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NOTES OF THE WEEK.

WE congratulate Rev. Principal Grant, of Queen's College, on the degree of D.D., conferred on him by the University of Glasgow. Dr. Grant is a distinguished graduate of Glasgow, and his *alma mater* has wisely exercised her power in this honouring the popular Principal of Queen's. Long may Dr. Grant live to bear this deserved distinction.

THE Cardinals ordered by the present Pope to examine the Prussian laws at which the late Pope took so much umbrage, have made a report which it is said makes easy the restoration of amiable relations between Germany and the Vatican. They consider the laws so vigorously condemned by Pius as having been misinterpreted. No doubt true; but what of the infallibility of the interpreter?

LADIES' FRENCH EVANGELIZATION SOCIETY.—The Ladies' French Evangelization Society thankfully acknowledges the receipt of ten dollars from Mrs. Wm. Murray, Cote St. Antoine; five dollars from Miss Norval, Montreal; and twelve dollars and fifty cents from friends in North Georgetown, Quebec, per Miss B. McD. Muir. Additional contributions earnestly solicited. These should be addressed to Miss H. M. Gordon, care of Joseph MacKay, Esq., 1059 Sherbrooke Street, Montreal.

THE New York "Times" of the 3rd inst. published eleven columns of carefully prepared reports regarding the growing crops in twenty-nine States and one Territory. The uniform testimony is that the harvest will be unequalled in the country's history, unless some calamity should visit the land. So much for our neighbors. As far as we can learn, the reports for Canada are equally encouraging. At this season of the year the grass and fall wheat were never so far advanced; and the spring crops all look exceedingly well. Altogether the prospects for an abundant harvest were never more promising than they are now.

THE daily papers have been publishing a great deal during the week about the Communists. Those who are known as leaders among this class of people assert that they now number between two and three hundred thousand in the United States. It is also represented in some quarters that they are armed and drill regularly, and they are boasting that they will revolutionize the existing order of things ere long. The greatest amount of noise of this sort comes from Chicago and

San Francisco, although something of the same kind of spirit is reported as prevailing in the coal mining regions in the eastern part of Pennsylvania, and at other points where large numbers of foreign laborers are employed.

At the Provincial Synod of Dumfries, which met at Dumfries on the 16th ult., Dr. Snodgrass, of Canonbie, was unanimously and cordially elected Moderator. Among those present were Rev. Dr. Riddell, Lochmaben, the first Principal of Queen's University; Rev. A. Paton, of Penpont, formerly assistant minister of St. Andrew's Church, Montreal; Rev. W. M. Black, of Anworth, formerly minister of St. Mark's Church, Montreal, present as a corresponding member from the Synod of Galloway; and Rev. J. M. Inglis, of Sanguhar, son of Dr. Inglis, ex-Principal of Prince of Wales' College, Prince Edward Island. It is rather singular that so many formerly resident in Canada should be members of the same Synod, and especially that two of them should be ex-Principals of Queen's University.

THE anniversary meeting of the Upper Canada Tract Society was held in Elm Street Methodist Church on Tuesday evening, 7th inst.—Rev. Dean Grasset, D.D., in the chair. The meeting having been opened with reading of Scripture and prayer by Rev. John Potts, the annual report was read by Rev. J. A. R. Dickson, and the following resolutions were adopted. (1) Moved by Rev. E. H. Dewar, seconded by Hon. V. C. Blake, "That the report, of which an abstract has been read, be adopted, and printed for circulation under the direction of the Board; and that the following gentlemen be office-bearers of the Society for the ensuing year: President, Very Rev. H. J. Grasset, D.D., Dean of Toronto; Vice-Presidents, (in order of appointment) Hon. J. McMurrich, Hon. W. McMaster, A. T. McCord, Esq., Rev. E. Wood, D.D., W. Osborne, Esq., Rev. W. Reid, D.D., Lieut.-Col. Haultain, Rev. L. Taylor, D.D., Rev. Alex. Topp, D.D., Right Rev. Dr. Hellmuth, Bishop of Huron, Daniel Wilson, LL.D., Rev. W. Stewart, D.D.; Treasurer, Hon. J. McMurrich; Joint Secretaries, J. K. Macdonald, Esq., and Rev. J. A. R. Dickson; Directors, all Ministers of the Gospel who are members of the Society, Messrs. A. Christie, James Brown, S. Rogers, E. J. Palmer, John Gillespie, C. A. Morse, H. E. Clarke, J. C. Copp, W. R. Brock, W. H. Howland, Robert Sears, sen., Arch. McMurchy, M.A." (2) Moved by Rev. Joshua Denovan, seconded by J. Gillespie, Esq., "That in view of the encroachments of Romanism, the activity of the advocates of 'Free-Thought' (so-called), and the circulation of demoralizing literature, this meeting believes it to be the solemn duty of every Christian man and woman to aid in counteracting these evil influences, by systematic personal effort in the circulation of religious publications specially adapted to meet the requirements of the times." (3) Moved by Rev. Samuel Lyle, seconded by H. E. Clarke, Esq., "That the good work done by the Upper Canada Religious Tract Society, and other kindred societies, calls for devout gratitude to God, who alone giveth the increase, and is a great encouragement to enlarged activity, and the entire consecration of all workers in this department of service." (4) "That the cordial thanks of this meeting be given to the Rev. J. Potts and the officers of this church, for the use of the building, and that thanks be also tendered to the Choir for their valued services at this anniversary."

THE thirty-eighth anniversary of the Upper Canada Bible Society was held in St. Andrew's Church, King street, Toronto, on Wednesday evening 8th inst. In the absence of the President (Hon. G. W. Allan) the chair was taken by Rev. W. Reid, D.D. The meeting was opened with reading of Scripture and prayer by Rev. D. J. Macdonnell, B.D. The Report was adopted on motion of the Permanent Secretary (Robert Baldwin, Esq.), seconded by Jas. Brown, Esq., after which the following resolutions were successively spoken to and passed: (1) Moved by J. J. Woodhouse, Esq., seconded by Jas. Foster, Esq., "That thanks be given to the Officers, Committees, and Collectors, of the various Branches throughout the country, to whose zeal and energy the Society is so much indebted, and that the following gentlemen be Officers and Directors for the ensuing year: President, Hon. G. W. Allan; Vice-Presidents, Revs. Dean Grasset, D.D.; E. Wood, D.D.; M. Willis, D.D.; LL.D.; Alex. Sanson; Anson Green, D.D.; J. H. Robinson; E. Ryerson, D.D., LL.D.; T. S. Ellerley; R. A. Fyfe, D.D.; Principal Snodgrass; J. G. Manly; W. Cocker, D.D.; W. M. Punshon, M.A., LL.D.; W. Ormiston, D.D.; J. Hellmuth, D.D.; President Nelles, D.D.; Lachlin Taylor, D.D.; W. Jeffers, D.D.; W. Reid D.D.; John Potts, Alex. Topp, D.D.; R. V. Rogers, M.A.; John Gemley; Professor Gregg, M.A.; Professor McLaren; Hon. W. McMaster; Hon. O. Mowat; Hon. J. McMurrich; Hon. V. C. Blake; Messrs. W. A. Baldwin; G. Buckland; John Macdonald, M.P.; Daniel Wilson, LL.D.; A. T. McCord; W. Osborne; M. Sweetman; George Hague; Treasurer, Hon. W. McMaster; Honorary Secretaries, J. G. Hodgins, Esq., LL.D., Rev. J. M. Cameron; Minute Secretary, A. Christie, Esq.; Permanent Secretary, Robert Baldwin, Esq.; Directors, Dr. C. B. Hall, Col. Moffat, Dr. W. B. Geikie, Messrs. James Brown, G. L. Beardmore, J. K. Macdonald, Al. Ratray, Warring Kennedy, John Gillespie, S. Rogers, F. G. Callender, Herbert Mortimer, R. W. Laird, George Lugsdin, John Harvie, W. H. Howland, W. Gooderham, jr.; N. W. Hoyles, S. R. Briggs, Edward Bach." (2) Moved by J. W. Dawson, Esq., LL.D., Principal of McGill College, Montreal, seconded by Rev. John Castle, D.D.: "That the course of events and the tendencies of opinion should induce Christians everywhere, and especially in this Dominion, to gather more closely around the Bible, as the only Revelation of saving truth and the only support of spiritual life." (3) Moved by Rev. W. W. Ross: "That it becomes us to recognize God's hand in bringing good out of evil, especially in the opening of a great and effectual door for the circulation of His holy word during the Russo-Turkish war; and whilst rejoicing in the generous support already received by our great parent, the British and Foreign Bible Society, we pledge ourselves anew to do all we can in helping her to seize every opportunity for the wider spread of the Bible." (4) Moved by Hon. W. McMaster, seconded by Rev. J. M. Cameron: "That the hearty thanks of this meeting be presented to the Trustees of the Northern Congregational Church for its use on Sabbath evening last, and to the Rev. J. A. R. Dickson for the instructive sermon which he preached in the interests of the Society on that occasion." (5) Moved by A. T. McCord, Esq., seconded by J. G. Hodgins, Esq., LL.D.: "That the hearty thanks of this meeting be presented to the Pastor and Trustees of this Church for its use on the present occasion, and to the Organist and Choir for their valuable services in connection with this Annual Meeting."

OUR CONTRIBUTORS.

PRESBYTERIAN CHURCH PSALMODY.

BY J. M'LAUREN, LECTURER IN SACRED MUSIC, PRESBYTERIAN COLLEGE, MONTREAL.

It is a matter of great encouragement to all identified with church music, to observe the gradually widening and deepening interest manifested by the entire church in this important department of Christian work. Its claims are being more fully acknowledged on all hands, thorough musical knowledge, the brighter light of musical science, the principles of musical elocution, the development of the rules and laws of the art, the use of new and improved methods of reading music, the increasing liberality of the church in maintaining and promoting the efficiency of this service; the manifest improvement in style and purity of the later edition of our Psalm and hymn tune books; the enlightened interest in the work displayed by the Presbyterian press,—are all pointing to a brighter and clearer day of *Church Psalmody*, when our dim and misty ideas, our old and often erroneous associations, our prejudices and culpable indifference, shall be dispelled by the enlightening influence of a more advanced age.

In order to arrive at some definite and practical plans by which we may be guided in the path of psalmody improvement we propose the three following questions. 1. What is the present condition of our psalmody? 2. What should our psalmody be like? 3. How may we make it what it should be? We will dispose of the first two questions briefly, dwelling more fully on the last.

Although the singing in some of our churches is tolerably good, and although considerable effort has in many instances been put forth to improve matters in this direction, still we are far from the perfection to which we might attain, through the medium of judicious and united effort. It is impossible to raise the status of our Canadian Presbyterian Church music so long as matters remain in their present irregular and disunited condition, and the sooner we can arrive at arrangements whereby we may with method and uniformity engage in our praises, the better for ourselves, the best interests of our Church, and the glory of Him we seek to worship. In matters of doctrine and church discipline our Church has long and successfully maintained an exalted standard, whilst its praises have received but little attention, and have frequently been conducted by individuals whose zeal outran their discretion. It is time that in the matter of conducting our psalmody we should see to it that we have the right men in the right place. Men of musical talent, men of enthusiasm, men of grave and sober spirit, in short, men that need not to be ashamed. In many of our churches we have young men (and maidens too sometimes) entrusted with the entire management and responsibility of the musical portion of the service, who for want of a thorough musical education and experience, are unfitted to conduct the services, however useful they might be in their pews or in the choir seat. In those churches where the services of a good preceptor have been secured, the singing is generally much better than in those churches where they have not a regularly appointed conductor. In churches where the minister boasts of possessing *no ear for music* the singing is not likely to be so successful as in others where the minister sings the part suited to his voice, and seeks to enlist the sympathy and co-operation of the people in the service of song. In some of our churches the people do not in any way exert themselves to sing unitedly, but produce a chilling influence on the minister, and render cold and insipid a service which otherwise would have been beneficial to all. In those churches where the people stand during singing there is likely to be more attention paid to the music, better singing, and a better supply of music books than in those churches where the people sit while the choir stand and lead the music. In those churches where only one music book is used there is certain to be more uniformity in the service of praise than in those where the soprano and alto sing from one book, and the tenor and bass from another. In some of our choir seats is to be found that very dubious, unorthodox book, known as the Manuscript Music book, containing a heterogeneous collection of "real favorites" which have been gathered from various sources. Frequently also we find choirs singing from the front of church galleries, behind the main body of the people, the leader being almost entirely helpless

in case of emergency. The conductor should be located in front of the congregation where he would be able to guide the time and the music with greater power and effect; we would think it strange to have the minister preach from the back gallery, although it is quite common to have the singing led from behind. We cannot leave this division of our lecture without giving due credit to all such as devote their time and talents to the interests of our Church psalmody; we have many bright examples of highly cultivated ladies and gentle men in our midst who with undaunted perseverance and much self-sacrifice, apply themselves with heart and voice to this inspiring service—particularly the ladies, who are ready to every good work; they are the Alpha and Omega of our Church psalmody. The Sabbath School lesson of the 10th February, will yet be fresh in the memory of many. You will remember that when "The people stood up to praise the Lord God of Israel with a loud voice on high (yes they "stood up," they did not sit down to praise, "as the manner of some is"), and when they began to sing and to praise, the Lord gave them a signal victory over their enemies," their singing being a manifestation of their "belief in the Lord and in His prophets," and you will remember the burden of their song—"PRAISE THE LORD, for His mercy endureth for ever."

We will now consider our second point, viz.: What should our Psalmody be like? It should be the united voice of the people, given forth with vigor and intelligence. Luther says, "the devil hates good music." "Come," he would say, when he saw his friends or felt himself despondent, "let us defy the devil, and sing the 130th Psalm, our singing distresses the devil, and hurts his feelings exceedingly. I have always loved music; I would not for any price lose my musical power. It drives away the spirit of melancholy, as we see in the case of King Saul. By its aid a man forgets his anger and pride, and expels many temptations and evil thoughts. Music is a great disciplinarian, she makes people tractable and kindly disposed. Music is a lovely gift of God, it awakens and moves me so, that I preach with pleasure. Next to theology, I am not ashamed to confess, there is no art or science to be compared to music." Chrysostom says, "God has joined music with worship that we might with cheerfulness and readiness of mind express His praise in sacred hymns." Bishop Horne says, "The heart may be weaned from everything base and mean, and elevated to every thing excellent and praiseworthy, by sacred music." Baxter says, "When we are singing the praise of God in a great assembly with joyful and fervent spirits, I have the liveliest foretaste of heaven, and I could almost wish that our voice were loud enough to reach through all the world to heaven itself." It should be the desire of every true worshipper to join audibly in the service of song; to realize it to be a pleasant and delightful thing to sing unto the Lord. We all hope to join in the eternal praises of heaven, and do we refuse to join in the praises of the earthly sanctuary?—let us then join in concert with the saints below;

Learning here by faith and love,
Songs of praise to sing above.

The indifference of both parents and children is a source of great annoyance to our church preceptors in their endeavors to improve church and Sabbath School singing. If a congregational practice be announced it is seldom well attended, and if a children's class is formed it very often shares a similar fate, and should they be urged to attend regularly, they are prepared to plead the most trivial excuses for non-attendance. too far to go, too late at night; day school lessons to be committed, evening parties, etc., in fact any engagement is seized upon as an excuse for staying away. We must cast aside our indifference and half-heartedness, and seek to emulate the spirit of the early reformers if our psalmody is to be what it should be; we must "with zeal like their's inspired" render praises unto the Lord. He knew the value of music in a worldly sense who said, "Give me the making of the songs of a country, and I care not who makes its laws," let the Church awake to her duty in this matter, "Let all the people praise the Lord," then, "God shall judge the people righteously, and govern the nations of the earth;" let us do the praising—our part—then "God shall be a lawgiver unto his people," "Oh! let the nations be glad and sing for joy. Then shall the earth yield her increase, and God, even our own God shall bless us, God shall bless us, and all the ends of the earth shall fear Him." Let us present our offerings

of praise in our purest language; our finest music; our hearts and voices tuned, nay, consecrated to His service, and He will accept our sacrifice, and make us more and more a blessing at home and abroad. We seem to miss the great truth that our Church psalmody is a living power given us by God for His glory: we fail to realize as fully as we might that praise is not a "sounding brass, or a tinkling cymbal," but a powerful emotion of our very inmost soul, whereby we can in all circumstances, express our gratitude and "make all our wants and wishes known."

Our psalmody should not be like the wail of the captive Jews, who hanged their harps on the willows and said, "How can we sing the Lord's song in a strange land?" but rather like the exhortation of the Psalmist, "Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness and come before His presence with singing."

The question proposed as our third and last is, "How may we make our Psalmody what it should be?" We have already anticipated this question somewhat by observing that our singing must proceed from a heartfelt desire to praise the Lord, our singing can never become what it should be unless it is done heartily as unto the Lord. Enlarging more fully under this head we will give attention (however hurriedly and imperfectly) to the educative, scientific, and historic bearing of the art of music in relation to our Church psalmody. Such persons as do not read vocal music from notes, will agree with me in stating that it is a very desirable accomplishment to be able to do so with ease and fluency; while such as do read music from notes or sol-fa syllables, will as readily admit, that it is an inestimable aid to our reading power to be able to grasp the principles of melody and harmony; to judge critically the merits of a musical composition and to understand the rules of the art, and the laws of the science of music. I offer no apology for urging upon all who can, the duty of availing themselves of every opportunity of acquiring the art of reading music, so that they may "sing with the understanding also," whatever is worth doing is worth doing well. Even Scripture comes to the rescue on this point, for in 1 Chron. xxv. 7 read, "So the number of them with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight. Luther says, "Whoso hath skill in the art is of good temperament, fitted for all things. We must teach music in schools, a schoolmaster ought to have skill in music, or I would not regard him, neither should we ordain young men as preachers unless they have been well exercised and practised in music." Many plans have been adopted for the purpose of simplifying and popularizing musical instruction, the most successful of modern times being the Tonic Sol-fa system of the Rev. John Curwen. He has done more for Church Psalmody than any other living man; indeed, in this respect we might justly designate him the Luther of the nineteenth century. The Tonic Sol-fa system has been before the world for a quarter of a century. It has made infinitely more progress and has done more for the revival of psalmody in modern times than was ever dreamt of by its most enthusiastic admirers. It is adapted to the requirements of any class or state of society, and is especially useful in the training of the young. It presents the theory of music in an easy and pleasing form, and guides the pupil by carefully graded steps from the simpler elements of time and tune to a thorough knowledge of the theory and practice of music. While it saves the learner the worry and mental exertion necessary to overleap the five-barred gate of the ordinary notation, with its clefs, notes, sharps and flats, key-relationships, and other difficulties which frequently discourage and retard the progress of the beginner—it forms a natural stepping-stone to the established notation, and is easily mastered by such as know music in the ordinary way. It has been introduced into several of the Commissioners' Schools, and other schools in this city, and were its advantages more fully known, it would prove a powerful means of making our psalmody what it should be. It would be of untold advantage in our Sabbath Schools, where our present almost uniform system (or rather want of system) is that of playing or singing our new hymns in the ears of the children. By adopting the Sol-fa method of teaching, we could have the work done quite as speedily, more effectively, and thus make our scholars readers of music, preparing them for taking a place in our choirs, and leading them on to a life of usefulness in connection with

our Church psalmody. I need not take up time in answering all the objections which might be raised to its introduction into our churches and schools, I simply say, give it a fair trial and you will be satisfied of its value and usefulness as thousands are of all classes of society in Great Britain and elsewhere. It is very important that in church psalmody the best music should be used and such as is found to be inferior cast aside. It should be as Calvin says, "Such as we can sing in the presence of God and His angels." In selecting and adapting tunes we should avoid such as are secular in style, full of florid and jig-like rant, such for example as the tune "Helmsley," which, by the way, is an adaption from an old hornpipe; or the tune "Eastgate," with its irregular rhythm, disjointed phrases, and repeating lines; such as these should be avoided and such as are perfect as possible in all their parts adopted. The careless use of such tunes with lines or parts of lines repeated has sometimes led to rather ridiculous exhibitions. Some of you have heard the story of the precentor who sang the last line of a hymn, "And catch the fleeting hour," in this way,—"And catch the flee—And catch the flee—And catch the fleeting hour;" or this line, "Send down salvation from above," when similarly treated—"Send down sal—Send down sal—Send down salvation from above;" or this, "Oh! for a mansion in the skies,"—"Oh! for a man—Oh! for a man—Oh! for a mansion in the skies."

I presume we need not waste time discussing whether or not we are to be allowed the use of harmony in church music, of course, living as we do under the influence of the power and beauty of vocal harmony we do not dream of returning to the bare antiphonal melody of the Hebrew or early Christian Church; but if there should be any such in our Church as plead for melody, pure and simple, let them listen to Luther's quaint logic on this point. Luther had just published a "Book of Spiritual Songs for Children,"—the first ever published for the young—quite a number of the hymns and tunes in this collection being Luther's own compositions. His friend Carlstadt objected very strongly to the introduction of harmonized tunes in this book, on the scriptural ground that as there was but "One Lord, one faith, one baptism," so there ought to be but one part in singing; to which Luther replied that "by parity of reasoning Carlstadt ought then to have but one eye, one ear, one hand, one foot, one knife, one coat, and one penny." Harmony in vocal music was first introduced about the eleventh century. About the year 1020, flourished the talented musician Guido of Arezzo, who it is said invented the staff, and introduced sound principles of reading vocal music. Since these early times the light and shade, concord and discord of harmonic relationships have gradually developed into the acknowledged laws of musical science.

(To be continued.)

NOTES FROM PRINCETON.

MR. EDITOR,—The sixty-sixth commencement of Princeton Theological Seminary took place on Tuesday, the 23rd inst. For the month previous hard work had been the "order of the day." The work of the whole session had been reviewed in daily recitations with the different professors; and examinations commenced on the 15th and continued every day till Monday, the 22nd. The seniors, however, have their last examination on the Saturday previous, and are graduated on Tuesday following. The commencement (graduating) exercises are held in the Seminary chapel at 9 a.m. Seats are reserved for the graduating class in the centre row of pews. As soon as the audience is seated, the class file in and take their places. An address is then delivered to the candidates for graduation. Dr. J. E. Rockwell gave the address this year. He was interesting and practical, dealing with some of the elements of success in ministerial life. After the address the President of the Board of Directors hands to each graduate his certificate as his name is called by the Secretary. The new graduates then sing the "class hymn," the venerable Dr. Hodge offers the closing prayer, pronounces the benediction, and shakes hands with each member of the class. This last grasp of the "old Doctor's" hand is courted by each man, and is looked upon as a benediction from the heart of a man that every graduate of Princeton Seminary venerates and loves. The graduating class this year numbered thirty-three. It had representatives from all parts of the country from Mississippi to Kansas.

It had one member from Nova Scotia, and two from the British Isles, an Irishman and a Scotchman. One of its members is already on his way to Persia as a missionary. Several others are ready to go when the Church is ready to send them.

The graduating exercises are followed by a meeting of the Alumni association for the election of officers and other business, and conference as to the welfare of the Seminary. They adjourn at one o'clock to the Alumni dinner, and by the time the last train leaves Princeton that evening the Seminary buildings look deserted and lonely.

In connection with the close of the Seminary year are several interesting meetings. The first, which indicates the approach of the close of the term, is held about the 4th of April, at which time the annual address is delivered before the Religious Contribution Society, the missionary society of the Seminary. This year the Society listened, with much interest and pleasure, to Rev. Bishop Nicholson, of the Reformed Episcopal Church of Philadelphia. On Wednesday preceding commencement, is held the Union Prayer-Meeting. Mr. John MacMillan, of Maghera, Londonderry, led the meeting this year. On Saturday evening a conference prayer-meeting is held, at which one of the professors presides. On Sabbath the Lord's Supper is celebrated in the chapel. This is the only occasion on which this service is held in the chapel, and there is an added solemnity from the fact that it is a parting service. In the evening the annual sermon is preached in the First Presbyterian Church of the town. Dr. Paxton, of New York, preached the sermon this year, and was listened to, as usual, with marked attention.

N.

THOUGHTLESS CONVERSATION.

BY REV. J. CARMICHAEL, MARKHAM.

It may with truth be said that the disposition of mind necessary to listen profitably to words of purity and instruction is the counterpart of that which is necessary to speak instructively the language of religion and morality. Be this, however, as it may, evidently the one is as capable of improvement as the other, but evident it is that all who hear do not profit by hearing. This arises from various causes, one of which is here noted.

The nature of man leads him to give an attentive ear to that which is uttered by his fellow-man. This is the outcome of his desire of knowing—the index of his desire of knowledge. This desire is a wise provision of the Creator, and indicates that it is one of, if not the principal, means by which He designs the happiness and welfare of his creatures. This desire is termed inquisitiveness, and is in a greater or less degree characteristic of all men. Even the angels are not free from this propensity. It is the incentive to knowledge whether sacred or profane. It urges to the investigation of natural and spiritual phenomena and prompts man to listen to what concerns his interests here and hereafter. In the proper exercise of this propensity lies our true happiness. But all the powers of man's rational nature are perverted, and hence the eagerness with which mankind listen to the most debasing remarks, or to language which is pre-eminently detrimental to their true welfare. It is what we hear, in a great measure, that determines our conduct for good or evil. What we hear gives us thoughts. Thoughts control our actions. Our actions make us what we are. Take an illustration from many that may be adduced: Is a man patriotic? What makes him so? That in youth he has time and again listened to stories extolling the valor of his country's sons; of their heroic bravery, exhibited either in defence of their rights, their homes, or their religion; because he has listened oft to their renown as poets, orators, or statesmen, or as men famous in arts and sciences. The language which he has constantly heard in praise of his country and countrymen has filled his breast with patriotic sentiments, and these beget in him an intense love of fatherland. Be it remembered that sentiments are powerful as influences over men in all the relationships of life. It was the terse remark of a shrewd and observant politician that he cared not who made the laws of his country if he could but make its songs. He thus showed his conviction that it is what men continually hear that influences them for good or evil.

Let us confine our observations in this direction to the noticing of the effect which may naturally be expected to be produced on the minds of the members

of a family who are continuously listening to language which is defiling. A domestic atmosphere polluted with vile language must assuredly permeate the every thought of those who breathe it. Immorality will, in forms more or less hideous, mark their every step as they advance onward on life's journey. Or take a family, the heads of which have some respect for religion, and who it may be are members of the Christian Church. Let its younger members be listening day by day to language which is intended to paint the hypocrisy of this one or of that one prominent as a member of the church, and the result will be pernicious in the extreme. Or let them be ever listening to language portraying the acts of fraud practised by Mr. A, to the deceit so apparent in Mr. B, to the niggardness that controls the conduct of Mr. C, or to the want of sympathy that manifests itself in Mr. D, and the result will be, if not so degrading as in the former instance, as instrumental, however, in producing evil consequences. Language uttered in this way poisons the young, and influences most powerfully for evil their after life. It begets in them a distrust of the power of religion over the heart and affections of men. It causes them to suspect and mistrust their fellow-men. And ten chances to one but they end life looking upon man as the embodiment of all that is vile and deceitful.

It is what is listened to at home that determines the character of its inmates—pre-eminently so. Impure language first polluted the atmosphere of the Roman household, ere it debauched the nation. If less was said in the family circle of wealth and riches, there would be less restlessness evinced by the young in the pursuit of them, and more attention would be given to religion.

How can parents hope to see their sons and daughters dedicating themselves to the Lord while they themselves are on all occasions vilifying the members of Christ's mystical body, or even parents thus hope who are occasionally breathing out utterances derogatory to the character of professing Christians. The language of religious instruction is lost on youth thus schooled. Hence the dislike or apathy of many of the young to their entering under the banner of the cross. Doubtless comments of this kind are in most instances made without thought, from a forgetfulness of the command that we are to judge not; from a forgetfulness of the bad results which are sure to follow the constant disparaging of the characters of upright men. Parents are jealous of allowing their children to associate with those whom they fear may by their language corrupt them. They will keep them from the streets lest what they there hear may defile their minds. And yet they themselves are alas too frequently guilty of doing that which they are apprehensive others may do. On the other hand a family in which love to God is the predominant feature of its elder members will, as sure as the sun sends forth his light at high noon, ever be listening to language both profitable and wholesome, and productive of good for all time. No aspersions of character will be heard, no railing at the lukewarmness of Christians or at the indifference of friends; no scoffing at the slips of a frail but sincere Christian who is earnestly seeking to live nearer to his God. Nothing of this is heard, because as are their thoughts so is their language, and their thoughts are seasoned with that charity which suffereth long and is kind. Members of such a family profit much by hearing instruction; and it is they who in every congregation encourage and aid the minister in the discharge of his arduous but not unpleasant duties.

Nations have been enslaved by the want of attention to the character of those whom they were constrained to hear. Parents should see to it that their children are not spiritually enslaved by want of attention to the character of the language they use in their homes.

THE METIS GRANT.

MR. EDITOR,—Absence for two weeks past in the South, has prevented me seeing or replying to Mr. Wright's letter of date April 12th. In that letter, Mr. Wright insists, that I shall give to the public through your paper, whatever I have to say on the matter that may affect him personally. Hitherto as he puts it, "I have been restrained by a sense of what is becoming and proper, from reporting conversations that took place in the Committee." But as Mr. Wright characterizes my reticence as "unfair" and "unmanly," and considers that I am acting in an "unbrotherly way," I

feel free to state in fuller detail, why the grant to Metis was not renewed.

In the hope that my statement would be accepted, "that the continuance of the grant had not been asked by the representative of the Quebec Presbytery," I refrained from saying anything that might compromise parties concerned. And were it not that the action of the Committee, and my own veracity are called in question, I should still remain silent. I cannot accept Mr. Wright's statement that he has been simply "correcting a mistake of the Convener." Mistakes I am apt to make like other men, but when Mr. Wright asserts in face of my allegation and the expression of the Committee at its recent meeting, that he did ask for a renewal of the grant, and that the Committee refused it, I feel that my action and the action of the Committee, if as represented by Mr. Wright, demands much stronger language. As a committee, we are willing to have our mistakes corrected, but we cannot have our candour and truthfulness impugned.

And now for the reasons that led the Home Mission Committee to discontinue the grant to Metis. When the case came up, Mr. Wright stated that he hardly knew what to say about this station; that the Presbytery had been endeavoring for some time past to effect a change, which they felt necessary for its greater success; that it was reported that many Presbyterians who lived a portion of the year in the locality, passed the Presbyterian Church and attended other denominations; and that probably the best thing the Committee could do was to withhold the grant for a time, in the hope that such action on the part of the Committee would bring about the change that seemed to the Presbytery so desirable. This is the substance of Mr. Wright's statement, which I have put in the very briefest and mildest form possible. Should Mr. Wright challenge my statement, then other members of the Committee are prepared not only to substantiate it, but to add to it certain other remarks made by the Presbytery's representative on the floor of the Committee.

That the Presbytery of Quebec had contemplated the removal of Mr. Fenwick from Metis (for reasons that doubtless seemed good to them) is now no secret. In a letter before me from Mr. Fenwick, dated April 24th, he says among other things, "I declined to fall in with the resolution of the Presbytery some time ago to remove me, as I had been condemned on anonymous evidence. I had been sixteen years as the pastor of the place. I would have had to sell at a great sacrifice, and I would not submit to this for any anonymous evidence. I have unearthed this evidence. A person privately made gross misstatements regarding me to certain members of Presbytery, using as an argument among others, that if I were removed certain fugitives from discipline would come back."

In view of this statement, which I presume is substantially correct, it is easy to understand, why the Presbytery may have found difficulty how to act. But in the face of Mr. Wright's statement, the Committee could not renew the grant. Presbyteries as a general rule are the best judges, as to whether a mission station should be aided or not, or whether the grant should be continued or withdrawn. And to continue the grant, when it was distinctly stated, that its withdrawal for a time at least, would best meet the wishes of the Presbytery, would have been a reflection on the judgment of a body of men, best qualified to advise the Committee how to act in the circumstances.

When I took exception to the minute of the Quebec Presbytery, which regretted that the Committee had withdrawn the grant, without any mention of the facts stated above, the Presbytery replied that they had given no such instructions to their representative, and expected that the grant to Metis would be continued as the others were. This is a matter, however, for the Presbytery of Quebec and Mr. Wright to settle. But of one thing I am assured, that had the Presbytery known the reasons that led to the discontinuance of the grant, they would not have framed the minute, which on behalf of the Committee I had occasion to criticize.

I most heartily concur in Mr. Wright's eulogy that the "members of the Home Mission Committee perform in a quiet, unostentatious way, a great amount of work in their respective Presbyteries." No one better than the convener, knows and values their self-denying labors in behalf of Home Missions. And it is just because I cannot allow the character and actions of such men, to be misrepresented however unintentionally, that I have in the present instance, endeavored

to defend their cause in the discontinuance of the grant to Metis. The grant has again been made by the Committee and the amount for the last six months added, nor would it ever have been discontinued but for the reasons stated.

Should my brother, Mr. Wright, see fit to reply, it will greatly hasten the end of the present correspondence, should he plainly say, whether or not I have truthfully represented his statements, before the Committee. Personal controversy is to me exceedingly distasteful. I have neither the time nor the relish for such work. I am, yours faithfully,

WM. COCHRANE.

Brantford, May 6th, 1878.

LADIES' FRENCH EVANGELIZATION SOCIETY.

So quietly and unostentatiously does this Society carry on its work that many of the readers of the CANADA PRESBYTERIAN may not even be aware of its existence. Established about three years ago for the purpose of ministering to the temporal, moral and spiritual interests especially of the wives and children of French Canadian converts from Romanism, it has by God's blessing done not a little to elevate these classes and has rendered good service in the cause of French Evangelization. It has enlisted the sympathy and practical co-operation of many of the active Christian ladies in the various congregations of Montreal, and deserves the cordial support of the friends of French missions throughout the entire Dominion. The Society conducts weekly sewing classes in both the Eastern and Western sections of the city, for French Canadian mothers, at which religious instruction is given. These have accomplished much in fostering a spirit of self-reliance among the converts, an illustration of which is found in the fact that steps are now being taken by the Russell Hall congregation to organize a self-supporting Dorcas Society to provide for their own poor.

The Society also conducts sewing-classes every Saturday afternoon in both sections of the city, for French Canadian girls. These have been well maintained and have been a means of blessing, it is believed, to not a few of the young. In addition to the personal services of its members in connection with these classes and in other ways, the Society employs a number of paid laborers. One of these, Miss Bean, besides visiting the homes of the converts, giving religious instruction and inquiring into and relieving extreme cases of poverty, etc., spends much time in obtaining work for those desiring it, and in procuring situations for the unemployed.

Another, a Bible woman, devotes her time to visiting chiefly with a view to gathering recruits for the Societies, day and Sabbath-schools and the other classes for religious instruction. Last autumn the Society opened two mission day-schools, one in connection with the Russell Hall congregation and the other in the Canning Street church. These are taught by lady teachers supported entirely by the funds of the Society. To maintain all this work involves an expenditure of about \$1,200 annually, to meet which the Society is wholly dependent upon the Christian liberality of its members and friends. The revenue heretofore has been derived almost exclusively from the city of Montreal. The work being a national one, the Society takes this opportunity to present its claim and to appeal for pecuniary help to the friends of the work throughout the entire country. To meet present pressing liabilities and close the year free from debt about \$500 are required. On behalf of the Society liberal contributions are respectfully solicited. These should be forwarded without delay to the Treasurer, Miss M. H. Gordon, care of Joseph Mackay, Esq., 1059 Sherbrooke Street, Montreal, from whom, or from the President, Mrs. Dr. Jenkins, copies of the last year's report or any other information as to the Society's work may be obtained. All contributions will be duly acknowledged in the next annual report, to be published in October, a copy of which will be mailed to each contributor.

At a late meeting of the Presbytery of Bruce, Dr. Cochrane was unanimously nominated Moderator of the ensuing General Assembly.

WE regret having to hold over Rev. John McEwen's second letter on the International Sunday School Convention at Atlanta, Ga. It will appear next week.

MINISTERS AND CHURCHES.

THE congregation of Sarawak and North Keppel have given a unanimous call to Mr. Alexander Stewart to be their pastor.

THE Rev. J. B. Muir of Huntingdon, (Q.), has just returned from a trip to Europe. The rev. gentleman made the round trip of Italy, and was several days in Rome.

REV. D. M. MUNRO, formerly of New Glasgow, has been inducted into the pastoral charge of Kintore. Rev. Geo. Cuthbertson preached and presided on the occasion.

THE congregation of Knox Church, Kincardine, have unanimously decided to extend a call to Rev. J. L. Murray of Woodville, Ont. The salary offered is \$1,200 a year and free manse.

THE treasury of the St. Andrew's Presbyterian Church, London, has received from a generous member of the congregation a cheque for \$350 to be devoted to wiping off the debt on the church.

ON Monday evening, 22nd ult., Miss Forman, who has acted as organist of the congregation of Prince Albert and Port Perry for some five years, was waited upon by a member of the Prince Albert part of the congregation, and presented with a writing-desk, work-box, cake-basket, napkin ring, and gold pen with pearl handle, accompanied by an address expressing the feelings of the donors in very kindly terms.

ON the 29th ult. a few of the members and adherents of the Presbyterian congregation of Prince Albert and Port Perry met at the house of Rev. Jas. Douglas, their late pastor, who is about to proceed to Manitoba, and presented him with a purse of considerable weight in gold, and an address expressing appreciation of his work and character, tendering words of encouragement and hope regarding his prospective career in his new and distant field of labor, and commending himself and his family to Divine protection and guidance.

ON Thursday, the 2nd inst., a social was held in the basement of Chalmers' Church, Guelph, for the purpose of congratulating the pastor on his having the degree of D.D. conferred upon him by Queen's University. Mr. David Stirton presided; and Rev. Mr. Torrance having opened the proceedings with devotional exercises, the guest of the evening was presented with an address accompanied by \$100 in gold and a handsome silver inkstand and gold pen. The inkstand bears the following inscription: "Presented to Rev. Thomas Wardrope, D.D., by the congregation of Chalmers' Church, Guelph, congratulatory on his having received the degree of Doctor of Divinity, May 2nd, 1878."

THE resignation of the pastorate of Knox Church, Toronto, by Rev. Dr. Topp, took the public by surprise. It was generally known for some time back that, owing to the heavy duties connected with so large a charge, Dr. Topp desired a colleague; but his resignation was not anticipated. However, it is still possible that some arrangement may be made which will render it unnecessary for the resignation to take effect. Our readers will learn from the report of the proceedings of the Toronto Presbytery, in another column, that with Dr. Topp's consent his resignation lies on the table of that court in the meantime, and that a committee has been appointed to confer with the office-bearers of Knox Church congregation on the matter.

A DEPUTATION from the Presbytery of London, consisting of Rev. Messrs. J. Rennie of Ailsa Craig, and J. A. Murray of London, met last week, with the congregations of Knox and St. Andrew's Churches, Parkhill, with the view of uniting the two into one pastoral charge. The latter has, during the past two years, been supplied by probationers and students sent by the Presbytery. The Rev. Mr. Sage, of Knox Church, at a late meeting, magnanimously tendered the resignation of his pastorate in order to facilitate the union. Although nothing definite was arrived at the presbyterial conference, yet, from the good feeling manifested, it is hoped that a union may soon be effected. The congregation of MacGillivray, hitherto connected with Knox Church, has also greatly prospered under Mr. Sage's care, and now seeks to be erected into a separate charge.

ON the evening of the day on which Rev. W. A. Mackay was inducted into the pastoral charge of

Chalmers' Church, Woodstock, as our readers will find recorded in our report of the proceedings of the Presbytery of Paris, a social gathering took place in the Town Hall for the purpose of welcoming the new pastor. Rev. John McEwen of Ingersoll, Moderator of the session of Chalmers' Church during the time they had been without a minister, occupied the chair and ably discharged the duties of the position. Addresses were delivered by Rev. Messrs. Little, McMullen, Parker, Goodspeed, and Inglis. Rev. Donald McKenzie, of Ingersoll, formerly of Embro, and deservedly known as the Father of Presbyterianism in the County of Oxford, was present, and was requested to address the audience. This occasion, he said, had a peculiar interest to him. Rev. Mr. Mackay, who had that day been inducted into the pastorate of Chalmers' Church, had grown up under his ministrations. The house of Mr. Mackay's father had been highly favored with blessings. Five sons had come out as ministers of the Gospel, and of these two were now in heaven, he believed. He referred to his own congregation, and said that he believed it had sent out more ministers than any other in the country. Seventeen young men, who had been brought up under his ministrations, had become preachers of the Gospel. He made brief reference to the early days of Presbyterianism in Woodstock. In 1837 he held the first Presbyterian service in the town, and continued to preach once a month for some time. Then there was only a handful belonging to the denomination, but they had prospered, and grown into the two large congregations which now existed.

THE annual report of the Chatsworth congregation of the Presbyterian Church in Canada, for the year ending 15th February, 1878, is now before us. The session reports that the attendance on the forenoon service has never been better; that the audience at the Gaelic service is diminishing as the aged people are being removed by death, but that service in that language is still necessary for the sake of a few individuals; and that the attendance at the evening service, commenced about a year ago, is very encouraging. The minister, Rev. James Cameron, now in the twentieth year of his pastorate, not only conducts these regular services, but preaches a good deal on week evenings in private dwellings and school houses round the neighborhood, sometimes one evening, sometimes two evenings, sometimes three evenings. The stations principally supplied on these occasions are, Arnott, Rockford, Sullivan Mills, Mitchell Settlement, 10th Con. Sydenham, and Massie. At all these meetings the attendance has been remarkably good, the young people regularly attending and manifesting marked interest in religious truth. There is also a monthly sermon in the church, at the full of the moon, varied at times by a lecture on temperance or a missionary discourse. Eighteen new names were added to the communion roll in the course of the year, the number of members now on the roll being 223, and the number of families about 120. The total amount raised by the congregation for all purposes appears to have been \$1,429.58, whereof \$162.37 was devoted to the schemes of the Church, as follows: Home Missions, \$46.77; Colleges, \$18.92; Foreign Missions, \$46.77; Widows' and Orphans' Fund, \$10.42; French Evangelization, \$41.10; Chiquy's Church, \$7.12; Warton Church, \$12.70; Presbytery Home Mission, \$8.92.

PRESBYTERY OF OTTAWA.—The last regular meeting of this Presbytery was held in Bank Street Church, Ottawa, on the 7th and 8th inst. The first business taken up was the Remits from the General Assembly not disposed of at last meeting. It was agreed to express approval of the proposal to have a common fund for the Colleges. In reference to the Remit anent putting the names of retired ministers on the roll, it was resolved to recommend that the name of any retired minister who has been permitted by the Assembly to retire from the active work of the ministry be retained on the roll of the Presbytery within whose bounds his last pastoral charge was situated. It was agreed to recommend that ordained missionaries, laboring within the bounds of any Presbytery with the consent of the Home Mission Committee, have their names placed upon the roll of that Presbytery. The Remit containing a list of questions to be put to ministers, elders, and deacons on ordination was approved of *simpliciter*, as was also the one in reference to the Widows' and Orphans' Fund. The Remit on Ecclesiastical Procedure was put into the

hands of a committee, who considered it carefully and brought in a report with a large number of recommendations, which the Presbytery resolved itself into a committee of the whole, to consider. Among the changes which the Presbytery agreed to recommend are a preparatory section defining the constitution and powers of a congregation with rules and forms for formation of the same; assigning to Synods the duties of receiving ministers applying for admission from other Churches, and conferring upon the state of religion, Sabbath Schools, and the general work of the Church; that the Assembly's Committee on bills and overtures shall consist of the clerks of the Assembly and commissioners chosen by the Presbyteries, one from each Presbytery; and the deletion of paragraph five in chapter ix., in reference to the licensing of students, and the following inserted instead: "The Presbytery being satisfied regarding the qualifications of the student as required in paragraph 1, shall certify the same to the clerk of the Synod. The student desiring license shall then appear before a committee of Synod, appointed for this purpose, who shall examine him upon prescribed subjects in Latin, Greek, Philosophy, Church History and Government, Biblical Criticism, Hebrew, Divinity, Homiletics, and Pastoral Theology. For such, examination papers in these subjects shall be prepared by a committee annually appointed by the General Assembly. The student shall obtain from the Synod clerk an extract minute of his having passed this examination, and shall present it to some Presbytery of the Church with written application to be taken on trials for license. The Rev. Donald McKae of St. Stephen's Church, St. John, was nominated as the moderator of the next meeting of the General Assembly, and the Rev. James Watson of Huntingdon, as the moderator of the Synod of Montreal and Ottawa. Mr. Knowles, minister, was appointed commissioner in the place of Dr. Mann who had declined, and Mr. Robert Kennedy, elder, in the place of Mr. John McMillan. The clerk reported in regard to the amount necessary to pay the expenses of the commissioners to the approaching meeting of the Assembly, and what each congregation would require to pay according to the stipend paid by them, and he was instructed to notify congregations of the amount required of them severally according to the statement submitted. The clerk was instructed to procure a book with the formula written in it, and have it ready for signature at next meeting. The Presbytery agreed to adopt the principle of regular Presbyterial visitations of all the congregations within the bounds, and appointed a committee to mature a scheme and prepare a list of questions, and report at next meeting. Reports on Home Missions, and the State of Religion were read by the respective conveners. In connection with the former it was resolved, that when a vacant congregation receives supply from a student missionary for the summer, such student shall receive the same rate of remuneration as probationers, with the understanding that when a probationer desires to visit the congregation with a view to settlement, or the congregation desires the visit of any minister with a view to giving a call, the student shall, on intimation thereof received from the convener of the Presbytery's Home Mission Committee, vacate the pulpit for such preachers; but that he shall not be required to do so more frequently than at the rate of one Sabbath per month. A deputation with Presbyterial power was appointed to meet at Bristol, on Monday the 21st inst., at three o'clock p.m., to make definite arrangements with the congregation in regard to the payment of arrears, and issue the matter of Mr. McLaren's resignation. The next regular meeting was appointed to be held in St. Andrew's Church, Almonte, on the first Tuesday of August, at two o'clock p.m.—J. CARSWELL, Clerk.

PRESBYTERY OF PARIS.—The Presbytery of Paris met in Knox Church, Woodstock, on Tuesday the 7th of May. There was a full attendance of both ministers and elders. The resignation of the Rev. Mr. Glendinning of Glenmorris, came up for consideration. Commissioners were heard on the part of the congregation, but in the absence of Mr. Glendinning, final action was deferred until Tuesday the 21st, at an adjourned meeting of Presbytery to be held in Paris. Leave was granted the Mount Pleasant congregation to sell their present church building, and use the proceeds to aid in erecting a new edifice. It was agreed to make definite arrangements for Presbyterial visitation of the congregations within the bounds at next meeting, and that they should be visited in alphabeti-

cal order. Leave of absence for three months was granted Mr. Aull to visit Great Britain. At two p.m. the Presbytery met in Chalmers' Church, and proceeded with the induction of the Rev. W. A. McKay into the pastoral charge of said congregation. The Moderator presided, Dr. Cochrane preached the sermon, Mr. McEwen addressed the pastor, and Mr. Anderson the people. There was a very large congregation present, and Mr. McKay received a cordial welcome at the close of the services from his flock. The Presbytery agreed to hold an adjourned meeting in River Street Church, Paris, on Tuesday the 21st, at eleven a.m., and to hold the next regular meeting in Knox Church, Ingersoll, on the first Monday of July, at two p.m.—WM. COCHRANE, Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met at St. Mary's on the 7th inst. The congregations of Milverton and North Mornington applied for a moderator in a call, which was granted. They promise \$900 and a manse. The petition for a second congregation at St. Mary's was granted. Rev. Mr. Macpherson was appointed to preach for the petitioners on Sabbath, the 19th inst., and he, with Rev. Mr. Hislop and Mr. Alex. Robertson were appointed to meet them on the following day at 2 o'clock, in order to the formation of a communion roll. On motion of Mr. McLeod, it was agreed to re-consider Presbytery's decision in relation to Mr. Cameron's services at New Hamburg and Shakespeare. The former item was postponed in order to get further information, and as to the latter it was agreed "that having heard the commissioners in the case, the Presbytery express regret that Mr. Cameron has not seen his way to follow the advice formerly given, and hereby enjoin him to cease the regular services in the hall in Shakespeare which he has conducted there for some time, and advise him and Mr. Watt to unite in the conducting of extra services in the hall in order that the unbecoming opposition manifest to the world may cease." Mr. Mitchell and Mr. Cameron dissented and protested for leave to complain to General Assembly. Messrs. Macpherson and Hamilton were appointed to answer their reasons and appear for Presbytery. The clerk was instructed to notify congregations of their proportions of Presbytery expenses for the current year, said proportions to be paid at July meeting. Assembly's remit on the formula was approved, and the remit on ecclesiastical procedure after numerous alterations, was approved. Presbytery adjourned to meet at half-past nine o'clock a.m., on the 9th of July next, in St. Andrew's Church, Stratford.—J. FOTHERINGHAM, Clerk.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Mill Point on the first day of May. Mr. Steele's resignation of the charge of the congregation of Amherst Island was accepted. It was decided to hold a Presbyterial visitation of this congregation on Monday, the 20th of May, at ten o'clock a.m. The call from Waterdown to Mr. MacMechan was favorably entertained, the representatives from Picton congregation offering no opposition. This attitude on the part of the congregation was out of deference to Mr. MacMechan's expressed desire to remove to this new charge. The expressions of esteem and regard for their pastor contained in resolutions adopted by the congregation were strong, and indicative of a warm attachment. Committees were appointed to draft suitable minutes that would embody the sentiments of the Presbytery in regard to these two brethren. In the evening, Mr. R. J. Craig was inducted into the pastoral charge of the congregation of Mill Point. It is a gratifying compliment to him, that after laboring in this village for two years as an ordained missionary, he has been settled as pastor over an attached and promising people. At the induction service, Mr. Maclean preached and presided, Mr. MacMechan addressed the minister, and Mr. Young the people. Immediately after, the congregation repaired to their pastor's residence, where an address of welcome to him was read by Mr. Smith, one of the elders. He thus enters on his stated ministry under the most favorable auspices. On the evening of the following day, the Presbytery met at Gananoque for the induction of the Rev. Henry Gracey into the charge of the congregation of St. Andrew's Church. The people turned out in large numbers, and manifested a lively interest in the proceedings. Mr. Nicholson preached, Mr. Gallagher presided and addressed the minister, and Mr. McCuaig the people. Thus in the course of one week, the Kingston Presbytery has had to do with two dissolutions of the pastoral tie, and two inductions.—THOMAS S. CHAMBERS, Pres. Clerk

BOOKS AND MAGAZINES.

Foy Bells for the Sunday School.

Edited by W. A. Ogden. Toledo, Ohio: W. W. Whitney.

This collection of Sabbath School hymns contains upwards of 170 pieces, among which we notice a few old favorites, and very many that are quite fresh to us. Such a large collection as this affords to Sabbath School superintendents and others an opportunity of making their own selection. Most of the hymns are suited to the capacity of children; and the music is sufficiently lively to be attractive to them. In glancing over the wording of these hymns we have not observed anything contrary to sound doctrine.

The Fortnightly Review.

Toronto: Rose-Belford Publishing Co.

The number for the first half of April contains: "The Political Adventures of Lord Beaconsfield," "Public Affairs in Australia," by W. C. Purnell; "Mazzini," by Frederick W. H. Myers; "Modern Japan," by Sir David Wedderburn; "The Resettlement of Turkey," by Sir G. Campbell, M.P.; "Religious Beliefs and Morality," by A. C. Lyall; "Gustave Flaubert," by George Saintsbury; "Memorials of a Man of Letters," by the Editor; "Ceremonial Government," by Herbert Spencer; "University Extension," by William Jack; Home and Foreign Affairs.

Sacred Melodies: A Collection of New Sacred Music, designed for the Sanctuary, Sunday School, and Social Worship.

By J. W. Slauchenhaupt, Taneytown, Md. Published by the Author.

This is a neat little book of twenty-five pages, containing twenty-three hymns with music. The literary merit of these hymns is on the whole rather above the average, and the sentiment is always scriptural. The music is good and well harmonized; but of that lively character which renders it much more suitable for use in the Sabbath School and in the family, than in the regular services of the sanctuary.

Three Sermons on the Endless Duration of Future Punishment.

By Rev. J. R. Battisby, St. Andrew's Church, Chatham.

These three sermons occupy a pamphlet of twenty-seven pages. The author, in an introductory note, states that he publishes them at the earnest request of the members of his congregation, as well as of many who do not belong to it. In the first sermon, from Matt. xxv. 46, "These shall go away into everlasting punishment," the heads are:—I: Why does God punish sin? and, II: How long is this punishment to last? Under the first head the following reasons are given: (1) God punishes sin on account of its inherent ill-deserts; (2) because it is the act of a free and voluntary agent; (3) because from the very constitution of His nature He must punish it; (4) because God's law is unchangeable; (5) because the punishment of sin is in accordance with the nature of God's moral government in the past; (6) because God has said that He will punish sin. Under the second head the following proofs of the eternity of future punishment are adduced: (1) All evangelical Churches have held the doctrine. (2) The future state is not one of probation but of retribution. (3) The day of judgment is to end all probation and the new order of things is to remain immutable. (4) The endless duration of future punishment is clearly revealed in God's word. The second sermon (on the same text) professes to answer the common objections to the doctrine in question, and then raises the following objections to the counter-doctrine—that of limitation: (1) The theory of full and final restoration from the torments of hell plainly declares that there was no need for the death of Christ. (2) It declares that faith and repentance are not necessary to salvation. (3) If men out of Christ are under the curse of the law here, so they must be in a future state. (4) If it be unjust to punish men to all eternity for their sins and wilful rebellion against God, then salvation is not of grace but of justice. (5) As man is a free agent now, so he will be in heaven, and so shall the lost be in hell; and therefore under obligation to obey the law of God. (6) Christ shall leave the mediatorial seat at the day of judgment. (7) The doctrine of limitation has no warrant in God's word. The subject of the third sermon is "Annihilation," and it is founded on Ezekiel xviii. 4: "The soul that sinneth it shall die." There is nothing very remarkable about these sermons, but they are replete with patient argu-

ment and may be useful to some. By the way, the author makes one brilliant hit—more brilliant than logical—when he says: "Perhaps one of the strongest proofs we could have, apart from God's perfections and His word, in favor of the endless duration of the misery of the wicked, is just the very fact that Becher denies it."

Canadian Monthly.

Toronto: Hunter, Rose & Co.

The contents of the May number of the "Canadian Monthly" are: "The Monks of Thelema," by Walter Besant and James Rice; "Home," a poem, by H. M., Toronto; "Sleep and Dreaming," by Edward Fitzgerald, Toronto; "Communism," by T. B. Browning, Dundas, Ont.; "The Minstrel's Curse," a ballad, from the German of Uhland, by W. F., Toronto; "Little Great Men," by F. R., Barrie, Ont.; "Ancient Society," by Joseph Bawden, Kingston; "A Barbecue in North Mississippi," by R. Cleland, Hamilton; "An April Day," a poem, by *Fidelis*; "The Ethical Value of Convictions," by Professor J. E. Wells, Woodstock, Ont.; "Buddhism and Christianity," by *Fidelis*, Kingston; "Lazy Dick," a story, by *Maple Leaf*, Montreal; "Familiar Sayings," by E. R. B., Hamilton; Round the Table; Current Events; Book Reviews; The Annals of Canada. The article on "The Ethical Value of Convictions," by Professor Wells, is well written and thoughtful. The professor's estimate of the value of strong convictions upon those minor points of faith and practice so much in dispute among religious sects, is rather lower than the average; and he not only tolerates, but even commends, doubt on such points. The paper on "Buddhism and Christianity," by *Fidelis*, is a most able and successful reply to the infidel production of Mr. W. McDonnell, of Lindsay, which appeared in the April number of the "Canadian Monthly." Under cover of criticising a former article on Buddhism by *Fidelis*, Mr. McDonnell made an unprovoked attack on Christianity, attempting to prove from certain coincidences that it is only one of the many forms of superstition developed from time to time in Eastern countries. In our notice of the number containing that article we expressed our expectation that *Fidelis* would reply to it; and we have not been disappointed. If those who have read Mr. McDonnell's attack will also read the reply, as well as the original papers on Buddhism, by *Fidelis*, the discussion will do more good than harm. But another "extended thinker" (that is what he himself calls Herbert Spencer) makes his appearance in the columns of the "Canadian Monthly." He gives his signature as "F. R.," hails from the town of Barrie, and heads his article "Little Great Men." He begins with a sweeping condemnation of all and sundry who dare to think for themselves instead of accepting the conclusions of Spencer, Huxley, etc. He attacks Professor Watson of Kingston, for calling Tyndall a "Philistine" and explaining that this term implies "impenetrability to ideas beyond the more or less limited circle of conceptions within which the mind finds it easy to move." And then he sets himself down to the main object of his paper, which is the demolition of Professor Gregg's lecture on "The Mosaic Authorship of the Book of Deuteronomy." The attempt results in failure. Any one who wishes to be satisfied on this point has only to read F. R.'s criticism along with Professor Gregg's lecture, which will be found in our issue of the 26th ult. But to show what sort of a critic this gentleman is, we will place before our readers the very first fault that he finds with the lecture. In pointing out this fault he says: "In the first place, how touchingly candid is the admission our professor makes, that the last chapter, recording the death of Moses, 'may have been written' by some one else." Of course it must have been written by some one else; and to use the word 'may' in the connection in which it stands in the criticism is not touchingly candid, but exceedingly silly. Not so, however, as it appears in the lecture. Professor Gregg wrote, "may have been written by *Samuel* or some other writer." Criticism which descends to tricks of that sort is scarcely worthy of notice.

ZIMMERMAN (On Solitude) says: Those beings are only fit for solitude who like nobody, are like nobody, and are liked by nobody.

GREGORY calls the Scripture "the heart and soul of God;" for in the Scriptures, as in a glass, we may see how the heart and soul of God stand towards His poor creatures.—*Brooks*.

In reading of God's Word, he most profiteth, not always that is most ready in turning of the book, or in saying of it without the book, but he that is most turned into it; that is, is most inspired with the Holy Ghost.—*Homilies*.

SCIENTIFIC AND USEFUL.

ABOUT MOTHS.—Moths love darkness; therefore to keep them from clothing, air it repeatedly in the sunshine. To keep them from plush furniture, twice a year, on a sunny day, take the furniture out of doors, remove the buttons from the chair if they can be removed, and give the cushions a good switching with long pliable switches, till the dust is removed; then brush them thoroughly; while the cushions are being sunned, give the frames a coat of varnish.

TO DRIVE AWAY RATS.—A correspondent desires a remedy for ridding his house of rats. Let him take a quantity of green copperas and dissolve it in boiling water, and pour it as hot as possible down their holes, and scatter it in crystals about their haunts. It will cleanse the premises of all disagreeable odors, and it has driven every rat out of the house we occupy. If he will limewash his cellar with the lime made yellow with copperas, it will act as a capital disinfectant, and with us has routed every rat and mouse, although the house was an old one, and the vermin very numerous.

STRAW PILLOWS.—Dio Lewis says: The proximate, if not the original, cause of a large proportion of deaths among American babies is some malady of the brain. When we suppose the death to result from dysentery or cholera infantum, the immediate cause of the death is an affection of the brain supervening upon the bowel disease. The heads of American babies are, for the most part, little furnaces! What mischief must come from keeping them buried twenty hours out of every twenty-four in feather pillows. It makes me shiver to think of the number of deaths among these precious little ones, which I have myself seen, where I had no doubt that cool straw pillows would have saved them. The hair pillow is inferior to straw, because it cannot, like straw, be made perfectly clean and fresh by a frequent change. Do not fail to keep their little heads cool.

MAGNETISM AND GRAVITATION.—Mallet has made the interesting observation that a wire placed east and west, and traversed by an electric current, suffers an apparent alteration in weight, due to the effect of the earth's magnetism upon it. The experiment, which was unsuccessfully attempted by Faraday, was made by attaching to the arm of a delicate balance a series of ten horizontal wires fastened to a strip of dry poplar three meters long, twenty-five millimeters wide, and five millimeters thick, the ends of the wires being branched and bent downward so as to dip into the mercury cups at each end. When the current of ten Grove cells was passed through the wires placed east and west, from east to west, the side of the balance to which they were attached sensibly preponderated; while, when the current passed from west to east, the other side went down. These results may be observed with a single wire only a meter long.

MIGNONETTE.—That old-fashioned plant, mignonette, is easily grown from seed, but a fine specimen of it is not very often seen on this side of the water; it is generally crowded out by some novelty less deserving. Not so, however, in England, where meritorious age is more respected than with us. We read of one florist, near London, who has now about 15,000 pots of mignonette—resembling the variety known as "Parson's Giant"—in various stages of growth, for the Covent Garden market. The seeds are sown in pots, and after the plants are well established they are thinned to about eight plants to each pot. They should be placed near the glass, but shaded from the sun, and well sprinkled. After the plants have been thinned, however, they must have plenty of light and air. The system of cultivation is intended for autumn propagation in cold frames, so that the plants will produce their delightfully fragrant flowers all winter long.—*Exchange*.

A LAKE of soda water, known as the Lake of Lonar, has hitherto formed one of the most useful as well as picturesque features of the Hyderabad Assigned Districts. The salt collected from it has been widely used for washing and dyeing chintzes; and when, in the dry weather, evaporation reduces the level of the water, vast quantities of soda are gathered on the shore. From an official report, however, which has just been issued, we gather that the supply of soda now greatly exceeds the demand, which, owing to the distance of the lake from the line of railway, has always been a local one. The largest consumers have hitherto been the villagers in the territories of his Highness the Nizam, but the prohibitory duties which have lately been imposed on soda by the Durbar have, it is said, checked the trade in this direction. No fresh supplies were taken from the lake in 1876-77, as large stocks of unsold produce remained on hand from the manufacture of the previous year.—*Times of India*.

A CHAPTER ON STINGS.—The pain caused by the sting of a plant or insect is the result of a certain amount of acid poison injected into the blood. The first thing to be done is to press the tube of a small key firmly on the wound, moving the key from side to side to facilitate the expulsion of the sting and its accompanying poison. The sting, if left in the wound, should be carefully extracted, otherwise it will greatly increase the local irritation. The poison of stings being acid, common sense points to the alkalis as the proper means of cure. Among the most easily procured remedies may be mentioned soft soap, liquor of ammonia (spirits of hartshorn), smelling salts, washing soda, ammoniac made into paste with water, lime-water, the juice of an onion, tobacco juice, chewed tobacco, bruised dock leaves, tomato juice, wood ashes, tobacco ash and carbonate of soda. If the sting be severe, rest and coolness should be added to the other remedies, more especially in the case of nervous subjects. Nothing is so apt to make the poison active as heat, and nothing favors its activity less than cold. Let the body be kept cool and at rest, and the activity of the poison will be reduced to a minimum. Any active exertion whereby the circulation is quickened will increase both pain and swelling. If the swelling be severe the part may be rubbed with sweet oil or a drop or two of laudanum. Stings in the eye, ear, mouth or throat sometimes lead to serious consequences; in such cases medical advice should always be sought as soon as possible.—*Garden*.

PASTOR AND PEOPLE.

"SEARCH THE SCRIPTURES DAILY."

The Christian becomes weak and languid unless nourished and stimulated by daily portions of the life-giving Word. Continued abstinence from the spiritual manna will be fatal. The lean-furnished soul soon falls before the adversary. Capricious fasting, though followed by feasting, will destroy the health of the soul, even as that of the body. If the allotted Scriptures of to-day be unread, the step will falter, and the faith grow cold. To-morrow's excess cannot supply strength for the exigencies of to-day. Conscientious regularity alone can fit one to resist the assaults of Satan.

Then, too, one must regulate his consumption according to his digestion. Read no more than can, by prayer and reflection, be assimilated. A few verses that are seized by the mind and applied to the life, are more profitable than chapters that are forgotten ere the book is closed. They who have walked with God, whose bright examples have irradiated the darkest periods of the earth's history, have cherished, studied, and meditated upon the will of heaven as revealed in the Bible. In view of the importance of this matter, a few questions that have suggested themselves to the writer may be the means of directing the attention of some careless one to its consideration.

Do you read each day the Word of God? Do you fix your thoughts on what you read, recurring to it through the day, seeking the hidden meaning of the lesson you should learn from it? Do you read with prayer for guidance? Do you strive to practise the principles it teaches?

If this be done, the path heavenward will lose its difficulties; rough places will be made plain, and the crooked straight. Sweet peace will rest upon you, though dark clouds be overhead. If you seldom or never read the Bible, inquire earnestly why such is the case. Is it because the labors and pleasures of the world are allowed to encroach upon the time that should be devoted to meditation and prayer? Does the party, reaching far into the night, unfit you by its excitement and fatigue for religious duties? With hasty petition do you cast yourself upon the bed soon to fall asleep? Awakening in the morning, as the clock warns you that the hour for rising has passed, in haste do you again bend the knee and go out to meet the tempter? Is the evening visit protracted until the weary eyes refuse to do their service and the exhausted mind has lost all power of application? Does the entertaining novel chain the attention and inflame the imagination so that the thoughts are busy with tickle fancies and the Word is laid aside as uninteresting? Does idle empty dreaming engross you, wasting time and weakening purpose?

If none of these obstacles interfere with the faithful observance of this essential duty, this high privilege of listening to God as He speaks by revelation, it would not be difficult for you to discover what in your case does prevent the enjoyment of refreshing, daily communion with the Father. Search your heart and life, and see why your soul is neglected; and having found the besetting sin, though dear as a right hand, cut it off. Small, indeed, when rightly measured, are the pleasures that make the Bible a sealed book, when compared with the danger of spiritual death thus incurred, or the humiliation of the lowest seat at the Supper of the Lamb.

CHRISTIAN MANLINESS.

Christian manliness will suffer wrong rather than do wrong, and will never shrink from a frank apology for an error of judgment or of conduct. An admirable illustration is given in the autobiography of Dr. Guthrie. When the church of St. John's was building for Dr. Guthrie, in Edinburgh, as a Free church, after the old parochial plan of Scotland, Lord Medwyn, a strong Episcopalian, was much interested in the project. He persuaded the managers of a savings-bank, with which he had been long connected, to subscribe about \$10,000 of a surplus fund in the bank for the new church. After it was built, he was delighted with the success of the enterprise, and with the good accomplished among the poor, and became a warm friend of Dr. Guthrie.

But when the conflict arose in the civil courts between the judges and the leaders of the Free Church party, Lord Medwyn, who was himself a judge, took a

decided stand in favor of the civil courts. Dr. Guthrie, with all the enthusiasm of his nature, enlisted in defence of the Church, and preached in districts from which ministers were barred out by the edicts of the judges.

As the controversy grew more bitter, Lord Medwyn wrote a pungent letter to Dr. Guthrie, charging him with deception in regard to the opinions held when the house was built, and saying if the real opinions had been known, the money from the bank would never have been given. Dr. Guthrie was reluctant to offend one who had been so kind to his parishioners, but could not rest under the charge of deception. He wrote, therefore, a manly but earnest letter, proving that his sentiments were well known at the time of his call to the church, and had then provoked opposition, and adding, "Whoever may have deceived your lordship, I was no party to the deception." No answer was returned to the letter, and the next time Dr. Guthrie lifted his hat in the street to his old friend, he received the cut direct. Twice more the same treatment was experienced, and then the patient minister said to himself, "Three times is far play. You will get no more hats from me, my lord."

Not long after, a respectable-looking woman called at the study, with an earnest request for a seat in the gallery of the church. The floor was reserved for the parish, outsiders being allowed only in the gallery. But the gallery was already crowded, and there were hundreds of applicants who could not be accommodated. Dr. Guthrie, therefore, was compelled to refuse the woman, but as she was leaving, with a mortified countenance, he asked her name. She replied, "I am the housekeeper of Lord Medwyn." Here was a fine opportunity for a weak man to vent spite. But Guthrie at once called her back, told her what her master had done for the church, which fairly entitled her to a seat, and offered her a seat in his own pew till some seat should be vacated in the gallery.

The next morning his study door opened suddenly, and Lord Medwyn entered. Before he could recover from his astonishment, Lord Medwyn said: "Mr. Guthrie, before I ask how you are, let me say how sorry I am that I ever wrote that letter. I have heard from my housekeeper the manner in which you received her and spoke of me, and I have hastened over here to acknowledge my error, and tender this apology."

There was true Christian manliness on both sides. It was manly in Dr. Guthrie to repeat the recognition in the street a second and third time, after the open insult; and more manly to do a favor gladly to the housekeeper of the man who had insulted him. It was manly in the nobleman to honor the magnanimity of his injured friend, and to make a prompt and frank acknowledgment of his own error. Our world would be a better place to live in, and alienations would be fewer, if such specimens of manliness were more common.—*Watchman.*

AN OLD DIALOGUE REPRINTED.

Returning from a council the other day, I overheard a discussion between my delegate, Deacon Grumbole, and Deacon Webfut, of the Baptist church at Riverside. Of course the topic was immersion, and it was introduced by Deacon Webfut, remarking that his pastor, Dr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbole, who will never be out done if he can help it, quietly replied that pastor Cyril baptized on that day *nine* persons.

"Well, I hope he did it in Scriptural method."

"Certainly; our pastor always does according to Scripture."

"Well now, Brother Grumbole, what is your idea of the Scriptural method?"

"O, I got my notion of it from the first case of baptism on record."

"What was that? Not Philip and the eunuch?"

"O no; it was centuries before that. I mean the Israelites, when they were baptized in the Red Sea."

"Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea."

"You are satisfied, Brother Webfut, that they were really baptized?"

"Certainly; the apostle says they were; and tells how it was done."

"Well, then, I have just one question to ask. Did they get their feet wet?"

"They were immersed, that is plain enough. As

Paul says, they were under the cloud and passed through the sea, and were all baptised *in* the cloud and *in* the sea; if that wasn't immersion, what was it?"

"Well, Brother Webfut, *did* they get their feet wet?"

"Why, that's nothing to do with it; they had water on all sides of them, and water above them; they were completely surrounded by water."

"Well, Brother Webfut, as I understand, they went *on dry ground* through the midst of the sea; and if you can immerse me *on dry ground*, I am very willing to be immersed. I believe in *dry-ground* baptism, where you *won't get your feet wet*."—*Congregationalist.*

SATURDAY NIGHT.

Among the multitude of suggestions for spending the Sabbath in a profitable way, we say that Saturday night has a close connection with it. Saturday night is one of the resting places in the journey of life, when it becomes every man to settle his accounts.

1. *Settle with the world.* The business of a single week is easily reviewed—its mistakes may be easily rectified and turned to good account. The man of business should some time on Saturday look over his books, examine his outstanding debts, and see that all is straight and safe. This is all the more important if his accounts are numerous. Great watchfulness is required if he would escape embarrassment and trouble. He who knows exactly how he stands every Saturday night will not be likely to live a poor man; or, if he likes, he will hardly ever be found in debt or in want.

2. *Settle with conscience.* Let him review his words and his actions, his motives and feelings during the past week. If anything is seen to be wrong or defective (and who is he without faults?) let the remembrance of it be carried into the next week, that a repetition of it may be avoided. Let him in prayer seek not only forgiveness for what has been amiss in the past, but grace to do better for the coming week.

3. *Settle with the Lord's treasury.* Every man owes constant returns of gratitude to the Giver of all good. Is it not meet to finish the settlement of Saturday night, by reviewing all the mercies of the week, and setting apart a portion of its profits to serve some good cause that will promote the glory of Him "who gave Himself for us?" How much better and happier might life be with a downright honest settlement every Saturday night! How much brighter would Sunday morning be; how much more profitable the whole day!

GREECE.

A recent number of "Tes Anatoles," or "The Dayspring," a missionary journal published at Athens, contains an annual report of the progress of evangelistic and Sunday-school work in Greece, Turkey and the adjacent lands, in which it is claimed that "The Dayspring" is the oldest of all Greek journals, being in its twentieth year, and the "Paper for Youth," the only one in Greece specially adapted to the young, is about eleven years old. Of these, 8000 copies ("Phul-ton") have been issued monthly, and distributed by post and by colporteurs in every land where there are persons reading the modern Greek language. The aim of these journals is "the spiritual restoration of the nation, by a literature, which informs the mind, enlarges the heart, and purifies the life." Besides these journals there have been distributed 11,000 copies of other religious pamphlets and books, and in union with English and American agencies, this native mission has circulated by sale about 3000 copies of the Scriptures in whole or in portions. The report closes by extending acknowledgments for English and American sympathy and aid; especially for grants made by the two great Bible Societies of those countries to further the spread of the Gospel among the Greeks. The Rev. M. D. Kalopothakes, a native Greek educated in America, is the editor of the papers, and a most active and judicious worker at Athens.

MADAGASCAR.—The copies of the Bible first translated in Madagascar, in 1835, were nearly all destroyed during the persecution which followed. A revision of this translation is now about completed by the missionaries, who are better qualified, from a longer study of the language, to secure an accurate version. The London Missionary Society has over a thousand congregations in Madagascar, and 45,000 children are taught in mission schools.

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TORONTO, FRIDAY, MAY 17, 1878.

FINANCIAL PROSPERITY.

IT is rather remarkable that, in a time of extraordinary commercial distress, the various Christian Societies have to report an increase of their incomes during the past year. The Tract Society has a balance of a few hundred dollars to its credit. The Bible Society has the advantage of a special gift through legacy, but waiving that, it has a small sum to its credit over and above the ordinary expenditure. At the late meeting of the Presbytery of Toronto, its Convener of Home Missions, the Rev. J. M. King, made a most satisfactory statement as to the contributions to this scheme of the various congregations within the Presbyterian bounds. Not only have all the Churches given, but the aggregate amount of Home Mission contributions is larger than during any preceding year. It is the same with a number of other Christian and benevolent objects. The returns of each and all are satisfactory in the extreme.

This is simply a gratifying fact in times so distressing as these undoubtedly are. There has been great stagnation of trade. The values of goods have shrunk to an alarming extent. While real estate has kept up, it has been because of holders being able to hold it in expectation of the dawn of more prosperous times. At first sight we should say that all benevolent societies would suffer in consequence of the times to a greater or less extent. No one would have felt disappointment had a deficit been reported as to the funds of religious societies generally. It was almost a foregone conclusion that these great interests would suffer by reason of the commercial panic. But it is in most instances otherwise, and we should thank God for it. The last thing we would have expected in these times was a balance on the right side of any of these great schemes in which we are all so deeply interested. But there is the fact. In some cases the amount at the disposal of these Christian societies is small, but it is most gratifying that there is some show of a balance. It teaches us the lesson that we should take courage and go forward.

For one thing, this result shows that there is no real distress amongst the people as a whole. The times are bad; the pressure is great; the prospects are not over-encouraging; and yet the Christian community can give more largely than ever to the cause of the Master. When we remember, as we do with the deepest gratitude, the magnificent harvest with which the goodness of the Lord crowned the past year, it is evident that while there may be stagnation of trade, there is no real want. There is nothing approaching the character of a famine. We have only to look upon a portion of China at this moment to see what a fearful calamity is experienced through famine, and how weak and paralysed a nation may become. Had such a famine overtaken our land as that of China, the narration of which has made our blood run cold, it would have been simply impossible that our benevolent associations could have reported any satisfactory progress. In such dire circumstances we could only have felt the blessedness of receiving—not that of giving—not that certainly of relieving the wants of others. But the fact that we can give at all, only shows that the Lord has been good to us in the past. With all that maybe said regarding hard times, there is still presented to us the real substratum of national prosperity, as exhibited in the gratifying returns of these benevolent and Christian societies. And then, the present year has opened with delightful prospects. It may take time to restore business to its wonted channels and to its accustomed prosperity. But if we have a crop such as we have reason to expect from the extraordinary promise of the present season, we may reasonably look for still another increase to our benevolent and Christian objects. A condition of scarcity argues one wherein it would be impossible to give to the work of the Lord. There must therefore be real prosperity at the foundation of our present commerce. We have only to trust God and go forward, and if He crown the present year as He did the past with His goodness, it will mean that there will in the year to come be still a larger share of Christian benevolence.

It may be difficult for some to account for this increase of our benevolent contributions in the face of a wide-spread commercial distress. For our part we have no difficulty in the explanation. We gave the reason for it in a recent article. Times of depression are times of blessing under disguise. People are taught wisdom by them. In prosperity we squander our money. Theatres are the fashionable resorts. There is every kind of extravagance in dress, in gait, in worldly enjoyment. Times of adversity come; and men cut off their luxuries. They learn the value of the pulse and water upon which Daniel and his companions grew fat and healthy. They cut down such luxuries as tobacco, and strong drink, and they make the grand discovery that they are healthier and better without them. They learn the value of the church and her services, and money that would ordinarily go to luxurious indulgence is saved for higher and nobler objects. We make bold to say that there is hardly a church in the land suffering from these times. The churches are, in fact, better off than they are in prosperous times. The people are led by straitened circumstances to give heed to

the duties of religion, and they show their appreciation of the church and services by giving to these what ordinarily would have been spent in self-indulgence. Even the large class who compose the regular membership of the churches, and upon whose benevolence the work of the Master so greatly depends, by denying themselves what in ordinary times they would deem necessary, are able to continue their contributions in even very trying and pressing circumstances. And thus as a general rule the income and benevolent work of our congregations do not fall away during commercial depression.

By such remarks we do not wish to be understood as wishing that such hard times should continue. But we trust our Christian people will learn from the experience of the past few years, and continue to take delight in those things which make for their peace. As long as God blesses us with good harvests, we need not fear for the future. What we dread from prosperity is over-indulgence. But we do not think that the lesson of prudence, of thrift, of economy, which we have learned during times of commercial distress will be thrown away upon us during the prosperous years of business which we believe are now dawning upon us.

TAMSUI MISSION HOSPITAL,
FORMOSA.

NO Christian mission to the heathen is now considered to be thoroughly equipped without a well-organized medical department. In the character of a physician, skilful in healing bodily disease and relieving physical pain, the missionary is in a position to prepare the way for the exercise of his proper functions as a herald of that gospel which brings salvation and health not only for the body but for the never-dying soul; and the grateful patient just delivered from bodily suffering or from temporal death is generally inclined to give a favorable hearing to the message of eternal life which he would otherwise have treated with scorn. In no case has this fact received more marked illustration than in connection with the Formosa Mission of the Presbyterian Church in Canada.

We have now before us the "Report of the Tamsui Mission Hospital, for 1877, by B. S. Ringer, M.R.C.S., England, and L.S.A., London, and G. L. Mackay," printed at Amoy, and giving a succinct account of the hospital work for the year. Mr. Ringer takes charge of the hospital in the absence of Rev. J. B. Fraser, M.D., as he did before that gentleman's arrival on the island, and Mr. Mackay testifies that he "takes as lively an interest" in the work "as if sent out by the Church." The report shows that, during the year, 1,440 new, and 770 old patients were seen at the hospital, and that seventy-seven of these cases were serious enough to require indoor treatment. The diseases most prevalent seem to be those of the eye and eyelids. Next come skin diseases, debility, intermittent fever, rheumatism, etc. The prevalence of eye disease is traced to the want of chimneys, and to injuries received at the hands of the barber. Sometimes cures are effected which make a marked impression on the native mind and greatly increase the popularity of the mission. Of this character was the case of a woman whose relatives had laid her out for burial in antici-

pation of her speedy death, but who rapidly recovered under the treatment of Mr. Ringer. Another remarkable case is recorded by Mr. Mackay as follows:

"There was a young man living near the base of the mountain ranges in from Banka, who was supposed to be possessed with a devil, and who would not eat, could not sleep, and tried to take away his own life; wandering in his conversation, he frequently shouted and yelled, foamed at the mouth, struck his head with his fists and threw himself prostrate on the ground, and from time to time endeavored to escape into the Hills. In desperation his parents ran to and fro seeking relief, idols were carried from neighboring temples, mock-money was burned in heaps, Taoist priests were summoned to the spot, sorcerers were sought out, and all combined did their utmost to drive out the demon, but all of no avail. Broken-hearted, disappointed, and somewhat disgusted at those employed, the father came to the nearest chapel and asked with tears in his eyes if I could do anything for his son. On hearing that I would try, six strong men dragged him struggling into the room, but twice that number failed in their endeavors to make him swallow a dose; at last I induced him to take it, and ordered a daily bath with cold douche to the head and spine and a mixture of magnesia and iron to be taken three times a day, the patient to be lodged in a quiet house near the chapel where he would be frequently seen. At the end of a week he began to attend service morning and evening, and in a fortnight returned home sound in mind and body. Scores of families in the neighborhood at once became friendly to our work, and not a few became regular attendants at the chapel. It is thus that many of the converts in North Formosa have been brought to abandon their idolatrous and superstitious ceremonies, and to become worshippers of the one living and true God."

The appropriation made to the hospital by the Canadian Church has been supplemented to nearly an equal amount by the contributions of the foreign residents in Tamsui; and through the generosity of Mrs. Mackay of Canada (widow of the late Captain Mackay), who has donated \$1,200 for the purpose, the mission will shortly be in possession of a new and commodious hospital building which will no doubt play a prominent part in the permanent establishment of Christianity in that heathen land.

INTELLIGENCE FROM REV. J. M. DOUGLAS, INDORE.

DR. REID has received a letter from Mr. Douglas, dated 27th March.

Mr. Douglas states that the two converts referred to in previous letters, who were to have been baptised a week before the date of the letter, were seized the same day and were then in bonds for Jesus' sake. Their house was shut up, and the missionaries did not know their state. Mr. Douglas writes: "Will the Church in Canada cry unto God for their deliverance, and the prison door may be opened, and as in the case of Peter, they shall be free."

The mission family had been tried also with sickness. Small-pox had been in the house for some weeks; Mr. and Mrs. Douglas suffered from some of the symptoms of the disease, and their boys were taken ill one after the other, but all had recovered through the goodness of God. Miss McGregor had also been ill, but the attack was of a very mild character. The ladies at Mhow, and Mr. Campbell, were well.

This sickness has interfered with the work of the mission, and has also prevented Mr. Douglas writing to friends. Many will no doubt remember our dear friends amidst their varied trials.

Mr. Douglas finds his printing press of great service. They have been greatly encouraged in the use of it. The Tract Society of Bombay had placed at their disposal all their engravings for the purpose of illustration, and had written to the parent society in London for a supply of paper for the mission at Indore.

THE BIBLE.—THE PLACE IT HOLDS IN GOD'S CHURCH.

The Bible is a wonderful book. Many glorious things are said of it.

It is the oldest book in the world, and has been a power for good ever since its first chapters were written, and it will continue to be a power on the earth to the end of time. "Heaven and earth shall pass away, but His word shall not pass away."

It was the great educational work of the Jews, and the source of all their intellectual and moral culture; and it was destined to occupy the same place among all the nations of the earth.

It was a light in this dark world, revealing to man the attributes of God, making known His will, teaching the plan of salvation, and preparing mankind for the coming of the Redeemer of the world.

And when Christ came, it testified of Him and proved Him to be the promised and long expected Messiah. The Bible contained the credentials of Christ. He could not have proved His divine mission but by the writings of the Old Testament. He appealed constantly to the Scriptures. "Search the Scriptures," He exclaimed, "for they are they which testify of me."

The Bible was chiefly instrumental in establishing the Church. The apostles, like Christ, had to combat the whole Jewish system of tradition. With the pure Word of God in hand, they preached the Gospel and established the Church. No Jew would have believed them and joined their communion, unless he was convinced of the truth of their preaching by those writings which the Jews held sacred and had received into the canon of their Scriptures.

The apostles themselves were eye-witnesses of the work and doctrine of Christ. And what they had seen and witnessed they wrote down for the future instruction and guidance of the Church. Thus the writings of the New Testament originated.

The Church was not fully established until the apostles had completed their work, and finished their mission on earth.

The Bible therefore existed before the full establishment of the Church, and at no time can it be said that oral tradition was allowed by God as the rule of faith. The Church without the Bible is a myth.

It has always been God's way to perpetuate great and salutary institutions by written documents. So it was in the Old Testament. So likewise in the New. With the help of the Divine Spirit, Christianity was to be perpetuated by the writings of the Old and New Testaments.

This plan was observed for a short time after the death of the apostles. The Bible alone was the rule of faith of the first Christians. When they could no longer hear the living voice of the apostles bearing witness of Christ and His doctrine, they collected their genuine writings into one book, which they read in their assemblies, giving it the same value and authority as they gave to the writings of the Old Testament. Their Roman persecutors were well aware of the reverence in which they held the Bible. Hence the delivery of the sacred volume into their hands was considered a sufficient sign of apostasy.

Those Christians who gave up their Bibles were considered apostates, and were no longer molested by the government. They were called *Traditores* (givers-up of the Bible), a name to which the odious meaning of traitor was attached. Those Christians who were unwilling to give up the sacred volume suffered cruel tortures and died the death of martyrs. All this means that the first Christians looked upon the Bible as their only rule of faith.

But this state of the Christian mind did not last long. Human nature loves the traditions of men. The members of the Christian Church soon yielded to this propensity. The "Catholic Consent" was substituted in the place of the Bible, and this consent was based on tradition. As it had been in the Jewish Church, so also in the Christian Church, tradition soon occupied the principal place.

In proportion as the Scriptures were neglected, darkness crept in and soon covered the face of the whole Church. Sacerdotalism grew up and became strong in this state of darkness. We have all heard of the dark ages in which superstition and priestism prevailed.

But Christ was with his Church. God is nearest when the need is greatest. He prepared the way for a reformation. Well-meaning men have often tried to reform the Church *in capite et membris*. But they had failed. And why? Because they had tried to effect a reformation on the basis of established and deep-rooted traditions. God's way of reforming is different. He reforms on the basis of his Word. In order to make an effectual reformation, the Scriptures alone had to become its instrument. While the Church was groping in darkness, the Spirit guided the pen of an obscure monk to translate the Word of God into the "vulgar tongue," and to give it into the hands of the people as *the only rule of faith*. He declared war to the old scholastic theology which had obscured men's minds, and he introduced again *the theology of the Bible*.

On the basis of the Bible a permanent protest was made against sacerdotalism and its enslaving errors. Henceforth the word PROTEST became a consecrated word, and all true Christians love to be called PROTESTANTS. They glory in their Protestantism, and discard with scorn the ambiguous meaning of the word "Catholic." Through the Reformation, Christians became again MEN,—men endowed with true manhood,—men of independent thought,—men untrammelled by human traditions and systems,—men who want no human priests between themselves and their God.—*Evangelical Churchman*.

It is refreshing to find that all the seceders from the Church of England do not go over to Rome. The Rev. Charles T. Astley, M.A., Vicar of Gillingham, Chatham, resigns his living and becomes a Nonconformist on account of the Romanizing tendency of the Establishment.

A CORRESPONDENT of the New York "Evening Post," writing from Tokio, under date of April 5th, says the famine in the north of China rages with increasing severity, and the most dreadful reports come from the affected regions. In one town a man opened a shop for the sale of human flesh and did a good business in cannibalistic joints and roasts till the local mandarin ordered the shopkeeper to be arrested and beheaded.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XLIV.

Mr. Vivian left Anthony's room at last, greatly re-assured and comforted so far as the young man himself was concerned, but with regret greater than he had yet experienced, that his daughter's choice should have fallen upon Reginald Erlesleigh rather than upon his high-souled brother. "Anthony Beresford is one in a thousand," he said to himself, "and it would indeed have been a crown of blessing to my darling had her life been linked to his; but she has shown herself a true woman in succumbing to the fascination of Rex's beautiful face and attractive manners, without discerning how immeasurably his weak commonplace character is inferior to that of his noble brother. Well, the poor slaves in Africa may thank her for her mistaken estimate of the two men. My generous-hearted Anthony will have a far grander career amongst them than he could have had as her happy husband."

So soon as Anthony found himself alone he drew from his writing-case the two letters written by Vera Saxby, which he had not as yet taken the trouble to read. While his mind had been entirely engrossed with Innocentia he had thought nothing of Africa or the slaves, and therefore the letters had been without interest to him. But now any information which bore on the work in which he hoped soon to be engaged was important to him, and he began eagerly to read them through. Anthony had rather a prejudice against Miss Saxby, as a strong-minded, bold woman; but he could not help being pleased with her frank, unpretending account of the work she had undertaken. She told him first, with almost childish glee, that she had nearly mastered the difficulties of the Swaheli language, and could speak it now sufficiently well to be understood by the natives. Then she described how she had opened a home for the reception of young slave girls and children who might be rescued from the traders by workers in the interior, and how she tried first to make them happy, and to gain their love, and then endeavored to teach them the faith of Christ; but in both her letters she spoke with deep grief of the feebleness of the efforts that were made for the suppression of this iniquitous traffic, and the deliverance of those who had fallen victims to it already. The treaty which had been made by England with the Sultan of Zanzibar would, she said, give the greatest facilities to any who might be willing to devote themselves to this cause. "But it is men we want," she continued, "and we have not got them; nor do I see any prospect of persons devoting themselves to this work in the future. I know, from what my father told me, that you must have been right, Mr. Beresford, in remaining at home to perform some nearer duty there, only I can never cease to regret that such should have been the will of God, for even one man with such devotion and energy as I think you would have given to the work, might have saved so many from a dreadful fate. I often wish I were a man myself—women can do so little in such a struggle with the powers of evil as awaits all Christians here. But even I—if I had a brother under whose protection I could go—should not hesitate to travel myself into the interior, and snatch away some poor children from death or misery, to find a shelter in my home. At present I can only care for the few who come to me more as occasional waifs and strays, picked up in the streets of Zanzibar, than, as they ought to be, a steady stream of released captives, saved by systematic efforts from the great ocean of misery that lies almost unvisited in the interior of this unhappy country. Mr. Beresford, since you cannot come to the rescue yourself, will you try to find other men, earnest and true, who might be induced to emigrate to Africa, and enter on this mission of mercy under the favorable conditions which have been gained for it by the treaty? It would repay them amply in a glorious harvest of souls for any sacrifice they might make in leaving their native land. Oh, how thankful I should be if you could send us even one!"

"Well, Vera," said Anthony, smiling to himself as he folded up her last letter, which concluded with these words—"You shall have one worker at least, and that right speedily."

All his former enthusiasm had revived with re-doubled strength after he had read Miss Saxby's plain, straightforward account of the magnificent field of labor that was lying waste in that burning land for lack of Christ's servants to cultivate it in His name.

Anthony felt as if he should have liked to have sailed for Africa that same day, but he knew that some weeks must elapse before he could even have strength for the voyage, and there was much to be done before he could take a final leave of his country. He resolved, however, to waste no time in beginning at least to make his arrangements, and when Rex came in to visit him later in the day, he gently told him that he had returned to his former plan of life, and intended to settle in Africa as soon as possible. He was surprised to find how greatly his young brother was moved by the tidings. He exclaimed in dismay at the idea of Anthony thus going into voluntary exile, and being lost to them all at home.

"But, dear Rex," said Anthony, "I have only gone back to the deliberate purpose I formed in our mother's life-time. You did not object to it then."

"No, because I had not learnt half your value in those days, brother; you were always very dear to me, but all that you have done for me since then has deepened my affection for you, as it could not fail to do, and even now I do not know all that I owe to you, for no one has ever consented to tell me by what sacrifice you induced Dacre to abandon his hold on me."

"That need not trouble you, Rex, for the price such as it was—in money, at least—has been nearly all restored to me. You know that Richard Dacre is dead, do you not?"

"Yes; Mr. Vivian told me of it, and of the change which

was effected in him by his acquaintance with you. What a contrast between yourself and me, Anthony. You influenced him for good as much as he moved me to evil. I think I may well regret to part for life with such a brother."

"Rex, you have Innocentia!" said Anthony, in a low tone, which showed how much those words could still convey to him.

"Yes I know; I cannot pretend that even your absence will make me really unhappy while I have that precious darling; but it is just because I am myself so supremely blest that I cannot bear the idea of your going away alone to a cheerless life of hardship and toil. I should like you to stay with us and share our happiness, so far as it is possible."

"Rex, that would not be happiness for me," said Anthony, giving a convulsive shudder, as he thought of the daily agony it would be for him to live with Innocentia as his brother's wife. "I could not endure it for a day."

"But why?" said Rex, surprised.

"Do not ask me! There is much in my mind which I cannot explain to you—only if your anxiety is for my happiness, dear brother, you may rest quite satisfied that I am taking the best means to promote it by going to Africa. I look forward to it, I believe, as longingly as you do to your marriage, and I anticipate a joy and peace in my existence there which life could not have given me in any other way."

"Well, if it is indeed happiest for you, Anthony, I cannot wish it otherwise."

"There is no question on that point, and I am impatient of this weakness of body which still holds me back. If I were strong enough to follow my own pleasure I should start to-day."

"What!—before our marriage!" exclaimed Rex. "Anthony, what are you thinking of? You must be at our wedding, of course?"

A grey shade passed over Anthony's face from some sharp internal pang at these words. He did not speak for a moment, and then said, with an effort, "Rex, I had no intention of being present at your marriage; it is not necessary; you will have all your other relations and friends."

"And what are all my other relations put together in comparison with you, my only brother?" Anthony, I never before thought you unkind or wanting in affection for me, but all that you have done for me before will cease to be for me any proof of your love, if you inflict so great a slight and pain upon me as would be your refusal to be present at the greatest event of my life."

"Brother, you cannot doubt my love for you," said Anthony, taking his hand, "but I wish you would not ask this of me. Believe me, I have weighty reasons for not wishing to attend the ceremony of your marriage. My heart can be with you in all good wishes just the same."

"I do not care what reasons you have," said Rex, passionately flinging back his hand. "I shall consider it an insult to Innocentia, and an unbrotherly act towards myself, if you absent yourself on such an occasion. It is the last kindness we shall ask of you, as you are going into a final exile, and I shall conclude that you are completely indifferent to us both if you refuse me."

Indifferent! How little the shallow nature of Reginald Erlesleigh could understand the man he was torturing as he spoke; but Anthony saw that he had one more sacrifice to make to this favored brother.

"That is enough, Rex," he said, "it shall be as you wish. When is your marriage to take place?"

"In three months," he answered, eagerly. "That has just been settled to-day. We never could get Mr. Vivian to fix a time before, but now he has quite consented that we should be married on the first of July, which is Innocentia's birthday. She will be eighteen then."

"I will make my arrangements, then, to sail, if possible, on the second of July, and I will be present at your wedding on the previous day."

"Ah, now you are reasonable," said Rex. "That plan will do very well. Since you must you could not choose a better time, for Innocentia and I mean to go to Darksmere for our honeymoon."

"And it will be better that I should be out of the way," said Anthony, with a sad smile.

"We shall want the place to ourselves, you know," said Rex, laughing. "But it will only be for one fortnight; Mr. Vivian says he cannot be separated from Nina longer than that. Poor child, how surprised she will be at all she will see in the great outside world, as she calls it."

"Yes, it will be a very great change for her," said Anthony, "but she could not remain shut up here much longer."

"No, I confess it seems to me a most fantastic fancy on Vivian's part to have immured her all her life in this place, although I myself have reaped the benefit of it. Perhaps if she had mixed with her fellow-creatures like the rest of us she might have chosen to marry some other man instead of myself. It makes me almost shudder to think how I should have hated any one who had taken her from me."

"It is well that there is none such to rouse your hatred," said Anthony, with a faint smile.

"Well, I must go," said Rex; "I hear my darling singing in the garden to tell me she is waiting for me. By-the-way, Anthony, she is quite anxious to have you down-stairs amongst us all again. Are you not well enough now to leave your room?"

"Scarcely," he answered.

And on the next occasion when he saw Vivian, Anthony told him that it was his special wish not to see Innocentia again until he left the house, which he intended to do so soon as he was able to travel. He had promised, he said, to be present at the wedding, though Vivian at least would know, if none other did, what it would cost him; but to be in familiar intercourse with her as one of the family was more than he had courage to undertake.

"I will bid her farewell as I leave your door, if she is standing there so that I cannot avoid it," he said; "but more than this neither you nor Rex must ask of me."

Vivian's only desire was to spare him as much as possible in every way, so he was ready to agree to whatever he wish-

ed. For another fortnight Anthony remained in his own rooms at Refugium, occupying himself in writing to Vera, Captain Saxby, and others, in order to get all in readiness for his immediate departure for Africa so soon as the wedding was over. He had resolved to spend the interval at Darksmere, where he had a good deal of personal property to dispose of, and when at last a day came on which he felt equal to the journey, he prepared to leave Refugium for ever.

CHAPTER XLV.

Vivian knew how much Anthony dreaded the idea of seeing Innocentia, and kept her in ignorance of the time of his departure. Rex had ridden down to the village whence the coach started for Penzance, to secure places for his brother in the early morning, as Anthony, though quite convalescent, was not yet strong enough to do more than ride the distance between Refugium and the village.

Vivian left Innocentia in her own sitting-room when he came to tell Anthony that his horse had been brought round; and in silence they walked together through the hall and down the flight of marble steps that led to the grounds. Anthony mounted at once, and Vivian went by his side, with his hand on the horse's neck, as far as the gate, feeling too keenly the pain of losing him to be able to speak. There he parted from him, trying to look cheerful as he reminded him that they would at least meet once again when the wedding took place. Then Vivian went back, and closed the gate.

Anthony went on alone. He was leaving Refugium for ever, and he had not courage to take so much as a last look of the beautiful spot that had been to him as an earthly paradise. His head drooped on his breast, and he rode on without raising his eyes.

Suddenly he heard a soft, sad cry, and the sound of the gate swung open by a hasty hand; then the rushing of light feet along the way by which he had come, in another instant a flying white figure had caught his horse's bridle, and stopped its progress, while Innocentia's little hand was clapping his, and her blue eyes looking up reproachfully in his face.

"Oh, Anthony, is it possible you could mean to go away without taking leave of me—you, my friend?"

"Dear Innocentia," he said, his voice trembling, "farewells are very sad, and do no good. I did not forget you; and you know we shall meet again—at your wedding."

"Yes; but they say it will be the very last time, and that you are going quite away after that—to a distant country where we shall never see you any more. I do not want you to go, Anthony. You know I asked you long ago to stay with me always, to be my friend, and now much more, my brother, and you promised you would."

"That was before you had Rex, Nina. Have you not all you require for your happiness when you have him?"

"Ah yes, indeed I have. My own Rex! You cannot suppose I meant that he is not all in all to me. Only for yourself it seems sad that you should go away from us all, and never see your own land again."

"For me it is best and happiest, Innocentia. I wished to go long before I ever knew you, and I wish it now far more."

"Do you?" she said, "then I must wish it too, for I only want you to be happy. As to me, I am happy beyond what words can ever tell, because I have my Rex. It is to you I owe him, dear Anthony; but for you I should never have known him. You brought him here, and gave him to me, and for that I shall ever thank you in my heart."

"Yes, he has been my gift to you," said Anthony, softly, "and may he bring you all that life can know of happiness!" For one moment he laid his hand gently on her fair head, as she leant against his horse's neck, with all her shining hair sweeping over it—one last lock he bent down into her beautiful eyes, and then he said, more to himself than to her, "Here it must end—farewell, Innocentia!"

She seemed to feel that she must detain him no longer; she stood back from the path and watched wistfully, as, without another word, he urged his horse onwards, and went his way.

He did not turn his head again till he reached a point where the walls of Refugium were visible for the last time; then he looked back, and saw that the lovely white figure had disappeared from the path. There was only the barren heath and the white line of the enclosure which he had first seen from that spot before he had looked on the beautiful face of Innocentia Vivian. He strained his eyes towards it till they grew dim with a mist of tears, and something like a sob was wrung from him by the pang that went through his brave, true heart, as he turned away at last to see the home of his lost love no more forever.

Anthony's parting with Rex before the coach started which was to take him to Penzance was much less trying than these last words with Innocentia. Rex could think of nothing but the blissful fact that when he saw his brother again it would be on the day of his wedding; and it was evident enough that he was far too entirely occupied with the prospect of then carrying off his beautiful bride, to feel even the smallest pang in the knowledge that his marriage-day would be also that on which he would take a final leave of his only brother.

There was a great sense of peace for Anthony in the conviction, which formed itself upon him, that his departure for Africa, never, as he believed, to return, would take nothing whatever from the happiness of those he left behind him. The certainty that if any one suffered from the separation it would be himself alone, seemed to take away the sting from his own great pang, and from that moment Anthony set himself cheerfully to make his preparations for the journey, and allowed himself no more regrets, even in his secret heart.

He went to Darksmere, and took up his abode again in the pretty rooms which he had occupied for so few nights, and where he had thought to spend his life. He remembered with what a strange foreboding he had looked back at the old castle when he was on his way to London, following Rex and Dacre, and expecting to return in a day or two. He had experienced a sensation then as if he were to return no more, and so it was that he did but come back to bid the

home of his youth a life-long farewell, himself so changed in feelings and in circumstances that he could scarce believe he was the same individual who had gone forth from it with his heart full of Innocentia.

There was little more than two months now before the first of July, which was to see her union with his brother, and the arrangements he had to make fully occupied that time. Anthony was anxious to see Captain Saxby before he sailed for Africa, and he wrote and asked him to spend a fortnight with him at Darksmere, and then accompany him to the wedding, where the old sea captain had been invited to be present, as one of Rex's nearest relations. Anthony had not cared to communicate his plans to his old friend by letter, so it was not till they were spending together the first evening after Captain Saxby's arrival at Darksmere, that Anthony told him he had returned to all his original plans, and was going straight to Zanzibar, to enter on the mission on behalf of the African slaves which had been his first and brightest dream. The old sailor was almost wild with delight at the tidings. "That is the best news I have heard this many a long day, and it is the best news for the poor slaves that has ever been heard! I warrant you will do a noble work, Anthony, and one that is worthy of you. I always felt that you were completely thrown away, tied hand and foot to that young brother of yours, and obliged to spend all your life in taking care of him."

"Yet had it continued to be my duty, I think it might have been a life well spent, since even one human soul is so precious that we know our Saviour would have died for that one alone had none other required redemption."

"True, true; in that sense you are right, no doubt, but, happily, nothing was ever more clear than that you are now freed from all duty towards Reginald; his wife and his father-in-law will take very good care of him, and you are released from your bonds to that one soul to be the messenger of mercy to many thousands."

"It is a glory to us thought, is it not?" said Anthony, his eyes kindling.

"Yes, indeed; and it is a very comfortable one to me, too, in connection with my own private interests. I am growing very uneasy about my dear child Vera."

"Why so?" said Anthony; "she wrote to me some months ago, and she seems to be doing a good work, and only to regret that it is more limited than she would wish. I hope to be able to help her greatly to enlarge it when I arrive in Zanzibar."

"I hope you will help her to act with common sense, and not run her head into folly and danger," said the captain, with some asperity.

"What has she been doing?" said Anthony, smiling. "She seems to be remarkably sensible, judging by her letters."

"That is all you know about her. What do you think of her taking in a runaway slave-girl, and standing a siege in her little house from the trader, who threatened her life?"

"I think it was a splendid action!" said Anthony, enthusiastically. "I hope she got safe out of it, and was able to keep the slave."

"No thanks to her prudence if she did; but she managed to get a message conveyed to some of the influential people there, who came to her rescue, and so she gained the day. But that is not the worst of her mad proceedings. The girl she had rescued told her of some companion officers who was suffering dreadful ill-treatment from the same trader, and this headstrong child of mine actually laid plans for going herself to try and rescue the slave from her mad master. Happily some of the English in the town got wind of the matter, and stopped her; but it shows me that Vera is really not to be trusted, so I have applied to be put on that station again, on purpose that I may go to Zanzibar, and see what she is doing. I had indeed quite made up my mind that I should bring her away with me, and not let her remain there any longer. However valuable her work may be, my child is still more valuable to me, and I was not going to let her stay there to get knocked on the head by some furious brute of a slave-master some fine day."

"I should trust there was not the least fear of that," said Anthony; "and it does seem a grievous pity to take her away from so glorious a work as that in which she is engaged."

"Well, that is just what makes me, as I said, for my private interests so thankful that you are going out there. It will make all the difference to me to know that she has your advice and protection. I shall reconsider the question of removing her when I come to Zanzibar, and hear your report; in the meantime, it takes quite a load off my mind that you will be with her till I can come. I was greatly troubled when I found I could not get a ship for that coast for some months to come, but now I shall trust her to you till I can make my appearance."

"You may be quite sure that I shall do all I can for her," said Anthony.

But in his secret heart he had a strong conviction that Miss Saxby was a resolute enough person to take very good care of herself, and that she would probably laugh to scorn the pretensions of any one who would seek to give her either advice or protection.

The fortnight soon passed away during which Captain Saxby remained at Darksmere, and, on the day previous to that fixed for the wedding, he and Anthony set out together, to be present at the marriage of Rex and Innocentia Vivian.

(To be continued.)

THE FAMINE AND THE OPIUM TRADE.

A correspondent at Peking writes to the *London and China Telegraph*:-

"You will have observed the Edict of October 13 against opium cultivation and smoking. The price of opium has risen greatly. The Government seems to be in earnest. Many of the opium dens have been closed, and a wholesome dread has seized the minds of the people, and there seems a widespread desire to get rid of the habit. The Christians of Peking have held several meetings, with the view of or-

ganizing an anti-opium Association. They are anxious to provide a refuge for the smoker who wishes to give up the pipe. The people and officials generally are talking a great deal about the question. These distressing famines have brought up the question very seriously, and that the Government is strictly issuing orders against its cultivation in the teeth of the famine is equally remarkable. The higher value of the cereals in the distressed districts will itself militate against the cultivation of the poppy. The people take to its cultivation from the enhanced value of the drug over millet and grain generally. But at present it might be supposed that a laxer regime would mitigate the severities of the famine, and afford people an opportunity of acquiring the means of procuring rice, wheat, and millet. On the other hand, the drought is equally severe against the poppy, I presume, which requires the best land and much irrigation; and also, the people are too poor to indulge in smoking, and take to eating the drug and its ashes. I found in the streets of Peking lately a man selling a large broad-sheet for a half-penny, calling upon the people to give up the evil habit, pointing out the evils of the drug and the causes of its prevalence, laying great stress upon the lack of a proper bringing up on the part of the parents and the inculcation of the sentiments and principles of virtue. The man lectures at the same time, and has great crowds round him. He is not a Christian, and seems to be doing it on his own account. He sells over 200 of these sheets daily. The Envoy to Great Britain has memorialized his Government on the subject of opium."

WHERE JOB LIVED.

As for the scene of the story, history and tradition combine with all the indications contained in the poem itself to place it in the *Hauran*. On the east of the Jordan, in that strange, lovely, and fertile volcanic region which stretches down from Syria to Idumea, there is every reason to believe that Job dwelt, and suffered, and died; and in the upper part of it, north of Edom, north even of Moab, within easy reach of Damascus itself. The Arabs who live in this district to-day claim it as "the land of Job." The whole district, moreover, is full of sites and ruins which tradition connects with his name. And it fulfils all the conditions of the poem. The personages of the story, for example, are admitted to be without exception descendants of Abraham—not through Isaac and Jacob, but through Ishmael, or Esau, or the sons of Keturah; and it was in this great belt of volcanic land, stretching down from Damascus to Idumea, that most of these Abrahamides found their homes. On the east, too, the *Hauran* is bordered by the "desert," out of which came the great wind which smote the four corners of the house of Job's first-born. To this day it is rich in the very kinds of wealth of which Job was possessed, and is exposed to raids similar to those which deprived him of his wealth as in a moment. It presents, moreover, both the same natural features, being especially "for miles together a complete network of deep gorges,"—the wadis or valleys, whose treacherous streams the poet describes, and the same singular combination of civic and rural life which is assumed throughout the book. Even the fact that the robber-bands, which fell upon the ploughing oxen of Job and smote the ploughmen with the edge of the sword, came from the distant rocks of Petra, and that the bands which carried off his camels came from the distant plains of Chaldea, point to the same conclusion. For, probably, Job had entered into compact with the nearer tribes of the marauders, as the chiefs of the *Hauran* do to this day, paying them an annual tax, or mail, to buy off their raids, and was surprised by those remote freebooters, just as to this day the *Hauranites* are often pillaged by freebooting tribes from the neighbourhood of Babylon.

I take it, then, that we may with much reason conceive of Job as living, during the remote patriarchal age, amid the fertile plains of the *Hauran*—so fertile that even now its wheat ("Babylonian wheat," as it is called) "is always at least twenty-five per cent. higher in price than other kinds," with its deep wadis and perfidious streams, the volcanic mountains rising on the horizon, and the wide sandy desert lying beyond them.

PONDER THE WORD.

The Word of God, read cursorily, will be as vapid and as uninteresting upon the heart and life as if it were a mere list of dates and names; it must be deeply, and constantly, and prayerfully pondered. Read over simply the eighth chapter of Hebrews, the sixth chapter of Romans, or the fifteenth chapter of 1st Corinthians, and they will come upon the ear with no more power than would the noise of sounding brass or tinkling cymbal. But take these passages, sentence by sentence, and word by word—ponder them with the deep conviction that a golden treasure is enshrined in their unattractive exterior, and you will find a beauty, and a glory, and a vigour in these passages, which, while it refuses to manifest itself to the cursory seeker, waits to bless the laborious and prayerful. Sometimes a single word contains in itself an amazing depth of meaning. I have by me a hymn, written by a lady who was a sister of the late Archdeacon of Bombay, in which she describes the power upon her heart of the word "freely." (See Rom. iii. 24, or Rev. xvii. 17.)

"When to my inmost heart,
Thou didst one word impart,
Mighty in strength,
Larger and yet larger grew,
On my astonished view,
Its breadth and length."

I would say then, Read! read! Strip the tree of life of its fruits, bough after bough. As you advance you will find one crowding after another; and when you have found a prize, the natural result will be a desire to run and tell its glories, and induce others to come and share your gladness.—*Episcopal Recorder.*

BRITISH AND FOREIGN ITEMS.

THE owners of the vessel that recovered Cleopatra's Needle are to receive the reward of \$10,000.

THE Church of Scotland has sent five young men to China to inaugurate its mission work in that country.

THE American Baptist Missionary Union closes its financial year with a deficit of \$26,000; its total receipts were \$218,000.

DR. J. V. C. SMITH of Boston asserts that the habitual use of lager-beer is the cause of the great increase of kidney diseases.

BARON LIONEL ROTHSCHILD's wedding present to his niece, Lady Rosebery, was a house in Piccadilly which cost \$1,500,000.

By the death of Rev. Jacob Vonbrunn, a missionary among the Bassas in Liberia, the American Baptist Missionary Union is left without a representative in Africa.

THEY have contractors of the shoddy sort in the Russian army. Bread furnished to their troops in Bulgaria is found to have 19 per cent. of sawdust, and 14 of sand.

THE Rev. Dr. Talmage expresses himself against Russia. He says that "Russia is puffed up, and thinks that because she can carve a turkey she can slay a lion."

FACTS prove a falling off in the number of Congregational churches in the United States. In 1858 there were 947 churches. In 1878 there are but 898 churches.

THERE are over 1,000 Christian congregations in Madagascar, with 45,000 children in the Sunday-schools. The London Missionary Society has the general supervision of these schools.

THE London (Eng.) Y.M.C.A. have had a series of six addresses to business men from prominent clergymen, among whom were Rev. Dr. Punshon, Dykes, Alton, and Canon Fleming.

THERE has been a severe earthquake in the Punjab. It was felt at Peshawur, Kawul Pindce, Lahore, and Murree. A large portion of the inner wall of the Fort at Peshawur fell down from the shock.

A GENTLEMAN in a Boston suburb was asked if it did not hurt his lawn to let children play on it. His witty reply was full of parental wisdom and love, "Yes, but it doesn't hurt the children."

THE herring fishery on the east coast of Scotland, which generally employs several thousand persons, will fail this year, as, on account of the unsettled relations with Russia, no fishermen have been engaged.

A NEW Presbyterian church has been opened at Havestock Hill, London, the original congregation of which was gathered by Richard Baxter, and for two centuries worshipped in Oxenden street, Haymarket.

A RECENT steamer from the River Platte took to England between 40,000 and 50,000 ox-tongues, giving some idea of the enormous slaughter of oxen in the Argentine and Uruguay Republics of South America.

THERE are still 260,000 people on the Madras relief works. The corn prospects in many districts are very unsatisfactory. A great deal of distress prevails in the Bombay famine districts in consequence of the failure of most of the crops.

REV. HUGH STOWELL BROWN, at a meeting in Liverpool, said that if Christ had been in London lately and had stood up among the rowdiness and said, "Love your enemies," he would have been in imminent danger of being hanged on the nearest lamp-post.

THE Rajah of Pooree, in Cuttack, the hereditary guardian of the Temple of Juggernaut, is being tried for the murder of a gossain or holy man, who was worshipped by the people as a god. The man, it is alleged, was tortured in an abominable manner, and was left to linger for fifteen days in agony.

A CORRESPONDENT of the "Rock" says that a few weeks ago the vicar of a church at Birmingham announced from the pulpit that no children under fourteen years of age would be allowed to enter the church, unless they previously obtained from him a ticket of admission, which ticket had to be given up to the policeman at the door!

A LOCAL paper says:—"Outside the Roman Catholic chapel at Chislehurst, in Kent, is a handbill on which is printed the suggestive words: 'It is necessary to state that this is the only Roman Catholic Church in Chislehurst!' Those who know anything of the parish church and its offspring will at once appreciate the force of this notice."

THE Chinese Government is doing all in its power to save its people from the evils of opium-smoking. It is closing the dens where the victims of this debasing habit saturate soul and body with the poison. The people are waking up to the evil, and there is a growing desire to free the nation from the curse. The Christians of Peking are giving their influence to the reform.

THE ruthless demands of fashion for the plumage of bright-winged birds to be used for millinery and other decorative purposes, have caused a wholesale slaughter of these beautiful creatures. We are glad to see that the authorities of some of the West India islands have passed laws forbidding by severe penalties the killing, selling or exporting at certain seasons of the humming-birds and other varieties of their gorgeous birds.

IN Victoria the Anglican and the Presbyterian Churches work together in a harmonious manner. A mission society collects and distributes funds with a view to the religious instruction of people wherever they can be found. This society is managed by a committee of ten laymen, five of whom are members of the Church of England, while the other five are Presbyterians. For seven years this committee has done its work without quarrelling. One of its rules is that, whenever necessary, the same church building shall be used by both denominations.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th and 7th current, Rev. J. M. King, Moderator, when the following were the chief items of business. An application was read from the congregation of Bay Street, Toronto, for leave to sell their church and lot, and to purchase another site and erect thereon a new church, somewhere in a district specified by the applicants. The leave asked was granted by the Presbytery. A letter was read from Rev. A. Tait, accepting of the call from St. Andrew's Church, Caledon, etc. The clerk stated that he had assigned him subjects of trial for ordination. And it was agreed to meet at Mono Mills on the 28th inst. at noon for the purpose of hearing said trials, and if satisfied therewith to meet again same day and place at 2.30 p.m., for the purpose of ordaining Mr. Tait; Rev. D. J. McDonnell to preach, Rev. J. M. Cameron to preside, put the questions, and give the charge to the minister, and Rev. J. M. McIntyre to address the people. Professor Gregg reported that he had, as appointed, preached to the congregation of West King, and cited them to appear for their interests. No commissioner appeared, but it was agreed to accept of the resignation of Rev. J. Adams, to express regret that through failing health he had been obliged to take this step, in which the Presbytery concurred, and that his claims be favourably recommended for allowance from the Aged and Infirm Ministers' Fund. The Moderator, having left the chair *pro tem*, produced and read the Annual Report of the Home Mission Committee, from which it appeared that, in addition to vacancies, there are under the care of the Committee nine mission fields, with sixteen preaching stations connected therewith; that the families embraced in them are 387, the communicants 553, the average attendance 1218; that the stations have paid for supply, \$2,211; have spent in church building, \$916, and have received in assistance, \$586; that the amount of assistance from the Assembly's Committee for stations and weak congregations was \$1,011; and the amount contributed by congregations and Sabbath Schools in the Presbytery to the fund of its Committee was nearly \$4,200—a larger sum by over \$700 than any previous year. The foregoing report was received with special thanks to the convener and the treasurer, and the Committee were re-appointed, with a few necessary changes. Messrs. J. Wilkie, M.A.; F. Ballantyne, M.A.; J. McCoy, M.A.; J. R. Beattie, M.A.; and J. Johnstone, theological students, who were certified to have finished their curriculum, appeared and were taken on preliminary trials for license. The examination was satisfactory, and the Presbytery agreed to apply on their behalf, as usual, to the General Assembly. Also the Moderator and the Clerk were appointed to assign them the necessary subjects for further trial. Much of the Presbytery's time was spent on Remits of Assembly, some having been disposed of previously. It was agreed that ministers permitted to retire from the active duties of their office on the ground of age or infirmity, should be entitled to have their names retained on the rolls of their several Presbyteries; and in no case should transference to another Presbytery be granted; also, that this position should be forfeited in the case of such ministers afterwards engaging in a secular employment. To the Remit, if the names of ordained Missionaries employed for one year or a longer period by Presbyteries in particular mission districts should be placed on the rolls of said Presbyteries; it was agreed to answer, yes. The Remittant questions to be put to office-bearers, and the formula to be subscribed by them, was disposed of as follows: Questions 1, 2, 3, 4, 5, 6, and 8, to be put to ministers were all approved of unanimously, question 7 by a large majority. The various questions proposed to be put to candidates for license were unanimously approved of. On question 2 of those to be put to elders before ordination, a vote was taken, when the amendment to approve prevailed over the motion to substitute the words "Shorter Catechism" for the words "Confession of Faith," as adopted by this Church in the Basis of Union. All the other questions were approved of unanimously. Also the questions to be put to deacons. And likewise the Formula. In regard to the remit on Ecclesiastical Procedure, it was carried by a majority to transmit to the Assembly the suggestions for correction previously adopted, and to respectfully represent the propriety of a committee being appointed to consider all the suggestions of the several Presbyteries, with power eventually to issue the book as a general guide in Ecclesiastical Procedure. A lengthened report on the state of

religion was read by Rev. John Smith, on behalf of a committee appointed thereon. The report was received with thanks; was also adopted, and ordered to be transmitted to the superior court. In connection therewith, a committee on Sabbath observance was appointed, with instructions to secure, as far as possible, the co-operation of other religious organizations in the city, with a view to abate the existing forms of Sabbath desecration. A letter was read from Rev. Dr. Topp, representing his desire and previous endeavours (because of failing strength) to obtain a colleague and successor, and now, because he had hitherto failed in this respect, tendering the resignation of his pastoral charge. After some deliberation, a motion was adopted, expressing the sympathy of the Presbytery with Dr. Topp in the circumstances which had led him to take this step, and appointing a committee to wait on him, and see whether it would not be possible to induce him to withdraw his resignation. The committee reported at a subsequent stage, that on meeting with Dr. Topp they found him not disposed to withdraw his resignation, but that out of deference to wishes expressed by them, he is willing that his resignation lie on the table in the meantime. It was then resolved to re-appoint the committee, with two others added to them, for the purpose of meeting with the office-bearers of Knox Church congregation, and confer with them anent the resignation of Dr. Topp, and report to an adjourned meeting of Presbytery on the 29th current at 2 p.m. Agreeably to previous arrangements, a report (long and interesting) was read from a committee anent the visits paid by certain elders and laymen to the various Sabbath Schools throughout the bounds. The report, which is worthy of publication, was listened to by many members of the churches in the city, as well as by the members of Presbytery. Thereafter a number of short, but excellent addresses were given by office-bearers connected with our Sabbath Schools, Mr. D. Fotheringham, Mr. J. L. Blaikie, Mr. W. Adamson, Mr. D. Picken, Mr. J. McNab, and Hon. J. McMurrich. On motion made by Rev. Dr. Robb, seconded by Rev. D. J. Macdonnell, the report was adopted, and thanks were tendered to the committee's convener, Rev. J. M. Cameron, also to the secretary, Mr. T. Kirkland, and the various gentlemen who had either delivered addresses, or had paid visits to the Sabbath Schools. Leave of absence from their pulpits for three months was given, as applied for, to Revs. W. Meikle and R. Pettigrew, with the understanding that their pulpits be supplied in their absence. Resignations were received from Mr. A. Duff, Mr. John Barclay, and Rev. Dr. Reid, as commissioners to the General Assembly, the latter having been recently appointed a commissioner by the Presbytery of Manitoba. In place of these brethren respectively Mr. Wm. Rennie, Mr. Robert Balmer, and Rev. James Pringle were appointed. Rev. R. M. Croll, as convener of a committee on standing orders, submitted and read a report thereon. The report was received, and the committee was re-appointed, with the addition of Dr. Reid, to consider further the matters in question and report thereon at a subsequent meeting. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of July at 11 a.m.—R. MONTEATH, *Pres. Clerk*.

THE COST OF DISCIPLESHIP.

Never since the time of our Lord was it so easy for a man to begin a Christian life, and so hard for a man to continue a Christian life, as it is in the present day. During Christ's sojourn upon earth it was no light matter to become his disciple. It costs us little to-day—in fact, it adds to our respectability. The Church does not hide itself in some upper chamber, and every branch of it is a centre of intelligence and light. It is therefore a help rather than a disgrace to belong to the Church of Christ. There is a danger of men regarding religion as a thing to be had at any time, so fully and freely is it proclaimed to all. We can purchase gold and diamonds, but we cannot buy or earn salvation, which is eternal life through Jesus Christ our Lord. Religion is to-day, as it ever has been, a thing of pains and cost. There has been improvement in every department of the world, but no change has taken place in the matter of the soul. With all our advancement in education, science, and art, it is not a whit easier to be a disciple of the Lord Jesus Christ than it ever was. Religion never had such a sphere and capacity as it has to-day: hence to be a servant of God means more than it formerly did. Personal consecration to God means more than during any other period of the world's history. If religion is worth anything at all, it is worth everything. God's service is one of joy, liberty, and peace. God does not debar us from any one of his gifts when we become His servants. Religion does not debar a man from wealth and luxuries. Chalmers said that he believed it impossible for a man to be absorbed in commerce

without it belittling his soul. I do not believe this, and it is possible for a man to hallow his calling if it be a lawful one, and to return home each night without a stain of defilement upon his soul. A man may make his calling a pulpit and his life a sermon. If religion carries all this force, and power, and capacity, how much it means for a man to say, "Then I will consecrate my whole life to God!" Our Lord says that each individual must count the cost on both sides. Men may grow discouraged, feeling that it is a hard thing to become a disciple of Christ. Have we then counted the cost on the other side? Have we counted how much harder it is for a man not to be a Christian? Religion does not lessen a man's pleasure—it will heighten it. Consecration does not mean that we must give up all we have. A man is not asked to give up his society, but to be a Christian man in that society. A man need not give up his associations, but should hallow them by his Christian life. Every man should abide by his calling. God has given us our work to do, and he merely asks us to be Christian men where He has placed us. It may be a hard thing this service of Christ to-day—harder, perhaps, than it was during the days of persecution. But the service of sin is harder than the service of Christ. The question is not whether a man shall be in any service, but in which service shall we be. We must either be the servant of God or the servant of Satan. It is not a question whether a man shall carry a cross or get rid of a cross, for every man must carry a cross. The question for each of us is, Which cross shall it be, the cross of the Lord Jesus Christ, or the heavier cross Satan puts upon his servants? It is not a question of escape, but a question of counting the cost. If it is a hard thing to serve God, it will be a harder thing not to serve Him. Any man who puts his hand by faith in the hand of the Lord Jesus Christ will find that there is no temptation in this great London of ours over which he shall not be more than conqueror. If we put our hand of faith in his almighty hand, we shall find duty easier, life sweeter, and the thoughts of death less and less terrible.

PAPAL TIARAS.

A correspondent of the "Pall Mall Gazette" writes:—The history of Papal tiaras within the present century has not been uneventful. In 1805 Napoleon presented Pope Pius VII. with the earliest that is now supposed to exist. It was of pearl-coloured velvet, with three costly gold rings, which were each set with precious stones of various colours. The stones were each surrounded with brilliants, and the three rings were each bordered by a single row of pearls matching one another with extraordinary exactness. The apex of the tiara was of pure gold, studded with pearls and rubies. In 1831 Gregory XVI. caused it, with several other valuable possessions of the Vatican, to be hidden for fear of plunder by the mob, and when, a few months afterwards, order was restored and the hidden articles were dug up, it was found that the velvet of the tiara was quite spoiled and that a great many of the gems were altogether lost. Gregory XVI. is said to have been extremely vexed at this, and he ordered the jeweller Hannibal Rolta in the year 1833 to repair the tiara as best he could. This was done accordingly; but the restored work of art was found to weigh no less than eighteen lbs., and to be too heavy for the august wearers. Accordingly it became the practice to wear only the imitation tiara made by Leo VII., which is of pasteboard, profusely ornamented with gold and silver embroidery, paste diamonds, and some real gems. Gregory was, however, never satisfied with the necessity of wearing this sham ornament, and towards the end of his Pontificate he caused another tiara to be made of pure gold, but much thinner and lighter. Its cost is stated by the "Unita Cattolica" to have been £300. The fourth tiara, made in the present century, was that which Queen Isabella of Spain presented to the late Pope in 1855, at a cost of about £10,000. This, however, was sold by Pius IX., who devoted the proceeds of the sale to pious and benevolent purposes. Finally, inasmuch as the tiara of light gold made by Gregory XVI. was found too small for the head of Pius IX., the latter had another made on a similar plan, and this last seems to be the one which the new Pope, Leo XIII. will wear. There seems to be much doubt whether the tiara of Napoleon is now in the Vatican or is hidden somewhere, as it was in 1831, and again in 1848.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage by the brink of Gennesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-side where the man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting point of prayer.—*Hamilton*.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At Newmarket, on May 14th, by the Rev. Wm. Frizzell, assisted by Rev. Mr. Amos, Aurora, the Rev. J. R. Battisby, Chatham, to Miss Eliza Simpson, Newmarket.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

May 26, } THE FIERY FURNACE. { Dan. iii. 1-27.
1878. }

GOLDEN TEXT:—"Our God whom we serve is able to deliver us from the burning fiery furnace"—Verse 17.

HOME STUDIES.

- M. Dan. iii. 1-18.....The golden image.
- T. Isa. xlv. 6-20.....The folly of idol-makers.
- W. Deut. v. 1-11.....Idolatry forbidden.
- Th. Dan. iii. 19-30.....The fiery furnace.
- F. Matt. x. 16-33.....Before governors and kings.
- S. Matt. xvi. 21-28.....Loss and gain.
- S. Isa. xliii. 1-13.....Safe in the fire.

HELPS TO STUDY.

Many connect the colossal golden image on the Plain of Dura with the image Nebuchadnezzar saw in his dream. Perhaps he thought to do honor to the God whose servant had interpreted the dream, by devoting some of the treasure acquired in his conquests to the erection of an image like the one that had represented to him the succession of future empires. Then, with this thought, there came perhaps the idea of setting up a statue of himself, as the great builder-up of the Babylonian Empire; and with this view the whole figure must needs be golden, (that is, plated with gold,) to represent him, and not the head only as in the vision. Then, when the image was reared up, the instinct of an idolater would lead him to make it an object of adoration, and if it was his own statue, he was but claiming divine powers, as many Oriental kings did, as, for instance, Alexander the Great did afterward when he pretended to be the son of Jupiter Olympus. But these are only conjectures. Scripture says nothing of Nebuchadnezzar's motives.

When the grand concourse of princes and captains was gathered on the Plain of Dura for the dedication of the image, nothing in that idolatrous laud was less likely than that any one should refuse to pay it homage. Yet there were found three who had courage to do so. But how came Shadrach, Meshach, and Abednego present at the dedication at all? Was it a place for them? Clearly it was part of their official duty as rulers in the province of Babylon to be there; and they were quite ready to recommend their religion by a willing compliance with the wishes of their royal master to the utmost extent that conscience allowed. Had they gloomily shut themselves up, they would have lost the opportunity both of showing a godly servant's cheerful obedience, and of showing, also, when the right moment came, how to obey God rather than men. It was to Christian slaves of heathen masters in Crete that St. Paul wrote, "Exhort servants to be obedient unto their own masters, and to please them well in all things." (Tit. ii. 9.) It is a great thing to know when and where to yield, when and where to be immovable.

Why was not Daniel with his friends? It may be that his position sh. lded him from temptation. Notice too the ingratitude of the Chaldean soothsayers whose lives had been spared through Daniel's wisdom and piety, (Dan. ii. 12, 24.) and yet who now accused the three friends to the king. opportunity was given to the three Hebrews to recant. "it true, O Shadrach... now, if ye be ready. Did they say, In so serious a matter we must have time to consider? No. We are not careful to answer thee in this matter, that is, we do not need to prepare a careful reply; we say at once, and once for all, we will not worship the golden image. Nothing is more dangerous than parleying with temptation. When sin presents itself, "to hesitate is to be lost." The right answer is Christ's own instant answer, "Get thee behind me, Satan. Then at once they were (Note 1)

I. CAST INTO THE FIRE: Verses 21-23.

Here was true courage. They dared to displease the king, to stand alone against popular opinion, and to face torture and death. They acted from principle, from conviction of duty; not from mere impulse or stubbornness. The root and spring of their courage and high principle was faith in God. They put their trust in Him. Yes, but trust for what? For deliverance? Not at all. They knew he was able; they thought He would deliver them, somehow, verse 17. But if not—they were not sure—it might be His will that they should die for Him—well, if so, still we will not worship the golden image. This is real faith. (Note 2.) The men were thrown in just as they were, in their garments (Note 3) and bound. The furnace had been heated to unusual intensity; and when the mighty men drew near to cast in the Hebrews the flames caught and slew them. Had both these men and the Hebrews perished, this event would have seemed accidental; had both escaped, some might have claimed that there was no fire, but only a pretense of obeying the command; but when the young men live in the fiery depths, at whose edge the mighty men are slain, the hand of God is clearly revealed. In questions of right and wrong consequences must be disregarded. "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Prov. xxix. 25; Is. viii. 12-14; li. 12, 13; Matt. x. 28; Acts iv. 19; Heb. x. 30; xii. 28, 29; Rev. ii. 10.

II. WALKING IN THE MIDST OF THE FIRE: Verses 24, 25. (Note 4.) Evidently the king, with all his high officers, was present to witness the carrying out of the sentence. But while he looks he is filled with astonishment. For he sees not three, but four men, walking, unbound and unharmed in the midst of the fire. They had been bound with chains, (Jer. xl. 4; lii. 11;) but these had been struck off. Acts xii. 7. No hurt is in them. The promise of Isaiah (xliii. 2) is literally fulfilled. And the form of the fourth, the king declares, is like unto the Son of God.

Nebuchadnezzar unconsciously uttered a truth greater than he supposed. He could not know of the Son of God in the sense that we understand him. His words were "a son of the gods," meaning a divine person. He afterward refers to the appearance as an angel. (Verse 28.) Such it may have been—perhaps the angel of the covenant, one of these wonderful manifestations of the Second Person of the Trinity which he vouchsafed before His incarnation. Compare Gen. xvi. 7, 13; Ex. iii. 2, 4, 6; Judges ii. 1; Mal. iii. 1; etc.

Thus Jesus is with His people in the furnace of trial. III. FORTH FROM THE MIDST OF THE FIRE: Ver. 26, 27. The wonderful sight reached even to the conscience of the king, who is compelled to yield to a power far mightier than himself. He now speaks respectfully to those whom he had abused. God makes his people honorable in the eyes of the world, and he will yet make them glorious before the assembled universe. He acknowledges that their God is the most High God, not that He is the only God—he is not yet converted from his belief in gods many—but the Highest of all, greater even than his own god Bel. He further acknowledges that these men are God's servants. Trial had proved them to be so. Thus God's people magnify His grace and goodness; and even gainsayers are convinced. Princes, governors, captains, assembled from every part of the realm, were witnesses of the wonderful event. By them the news was carried through all the provinces, and the very means employed to honor the idol only resulted in the greater glory to Jehovah. They saw these men upon whose bodies the fire had no power; even the smell of fire had not passed upon their garments. Thus faith "quenched the violence of fire," Heb. xi. 34.

Nebuchadnezzar made a decree that any one who should say anything amiss against the God of Shadrach, Meshach, and Abednego should be cut in pieces and their houses reduced to mere dunghills. That was good as far as it went—but it was not a command that any one should worship the God of Israel. Though he had recognized the fact that Jehovah was superior to his own gods, yet he did not decree that his people should worship him under penalty of death, as he had in the case of the image he had set up. He was touched, but he was not converted. He promoted the three faithful servants of God. Those who are true to God, God will be true to them. No one, in the end, will lose anything by a strict adherence to his commands. Nebuchadnezzar had the good sense to see that those who had been so faithful to their God were the very men whom he could most trust. It is a mistake for a young man to obey the evil commands of his employer. Those who will not do it are far more sure of advancement, for they are trustworthy. "For he that in these things serveth Christ is acceptable to God, and approved of men."

EXPLANATORY NOTES.

1. There are allusions in the Scriptures to burning alive as a punishment (Gen. xxxviii. 24,) and it is now certain, from the monuments as well as from notices in history, that burning alive was practised by the Assyrians centuries before the time of Nebuchadnezzar, and was undoubtedly borrowed from them by the Babylonians (Jer. xxix. 22;) and Chardin, who travelled in Persia in the seventeenth century, tells us that there were various modes of inflicting the punishment of death on those who had violated the police laws, especially those who had contributed to produce scarcity of food, or who had used false weight, or who had disregarded the laws respecting taxes. "The cooks were fixed on spits, and roasted over a gentle fire, and the bakers were cast into a burning oven." He says that in a time of scarcity two furnaces were kept burning a whole month, in order to terrify the bakers, and to prevent their taking advantage of the scarcity to increase their gains.

2. Bernard de Palissy, a native of Agen in France, was a maker of earthenware at Saintes, and distinguished himself by his knowledge and talents. He was a Calvinist; and the French king Henry III. said to him one day, that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but, as for me, I pity you, who have given utterance to such words as 'I shall be compelled.'" These are unkingly words; and I say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel an humble manufacturer of earthenware to bend his knee before statues."

3. The writer states carefully that the men were bound with all their usual clothing on. The special reason for noting this with care was to show that the fire was restrained from harming not their persons only, but their clothes also. The precise sense of the words rendered, "their coats, their hosen, and their hats," is of relatively small consequence to us; yet it may be worth the space required to say briefly, that in the original the first word means (probably) their mantles, the usual outer garment; the second, either the tunic, the usual undergarment coming down to the knees, or, as some suppose, wide and loose trousers. The latter was the view of our English translators in the word "hosen," which at that time was used to denote trousers and not stockings. The last word seems to mean a garment girded on about the person, and not a "hat."

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.
- BARRIE.—At Barric, on Tuesday, 28th May, 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.

WORDS OF THE WISE.

"THERE is no doubt that this kingly priesthood is the common dignity of all believers. 'This honour have all his saints.' All they that believe are now dignified to be priests unto God the Father. And this was signified by the rending of the veil of the temple at his death, not only that the ceremonies and sacrifices were to cease, as being all fulfilled in Him; but that the people of God that were before by that veil held out in the outer court, were to be admitted into the holy place, as being all of them priests and fitted to offer sacrifices."—Leighton, died 1684.

THE MORNING HOUR. - The importance of the morning hour cannot be overrated. That the period immediately after rising should be scrupulously consecrated to God; that the earliest thoughts of the day should be filled with God; that the homage of self-dedication should be renewed before starting on another pilgrimage; that we should listen to His small voice of warning and encouragement as it issues from the pages of His written word, all this is so essentially bound up with the peace and holiness of the day, that one might almost say the two are inseparable. The tone of sentiment and feeling maintained throughout the day is sure to take its colouring from that morning hour.—Goulburn.

"THE great and good Shepherd of the sheep (as he is called in John x. 11 and in Heb. xiii. 20) 'came to seek and to save that which was lost.' (Luke xix. 10.) When He hath found them and caught them in the arms of His love, He layeth them on the shoulders of His care and strength, as in Luke xv. 45; then they by faith bleat, as it were, after His care and protection till He bring them safe into the blessed fold in heaven. (John x. 16.) You may hear the blessed bleating of one of Christ's flock, 'I have gone astray like a lost sheep (as all his flocks have done—Is. liii. 6), seek thy servant.' (Ps. cxix. 176.) And surely when the Shepherd seeks the stray sheep, and the stray sheep seeks the Shepherd, they will quickly meet. If Christ come into the world to save sinners, and if sinners come to be saved by Him, He will save them, and they shall be saved by Him."—Traill.

DISTRACTION IN RELIGION.—The cares of this world; its petty trifling—not wrong in themselves—simply dissipating; filling the heart with paltry solicitudes and mean anxieties; wearing. "Martha was cumbered with much serving." Her household and her domestic duties, real duties, divided her heart with Christ. The time of danger, therefore, is when life expands into new situations; and larger spheres, bringing with them new cares. It is not in the earlier stages of existence that these distractions are felt. Thorns sprang up and choked the wheat as they grew together. You see a religious man taking up a new pursuit with eagerness. At first no danger is suspected. But it is a distraction—something that distracts or divides—he has become dissipated, and by and by you remark that his rest is gone—he is no longer the man he was. He talks as before, but the life is gone from what he says; his energies are frittered.

"I HAVE exalted one chosen out of the people.' This is a precious assurance for the people of God. Jesus is not a being far off; not a stranger to their feelings and experiences, but one of themselves, and therefore able to feel with them and for them. He is said to be 'touched with the feelings of our infirmities.' The miseries, calamities, and sufferings to which human nature is subject, are not to Him a mere matter of hearsay and indifference; He has an experimental knowledge of them all. On earth he was tempted like as we are; He endured every variety of want, and pain, and sorrow; and now in heaven He exercises a tender compassion towards his suffering servants here below. He is interested in them, for they are his own, bought with his own precious blood; He is concerned for them as one closely related to them, for He is truly a brother born for adversity; nay more, He is one with them, for his words to Saul the persecutor were not, 'Why persecutest thou my people?' but 'Why persecutest thou me?' "This sympathy of Christ with and towards his suffering people is an extensive sympathy—it reaches to all their infirmities; a proportionable sympathy—answerable to every occasion; a perpetual sympathy—as long as He continues High Priest and we remain subject to infirmities, so long will He be touched with the feeling of them."—Canon Bardsley (Exposition of the 99th Psalm).

"THE Church of God is His delight. See what an inundation of sweetening joy there lies on Him for which He had no terms of expression to wit the narrow apprehensions of men—"The Lord thy God in the midst of thee, mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy in thee with singing." He seems, in this expression, to know no measure of delight in the Church, and no end of it—"I will rejoice over thee with joy"—joy sparkles up after joy—it is his 'rest,' where his soul and all that is within Him centres itself with infinite contentment—"Joy over thee with singing;" a joy that blossoms in triumph. Never had any such charming transports in the company of any he most affected, as God hath in His Church. He doth so delight in the graces of His people, that He delights to mention them;—He hence mentions Enoch's walking with Him. And certainly God cannot but delight in it more than in the world, because it is a fruit of greater pains than the creation of the world. The world was created in the space of six days by a word—the erecting of a Church hath cost God more pains and time. Before the Church of the Jews could be settled, He had both a contest with the perverseness of His people, and the malice of His enemies. And His own Son must bleed and die before the Church of the Gentiles could be fixed. Men delight in that which cost them much pains and a great price—God hath been at too much pains, and Christ at too great a price, to have small delight in the Church. Will He then let wild beasts break the hedge, and tread down the fruit of it? Shall not all things be ordered to the good of that which is the object of the greatest delight in the world?"—Charnock.

OUR YOUNG FOLKS.

DRAWN BY LOVE.

THERE are two ways of making people do difficult things. One is by using authority, commanding them, and if they won't do it without, by using threatening and punishment. That way we will call the *driving* way.

But there is another very different and far more excellent way which makes people do things quite as difficult to do, indeed things far more difficult, and do them more quickly, more thoroughly, and with a really happy heart. What do you think that other way is? It is the way Jesus speaks of when He says, "I, if I be lifted up, will draw all men unto me." This way is not the driving way. It is the *drawing* way. All the disciples of Jesus are drawn. Well now, what is it to be drawn?

You have perhaps seen a needle lying on the smooth surface of a plate, following a loadstone which somebody was moving about underneath the plate. Wherever the loadstone went under the plate, there the needle went, following on the surface of it. The needle was drawn by the loadstone. Now, Jesus to men's hearts is like that loadstone. When the heart is near to Him it feels drawn to Him. Peter, and James, and John, and Mary, and Martha, they all felt something in that fair, dear life, for which they left their homes, their ships, their all. They wanted to be near Him, to follow Him wherever He went, and never to leave Him.

To be drawn by Jesus is a powerful thing. But that is not all. His power over men makes them more happy than anything else they have ever known. The needle as it follows the loadstone has no feeling; it is neither glad nor sorry. So the drawing of Jesus is not like that. It is more like what the drawing of honeyed flower is to the busy little bee; the bee is glad to be drawn, it is a pleasant and a joyful thing. To get to the attractive sweet it will travel far on its weary little wings, humming all the way, as if for very joy; and when it arrives, how eagerly does it thrust its little tongue into the delicious store and drink delight!

Now, what the sweetness of the flower is to the bee, Jesus is to those who know Him. He draws by His sweetness. People go to Him for the higher life and the nobler joy that they get from being near Him.

And Jesus draws us to save us; so that, though being drawn by Him is a delightful thing, it is a very serious one, too. One day, at the sea-side where I was staying, a steamer with many people on board was driven by a storm on to the rocks on the shore under the cliffs, and the sea, and the wind, and the rocks were breaking the steamer to pieces, and the big waves were leaping over it as they ran wildly towards the shore, and drowning the people on it. It was a dreadful day—the tempest was frantic, it rained in torrents, and it was bitterly cold; yet, as soon as I heard the sad news, I left my snug room and warm fire, put on my hat and coat, and set off at all speed to the place where the wreck was, to see if I could do anything to help to save the poor people from the dreadful death which threatened them. Many

people went there, too; among them brave coastguard-men. I found these trying their best to send a rope from the cliff to the mast of the steamer, which was rolling and leaping amongst the rocks and surf, almost buried in white foam, not far away from the cliff on which we stood. They were doing this to make a way for a chair on pulley-wheels that they had brought with them. What do you think they wanted to do with the chair? They wanted to send it along the rope to the ship, then to get one of the people on the sinking ship into it and pull it back again to land. How we watched the men try to shoot this rope to the ship and fail, and try again, and fail again! and oh, how maddening it was to see them fail and fail again! but our hearts leaped and shouted for joy when at last they succeeded. The other end of the rope was fixed fast to the steamer's mast, then the chair on the pulley-wheels was pulled along from the shore to the ship, and then a woman was put into it—for brave English hearts always say "Ladies first." The woman safely in, the men on land pulled, and the chair began to move. Then how excitedly we watched the precarious thing creep slowly along, fluttering in the furious wind, dashed by the clouds of spray; we feared lest the rope should break, or the poor creature should fall out of the chair down into the awful, boiling surf beneath, and be, after all, lost! So the chair came nearer and nearer, and our hearts were almost in our mouths; we scarcely breathed; for that moment nobody heard the roar of storm, nobody saw the rolling mountains of sea, or knew even that there was a wreck. Everything, all the world to us, as we stood breathless, hoping, fearing, was the woman. Another minute and she was landed. Yes, the woman was safe, and we wiped away moisture from our eyes which was not rain, and gave a ringing cheer, and we all felt to love her, and would have, every one of us, been proud to give her our warmest room, our best food. Many more persons from the wreck followed. Many were washed overboard, but many were saved. Now, the people in this sinful world are, in some respects, like the people in that sinking ship, and Jesus is like those good coastguard-men who drew them by the cords to land, and thus saved them. And I fancy, but I don't know, that I and those who anxiously watched that woman in the chair as she came across the gulf between us and that ship there among the breakers, are like the watching angels, and our welcome to her was like what theirs will be when Jesus lands us, saved, in heaven. Be that as it may, Jesus is the Saviour of the lost, and He saves them by *drawing* them, drawing them from earth to heaven.

Now Jesus draws by His love. His cords are love, His pulley-chair is love. How sick at heart we people on that cliff were, whilst the brave coastguard-men were trying to get their saving cords to the perishing crew! What was it that made us so? It was one little word "IF." Yes, that little word *if* made all the difference to the helpless people clinging to that doomed ship. *If* the men could get the ropes across all would be well; but, if they could not, then, dreadful to think, the people must be drowned.

And Jesus uses that word *If*. He says,

"I, if I be lifted up"—that is, crucified, cruelly nailed by wicked men to the cross—"I will draw all men to me." The death of Jesus on the cross was to show the love of Jesus. All His life showed His love. When a child at home, and a scholar at school, and a boy at play in Nazareth, He was loving; but His life at Nazareth did not give Him chance to show *how* loving He was. All His life long, everywhere: in Capernaum, in Bethany, in Jerusalem; to all persons: with poorly people, making them better; with little children, standing up for them and blessing them; with ignorant people, teaching them; with people who had done wrong, patiently and gently helping them to be sorry for it and to be better in time to come! in His whole life of thus doing good He was loving, but all that busy, loving life failed to show *HOW* loving. So He had to be put upon a cross, and spit upon, and scourged, and mocked, and treated, oh, so cruelly! before He could show to us how much, how wonderfully He loved. And when His heart had been seen blessing those that hated Him, and brimming over with prayers to God for the good of those who had killed Him, then He had shown all His love, and He said, "It is finished." He had got the cords across—the cords of love. No more "if" now. The loving life of Jesus had brought the cords down to the cliffs. The loving death fixed them to the steamer's mast. With such a Jesus, not a soul in all the world but must have hope.

One thing more. As Jesus is in heaven, we cannot see Him. But if we read about Him in the New Testament, and think of Him, and pray to Him, we shall feel Him; for people often feel what they cannot see. A gentleman that passed a little boy who was standing still and looking up into the sky stopped and looked up into the sky, too. But as the gentleman could see nothing, he said, "What is there up there, my boy?" "A kite, sir," was the reply. "A kite! I see no kite. How do you know there is a kite there?" Looking down at his hand, which held a stick with the kite-string to it, and gently moving it up and down, the boy replied, "I *feel* it, sir; it *pulls*." Now no man can see Jesus. Yonder He is, away up in the heaven, just out of sight; but the heart *feels* Him, by the cords of his love; He *pulls*.

Now, my dear children, do you take hold of His love, that is, *believe* in the love of Jesus with all your young heart; believe in it when you do wrong, believe that then Jesus loves to forgive you and to help you in every way that He can. That will draw you. That will be *Jesus* drawing you—drawing you to be a Christian through life in this world, and drawing you after you have done with this world, into heaven, to be blessed with Him, and to be for ever where He is.

THAT peace is an evil peace that doth shut truth out of doors.—*Tillinghast*

It is not great battles alone that build the world's history, nor great poems alone that made the generations grow. There is a still small rain from heaven that has more to do with the blessedness of nature, and of human nature, than the mightiest earthquake or the loveliest rainbow.—*George McDonald*.

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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, demissions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting. All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting. The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly. Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto. **WILLIAM REID, J. H. MACKERRAS, W. FRASER,** } Clerks of Gen. Assem.

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.

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Toronto, 13th May, 1878.

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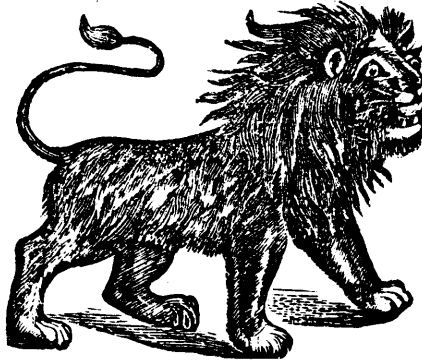
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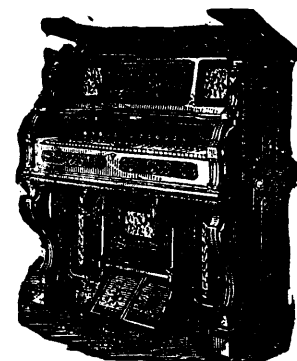
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