pouring their young life-juice, the wounds will be healed over some rough boss, some odd excrescence; and what might have been a grand tree expanding into liberal shade is but a whimsical misshapen trunk. Many an irritating fault, many an unlovely oddity, has come of a hard sorrow, which has crushed and maimed the nature just when it was expanding into plenteous beauty; and the trivial erring life which we visit with our harsh blame, may be but the unsteady motion of a man whose best limb is withered.—*George Eliot*.

DESCRIPTION OF CALUMNY. Appellas painted her thus:—There sits a man with great and open ears inviting Calumny, with his hands held out, to come to him; and two women, Ignorance and Suspicion, stand near him. Calumny breaks out in a fury; her countenance is homely and beautiful, her eyes sparkle like fire, and her face is inflamed anger; she holds a lighted torch in her left hand, and with her right twists a young man's neck, who holds up his hands in prayer to the gods. Before her goes Envy, pale and nasty; on her side are Fraud and Conspiracy, behind her follows Repentance, clad in mourning, and her clothes torn, with her head turned backwards as if she looked for Truth, who comes slowly after.

DARKNESS is an emblem of ignorance and error; and an emblem the most striking. As the pall of darkness is drawn over the world the fair face of nature fades from the light; every object becomes indistinct or as wholly obscured; and all that can cheer the sight, or direct the steps of man vanishes. So the gradual accumulation of religious errors, thickening in every age, banishes the knowledge of God and His truth from the understanding of men, till all that was sublime in speculation, cheering to the heart, supporting to the hopes, or directive to the actions of men, passed away from the soul, and left the intellectual world like that of nature deprived of light. The heaven of the soul was hung with blackness, and "their foolish heart was darkened."—*R. Watson*.

EXPLAIN as you will the new current of spiritual life that dates its opening with Christ's appearance, by ignoring his Messiahship; eliminate from His Gospel all that you find in the saying of seers and sages that came before him, and you account for what is incontestably His own—His own truth which is crystallized in society, art, government, and religion, by attributing to him a mere human character and place in history. He is the prophet of all that is most precious to the human heart and human hope. He illustrates in His own character all that is noblest and most to be desired in the possibilities of being. Love in His life, and death, and sacrifice, has its superior expression. Whether men know it or not, from Him flows whatever colors their existence with their faintest hopes, and flavors it with the truest enjoyment.—*H. N. Piers, D.D.*

"Is the vessel full that contains the needed supply? And is that supply as free as it is various and suitable? Then, with all our manifold wants, and with all our emptiness and infirmity; with all our complaints and petitions; with all our sorrows and sins; with all our cares and burdens, let us come up to the fountain and dip in our vessels. 'With joy let us draw water out of the wells of salvation.' Thus, not only shall we be refreshed by the water 'springing up into everlasting life,' but out of us shall flow rivers of living water upon others. Is the promise sure to them who thus draw near? Is it written, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you?' Is it written, 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not?' And are not these promises commands as well as invitations? Then what is there awaiting to induce us to come? How can we remain away? Why do we stand afar off?"—*Dr. H. Bonar*.

"ACHOR is called 'a door of hope' (Hosea ii. 15), God, when He gives one mercy, opens a door for him to give, and us to expect, more mercy through it. God compares his promise to the rain which maketh the earth 'bring forth and bud, that it may give seed to the sower and bread to the eater' (Isa. lv. 10). Why shouldst thou content thyself with half the benefit of mercy? When God performs his promise, and delivers thee out of this trouble, and that strait, thou art exceedingly comforted, and thy heart possibly enlarged into thankfulness for the same. It is well; here is 'bread for the eater,' something that at present feeds thee. But where is 'the seed for the sower.' The husbandman doth not sell all his corn that he reaps, but saves some for seed, which may bring him another crop; so, Christian, thou shouldst not only feast thyself with the joy of thy mercy, but save the remembrance of it as hope-seed, to strengthen thee to wait on God for another mercy, and further help in a needful time."—*Gurnall*.

"LET things go as ill as we can fear in this world, if we are sincere Christians there is a far better state to come, to which we shall be admitted when we are once out of this troublesome and sinful world. We are assured that we are under the constant care of Divine Providence. The tranquillity of our minds in this world depends very much upon the esteem we have of Providence, and the trust we repose in God. We cannot alter the methods of Providence by our solicitude; God will govern the world by his own measures and not by ours. The government is his, the duty of submission is ours. Let us not then be peevish and quarrelsome at what He doth; but make the best use of an extraordinary instance of his providence which seems intended for our good unless we turn it another way. But it is not enough to be merely contented with Providence, but we ought to be active and useful in our own places to promote the common interest, and not to repine and murmur at what is necessary for the support of it. Let us not torment ourselves with fears of what may and what may not happen; but let us commit ourselves to God in well-doing as to our Creator and preserver."



## OUR YOUNG FOLKS.

### THE BIRDS SHALL TELL THE SECRET.

YOU have often heard, dear children, the old proverb—

"Never a thread so fine is spun,  
But will be seen in light of the sun;"

and the pretty poem, "Die Sonne bringt es an dem Tag" (The sun shall bring it to light), found in many collections.

Doubtless, the doers of many shameful deeds are as yet unknown and many a guilty soul escapes in this life the direct punishment which certainly awaits him in the next. But it is also true that guilty secrets are often brought to light in such a wonderful manner as to compel men to acknowledge, "This is the finger of God."

An example of this kind I shall now relate to you. It occurred about seventy years ago, in the small town of Wermelskirch in Bergischen. My grandfather was then living there. At that time there were no railroads, and in place of the three good highways which now connect all the neighboring towns and villages, there were only very bad roads, in winter almost impassable. Postal arrangements were also much wanting. All letters for Wermelskirch must be sent for to the little town of Lennep, two hours' journey distant; and a messenger was therefore despatched several times a week from Wermelskirch to Lennep, to carry letters there, and bring others back. The road led through a forest, which at all times, but especially in time of war, had a bad reputation, as often harmless travellers had been there attacked, robbed, and even murdered.

It was October in the year 1804. The letter-carrier had set out one morning on the road to Lennep. He did not return at the usual hour. Late in the afternoon, the long-trusted, faithful messenger was still missing; and many persons, waiting for letters, looked anxiously along the street with expressions of uneasiness or vexation.

Suddenly a report began to be circulated that the postman, robbed of his wallet, was lying murdered in the wood! And not long after, the corpse of the much-respected man was actually brought into the town. The police hurried off to track the murderers, and in all the streets people came together to talk over the shocking affair.

In the town was a tavern, where every evening a few of the neighbors used to meet and discuss the news of the day over a glass of beer or wine. This evening the house was unusually filled. Persons who seldom or never visited it looked in, for each one wished to hear what others had heard regarding the murder, and the bustle continued for many hours.

About nine o'clock, two strangers entered the public room, asked the landlord if he could give them lodging for the night, and when he agreed, requested to have some supper, which the landlady quickly produced. She brought potatoes and field-fares. Many of you, my little readers, may not know this bird. The field-fare is of the thrush species. It is a bird of passage, which every spring comes in immense numbers from the south of Europe to Germany, and flies further north

to Norway and Sweden, there building nests and rearing the young ones. In autumn they return southwards, choosing especially the districts of country where their favorite food, the juniper-berries, is to be found. On their return flight the birds are caught in thousands; and many of your parents will remember how excellent they taste when cooked.

As the hostess placed the dish of roasted field-fares on the table before her stranger guests, she distinctly heard one of the men whisper to the other, with a low laugh, "These, at any rate, will not tell about it!" At the same moment she noticed some spots of blood on the blue smock-frock of the other man. She left the room, called her husband aside, and told him what she had heard and observed. He went for the police, and the men were at once arrested.

Many letters, inclosing money, of which the postman had been robbed, were found in their possession, and many marks of blood on their clothes. Finding all denial useless, they confessed before the magistrates their dreadful crime. When one of them was asked the meaning of his having said, "These birds will not tell about it," he replied that the murdered man had exclaimed when dying, "Do not think you shall escape. God sees this, and he can make the very birds of the air tell of it!"

On the spot where the murder was committed, under an old beech-tree, a stone cross was placed as a monument to preserve the memory of the faithful postman, and of the remarkable manner in which his death was made known. When I once passed that way with my grandfather, he paused at the cross, and told me the story.

"Be sure your sin will find you out" (Num. xxxii. 23). "Can any hide himself in secret places, that I shall not find him? saith the Lord" (Jer. xxiii. 24). "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves" (Job xxiv. 22).

### CHURCH BELLS.

THE silence of a Sabbath morning was broken by a peal of church bells. The clear tones resounded over the whole city, and seemed to call upon all who heard them, "Come!—come!—come!—come!"

Not many persons paid attention to the summons, though they certainly understood it. We, however, listened to what they said in excuse for themselves, and also to what their conscience thought of it. Here is what we overheard:—

*Bells.* "Come!—come!"

*Hearers.* "We are feeling unwell to-day."

*Conscience.* "Is it not remarkable how many sick people there are every Sunday? Many a one who is on Saturday quite fresh and well, feels unable on Sunday to go out; and, behold! early on Monday morning the illness is gone! It is certainly a singular circumstance that the whole town seems visited on Sunday by a weekly epidemic of headache, coughs, colds, etc."

*Bells.* "Come!—come!"

*Hearers.* "The weather is bad to-day."

*Conscience.* "Yes, the weather is always bad on Sundays: either too hot, or too cold, too wet, or too windy. Sunday heat is so op-

pressive; Sunday cold so piercing, that no one can go out to church. But in the afternoon or evening, if any amusement is going on,\* these discomforts disappear, and the weather becomes good enough."

*Bells.* "Come!—come!"

*Hearers.* "We have visitors with us to-day."

*Conscience.* "Is it not written: The stranger that is within thy gates shall remember the Sabbath day, to keep it holy?"

*Bells.* "Come!—come!"

*Hearers.* "Our clothes are too shabby."

*Conscience.* "The Bible in many places speaks about our drawing near to God, but says nothing of the style and quality of garments in which we must appear before him. The church is not a court reception-room. In old times the rich and poor came together, for the Lord is the Maker of them all."

*Bells.* "Come!—come!"

*Hearers.* "We are better than many who run to the churches."

*Conscience.* "It may be true indeed that you are better than this or that other person, but are you therefore perfect? Will the Lord be satisfied with that appeal in the day when he shall render to every man according to his works? You will find something on this subject in the parable of the Pharisee and the Publican."

*Bells.* "Come!—come!"

*Hearers.* "We have no seats in the church."

*Conscience.* "It would be well, certainly, to have a pew of your own for public worship; but in general there is too much room, and you can sit as you please. What poor places at a concert, or in the theatre, men are contented with!"

And so the bells went on calling, "Come!—come!" and some people listened, obeyed, thanked God for the privilege, and resolved to attend public worship always in future. Others held fast by their excuses, and their conscience fell asleep. Yet, ere it was quite silent, it whispered one word more,— "What shall it profit a man, if he gain the whole world, and lose his own soul?"—H. L. L.

### THREE HINTS WORTH TAKING.

NEVER attempt to do anything that is not right. Just so surely as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.

2. When you attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.

3. Do not waste your money. Perhaps you have very little. Then take the more care of it. Besides helping to spread the Gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot buy as many as you need, borrow from others and return them safe and sound. Never let a book lie where it may be injured.

Do the best you can where you are, and when that is done you will see an opening for something better.

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Market Reports.

TORONTO, June 5. STREET PRICES.—Wheat, fall, per bush, \$1 00 @ \$1 04.—Wheat, spring, per bush, \$0 92 @ \$0 98.—Barley, per bush, 46c @ 51c.—Oats, per bush, 34c @ 35c.—Peas, per bush, 63c @ 68c.—Rye, per bush, 60c @ 65c.—Dressed Hogs, per 100 lbs, \$5 55 @ \$6 00.—Beef, hind quarters, \$4 00 @ \$5 00.—Beef, fore quarter, \$3 00 @ \$4 00.—Mutton, per 100 lbs, \$5 00 @ \$6 50.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 50c @ 70c.—Geese, each, 55c @ 65c.—Turkeys, 70c @ \$1 20.—Butter, lb rolls, 20c @ 23c.—Butter, large rolls, 10c @ 13c.—Butter, tub dairy, 15c @ 17c.—Eggs, fresh, per dozen, 9c @ 11c.—Eggs, packed, 6c @ 8c.—Apples, per brl, \$2 50 @ \$3 50.—Potatoes, per bag, 60c @ 65c.—Onions, per bush, \$1 00 to \$1 25.—Hay, \$12 00 to \$17 50.—Straw, \$7 25 to \$13 00.

KNOX COLLEGE: SESSION 1878-9.

SUBJECT OF ESSAYS FOR SMITH SCHOLARSHIP: "The Love of God in Relation to His Sovereignty." (Open to Students entering 2nd and 3rd years.) SUBJECT OF ESSAY FOR PRINCE OF WALES PRIZE: "Proof of the Reality of the New Testament Miracles." The Examination for entrance on Knox College Course is the same as last year. The Calendar for 1878-9 will be issued about the 25th inst. Copies can be had on application to the Principal of the College, or to Rev. Dr. Reid, Toronto.

NOTICE TO MEMBERS OF ASSEMBLY.

The following Railways will carry Members of Assembly at the rate of ONE and a THIRD FARE for the double journey, viz.: Grand Trunk; Great Western; Canada Southern; Midland Railway; Hamilton and North-Western; Toronto and Nipissing; St. Lawrence and Ottawa. The Northern, and the Toronto, Grey and Bruce will give the privilege only on condition that fifteen members, exclusive of ministers having permanent certificates, shall travel over their lines. No reply is as yet received from the Brockville and Ottawa and Canada Central. The Intercolonial will give return tickets free to those who pay full fare to Rivier du Loup, return tickets to be got on presenting certificate of attendance at Assembly. The Richelieu and Ontario Navigation Company will give return tickets to members, and to their wives travelling with them, at reduced rates, the fare from Montreal to Hamilton and return being \$15.75; from Prescott to Hamilton and return, \$11.00; and corresponding rates for other places. Certificates signed by Rev. W. Reid are necessary for all the lines. These will be forwarded as soon as possible. Great delay and inconvenience result from the omission of Presbytery Clerks to send the names and addresses of members. Those Clerks who have not yet forwarded these, are requested to do so as soon as possible.

W. REID, Toronto, 13th May, 1878. Drawer 2567.

GENERAL ASSEMBLY.—Commissioners to the General Assembly will please intimate to the Committee at Hamilton on or before Saturday, 1st June, their intention to be present at the Assembly, that homes may be provided for them. Address JAMES WALKER, Convener of Reception Committee. Hamilton, 14th May, 1878.

MEETING OF THE GENERAL ASSEMBLY OF THE Presbyterian Church in Canada.

The Fourth Session of the General Assembly of the Presbyterian Church in Canada will be opened in the CITY OF HAMILTON, and within the Central Church there, on WEDNESDAY, 12th JUNE NEXT, AT 7.30 P.M. Presbytery Clerks will please forward rolls, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting. Reports of ordinations, induction, censures, deaths, depositions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting. All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting. The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly. Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto. WILLIAM REID, J. H. MACKERRAS, W. FRASER, Clerks of Gen. Assen.

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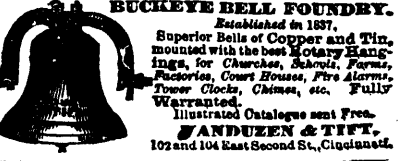
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