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TORONTO, CANADA, FRIDAY, JULY 18, *877

(Whole No. 284

PRENON EVANGELIZATION.

We append herewith a few extracts from he Report presented by the Board of French Evangelization to the Assembly last month :-

In presenting their Second Annual Reor to the General Assembly, the Board of French Evangelization desire to record their deep gratitude to the Great King and head of the Church for the large measure of spaces, which her of success which has accompanied the labors of the missionaries and colporteurs of the Board, and for the increased spirit of iberality manifested by our people in the support of this most important department of the Church's work devine the of the Church's work during the past year. The rapid and encouraging growth of the work is seen in the fact that while the number of Missionaries reported last year as employed by the Board was 25, the number at present is 41.

The Rev. Rev. R. H. Warden was ap-dinted Agent of the Board by last Assemby and entered upon his labors in September. Mr. A. B. Stewart ceased to act as tressurer in December, and Mr. Warden was installed as his successor. The Board, in view of the magnitude of the work and he necessities of the case, have opened an office for the secretary-treasurer at 210 St. James street, Montreal, where all letters should be addressed, and contributions for warded.

SYNOD DES EGLISES EVANGELIQUES.

For a time the French Canadian Missionary Society sought to foster and direct the formation of churches. Several years ago it abandoned this department of its op-perations, and the few churches under its care perations, and the rewelling and or its care formed themselves into an independent Synod, under the name of the "Synod des Eglies Evangeliques." After struggling to maintain existence for three or four to maintain existence for three or four years, the attempt to establish and build up an Independent French Protestant Church was found to be futile, and in April last the synod was dissolved. Its president, Bev. R. P. Duclos, is an applicant before the Assembly for admission to our church. All the congregations of the Synod, with one or two exceptions, have been taken under the care of the Board, thus considerably strengthening our work and at the same time adding largely to our future exceeding. penditure.

CHURCH BUILDING.

During the year three new churches have been built in connection with the Board—one in Quebec City at a cost of about \$8,000, chiefly provided by the friends in that city; one in Montreal, Canning street, the total expense of which, including ground, was \$10,942.56; and one at Namur, in the township of Suffolk, which has been erected for the modest sum of \$448.54. In addition to these, temporary mission premises have been provided at Belle River, Ont., and Point Aux Bouleaux, Que., by the congregations in these fields, with-out expense to the Board. Two other our objects are at present in course of erection by the Board, viz: at St. Paul de Chester and St. Antoine Abbe, Que., both of which it is hoped will be ready for occupa-

tion this fall. REPORTS CONCERNING FIELDS. In the Maritime Provinces there are four encouraging fields. From the reports at to those in the Western Section of the Church we select the following as a

ample:---POINTE AUX BOULEAUX AND PORT AU PERSIL,

OT

QUEBRO. This field has been occupied for several years by the Missionaries of the board. It s situated on the north shore of the St. Lawrence, near Tadousac, in the Saguenay intrice, near radicise, in the security one miles apart. Pointe aux Bonleaux is a small village with a population of about 800, of whom about 35 are French Protestints. One difficulty heretofore experienced has been the want of a suitable building in which to conduct the day school and Sabbath services. This difficulty has now been Overcome, the people having at their own expense provided a room and adapted it for the purpose. The Missionary of the Board, Mr. A. L. Guerrin, reports an attendance of seventeen at the day school. He holds service in the forencon of each Sabbat a private house, and in the evening in the school room, the attendance being enpresent summer he is to teach at Port at Persil, where there are twenty-five French Protestants. So desirous are the People to have their families educated at Protestant mission school, that those in cointe aux Bouleaux have arranged to Pointe aux Bouleaux have arranged to said their children with the flatonary to Port au Poral, 30 as to provide full benefit of his summer's work at the full benefit of his summer's work at the full benefit of his summer's work at the full benefit of the French speaking families. The full dare of Scotch descent. The full benefit of their his proposed by the full benefit of their benefit of their

change has taken ich good appears to in to suspense of our place, and un ST.

ESTER, QUEBEC.

in the county of Arfirty-six miles from Three een from Danville. The g comparatively new, and tainous and rocky, the peolew in number, but are gener-As stated in the report of last Paul de Chester is worthy of note, and must always possess pe-nterest in the history of the Church, cans of the bitter persecution which sionaries and converts have there od for the sake of the truth. The naiv who labored there last summer iat on reaching the field he found set Protestant families in the dis-

trict, all of whom had been brought to a knowledge of the truth by the missionaries of the Board who labored there the two of the Board who labored there the two previous summers. These converts were meskly suffering severe and long continued persecution at the hands of their Reman Catholic neighbors. Referring to the persecution of the handful who had renounced Romanism, the missionary thus writes "By order of the variety that heat friends coased order of the priests, their best friends ceased to speak to them, and became their enemies; merchants become tyrants, employers re-fuse them work, neighbors damage their property, and the whole population units as one man, under the leadership of the priest, to prosecute, shun and despise them as pariahs."

mess, to prosecute, saturated as parials."

Mr. Oruchet endeavored to reach the Roman Catholic population, but found them extremely hostile to him and his proposed work, and fully determined to oppose him by all means. Out of many houses he was violently turned. Yet, by the blessing of God on his persistent labors, and in no small measure, by the fidelity to the truth small measure, by the fidelity to the truth and patient bearing under persecution of the few Protestants, seven renounced Romanian desired the seven renounced Romanian the seven renounced Romanian the seven renounced Romanian the seven renounced Romanian the seven renounced r the few Protestants, seven renounced Romanism during the summer, and joined the little mission band. Speaking of these, Mr. Cruohet says —"I wrote a letter of abjuration which they signed, and I took it in person to the priest, who turned me out of his house like a dog, on hearing that seven of his people had found the truth." The Lord has manifestly over-ruled the hitter persecution encountered, to the strengthening of the faith of the converts, and it is deeply interesting to learn that strengthening of the faith of the converts, and it is deeply interesting to learn that the sen of one of these—a young man of marked ability and acknowledged piety—has resolved to consecrate his life to the service of the Master, in the work of the Comel Ministry. Last year thirty senior service of the Master, in the work of the Gospel Ministry. Last year thirty copies of the Word of God and some sixty religious books were distributed throughout the district. The Sabbath service, as well as the mission day school, have heretofore been held in a private house. One of the converts recently deeded gratuitunely to the Board a piece of ground, on which mission premises are being built. As will be seen from the financial statement, the sum of \$182 has already been obtained towards the eraction of these, the total cost of which will be under \$600. In Danville and neighboring disticts, promises of liberal assist. boring disticts, promises of liberal assistnoring disticts, promises of liberal assistance have been given by friends interested in the work of French Evangelization. The attendance at the day school this summeris fifteen. It is confidently believed that this number, as well as the Sabbata attendance will be considerably increased when ance, will be considerably increased when

the mission premises are occupied. DANVILLE, QUEBRO.

Here, for a few years past, our Presbyterian Church has had a struggling, yet spirited and energetic English congregaspirited and energence English congrega-tion. The village is in the very heart of a large French Roman Catholic section of country. Situated on the line of the Grand Trunk Railway, it affords easy access to the surrounding district, and is an important centre for French Evangeli-

Realizing this, and knowing that the congregation had recently become vacant, the Board made overtures to the Presbytery of Quebec last winter, with a view to tery of Quevec last winter, with a view to having it supplied by a missionary speak-ing both French and English. The Pres bytery, as well as the English-speaking congregation heartily entered into the proposal, the more so from the fact that the Englishal, the more so from the fact that the Englishspeaking Profestants are gradually decreasing
in numbers by emigration, etc., and in April
last, one of the graduating French students
of the Presbyterian College, Montreal, began operations in the field. The experiment has thus far been a gratifying success, and the congregation contemplate calling the missionary, Mr. M. F. Boudreau, as he is licensed this summer.

Mr. Bondreau conducts the regular English services at Danville in the morning, and at Kingsey Falls in the afternoon; and in at Aingsey rails in the alternoon; and in the evening of each Sabbath holds a French service in Darville. This service is grow-ing in attendance and in interest, the average number present during the month of May being about forty, many of whom are Roman Catholics, there being only four French Protestant families in the village and immediate vicinity. Already Mr. Boudreau can tell of twelve or fifteen heads of families in the neighborhood of Danville, whose faith in the teachings of the Church of Rome has been shaken. In a recent letter he specifies several individual cases, of which the following are instances: "A young man by the name of came to converse with me last week. He told me that he was a Protestant at heart, but that he does not like to give in his resignation to the priest, as his wife rages like a maniac. She watches wife rages like a maniac. She watches him so closely that he cannot always attend our meetings, and occasionally keeps away from them for the sake of peace." A very intelligent Roman Catholic, near the village, has recently become a Protestant, and the priest has offered to buy his farm and pay him a large sum of money for it, if he will leave the district en-

tirely.' ST. HYACINTHE, QUEBEC. This city, the capital of the county of the same name, with a population of 4,000, is one of the most prosperous in the Province. It is the most important station on the Grand Trunk Railway between Montreal and Quebec. Here the Church of Rome is numerically strong. What with its Cathedral and Bishopa' Palace, its two numerical one of which was completed last year at a cost one of which was completed last year at a cos of nearly \$125,000—its Seminary or College for young men, with its twelve professors, and nearly 250 resident students—it exercises great influence in the community. In 1868, the Rev. R. P. Duelos began to labor here in connection with the French Canadian Missionary Society, there being then only one French Protestant in the place. By the blessing of God upon his labors there is now a regularly organized congregation

are English speaking, for whose benefit a service is held in English every alternate Sabbath. With indomitable energy and perseverance Mr. Duclos, a few years ago, established in the towns French Protestant Ladies' College, which has met with encouraging success, there being at present in convection with it thirty lady boarders from different parts of the Dominion and the United States. The College building, a substantial and commodious brick structure, occupies a prominent site, and has ac commodation for 50 boarders, besides class-rooms, etc. In connection with it is a chapel, 80140, where the Sabbath services are held. cnapel, 201240, where the Baddeth services are held. The average attendance at these is 50 in the morning and 70 in the evening, exclusive of the lady pupils attending the College, who swell the numbers to about 100. The families connected with the congregation occurs a good social nosition, and gregation occupy a good social position, and enjoy the respect of the entire community. About the time of the dissolution of the "Synod des Eglises Evangeliques," to which reference is made elsewhere in this report, Rev. Mr. Daclos, who was President of the Synod, appeared before the Presby tery of Montreal and applied to be received as a minister of our Church. That appli cation is now before the General Assembly. The congregation, of which he is paster, having also resolved to seek admission to our Church, is now under the care of the our Unuron, is now under the care of the Board. Mr. Duclos holds occasional fervice at Riviere Noir, twelve miles distant from St. Hyacinthe, where there are a few French Protestants—the nucleus of what, it is hoped, will soon become a large and prosperous congregation. Mr. Duclos is the only Protestant Minister residing in St. Hyacinthe.

JOLIETTE, QUEBEC. This is a flourishing town of 8,500 inhabitants, the capital of Jolietts County, about forty five miles north-east of Montreal. The town itself is twelve miles distant from the St. Lawrence, with a harbor on which—Laoraie—it is connected by rail. The French congregation here, as in St. Hyacinthe, was under the jurisdiction of the "Synod des Eglises Evangeliques." Their pastor has Eglises Evangeliques." Their pastor has the United States. Eglises Evangeliques." Their pastor has recently accepted a call to the United States, and the congregation has resolved to unite with our Church. Towards the satisfactory accomplishment of this object, negotiations are at present being carried on. There is here a church edifice—the property of the people—in which a mission day school is conducted, and the Sahbath sarvings hald. conducted, and the Sabbath services held. It is the only Protestant place of worship in the town. Joiette being the business centre of thirty French parishes, scattered throughout which are a few Protestants, it forms a good base for missionary opera-tions. The services of a suitable missionary are at the disposal of the Board for this field, as soon as the congregation has been received into the Church. (Since the meeting of Assembly, this congregation has been received by the Board, and the Rev. L. Dionne appointed to labor among them.)

GRENVILLE, QUEBEC.

In the village of Grenville, on the Quebec side of the Ottawa river, our Church has long had an English congregation, which, united with Chatham, forms a pastoral charge. The French Mission is in the township of Grenville, distant from the villago about three miles. This mission was for several years under the French Cana-dian Missionary Society, but more latterly in convection with the "Synod des Eglisss Evangeliques.''

On the desolution of that Synod the con-On the descrition of that Synod the congregation petitioned the Board to be taken under their care. In response to their petition, Mr. R. Hamilton was appointed to labor as missionary among them. Mr. Hamilton is one of last session's graduating class of the Presbyterian College, Montreal.

class of the Presbyterian College, Montreal.

It is worthy of remark that Mr. Hamilton, who speaks French well, threw up a lucrative situation in Montreal a few years ago to enter upon a course of study for the work of the ministry, with a view to French Evangelization. He is the first Euglish graduate of the Montreal College who has devoted himself to French work, and his devoted himself to French work, and his self-denial is worthy of all commendation. He began his labors in Grenville in the end of April. He reports 16 French Protestant families in the settlement, 11 of whom live on adjoining farms. These families number 100 members, 50 of whom are under 17 years of age. He has instituted a Sabbath School and Bible Olass, the attendance at both of which, as well as at the regular land. Lord & Day services, is encouraging. While nearly all the families left the Church of Rome in a body several years ago, not one of the original Protestants has gone back to Romanism. Four or five of the young peo ple who have married and gone to districts have been instrumental in leading some of their Roman Catholic neighbors to the truth. From Mr. Hamilton's last letter the following extract is taken :-"The peo-ple are extremely fond of singing hymns, and frequently their Roman Catholic neigh bors join them in singing. Hymns are readily learned and easily retained, and by means of them much truth may be conveyed. We have Thursday evening reunions from house to house for reading and exposition, singing and prayer. In addition to this I make frequent visits, which are taken up largely with reading and prayer. This is easily accomplished, as all the families are within a radius of two miles of the house where I stay. The eagerness of all for Gospel instruction is really encouraging. All my services as yet have been attended by some Roman Catholics, whether through curiosity or not I have been unable to ascertain, and in the few Roman Oatholic houses where I have been I have been well received, though well known." Mr. Hamilton thus writes of the temporal condition of the people:—"Their

in St. Hyacinthe, with a segsion, staff of Sabbath School teachers, and a Communion roll containing the names of upwards of forty members. Of the twenty-nine families connected with the congregation, four are English speaking, for whose benefit a School with nothing on but shirt, trowsers are English speaking, for whose benefit a and hat. And I don't think any groceries, unless it be sait, are bought by any of the tamilies, except where I live, some catment has been bought since my advent. I have given these items to show that the people are extremely poor, though not, I think, necessarily uncomfortable. I hear of two little French Protestant communities back in the country, that are beginning to re-lapse through neglect. They have not had a missionary among them, or only very occasionally, for years. The people among whom I labor have a firm, strong hold on the Gospel, and their children, numbering 70 or 80, young and old, will know nothing of Romaniam at all."

NAMUR, QUEBEC.

On the 15th of May, 1876, three French Protestant families from Montreal, recent converts of Mr. Chiniquy's, accompanied by a devoted missionary of the Board—Mr. G. C. Mousseau—arrived at Namur, in the Township of Suffolk, a township lately opened for settlement, about 25 miles to the north west of Grenville. They found but ten other families in the settlement, all of whom were French Catholics. These

of whom were French Oatholes. These were regularly visited by the priest, who came to celebrate mass monthly.

At the end of the first month after Mr. Mouseent's arrival three of these families renounced Romanism. At the end of the second mouth the priest ceased his visits, only two of the ten families being able to

hold out against the truth.

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Through the columns of the French press
Mr. Mousseau made known the existence of
the colony, and the terms on which land
could be obtained from the Government, and invited French Protestants to join the little band already there. In response to his invitation a large number settled in Na-mur last fall, and Mr. Mosseau now ministers to thirty one families, besides seven single meu, who have taken up land in the district. In addition to these many Roman Catholics have located there, concerning whom Mr. Mosseau thus writes:—"Their houses are all open to me, every one. I am welcome in every house, and with the exception of three houses I am everywhere permitted to talk on religious matters and permitted to talk on religious matters and read the Gospel. I expect that they will all join our mission coon." The people went into the district poor, and like all new settlers have had many difficulties to contend with, but their trials have been sweetened by the freedom from persecution, and by the religious privileges enjoyed by them in their new homes. To secure a suitable place in which to conduct the day school and hold the Sabbath services, the Board commissioned Mr. Mousseau to visit Ottawa, and a few of the congregations in Glen. wa, and a few of the congregations in Glen-garry. He met with gratifying success in his canvass, as the accompanying financial statement shows, and with great sausfaction the Board report the erection of commodious mission premises at Namur, in which the people now regularly gather for public worship, and in which the day school is held. To complete the building only about \$100 additional to the sum collected by the missionary will be required. Mr. Mousseau himself took up 100 acres of land, ten of missionary will be required. Mr. Mousseau himself took up 100 acres of land, ten of which he has generously deeded to the Board, and on this site the mission premises have been built. The field promises well; upwards of 80 French Protestant families are expected to settle there this fall; the soil is good, and it is confidently hoped that before the lapse of many years there will be a large and self-sustaining congregation there in connection with our congregation there in connection with our

RIVER DESERT AND SIX PORTAGES, QUEBEC. This field is situated about 90 miles direct north of the Oity of Ottawa. In the fall of last year the Rev. T. Brouillette was appointed to it, his salary being drawn in part from the funds of the Lumberman's Mission, the Home Mission, and this Board.

The field extends along the Gatineau

River over a rough tract of country of about fifty miles in length by eight in breadth. there are three regular preaching stations, one of which is in a French settlement three miles from Six Portages. Here Mr. Brouil-lette preaches in French every Sabbath evening. The number of French Protestants is as yet very small, but the services are attended by several Roman Catholics, who listen attentively to the Word of Life, and already with good results. Mr. Brouilette reports one man, named—, who has left the Church of Rome and accepted the teaching of the Bible. "Two families," he writes, "have given such unmistakable evidence of the change God's Word has operated in their minds and hearts, that I sincerely believe they will soon he num bered among the trophies of the Gospel." Mr. Brouillette spent eight weeks during the year among the lumbermen. In that time he visited 21 shanties, and 22 farms and depote, representing between six and seven hundred usen, at least 500 of whom

were French Canadians.

Besides preaching 30 times, he distributed 5 Bibles, 11 New Testaments, and about fifty lbs. weight of religious tracts. May the seed thus scattered yield an abundant

harvest. GLENGARRY, ETC., ONTARIO.

Mr. W. Mullins, one of the most suc-cessful and energetic laborers under the Board, has been engaged during the whole year in Colportage. The summer of 1876 year in Colportage. The summer of 1876 was spent in the Cuateauguay district, Quewas spent in the Custesugusy district, quebec, and the remaining part of the year in the Counties of Glongarry, Russell and Stormont, Ontario. Mr. Mullins has been most assidnous in his labors, as his journals amply testify. He possesses great facility in gaining access to Roman Catholic houses and Roman Catholic hearts, and has dropped many a good seed, which, watered by the prayers of God's people, will yet germ-

inate and bear fruit. His reports abound with interesting narratives of interviews held with French Romanists. He has met with not a few French Protestants in these eastern countles of Ontario. In one settlement-Hawkesbury-a group of nine or ten families are clustered together, to whom the Board intended sending a minimum the summer, as also to another field at the vicinity of Martintowa, but the demands upon them for laborers to other, and in the ru autime, more destitute fields, were onch that they were unable to carry cut their purpose. They, however, appointed another colporteur, Mr. G. H. All rd, to assist Mr. Mullins in his arduous work.

DRYSDALE AND GRAND BEND, HURON COUNTY, ONTARIO.

This field has for the past few years been the need has for the patt faw years been supplied by the Board, in conjunction with the Presbytery of Huron, by mans of a Missionary who ministered to both the English and French people.

The Presbytery desiring to have the undivided services of a Missionary for the English congregation, the work has this summer been divided, and the Missionary of the Board, Mr. S. Carriere, gives his whole time to the Fretch section. At Grand Bend there are twenty fix French Protestant families, many of whom were Protestant families, many of whom were driven by priestly possible from the Province of Quebec twen y years agr, on account of their attachm at 'o Protestant principles. Though these de not all profess attachment to our Church they aguilarly attend the services of our man ary—the only French service of our man ary—the only French service. the only Fronch services of the first two years in the district. At Dryah, ten miles distant, there are ten Fronch Protestant families, besides a large number of fronch Catholies who are on the whole favorably disposed. Here he have a neat, comfortable church edifice, where last sumcomfortable church edifice, where last summer the attendance scenetimes reached as high as one hundred and fifty. The Missionary in the field then, M. C. E. Amaron, says: "On Sabbath ovenings the houses were described—mon, we men and children, old and young, were at church. The question was not, 'Who will go to church?' but rather, 'Who will stay to keep the house?'" The Missionary this summer holds services in both stations every Lord's Day, besides conducting a Sabbath School and a week evening prayer meeting. School and a week evening prayer meeting, and thus far has been well received by the people and met with oncouraging success.

(To be continued.)

New Knox Church, Harriston, Ont.

The afternoon of Friday, the 29th day of June, 1877, was fully occupied by the congregation of Kuox Church along with their friends in witnessing the interesting and pleasing ceremony of laying the corner stone of the new edifice which is going to be a very handsome structure, designed by be a very handsome structure, designed by Mr. Leith, Architect, Hamilton. The ceremony took place at 4 o'c ock in the afternoon. After praise, prayer, and reading the scriptures, Mr. John Copsand, Secretary for the congregation, read the scroll, giving a brief history of the charch from the year 1858 up to the present time, which he deposited along with other documents, rapers, coins, etc., baneath the corner stone. The Rev. H. Crozier, of Holstein, performed the ceremony in a very appropriate and solemn manner, after which Mr. John M'Connachie, Eldor, presented the rev. gentleman with the silver trowel. Impressive addresses were delivered by the paster of the congregation, the Rev. John pastor of the congregation, the Rev. John Munro MoIntyre, Revs. Mr. Baikie, Guth-rie church, Mr. D. Fraser, Mount Forest, Mr. D. Camerou, Polmerston. In the evening a social was held in the Town Hall in aid of the building fund, which was in every particular a success, the sum realised from the collection and social being some-thing over \$200. The ladies of the thing over \$200. The ladies of the congregation who had the management of the highest comme tion for the magnificent display and perfect order with which they entertained the friends of the cause. During the evening the company (numbering between 500 and 600 porsons) enjoyed one of the most intellectual feasts that the people of Harriston ever had the pleasure of listening to, the speakers being very old quent. Specches were delivered by the rev. gentlemen who took part at the ceremony, also Ray. Mr. Gundy, Methodiat Minister, and Rev. Joshua Fraser, Presbyterian. Choice selections of sacred music being interspersed during the evening, under the leadership of Mr. James Cummings, added greatly to the enjoyment. The corner stone was presented to the congregation by Mr. John Kelly, Marble Dealer, Harriston, late of Hamilton, and formally of London. Mr. Robt. Llackwood accepted the gift in the name of the congregation and replied in very appropriate terms. The ladies of the congregation having formed themselves tate an aid Festival on Monday, the 2nd July, at the Town Hall, in aid of the new buildingthe tarmers coming to their scalatance in

THE St. Mary's Argus says :- " The many friends of Rev. Dr. Waters, late of St. Mary's, will regret to learn that while he was attending the General Assembly at Halifax, the other week, his church and manse were destroyed by the great fire in St. John. Some of his personal effects were resented, but his loss notwithstanding was very heavy. On Friday last the residence of Dr. Waters' tather in the township of West Williams, was struck by lightning and burned to the ground. He has our sincere sympathy in his heavy troubles."

a most generous and praiseworthy manner

cakes. In fact the supply was unlimited.

The nice sum of about seventy dollars was taken during the day.

vith their pailfulls of bream and backets of

Enstor and Frople.

THE EDINBURGH ASSEMBLIES.

The Spotch Assemblies convened in Edinburgh on May 24th. The Established body was opened with the usual State coremonial, the Earl of Galloway, the Lord Righ Commissioner, having previously held the customary leves at Holyrood Palace. Rev. Dr. Cook of Borgue, the retiding Moderator, preached from Mark ix. 40, and subsequently nominated as his successor the Rev. Dr. Phin, convener of the Home Mission Committee. Dr. Phin having taken the chair, the Lord High Commissioner assured the Assembly of Her Majesty's "resolution to retain Presbyterian government in Sotland," and announced the Sovereign's "royal bounty of a sum of £2,000, to be applied to such uses as may tend most to the propagation of Christian knowledge, and of the principles of the Reformed religion in the Highlands and Islands of Scotland." The Moderator snitably replied, after which Principal Piric was appointed convener of the Business Committee. The Church Extension report showed that during the year eighteen new parishes had been erected, embracing a population of 66,000, giving to each parish an average of about 3,660 inbabitants. Reckoning the average sum required for endowment of these churches at 18,500, this gives a sum of £68,000 as provided during the year, without reckoning the value of the churches themselves. Towards the £150,000 required for the erection of the proposed one hundred additional parishes, the sum of £22,208 had been received by the Committee. It was agreed to place on record an estimate of the regard entertained by the Assembly for Dr. Smith, Mr. James Baird, Principal Campbell, and Sheriff Tait, who have been removed by death during the year. The report of the committee appointed to procure "full information respecting collections and coutributions for religious, charitable, and educational purposes," stated that the information asked had been procured from 1.246 out of 1.884 churches, chapels and stations. The total sum returned as contributed in 1876, was £350,621; while in 1877 this was increased to £384,106.

The Free Church Assembly was opened by the retiring Moderator, Dr. McLaughlin, who preached from John iii. 86. Rev. Dr. Goold, late of the Refermed Presbytorian Church, a well-known theologian and editor of the works of John Owen, was elected Moderator. After glancing at the losses the Church had sustained through death since they last met, Dr. Goold dwelt at length upon the agitation for a revision of the Confession of Faith. The Church, he said, must abide by the direct message of salvation which God has given it to pro-cleim. It must not go fishing for a creed in this nineteeuth century of the Christian era. Without a union of faith there can be no common worship. Not that any confession is beyond change. No Church should be in bondage to an instrument of its own formation. There may be progress in theological sciences, not in the communication of truth by God, but in the ap re-hension of it by man. To rank any such document as a confession with inspiration, and to regard it, consequently, as beyond revision, would be to defeat its very end. To tamper needlessly with the Confession would be to run a great rick. But no man need be an advocate for the infallibility, or even for the optimism, of that document, and he would go much further than some have done in the exercise of indulgent tenderness and forbearance towards minds that have scruples and difficulties about minor points contained in it.

On the Friday morning the Assembly sai for the despatch of business. In all there were 180 overtures before the court, lifey of these being in favor of disestablishment and disendewment in Scotland. Amongst the other subjects which had attracted much attention in Presbyteries were-the theological curriculum, on which twentyone overtures had come up; hymns and hymnals, on which sixteen had be n sent; intemperance, in regard to which ten had been presented. The Committee on the State of Religion and Morals stated that their report contained no allusion to widespread gracious movements in the It was, however, one of the pleasing and encouraging features of tuo day, that so many young men and wemen were lovingly employed in varied depart ments of Christian work. The report also dwelt upon the sceptions and worlding as of the present time, even among the mem bership of churches. Reference was made to the Plymon base, who, at a time of religious awakening, hindered the good work by seeking to draw peop a away from their own pastors. Principal Rony gas-notice of a motion calling up as the Lastature "to terminate the connection of the State with the existing Established Court . and to give facilities for a let. ii .letty let ment of coclesiastical matterature to t. The year's income for foreign manage amounted to £51 217.

The debate on what is known as "the case of Frof. Smith," which took place on Tuesday, had been looked forward to with much interest. We find the following sketch of it in the Lordon World of June 1st: The Rev. W. Robertson Smith, a Pro fessor of the Free Church C il go of therdeen, and a member of the Bible Revision Committee, having written, amongst other things, an article on "Tue Bible," for the "Encyclopadia Britannica," which was thought by some to be heretic!, the whole matter was referred to the College Com mittee. This Committee reported to the Committee of Assembly that they failed to find sufficient ground to support a process of heresy against the Professor.

form of the Supreme Court of the Church. The Committee expressed their regret and disapprobation that the article does not adequately indicate that the Profe sor holds the doctrine of the divine inspiration of the books of the Bible, the history of which he investigates and describes, and that the Professor holds the instructions and laws which in the book of Dinteronomy appear as uttered by Moses, are certainly port Musaic, and so could not, as a matter of fact, have been uttered by him. The case having been transmitted to the Free Presbytery of Aberdeen, that Court obtaindants groupes from Park Smith which ed certain answers from Prof. Smith, which were forwarded for the Assembly's consid eration. On Tuesday, when the case came up for disposal, Prof. Smith said he had come to the resolution to ask the Presby tory of Aberdeen at its next meeting that all charges against him be reduced to the form of a libel, so that, according to the ordinary operations of the rules of proce-dure, his functions as a teacher might be suspended till the case was exhausted and decided. Rev. Dr. Wilson then moved a series of resolutions to the effect that the Presbytery of Aberdeen proceed with the case according to the rules of the Church, so that it may be ripe for final judgment at the next General Assembly, Prof. Smith in the meantime to cease from discharging his duties as a Professor. In supporting his motion, Dr. Wilson said that in such a day as this the Free Church could not expect to escape the trial that was manifestly coming over all Churches in the world They must be prepared to abandon tradi-tional beliefs, if they were incapable of substantial proof; and on the other hand, they must take care to hold fast that which was good. The motion was seconded by Dr. Moody Stuart, who contended that Prof. Smith's views, however unconsciously, robbed Scripture of all authority. second resolution was moved by Prof. Candlish, to the effect that the General Assembly deem it expedient to propounce no opinion at this stage on the College Committee's report, or on any point cornocted with the case, and leaving the matter in the hands of the Presbytery. In the course of his remarks Prof. Candlish asid Professor Smith's article on the Bible was not very judicious, and contained rash statements; but the Assembly should re-member that the Church had received Prof. Smith as a gift from the Lord, and they should accept what had now occurred as also coming from the Lord. With all the explanations that might be given, he ould not divest the proposal of suspension of the aspect of prejudging the case. Mr. Ferguson, an elder, seconded Dr. Candlish's motion. Prof. Prince said they should beware of making their personal boliefs essential to faith in the Bible. They ought not to discourage the attempts of believing men to deal with difficult questions. tions of Biblical critics m. Prof. Smith thought he could go as far as he had gone on the same road with critics not of the on the same road with critics not of the orthodox school, and yet retain his faith in the doctime of the Church. There were Cotholic orthodox critics, as well as Rationalist critics, who hald the same views of Denteronomy as Prof. Smith. It was a new question, but they ought to face it. He confessed for his own part, he was in serious perplexity, and the report of the College Committee—a committee of learned men—showed that they also had been groping their way. Sir Henry W. Moncrieff, who supported Dr. Wilson's motion, was in favor of limiting criticism. Prof. was in favor of limiting criticism. Prof. Macgregor regarded Dr. Wilson's motion as a censure on Prof. Smith before he was tried, thereforehe must withhold his support. Dr. Begg objected to what some called the higher criticism, but what others called lawer scepticism, having free course in the Free Church. Principal Rainy said all Churches must be prepared to recognize an honest difference of opinion about matters upon which they were formerly very much agreed. At the close of the debate the Assembly divided, when there voted for Dr. Wilson's motion, 491; for Dr. Candlish's, 118. The motion for the suspension of Prof. Smith was thus carried by a majority of 378. Thirty-four members intimated their dissont from the Assembly's finding.

ture as to call for the interposition in some

IRISH PRESBYTERIAN ASSEMBLY,

The General Assembly of the Presbyterian Church in Ireland began its annual meeting in the May S root Church, Belfact, on June 4th. Rev. John Meneely, the retiring Moderator, preached the opening sormon. R.v. George Bellis was found to be the choice for Moderator of eighteen of the thirty six Presinteries in the Church, ten of whom did not express their proferences at all.

The report on the state of religion states that there was nothing unusual to record in the spiritual history of the Church during the year past. The means of grace have been maintained as formerly, the standard of Curistian liberality is the ng, and greater interest is manifested in missionary work. The committee, while not believing that vital religion was at a lower obb in the Presbyterin Church than in any other churches of the land, thought there was urgent pred of a spirrual awakening, and priceeded to enumerate smoon tithe evils which demanded the practical consideration of all who professed to be the servants and followers of Christ, "intemperance, worldiness, as manifested in the race for riches and the love of worldly display, neglect of private and family study of the Worl of God, and an increasing laxity of attachment to the Chu ch of their fathers."

The report of the Committee on Temperance states that the practice of abstaining from the use of intoxicating drinks as a boverage is becoming more extended. There are now 289 abstaining ministers in the Ohnroh who have given their names to be published, besides many others who are however, considered it a fair question acting on this principle. There are also whether the article was not of such a national enrolled 25 licentiates, 82 theological stu-

dents of the Belfast College, and 19 students of Magee College, Derry. In regard to other churches great progress has been made. It is stated that more than 8,000 minister, of the Episcopal Church have become abstainers.

The income of the Sastantation Fund for the year was £26,410 18. 11d., which, compared with £25,751 13. 3d., the aggregate of the preceding year, shows an increase for 1876-7 of £650 5s. 8d. Payments of congregational arrears amount to £704 2s. 10d., as against £500 11s. 10d. for 1875-6, being an increase of £293 11 a 03.

The Praimedy Committee reported protess, and the Assembly expressed approval of its work. It is expected that the amondand improved metrical version of the Psalms will soon be published. The com-mittee has been engaged up in the work for

a number of years.

The following is from the report of the Committee on Statistics: "Returns have this year been received from 557 congrega The past year has been one of great depression in the commercial world, and we should be thankful that our Church income has been steadily maintained. true, there has been a decrease of £201 in the supplemental stipend, which amounts to £1,510, and of £2,412 in the sum raised for debt, which amounts to £25,374; but there has been an increase in almost every other particular. £792 has been added to the sent rents, which now amount to £44, 812; £690 to the Sabbath collections, which have reached the sum of £17,818; and £194 to the Sustentation Fund, making £21,510. The sam contributed for missions this year is £18 867, or £811 in advance of last year, while £160 more has been raised in the Sabbath schools, which now contributo £2,160. £18,550 are returned as having been given to other charities, or £1,278 more than last year. When the two sides of our account are compared, we find a total increase of £1,577, making the sum raised during the year £142,729. The number of Sabbathschools is 1,086; of teachers, 8,570; of scholars, 69,240. Since 1804, when these statistics began to be published, the com-municants have fallen off from 122,000 to 107,000, and certainly the mere correction of inacouracies that might have been made yearly in the returns was not a sufficient explanation for such a diminution.

The question of instrumental music was before the Assembly, but no action had been taken at the time the Belfast Witness -from which we glean the foregoing facts -slosed its report of the proceedings.

A Breath of Honeysuckle.

Sweet from the richly burdened trellis There are delicate distinctions of fragrance wafted in from the garden bods; among them none more tenderly freighted than this. Did you ever think about the charm there is in the scent of a flower? It is a source of exquisite pleasure, and yet its real spell is less in what it is, than in what it suggests. Perfumes are something like strains of music, or like pictures seen for a moment, and then vanishing out of sight. They often are so intertwined and blended with associations, that meet them where we may, on the instant the present receded, and some dear, or sad, or beautiful memory of the past returns to the soul. You pass a lines; they rise before you in their purity, like stainless vestals, and straight-way, with the sight and smell of them, a dozen years fall away from you like a dream, or lift like a mist of the morning, and you are back in the bright, blithe days of your youth. Back to the glad times when life was all before you, and no pentup Uties confined your powers. Back to the era when you never, in the full buoy-avey of bounding health, knew what it was to bear the weary pain of an aching head, or the slow torture of an aching heart. By the mystic touch of the likes you are for the momert carried away to the fairy land left far behind you. And the sweet voices you hear, and the soft hands you touch are the bands and the voices of companions whose ways have parted from your own.
The honeysuckle that is blooming now,

was in full sweetness in that never-to-be forgotten June, which took from you the precious child, your loveliest and fairest, to be with Jesus. Never since then do you pass it in flower, or eatch a whist of its delicious breath without living over that week of anxiety and that night of long watching which came before the dawn when "she passed through glory's morning gate, and walked in Paradiso

It is with the flower as with other things. Our most pricole a treasures are those which are rooted in our affections. That is often most ours, which has gone out of sight into the safe-keeping of Heaven. Though there be pain mingled with the plea are the sweet memory brings, it is pain which is sacred, and which gathers alway around it thoughts of joy and hope.

The Apostles Work.

The field embraced in the labors of the Apostles was undoubtedly a large one, the missionary centres established by them having been widely scattered through the Roman Empire, and here and there being found even beyond its limits. Paul alone carried the cospel from Jerusalem through Soria and Asia Minor, Maccelonia, and Greece, as far as Higricum and Rome, and probably even into Spain; Peter sends greeting from the Church at Babylon to the elect strangers in Pontus, Galatia, Cappadocia, Asia, and Bithynia; and John addresses epistles to seven churches in Asia Mnor, five of which—Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia—do not come within the range of Paul's missionary labors. And in the post-apostolic times the boundaries were, doubtless, still further extended. By the close of the first century it is certain that the entire coast-line of the Mediterrinean Sea, Egypt, proconsular Africa and Spain-probably, also, Southern France—were compromised within the mission field. The meshes of the mission net were, indeed, tolerably wide, and the churches rather scattered than close and numerous; but still, there was hardly a province in the vast Roman Empire into which Obristianity had not found an entranco. - Indian Évangelical Review.

The Lord's Supper.

Around a table, not a tomb, He willed our gathering-place to be, When, going to prepare our home, Our Saviour said, "Reviember me."

We kneel around no soulptured stone, Marking the place where Jesus lay: Emnty the tomb, the angels gone The stone forever rolled away.

No-sculptured stones are for the dead Thy three dark days are o'er; Thou art the Life, the living Head, Our living Light for evermore,

Of no fond rolles, sadly dear, O Master, are thine own possessed— The crown of thorns, the cross, the spear, The purple robe, the seamless vest-No-Relies are for those who mourn

The memory of an absent friend. Not absent thou, nor we forlorn; Art thou not with us to the end?

Thus round thy table, not thy tomb, We keep thy sacred feast with thee, Until within the Father's home Our oudless gathering-place shall be.

Feeding with the Spoon.

The custom of preaching exclusively from selected texts, is like feeding adult mankind with the spoon, and that spoon often half empty. Strong meat, in slices and solid morsels, "belongeth unto them of full age." It is to an adult church that our Lord has addressed the revelation of redemption, and it is to go contrary to the Eternal Will to conceal from test church the treasures of wisdom and knowledge which are there.

The Bible ought surely to be "expounded in order." If it be a record of a progressive and continuous revelation, it will carry with it traces of the intelligence which reveals itself in nature. Nature is a living and complex whole, absolutely unintelligible in fragments, and requiring, alike for its scientific explanation and highest prac-tical use, connected study of its unity. Can we believe that the all-embracing, continuously-thinklr ; mindof Godhas wrought differently in n in's redemption from sin and death, or can be satisfied with seeing His scholars paking up scattered grains and elements of thought like so many chickens, talling their gospel throughout a lifetime from a preacher's version of selected verses in the mighty record, without bringing their minds into direct and steady contact with the amply-supplied materials for a personal and industive understanding of coherent truth?

A people fed on sermons and single texts. depending for its knowledge of God mainly on scrap revolations, doled out by unstudious clergymen, finds its heart trembling for the ark of God at the sound of every rustling leaf of an infidel pamphlet or article which flutters in the breeze, and which fades almost as soon as it flies. Even a "bare bodkin" of bone, dug from the cavearth at Torquay, is sufficient to "make the quietus" of many a modern believer's laith, in this age of popular semi-scientific information. Whoreas, if the churches were trained to study their Bibles as a connected history, as an organic whole, as the record of a continuous revelation, and incited so to do by the example offered to them in the pulpit, Christian faith could stand without wincing the discovery of ten thousand bones in the drift, and even of cartloads of flint implements in the quartenary gravels. It is even possible that a belief in God might survive a whole flight of hot thunderbolts from professors who declare that they will for the future, take volution for granted—even if unproved; and that they will never again condescend to reply to the stupid argument from design in nature, since true science knows nothing of any Designer.—Rev. Edward

Evils of the Half-way Covenant. The Ray. Joseph Cook, in one of his re-

cent Monday lectures, ascribed the crigin and wide provalence of loose religious opinions in New England to the admission of unconverted persons to the membership of the churches in their early history, under what was called the "half-way covenant," and he gave the following graphic description of the trials endured by Jonathan Ed-wards in his conscientious endeavor to establish the rule that evidence of conversion should be an indispensible prerequisite to church membership: "I know where in Massachusetts I can put my haud on little irregular scraps of brown paper, stitched together as note-books, and closely covered all over with Jonathan Edwards handwriting. Why did he use such coarse material in his studies? Why was he within sight of starvation? Because he had opposed the half-way covenant. Way did that man need to accept from Scotland funds with which to maintain his family? Because he opposed the half-way coverant. Why did his wife and daughters make fanand sell them to buy bread? Because he opposed the half-way covenant. Because he defended with vigor, as Whitefield did, the idea that a man should not be a minis-ter unless converted, nor a church-member unless converted, and so set himself against the whole trend of this linge, turbid, hungry, haughty wave of secularization that had been rising since 1681. Of course, he was abandoned by the fashionable. course, his life was in some sense a martyrdom. His note books were made from the refuse of brown paper left from the fans. There is nothing Massachusetts so little likes to be fanned with as those fans Jona than Edwards' wife and daughters made and sold for bread. Yes, you starved him; but Scotland fed him, thank God. When Edwards was dismissed, it was proposed that there he a council of ten pasters, and he, of course, claimed the right of choosing five; but he was obliged to go beyond the broad bounds of old Hampshire county in order to find five who agreed with him in opposing the half-way covenant.

THER? are pauses amidst study, and ever pauses of seeming idleness, in which a process goes on which may be likened to the digestion of foud. In those seasons of repose the powers are gathering their strength for new efforts; as land which lies fallow, and recovers itself for tillage.

Anndom Rendings.

Tricse whom Ged anoints, he will accompany; he will himself be with those to whom he has given his Spirit.

We came into the world that we may do all the good we can in it; and therein, like Christ, we must always abide and abound.

Whatever gift we are ended with, we ought to honor God with it, and particularly the gift of speaking, and all the improvements of it.

Few things are impracticable in them. seives; and it is for want of application rather than of means, that men fall of success .- Rochefoucault.

Ir facilitates the work of ministers, when they deal with such as have some know. ledge of the things of God to which they may appeal, and on which they may build

Conformity to the world has, in all ages, proved the rain of the Church. It is utterly impossible to live in nearness to God, and in friendship with the world.—Rou.

MEN of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a medicority of success.—Lord Bacon.

THE useful encourages itself; for the multitude produce it, and no one can dis. pense with it; the beautiful must be en. couraged; for few can set it forth, and many need it .- Goethe.

Entering the house of one of his congre. gation, Rowland Hill saw a child on a rocking horse. "Dear me," exclaimed the aged but thoughtful minister, "how re-markably like some Christians. There is motion enough, but no progress."

Ir we would have God's special presence at an ordinance, we must be there with a special presence—an ordinance presence. In holy ordinances we present ourselves unto the Lord, and we must be as before Him, as those that see his eye upon us.

To no kind of begging are people so averse as to begging pardon, i.e., when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain, as other momentous words are upon light occasions.—Archibald Hare.

BEAUTY is as Summer fruits, which are easy to corrupt, and cannot last; and, for the most part, it makes a dissolute youth, and an age a little out of countenance; but yet, cortainly, again, if it light well, it it maketh virtues shine, and vices blush,-Lord Bacon.

We can all find trouble without going very far; and very likel, too, we can all be like the old coloured woman in New York, who, hearing the jubilee melody, "Nobody knows the trouble I've seen," said, "Yes, and nobody knows how much less trouble we might see if we would only stop looking for it."

THE pastor must work on Payson's rule —"The man that wants to see me is the man that I want to see." He must be the most accessible man in the church. Following that idea, I keep the latch of my church study door always out. There is not a soul who needs me that cannot find me from morning till night.

I rind upon strict scrutiny into myself, that I am not so much influenced by a sense of reputation as to deny a persecuted truth; nevertheless, I plainly perceive, that if I could be instrumental in spreading it, the great motive to it would not be love of the truth of Christ, or the souls of men, and that my chief pleasure would arise from the credit of it .- Rev. T. Adams.

"WHAT does Satan pay you for sweating?" asked one gentleman of another. "He does not pay me any thing," was the reply. "Well, you work cheaply—to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly, to risk your own precious soul, and for nothing—you certainly do work cheaply, very cheaply,

One of the most sorrowful disclosures we have ever read is that contained in a request sent in lately to a prayer-meeting, which was in the following words: "Will you please remember in your prayers this day a dear young mother who is addicted to strong drink, who has two beautiful young children, a loving husband, and every thing ound her to make her home happy it not for strong drink."

A FEW days provious to his death the Rev. Dr. Belfrage of Falkirk, hearing his infant son's voice in an adjoining room, de ired that he should be brought to When the child was lifted into the bed, the dying father placed his hands upon his ead, and said, iv the language of Jacob "The God before whem my fathers did walk, the God who fed me all my life long to this day, the Angel who redeemed me from all ovil, bless the lad." When the by was removed, he added, "R member and tell John Henry of this: tell him of those prayors, and how earnest I was that he might become early acquainted with his father a Code."

Inthory Codis.

This Dailed Presbyterian says:

"Changes of pastoral relations are not so frequent have as income years ago, but the list of a life sions and resignations is still larger that it ought to be. The law of permandiation not taken held of the church as it with and the desire of some new things is liding pastors and people to hastily better the lating pastors and sociations which is regarded as life-long. A ministration in large past the some of his first set.

"There was where I make the long smoothand looking out at the lating past the take of my life. I was was doing good, but in a past over since the Lord has been for my fickleness." Another counting his experiences, remigreat mistake was in leaving it. great mistake was in leaving it tlement." Those gentlemen had comething by experience, and find something by experience, and find-had acted hastily and against what have been considerate judgment, the ready to make confession, not only of misf riunes, but also of their sin-testimony ought to be useful to all who are causolessly contemplating donment of their places."

Our Young Kolks.

The Goat and the Swing-

a Hetle Story, with a moral. For young folks who are prove to quarrol Old folks are wise, and do not need it, Of course they, therefore, will not read it.

A violous goat, one day, had found His way into forbidden ground When coming to the garden swing, na spied a most prodigious thing A ram, a monstor, to his mind, With head before and head behind!

Its shape was odd-no noofs were seen, But, without legs, it stood between Two apright, lofty posts of oak, With forebead ready for a stroke.

Though but a harmless ornument Carved on a seat, it seemed intent On barring the intruder's way; While he, advancing, seemed to say, "Who is this surly follow here? Two heads, no tail—it's mighty queer! A most insulting countenance i With stamp of foot and angry glance, He curbed his threatening nock and stood Before the passive thing of wood. " Non minked as I was soing by ,

Take that!" And at the swing he sprung. A sounding thump! It backward swung, d, set in motion by the blow, Swayed menacingly to and fro. "Hai you will fight? A quarrelsome chap, I know you were! You'll get a rap! I'll crack your skull !" A headlong jump ;

The swing, as if with kindling wrath, Came rushing back along the path. The goat, astonished, shook his head, Winked hard, turned round, grew mad, and said "Villain! I'll teach you who I am!"
(Or seemed to say)—" you rascal ram, To pick a fight with me, when I So quietly am passing by t Your head on mine." A thundering stroke— The cracking borns mot crashing oak!

Then came a dull and muffled sound. And something rolled along the ground, Got up, looked sad, appeared to say, "Your head's too hard?" and simped away Quite humbly, in a rumpled cont-A dustion and a wisor goat,

Bird's Work.

God made many beautiful birds, and not without use. It is most interesting, in the beautiful spring-time, to see and observe them. They afford us many lessons, if our hearts are right to learn them.

Not long ago we were waiting at a rail-road station for the train. The time seem-ed long. We went to a bridge near by, which spanned a creek running far below.
The abutments of the bridge were high stone walls. Trees, willows, and shrubbery lined the water's edge. Early and warm, inte bright morning sun, the birds seemed especially lively, chirping, and industrious. They swarmed around the bridge, at the water, among the shrubbery, and on the trees, in great quantities. We were attracted by their sprightliness, and watched them with great interest. The train came washing no to the station before we were reshing up to the station before we were ready to leave the spot and busy birds.

What were they doing? Over the bridge were passing men, beasts, and waggons; a din and noise were all around, and yet there buds went on about their busy work as if there were none around but themselves. It was just the time they were getting ready to go to housekeeping; we shouldn't wonder if many a pair among them were just married, for they seemed to act like it. Some seemed to be hunting a place for housekeeping. They would fly from one rafter to another under the bridge and look wound, then to some crevice in the wall and peep in, then to some shrub or tree and when the bark there, the holes in it, and the forks of the limbs. We noticed, too, that when one world fly to a place, presently another would follow and light near it—its mate we suppose. They would have to find a place to suit both, you know.

Then we noticed others which had evidently closen their place to yo to house.

dently chosen their place to go to house-keeping. At such a place there were two, one always at the spot whilst the other would be away. Mostly they had chosen trevices in the high wall. Out would come a bird so quickly you could hardly tell where it came from. As quickly another would come, its mate, most always with tomething in its bill—a sprig, or straw, or feather, or hair, or thread, or mud, or someelse, needed in house-building. It wouldn't go in at once, but hop around from place to place a while so as to hide its Olject, we suppose; or was bashful, and an dart in, no doubt to put its material into place. For you know they must build just so, or it won't do. Whilst this was whilst watching the place if the other would come out, it would fly around in lively mocd to find its share of material for the house. First here, then there, try bit and then another, until it would find what it wanted. And so the whole tribe of lively birds were engaged as busily as for

I am sure they were much happier in his busy work, and chirped more lively and tweetly than if they had been doing nothing. They worked for, and expected a house (nest), little eggs, and a broad of little birds to (sed, and train to fly, and work, and sing. Well, here we thought is a lesson. We, too, are happiest when we do what God has made us to do. We can not be happy in doing nothing, or doing what we ought not to do. I am sure we ought to be as wise and good in these matters as birds are. We are told what we ought to do and what we ought not to do. frouble is, we do not always hear because

We do not want to know.

Now we could tell you about a great deal which we ought not but which we do. Being wrong it hurts us or somebody else, and makes confusion and trouble. Then, and makes confusion and trouble. again, we could tell about many things we ought to do but do not. This, too, is wrong, and makes bad work for us and others. Now, to do what we ought, let us learn of God; he knows and tells us. Then we will be busy, useful, and happy as birds

We wish some competent contributor would write us a good essay on the perora-Mons of speeches.

Subbuth School Teacher.

INTERNATIONAL LESSON.

LESSON XXVIII.

3mls () Turning to the Gentiles. (x01 42-52.

Commit to Me Moly, vs. 45, 46, 48. Parallel Passages.—Matt. xxi. 42, 2 Tim. ii. 3.

SCRIPTURE READINGS .- With v. 42, read Sorn rolls 1634 blood, — With v. 42, read Rom. x. 14, 15; with v. 48, read John viii. 31; with v. 44, read Matt. ix. 36–38; with v. 46, read Acts xviii. 6; with v. 46, read Matt. xxi. 43; with v. 47, read Isa. xlix. 6; with v. 48, read Rom. xv. 9–12; with v. 40, 50, read Matt. x. 34–30; with v. 51, read Mark v. 11; with v. 52, read Eph. i. 13. Matter Paul Represented the state of the state of

Identify Paul, Barnabas, and the relations between the Gentiles and the Jews; also Iconium.

GOLDEN TEXT .- And in his name shall the Gentiles trust, -Matt. xii. 21. CENTRAL TRUTH .- Abused blessings are

forfeited.

It will be recalled from our last lesson that opportunity was given to Paul and Barnabas to preach the Christian dootrine in the synagogue at Autioch (verse 15). We may judge of the effect of the sermon from the results. It was a plain, forcible, pointed, scriptural discourse, of which the substance was the Saviour, and with the offer of forgiveness of sine through Him. It did not fail to warn against neglecting so great salvation (Heb. ii. 8). The three verses with which our present lesson opens shows a threefold result.

(a) Vere 42.—The reading of this varies, early copyists having apparently supplied nouns to the verbs, in order to greater clearnesss. The idea is that "they," i.e., the Jows to whom the synagogue belonged, or the apostles who preached, having gone ont, they, i.e., the heares, whether Jews or Gentile, "besought." Not in the synagogue, but after the service, a desire was expressed for more preaching of the same kind, and for further explanation. The time desired was the next Sabbath, i.e., Jewish Sabbath. This was a good sign.

(b) Verse 48.—When the congregation, literally the synagogue, was broken up on this, or on a second Sabbath, as it might be, or dismissed, and the people going their separate ways, many of the Jews, and religious or devout proselytes, Gentiles by birth, who had in part conformed to the Jews' religion, lingered (as one may see persons wait at the close of the service to speak with the minister), and Paul and Barnabas spoke with them, and persuaded them to persevere in their attachment to this Christian truth, and in a correspond-ing life. The Jews appear indifferent, but the Gentile-born attendants are interested. It is a good sign again, when the hearers are eager for more instruction and counsel. In meetings where a deeply religious spirit is present, it is sometimes difficult to close the services. Nor is it strange, when eternal things have first become real to men, that they should engross them.

(c) The next Sabbath almost the entire community attended to hear the word of God. The spostle svoids exggeration.
Miracles do not yet appear to have been
wrought. No doubt the intercourse of the
week with Paul and Barnabas deepened the impression. So far all was encouraging. But there are difficulties that come out of success itself. And now we have to look at the dark side of the picture. The Jews, though often despised as a whole in the Gentile cities, yet secured a certain respect from a part of the community as having the admitted knowledge of some great truths. On this—such is human nature— they prided themselves, as one may sometimes see sects and churches do. A minority, kept on its good behaviour, is often puffed up and self-complacent. They value truth, not as truth, but as their doctrine. This new gospel interfered with their boasted standing, and upset their views. It was popular with all classes. They took alarm, grow jealous ("envy"), opposed ("spake against"), Paul and Barnabas, device their trick their states and alarm a sharing them nying their statements, and abusing them, and probably also the Messiah, whom they

preached.

We have the effect of this on Paul and Barnabas (verse 46). They "waxed bold," i.e., instead of losing time in the vain hope of conciliating these opposers, they broke with them, and said plainly, "It was necessary" by the Master's command (Acts i. 8; iii. 26), which guided them, and on which they proceeded (Rom. i. 16), first to offer the forgiveness to them, to whom Christ had come; and since they re jected it, as their fathers did Moses (Acts vii. 89), and by their conduct condemned themselves as unworthy of so great blessing, then behold I we waste no strength on your cavils and abase, but "turn to the Gentiles," who will hear. Nor in doing this, startling as the step is, do the preachors violate the Scripture rule. They rather fulfill the prediction of Isa. xlix. 6, (applied by Simeon, Luke ii. 31, 32, to Jesus), which by application teaches that the gospel is to be sent to the Gentiles. They had indeed preached to the Gentiles elsewhere and before, and they did not mean to abandon the Jews henceforth, but here in Autioch they would sow on the

soil that was prepared.

This announcement (verse 48) gladdened the Gentiles, and raised in their esteem the word of the Lord or the gospel, which did not shut them out from blessing, but gave them also a ministry. So God's children, as many as were ordained to eternal life (a favorite phrase of Luke's in the gospel, Luke x. 25; xviii. 18-80), believed. It was concluded that they were so ordained from their believing. They did not believe be-cause they were made aware that they were ordained in God's merciful but secret plan, for they had no such knowledge, but they believed on the evidence given, and their faith is regarded by the apostles as the proof of their being ordained. What. over varying theories and modes of expression men have, and however plainly they are told to "save themselvos" (as in Acts ii. 40), when saved they say "grace taught my soul to pray." So the "whole region" (verse 41) was prevaded by the tidings of this gospel.

good position, who had adhered to them-"devout" means worshipping with them (of whom we know from Josephus there were many)—to influence husbands, brothers, magnetrates, etc., against these new teacters, and drive them from the city. Social torces, of which women has much control, are powerful for or against train. They were thus, by threats, or legal process, or actual evidence, compelled to leave. But they did it with solemn protests according to the obstome of the East, and our Lord's command (Mark vi. 11; Luke ix. 6). By this act they said practically, "We do not leave; you send us off; the halt of your not hearing is not ours, his yours; we do not own your right to do this, and if punishment comes on you, we are true of your blood.

So they cance to Iconium in Lycannia, at the foot of Mount Taurus. Itsnesse is now Koniyeh, and it has a population of over 20,000. There they progoned as before.

Now the prediction of Jesus was made good to the new disciples, who were thus and otherwise made to suffer (Luke xxi. 12, 18,; and still more exactly in Mati. v. 10-18). A compensating joy and the power of the Holy Ghost, making all spiritual things real to them, attended their suffering. (See Rom. xiv. 17; xv. 13; and 1 Thess. i. 6.)

Learn from this:
(1. The diverse effects of the same gospel. Some believe it and live; some reject it and porish. (See 2 Con ii. 16). The likely often report it, the unlikely often receive it. But God does not cast off men till they cast Him off (verse 46-51).

(2.) The blinding effect of sectarianism. If our main aim is our core ration, we shall be envious and jenious of any who seem to prosper more, shall be led to detraction, evil speaking, and opposition—the only forms of opposition our free mentu-

that of continuence. They do not learn or do all things at once. But they are to hold on, and as they advance they get more light.

(4.) How candlesticks are removed .-Men reject the truth, and it is taken from them. See the Epistles to the Seven Churches, and the history of the middle ages.

(6.) How God makes up in things spiritual for losses endured for Him. The teachers are driven away, but the power of the Holy Ghost comes. They saffer outward distress, but they have full inward joy. The magistrates and the women in good society frown on them, but the Lord ' lifts up upon them the light of His countonance

(6.) In all ages women have great influence for good or evil. It becomes them to consider how they use it. Their words, preferences, example, help or hinder God's cause.

SUGGESTIVE TOPICS.

The effects of the preaching at Antioch—the Gentiles' wish—the effect on the city—the apostolic advice to young Christian—the ill-feeling of the Jews—the reason of it—hew it appeared—the course of Pani—the authority of it—the joy of the Gentiles—why—the active oppositon of the Jews—their instruments—the result and the lessons to us.

LESSON XXIX.

COMMIT TO MEMORY, VS. 13-17.

July 22, } Acts xiv. PAUL AT LYSTRA.

COMMIT TO MEMORY, vs. 13-17.

PARALLEL PASSAGES.—Acts ini. 2-8

SCRIPTURE READINGS.—With vs. 8, 9, road

Matt. ix. 28, 29; with v. 10, road Acts ix.

84; with ve. 11, 12, road Rom. i. 21-23; with v. 13, road Dan. ii. 46; with v. 14, road Rov. xix. 10; with v. 15, road Ps. cxlvi. 5, 6; with v. 16, road 1 Peter iv. 8; with v. 17, road Rom. i. 19; with v. 18. with v. 17, read Rom. i. 19; with v. 18, r.ad Acts x. 86; with v. 19, compare 2 Tim. in. 11; and with v. 20, read 2 Ocr. iv.

THE FOLLOWING PERSONS ARE TO BE IDEN-TIFIED: Paul, Barnabas.
ALSO THE FOLLOWING PLACES: Lystra,

Lycaonia, Antioch, Iconium, Derbe. Examine Jupiter, Mercurius. GOLDEN TEXT.—But the Lord is the true

God, he is the living God; and an everlasting king. Jer. x. 10. CENTRAL TRUTH.—The Lord alone is ex-alted by the apostles.

We are still in Paul's first missionary journey. It will be well to trace on the Biblical Atlas the journeyings of Paul to Iconium (Acts 13, 51); thence to Lystra and Derbe (verse 6), cities of Lycapena, so called (as appears from Smith's Bible Dictionary) rather from race and speech than political division, but in which the people were familiar with the Greek religion in which Jupiter and Mercurius — the Latin form of Mercury—figured. The people were rude, sumple, devoted to sheep ing on a bleak plain; but a good Roman road traversed this region of Asia Minor.

Wo now study a romarkable miracle at Lystra (vorse 8). The place was not very rich. We read of no synagogue. The Jews who made trouble came from Antioch and Icomum (verse 19). The missionaries to the East often speak in the squares and market places. There also the beggars show their wants and ask help. Paul was probably confronted by this poor wellknown cripple, who had never walked, and so was a good subject for evident divine power. How many are than aful that they can

walk? This poor sufferer "heard Paul" (verse 9). He may have heard rumors of these men and their miracles. He seemen interested and was expectant, as if it would not surprise him to be healed. God who was disposing the man to expect, disposed Paul, who studied his face, to give the blessing of power to walk. How many go to hear men preach, and yet look so stolid, unconcerned, that one cannot but see that they expect nothing, and have no earnestness or faith!

The word "faith" in this verse suggests

to us that God's power is in the case, so it is not formally named in verse 10.
Paul said "with a loud voice" (verse 10),

not only to arrest the man's attention, but to show bystanders the single agency by further setive opposition continued from which the work was done. To "stand from the im the Jews, who moved the Gentile women of upright," was a thing impossible to him the apostle,

before; but now with the new powers given to 1 im, he "leaped and walked." The oure was not gradual, but nestentaneous. He might be pard ned for being demen

strative—like young Christians with their new found hopes and strength.

"The people" saw and connected the work with Paul. They recognized the supernaturnal. They knew of the gods of whom Jupiter was often called "the father," and Moroury the messenger. Their speech was probably corrunt in some Jacres. was probably corrupt in some degree hence the specification "of Lycaonia," and their ideas were confused. But the idea of God in man's nature is widely diffused. They took Barnabas for Jupiter. Probably he was the more impressive in appearance of the two, while Paul, who epoke, was taken for Mercury, a second rate god. Paul's own account of himself—"presonce week" (2 Cor. x. 1)—corresponds with this. Jupiter occurred to them naturally, for he was the local god (verse 13). They had a temple, and probably a statue of him somewhere near, perhaps at the city gate. So "patron saints" are honored in many lands under Christian names.

To worship was the next step. The

prects of the temple brought over, and filets or garlands of flowers which decorated the heads of the animals. "The gates" may be of the temple, or city, or place of the apostles sojourn. The people were expected to join in it. How prompt these por heathen with their advantant. An example to Obristians in this regard,

The apostles-for Barnabas is ranked with Paul here, with reference to Acts xiii. 4—are normal. They are there to persuade the people to turn from dumb idols and give God his due, and lo! they are themselves about to be offered divine honor! (verse 14). The Hebrow way of showing grief and deprecating an evil, was the ceremonial rending of the garments (certainly not tearing them to pieces, but tearing a finer length or a continual section. tearing a finger length or so on the chest), and running in among the people in a way expressive of herror at the deed (verse 14). Their remonstrance was clear, "Why do ye these things?" There was no need to describe. The reason for the protest is, "We are men of the same feelings and nature ("passions," literally, capacities for being affected). Nay, more, we are preach-ing against these very vanities, and tell-ing you to turn to the one true and universal Creator. The "vanities" are idols—
"nothing" in 1 Cor. viii. 4. If any one
inquired "why turn?" The reply is—God in time past gave his religion to the Jews only, and left other nations to their own

ways. How far this was punishment, it is no part of Paul's business to explain

is no part of Paul's business to explain here. He is dealing with facts, and if God "suffers any nation to walk in its own ways," such will they be (verse 16).

"Yet," he proceeds to argue with a simple people living among the scenes of nature, "He did not withhold witness. He gave rain. He sent harvests. He fed and gladdened us" (verse 17). This is the basis of natural theology. Effects prove a caree. Good effects progest a good caree. cause. Good effects suggest a good cause, great effects a great cause. Heathen peogreat ellects a great cause. Heathen people, if they would, might know this. (Compare Acts xvii. 80). If He gives all, He, and not the creature, is to be worshipped. And all their earnestness was barely enough to stop them (verse 18). We may well believe that after this they had a time of teaching and usefulness, of which the report year abread and new. port went abroad, and now Trouble begins from without, from Jews,

as usual with Paul. They came and wrought on the minds of the mob; introduced their way of proceeding, "stoning"—shows they were the leaders. Paul refers to this in 2 Cor. xi. 25. They did not respect the city limits here as they would in Palestine. The severity of this assault is seen in its stunning Paul, so that he appeared dead, Had this been a case of restoration to life, it would no doubt have been explicitly men-tioned. Divine aid was given him, strength-ening him (verse 20). But it was with suffering. Here Timothy seems to have seen Paul, perhaps made up his mind to follow brist. Paul refers to this to Timothy, as one of the scenes he remembered, not men-

tioning Dorbe, where there was no trouble (2 Tim. iii. 10, 11).

Attention may be fixed on the impotent man. We may see a picture of ourselves in him. selves in him.

(1) We cannot by nature walk with God (Heb. xi. 6), in the light (John i. 7). We are impotent from birth (Eph. ii. 1, 2). If we wish to be healed, we shall

look for it. (3.) Such look will be noticed by God and by good men. He never said, "Seek ye my face in vain."

We may learn from the Lycaonians; (1.) We err and know not God by naure; are led to worship and serve the crea-

tu. 9 (Rom. i. 25). (2.) We are fickle, like the crowd of Jerusalen.-"Hosanna" one day, "crucify Him"

another. (3.) We have evidences enough (Ps. xix. 1-6; Rom. i 19, 20).

(4.) We should have been like the Lycannians now if God had let us alone. Where Greeks and Romans failed, what hope is there for others? We may learn from Paul:

(1.) Any honor to us that deirsots from God is abominable.

(2.) We are to plead with men as they can understand. These hearers had not, like the Jews, the word of God; so He speaks from the book of nature. (3.) How poor a thing is human applause! And how faithful is God in time of

From the whole we may learn that our duty is, wherever we may have opportunity,

to set forth the truth and to illustrate it with all the powers at our command, to give God all the glory when we seem to have success, and if we have enemies and opposition, to remember that they can only go a certain length in the attempt to harm us. "Foar not them that kill the body."

SUGGESTIVE TOPICS. The fellow-laborers - their route - the

character of the people—the miracle—on whom—in what manner performed—the effect on the people—their error—their pro-posal—the protest—the argument of Faul —the new opposers—the change of feeling —Paul's suffering—escape—and the lessons from the impotent man, the people, and

Singing in the Sabbath-School.

Mora than any place also, there ought in the Sabienth-school to be good, earnest singing. The teachers need it, the scholars need it, and the cause itself needs it. In an assembly composed of a hundred childron, more or less, there is nothing to mal apropos as dull, spiritless praise. A child's coul is put to torture by that which is dreary and without feeling.

In order to secure good singing there ought to be a good supply of books. They ought to be a good supply of books. They ought to he in every seat, to be taken up by the pupil when he enters; or, what is better, perhaps, they ought to be distributed through the school before the exercises better and a supplementation. win, each scholar receiving one for his exchave use. No matter it he is to young to read, let him have a book, which he shall hold open at the place, and thus he made is teel that this is a part of the service in which to is to have his share. This is to have in that way and he will not sit with sit his book after he gets old enough to read and

Another source of help is in the tot chors. By example and mouleation they can show the pupils the beauty and duty it praising God in reverent singing of Panions. can also help the children to books, take an interest in their effort at finding the place, and otherwise give them mouragement. Children will not be precisely what their teachers make them in such cases; but their habits of worship will be largely formed from the influence thus brought to bear upon them.

A third help will be found in those who lead the singing. They can either lead it so as to make it attractive and easy, or repulsive and impossible. There are easy, or re-pulsive and impossible. There are easy, simple tunes, which tack neither dignity nor pathos, and which are particularly adapted to the voices and succeptibilities of children. These should alway be chosen in preference to those that are marker and heavier. The gay spirit of caldined does not flourish upon mero dulined and gravity. It must have elasticity, vigot, and the power of energy and activity. It may be set down as a rule that where there is note a selection of tunes as will propitate the meets of children, they will learn to sing, to enjoy the singing, and to profit by it as a part of the worship of God.

One thing ought particularly to be mentioned. Tunes should not be in too great in preference to those that are marder and

tioned. Tunes should not be in too great variety. Sometime anadicious precentors think they must have a long list from which to choose, and if they sing the same air on successive Sabbaths, they are displaying a culpable ignorance of art, and are running the services into a repreachful monotony. There can be no greater mistake. A little change may be necessary, and a new inne may be introduced now and then, but the proper method of securing general interest proper method of securing general interest and music, is by singing over and over again tunes with which, by ropeated use, the scholars have become familiar. Mr. San-key has been singing the same hymns to the same tunes for several years, and the whole country has learned not only to like the hymns, but the hymns as they belong to certain copyrighted airs. And we will approximate the hymns as they belong the certain copyrighted airs. do much towards promoting improved music in all our Sabbath-schools, when we have appropriate tunes set to certain Psalms, and when we sing these Psalms and tunes over and over again, with as much tamiliarity and carnesiness as are shown by Mr. Sankey and his disciples when they for the thousandth time enter into the spirit of "The Ninely and Nine," and "Jesus of Nazareth Passeth by."

DR. JOHN HALL, at the meeting of the International Lesson Committee, at Indianapolis, made a speech, in which, after glancing at the past, he looked out into the future with special reference to the responsibility resting upon parents and Sunday-school teachers. If these rightly perform their duties toward the children the future is assured. Let the generation growing up be intelligently acquainted with the hely oracles, and we cut the ground from be-neath all the "isms" that will ever take shape. Let them know the Bible, and it will not be difficult to inculcate the exhortation, "Children, obey your parents." All the social and family relations of life will be made pleasant and agreeable and a blessing to mankind. Let them be saturated with the Bible, and they will keep the Sabbath in the proper place. There will be no trouble in getting the right kind of temperance legislation. Then the adjustment of these questions will be easy, and we shall have a nation growing up under the influence of that teaching which, vivified in the soul, is profitable to all things, having promise of the life that now is and of the life which is to come. To Sunday school teachers I would say: Go forward in your work; and, if the spirit flags and faints, contemplate the magnitude of the work you are allowed to put your hand to. In sonelusion, he advised parents not to neglect the teaching of their children and trust entirely to the Sunday-school teacher.

"Fireside' Temperance.

It seems in keeping with the character of our department that we should recognize the importance of the great work of temerance which is being done in our land.

No subject affects more vitally the hap-piness and presperity of our families or the purity of our firesides. Most of the and crime committed can be traced directly back to the use of spiritness liquors.

It would be very gratifying to us, were

we able to interest our young readers in the cause of temperance.

If all the girls and boys who are now living in the world should retuse ever to intoxicating drinks, drunkenness would in a few years die out, for there would be no one to reinforce the lessening ranks. Can we not have a temperance society of our own, to be called the "Fireside Temperance Band?" We should be delighted to have a long list of names as members of it. We should like to hear the opinion of the children and young people with regard to this suggestion.

Ir has been calculated that for every pound sterling England expends in missions she receives ten in trade; and the same ratio will hold in the United States.

British American Presbyterian, 102 MAY STREET, TORONTO.

FOR TERMS, STC., SER EIGHTM PAGE. C. BEACKETT ROBITSON Editor and Proprietor.

TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and suffice t postage stamps are enclosed. Management of so accompanied will not be preserved and subsequent requests for their return cannot be compiled with.

OUR GENERAL AGENTS.

Mr. WM SELLY, General Advertising and Subscription Agent will visit places East of Toronto in the course of this and following weeks.

MR. CHARLES NICOL, General Agent for the PRESETTERIAN IS NOW in Western Outario pushing the interests of this journal. We commond him to the best offices of ministers and people. Any assistance reactived him in his work will be taken by us as a personal kindness.

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A Review and Record of Christian Thought Christian Life, and Christian Work.

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British American Presbuterian FRIDAY, JULY 13, 1877.

PAN-PRESBYTERIAN COUNCIL.

The desire of every loyal Presbyterian during the past week must have been to be present at the Council in Edinburgh, to hear the papers read, to listen to the learn. ed discussions evoked by them, and to witness the spectacle of Presbyterian office. bearers gathered from every part of the world. This Council will be regarded by the future Church historian as second to none of the great ecclesiastical assemblages which divide Church History into its recognized epochs. In our view it ranks next to none-not even to the Westminster Assembly, the Synod of Dort, or to the Council of Nice itself. By this Council Presbyterianism is lifted out of comparative obscurity. It is seen to day in its world. embracing aspect. It girds the earth. It is deep-rooted in every civilized nation. It

spreads its branches over all heathen lands. What is this Presbyterian Council intended to accomplish? This question is asked on all hands. Wherein does it differ from the Evangelical Alliance which a few years ago met in the city of New York. One difference is obvious at a glance. This Council is the peculiar property of Presby. terians. The Alliance as the name indicates is representative of the churches that are known as Evangelical, and which hold the great principles of the Protestant faith. As we perused the telegraphic descriptions of the meetings of the past week in Edinburgh, it called to our memories the blessed season of grace which was enjoyed in New York under the auspices of the Evangelical Alliance. But of course the names of Archbishop Tait, as represented by letter of the Dean of Canterbury, of the author of Ecce Deus, in a word, of the leading divines of the Anglican Communion, and of the Congregational and Methodist and Baptist Churcher, are wanting as we scan the list of delegates to the Council. And yet the platform does not differ so much after all from that of the Alliance. It is true that some who would have been there had they lived, have gone to the General Assembly above,-the illustrious Dr. Guthrie, the genial Norman Macked, the luminous William Arnot, the scholarly Dr. Eadie, the statemanlike Dr. Buchanan. These and a nameless host of others are absent because they have found it far better to be present with the Lord. But there are on the floor of the Council at Edinburgh, many whose faces shone from the platform of the Alliance in 1878, amongst whom we may name Dr. William Adams, Dr. Hall, Dr. Taylor, Professor Schaff, Professor Pation, Moderator Eels, Dr. Inglis, and a large representation from our Canadian

While, however, the nature and objects of the Alliance are ac what identical with those of the Council; and while many of the prominent members of the former are those who are most conspicuous at the one of its members.

meetings in Elinburgh, it is ovident that the Presbyterian Council differs from the Evangelical Alliance in many important aspects. The very first subject which was introduced by Dr. Schaff was that of creeds and confessions. At the present moment this subject is of peculiar interest to Presbyterians. The comparison of the Contessions of Presbytorian Christendom may well occupy a first place before such a Council. From a few comes a wild cry for the revision of the Confession of Faith; by one or two the demand is made to set it uside; because of its form, and some of its phrascology, doubts and difficulties have arisen in the minds of some earnest thinkers. At the present time the laity are enquiring into the Confession, and whether it is unreasonable or otherwise, there is a widespread feeling of unrest upon the question of adhesion to the Standards. Here is a herculean task for the Pan-Presbyterian Council. To revise if need bo, to translate certain expressions into the language of our own times, or to prepare a formula that will be common to all the Presbyterian Churches in the world. It is evident that the Council is a competent body to deal with this great question in an advisory, if not in an executive manner. The Churches of course will not relegate their powers to such a Council. If any change ever take place in such documents as the Confession of Faith, and we all feel that very few changes are needed to make it a book according to our times, it will only come about satisfactorily by every Presbytery in the world being heard on the subject. The Presbyteries of every Church would of course report to their respective Assembly. The Assemblies after earnest and prayerful discussion might be able to send delegates to some future Council, where final action of an advisory kind at least would take place. That would be a wonderful result. if practically the Confessions of Britain, of Europe, of America, were made one Confession for the Presbyterian Church of the world. That would be a gain indeed to the noble cause. It is our opinion that our Confession in its integrity would not be touched. But the difficulties that agitate the breasts of many of our earnest and devoted ministers and laymen would be set aside. The question of Confessions would be practically settled for the next century

Every one feels that the Council will be of value only as it secures unity of faith and of action for the whole Church, and does something that will be practically beneficial. If it were to be a mutual admiration society, there might be another Council, but it would certainly die a natural death. To have vitality such a body must have work to do-must have some decided end in view. But we do not fear that there will be an unbroken series of Presbyterian Councils. For there is valuable work to be done for the Presbyterian Church which such a Council can do and which cannot well be done by Assemblies and Synods. What may be the future of the Pan-Presbyterian Council, it is difficult to say. To be merely advisory, we cannot think to be its proper function. On the other hand, churches are naturally jealous of their liberty and independence. But, we doubt not that the various Presbyterian churches. represented in this Council, will see eye to eye, and in the end unite upon the creation of certain powers for the Council. In the matter of the transfer of ministers from one country to another, and from one church to another there is an important work to be done. In regard to missionsfor were all the churches acting in unison there would no longer be the distinction kept up between Home and Foreignwhat a splendid result it would be to see the missions of the Presbyterian churches made one, even as to their executive, as they are one in their aims and in their spirit. It seems to us that the Council would exert an invaluable influence in reforence to such a matter as church polity. But the most pressing field for enterprize would be the literature of Presbyterianism. Without doubt that is well attended to by the different Assemblies and Synods, but like everything else that is Presbyterian, there is a point when it touches all churches alike. And, again, the day is no doubt coming, if it has not already come, when professorships will be filled up on some broader principle than they are now. The call to Dr. Christlieb to a professorship in London, though not accepted, shows what we mean. Each church will no longer look for its best men from within its borders, but will make up its staff with the most suitable professors that can be found within Presbyterian Christendom. At all events, this touches a point in regard to which the Council may come to be a great practical benefit. But we must stop, hoping that when the Old Country papers arrive we shall be able to touch upon the many subjects brought up at this Œcumen-

THE Drummondville Presbyterian congregation, of which the Rev. J. A. F. Me-Bain is Pastor, has been presented with a handsome silver Communion Service by

ical Council.

FRENCH EVANGELIZATION.

From solroular published in last week's issue it will be observed that the Annual Special Collection for French Evangelization takes place by appointment of the General Assembly, on Sabbath the 22nd inst. This is the first collection for the Schemes of the Church during the current ecclesistical year, and it is of the utmost importance, that as far as possible, it be made on the day appointed. We regret to observe that there are still a large number of congregations that fail to contribute to one or more of the Church's schemes. In many instances, we believe, this is owing to the fact that the collections are not made on the days named by the Assembly. Several of the first months' of the Church year are allowed to pass without contributions being made to any of the schemes, and during the remaining mouths, there is not a sufficient interval between the several apecial collections to take up one for each scheme, and, consequently, some ore or more of the schemes are neglected and passed by altogether. We would therefore respectfully urge upon all the ministers and sessions of the Church, the necessity of taking up each special collection on the Sabbath named by the Assembly, so that none of the departments of the Church's work may be neglected. In the hands of sessions and especially of ministers does the matter rest, and it is earnestly hoped that during the current year every congregation will have the opportunity presented of contributing to each of the schemes.

Of all the reports presented to the Assembly last month, none was more interesting and encouraging than that of the Board of French Evangelization, and we trust that it will be extensively circulated and if possible read by every family of the Church. It has evidently been prepared by the Secretary with great care, and presents a comprehensive view of the whole work, a short sketch of each Mission being graphically given. This scheme now occupies a very prominent position. From a small and unpretending beginning a few years since, it now takes rank among the leading schemes of the Church. number of fields has nearly doubled during the past year, and the Missionaries employed have increased from twenty-six to forty-one.

In nearly all of the fields the success has been most encouraging, and in a few most remarkable. Openings have been made in several very important centres, including the cities of Quebec, St. Hyacinthe, and Joliette, besides new congregations formed in Ottawa and Montreal. Ground has been broken in some of the most densely settled Roman Catholic districts, and it would seem as if our Church were destined above all others, to be instrumental in emancipating from spiritual tyranny the millions of French Romanists in the Dominion. One can scarcely rise from a perusal of the report of last year without feeling that the time to favor the poor deluded Franch Canadians-oven the set time-has come. We cannot, however, shut our eyes to the fact that the growth of the work has been so rapid, and cousequently the expenditure so largely and quickly increased, that further progress may be retarded, owing to financial embarrassment. The money required this year, according to the estimate of the Board as given in the report, is upwards of \$40,000, a much larger sum than was contributed last year for any of the other schemes of the Church. It is true that last year the receipts for French Evangelization were about \$35,000, but of this amount \$10,000 were obtained from the Hall bequest,—a source of revenue that cannot, we fear, be relied upon to any great extent in future, at least for several years to come-so that from ordinary sources about \$15,000 are this year required in excess of last year's contributions. To provide the Board with the large revenue needed this year will require the hearty co-operation of all the ministers and congregations of the Church. We observe that in addition to the circular as to the special Sabbath collection, Sabscription Sheets have been issued to all ministers. This is wise policy, for a wet day, or other circumstances may render the Sabbath collection a mere trifle, whereas by a personal canvass from house to house the opportunity is given to all to contribute, and invariably a much larger amount is obtained. With ministers and others to whom these subscription lists have been sent the result of this appeal of the Board of French Evangelization largely lies. We are persuaded that our people generally are deeply interested in this important department of the Church's work, and will liberally contribute, if called upon, to sustain it. Let our ministers and sessions but place these subscription sheets in the hands of one or two earnest members of the congregations, and we are confident that with the next month enough can be got, along wi 1 the Sabbath collection on the 22nd inst., to carry on the work ef-

ficiently and, by God's blessing, we trust

encoccefully during the present year. The

however, suffice. There ought to be special prayer in behalf of this French Evangelistic work in all the congregations of the Church and at all our family altar's and in all the closets of our people on the Sabbath named. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, it I will not open you the windows of heaven, I pour you out a blessing, that there shall not be room enough to receive it. To draw out the sympathies of the people and to encourage them in their pleadings at a throne of grace, let Ministers on the Sabbath fixed for the collection give intelligence as to the progress of the work, by reading extracts from the report of the Board. A few of these we give in another column for the benefit of those of our readers who may not have received a copy of the report.

SABBATH SCHOOL NORMAL OLASSES.

These are very useful institutions. Those who have been longest engaged in teaching know best that there is scarcely any work which requires so much training and such thorough preparation in order that it may be done efficiently. There is a Normal Class in connection with the East Presbybyterian Sabbath School in this city, conducted by Mr. James McNab, so well known as an active and successful Sabbath School Superintendent. At a meeting of this class held on the evening of Monday, the 9th inst., the following questions were handed to each one of the twenty members who were present. Two hours were allowed for answering them, and the answers were written on the spot, without any aid from books or otherwise, and without any previous notice of what the questions were to be. The answers, on a cursory examination, turn out to be satisfactory, but they have yet to undergo a rigid examination:-

1. What names are given to the volume we usually call the Holy Bible?

2. Give the four classes of names.
3. Write in order, the names of the Books of The Old and New Testaments.

4. Give the three statements, as to what the Sabbath School is not.

5. Give the fourth statement; and the six subordinate definitions, of what the Sab-

bath School is.
6. In what character, relation, and work is God revealed, in the Old Testament?
7. In the four Gospels, and in the Acts

8. How is God manifested in The Revelation?

9. Define Inspiration. 10. What What is meant, by "The Evi-

dences?"
11. State some possible methods, which God might have revealed himself to

the race. 12. Give four propositions concerning Home and the Sabbath School.

18. Name eight elements of superiority in the True Home.

14. What four things, may the Sabbath

School do for the Family?

15. What elements of Home-life are there

in the Sabbath School?

16. Give the three arguments based acceptance," for the Divine origin of the

17. Name the arguments based on the character, and contents, of the Bible. 18. Give the arguments based on "Harmonies."

MR. COLIN FLETCHER, M.A., is supplying the pulpit of Cooke's Church, Toronto, during the absence of the pastor, Rev. Dr. Robb.

THE Rev. David Mitchell, of the Central Presbyterian Church, is at present in Nova Scotia, where summer holidays can very pleasantly be spent.

WE are requested to state that a copy of the Annual Report of the Board of French Evangelization has been mailed to every one of the Ministers and Missionaries of the Church, as also a copy to every Sabbath School Superintendent,-addressed to the care of the Minister of the several congregations. Additional conies will be forwarded on application to the Secretary-Treasurer, Rev. R. H. Warden, 210 St. James St., Montreal, from whom blank Subscription Sheets, Collecting Cards, and French Evangelization Missionary boxes can be obtained.

We had the pleasure of a visit last week from the Rev. Wm. Mitchell, of St. John. N.B. Mr. Mitchell's church was one of those destroyed by the late fire. It was an old, historical structure—the oldest Church in the city. In the vestry were hung portraits of the former Ministers, and these were all consumed. The silver communion service, which was presented by the Earl and Countess of Dalhousie, at the time the building was erected, was kept in the vault of the New Brunswick Bank and is safe. Five of those who are reported lost by the fire were members of St. Andrews. The Lecture Room and School House will be rebuilt immediately; and in the course of a few months we hope to be able to shronicle the erection of a new building which will be creditable to the taste and liberality of this wealthy congregation and an ornament to the city which is shortly to collection or subscriptions should not arise from the ashes.

Ministers and Churches.

(We urgantly solicit from Presbytery Clerks and one roaders geres ally, items for this department of our parer, so as to hake it a general spitoms of all local charcia news.;

Tan Harriston congregatio ; had a most enjoyable Strawberry Festival on Dominion Day, from which they realized \$50.

Tax members of Knox Church, Wood. stock, have, with commendable liberality, donated a collection amounting to \$180 to the St. John relief fand.

THE Ray. Mr. Scott, late of Egmondville, and wife, left on Tuesday morning for "Auld Scotia." The rev. gentleman hav. ing resigned his charge, intends to take a holiday of three months' duration. We wish him a pleasant voyage.

Ir is announced that the Rev. F. Mc. Oneig, of Clinton, has accepted the call to Chalmers' Church, Kingston. The corgre. gation are to be congratulated on having secured the services of so worthy a succes. sor to their late lamented minister.

We are sorry to learn that while on his way from Halifax, per G.T.R., Rev. Mr. Bentley, of Galt, met with a slight but pain. ful accident. Mistaking in the dark the height of a stop he was descending, his foot was doubled under him, and a severe strain on the ankle produced.

REV. MR. McNaughton has accepted the call to Walton Presbyterian Church, and his induction took place on Tuesday, 24th ult. Rev. Mr. Leitch preached. Rov. Mr. Ferguson, of Brussels, presided, and Rev. Messrs. Jones and McRae addressed respectively the minister and the people.

Tus corner stone of the new Presbyterian church in Blyth was laid with the usual ceremonies by Rev. Dr. Ure, of Goderich, on Monday last. The ceremonies were witnessed by a large concourse of people. The church, when completed, will be a very comfortable and commodious edifice.

On the 8th inst. the first communion was held in Knox church, Palmerston, since the installation of the Rev. Daniel W. Cameron as pastor of this church. At this communion thirty-eight persons united with the Church, twenty-two on profession and sixteen by letter from other churches. Of this number twenty-seven are heads of families.-Com.

A NUMBER of the friends connected with the Presbyterian Congregation at Blakeney have presented their pastor, Rev Mr. Knowles, with a purse of fifty-five dollars, and an address expressing their sympathy with him and Mrs. Knowles in their great trial, their esteem for him as their pastor, and the hope that he may long be spared to so in and out among them in spiritual things.

THE Rev. R. Hamilton was made the recipient of a purse of \$114 from his Fullarton and Downie congregations, prior to his departure to attend the Pan-Presbyterian Assembly at Edinburgh. The presentation took place on the evening of the 20th ult., and was accompanied with many heartfelt wishes for his safe return. We trust Mr. Hamilton will have a pleasant voyage and return invigorated in body and mind.

A pro re nata meeting of the Paris Presbytery will be held at Princeton on Tuesday, the 24th of July, at 10.80 a.m., for the transaction of the following business:-1st. Induction of the Rev. James Little .- 2nd. Consideration of call from Free East Church Inverness, Scotland, to Rev. John Mc. Tavish, of Woodstock.—8rd. Consideration of Rev. Hugh Thompson's resignation of East Oxford. In connection with Mr. Little's induction, the Rev. Thomas Alexander will preside; Rev. G. G. McRobbie, preach; Rev. R. N. Grant address the Minister, and Rev. John Anderson the congregation.

MR. JAMES SMITH, B.A., who has been in charge of the Presbyterian church at Springfield during the last three months, has removed to London. Last Thursday evening, previous to his leaving, the members of the congregation met at the residence of Dr. J. B. Mills and presented Mr. Smith with an elegant writing desk, accompanied with a flattering address. The address was read by Mr. David Mackenzie, and the presentation made by Mrs. A. Empey and Mrs. Dr. Mills. The church at Springfield has only been organized a year and a half, but already numbers thirty-five families and nearly forty communicants.

THE induction of the Rev. Alex. Bell took place Thursday afternoon last in St. Audrew's Church. The members of Presby. tery present were the Rev. J. M. Roger and E. F. Torrance, of Peterboro; Rev. Mr. White, of Dummer; Rev. Mr. Ewing, of Cavan, Rev. Mr. Smith, of Kingston; Rev. Mr. Walter Roger, of Petrolia; and Rev. Mr. Campbell, now of Peterboro, and Mr. John Carnegie, Ruling Elder. There was a large congregation present. The sermon was delivered by the Rev. Mr. White, the induction services by the Rev. Mr. Torrance, and the address to the newly inducted pastor by the Rev. Mr. Ewing. A strawberry social took place in the evening which was very accessful. The services in this church will now be conducted regularly every Sabbath at the usual hours.

Book Reviews.

THE CANADA CHEISTIAN MONTHLY. Toronto:
O. Black-tt Robinson. July, 1877.
Terms:—S1.25 per annum; when paid in advance, \$1 00.

The table of contents will be found in our advertising columns. The matter is both interesting and substantial, as usual. The low price places it within reach of all. Every household ought to be supplied with 14. Those who wish to save their families from being ruined by the pernicious licerature so common in our day, can best do so by providing them with such publications as this. People must have something to read, and the best way to get rid of the weeds and poisonous plants of our literature is to crowd them out by planting and oultivating those that are useful and whole-

THE INTERNATIONAL REVIEW. New York and Boston: A. S. Barnes & Co. Vol. IV., No. 4. July-August, 1877.

In the first two articles, "The Turks in Europe," and "Ought Russia to Prevail?" both sides of the questions involved in the War in the East are presented with considerable clearness and force. The writer of the first is content that the war should end in the partition of Turkey, whilst the writer of the second-not that he hates Turkey less but that he hates Russia more -expresses his opinion that " Europe has to expect more benefits, more humanity, more civilization, from a Turkey under the Ottoman empire, than from a Turkey under the government of Panslavonic principles;" and that the proper prescription for the sick man is "Educate but do not exterminate." In the Fine Arts department there is an article on "The Old Dutch and Flemish Masters" by Philip G. Hamerton, and an "Art Letter" by the same writer. In the field of literary criticism and bio graphy we have "Barry Cornwall and some of his Contemporaries," by Edwin P. Whipple. "The Feasibility of a Code of International Law," by Ex-Governor Emory Washburn, is a valuable contribution to the science of political-economy. The number also contains a large instalment of the article on the Philadelphia Exhibition, besides the usual running sketch of contemporary events, and reviews of American and European books.

OUTLINES OF HEBREW GRAMMAR, by Guetavus Bickell, D.D., Professor of The-ology at Innsbruck. Revised by the author, and annotated by the Transla-tor, Samuel Ives Curtiss, Doctor of Philosophy, Leipzig. Published by F. A. Brockhans, Leipzig. Appleton & Co., New York.

Semitic scholars both in England and America will gladly welcome in its English dress this important work of Dr. Bickell's. It is not as the title might indicate, an elementary grammar of Hebrew. Its tack is not to teach beginners, but rather to introduce those who already have some knowledge of Hebrew, and if possible of Arabic, and Syriac, to the more specific study of comparative Semitic Grammar. ground principle of the work is, that all Hebrew inflection is nothing but the result of the juxtaposition of roots. And the great aim of the author is to trace the process by which from the synthesis of earlier separate forms the existing inflectional forms have been developed. The results of Dr. Bickell's researches cannot fail to be of the highest interest to all students of Somitic Philosophy, and to throw much light upon the details of Hebrew Grammar. The value of the work is clearly recognized in Germany and is beginning to be recognized in England and America. And in its Engglish form it is even more valuable than the German. Various additions and improvements have been made, partly from the hand of the Author, partly from that of the Translator, and partly from that of Dr. Delitzsch, and a most interesting table of Semitic characters prepared by Professor Eating of Strasburg has been appended. Dr. Curtis deserves the thanks of Hebrew scholars for presenting to them so excellent a book in so excellent a shape.

THE PRESENTERIAN QUARTERLY AND PRINCE-TON REVIEW. Philadelphia: Presbyterian Board of Publication. Rev. A. Kennedy, Agent, Loudon, Ont. July, 1877.

The present number of this excellent periodical opens with an article on "The Higher Life and Christian Perfection," by Lyman H. Atwater, in which the writer opposes the dcctrine of the modern perfectionists, or "Higher Life" Christians, and defends the orthodox doctrine regarding sanctification. The views combated by Mr. Atwater, as stated by him are:

"That sinless perfection is attainable, and by those who attain the higher life in question, actually attained in this life; (2.) That it is gained instantaneously by an act of faith in Christ, which appropriates him for immediate and entire sanctification, in the same manner as for immediate and full justification; and that each is, equally with the other, immediate, equally complete, with the other, immediate, equally complete, equally conferred co-instantaneously with the act of faith which receives it, and in equal independence of works, as in any sense either the procuring, instrumental, efficient, or meritorious cause; (8.) Therefore, that this perfect sanctification is not through any process of gradual growth, striving or advancement toward sinies perfection, whather in this life of the striving in the striving in the striving or advancement. vancement toward sinless perfection, whether in this life or in that to some; but is at once grasped by faith, and held by it tainment.

till let go by backsliding or apostacy-the latter being regarded by the Higher Life Arminians as liable, by those that are Calvinists, as not liable to occur; (4) This attainment is attended with the constant or ordinary presonce of unclouded peace, joy and hope, such as the Bible connects with the bighest grades of Christian experiouce; (5.) Some, perhaps most of this Higher Lite school, so far especially as it has appeared in Calvinistic communions, maintain that this act of faith which instantaneously grasps perfect sanctity is preceded by an act of entire consecration to God in Christ; in other words it is preceded by itself-for cutire consecration is perfect holiness."

The Reformed and Calvinistic destrine held by nearly all evangelical Protestants on this subject is, as also very clearly stated by Mr. Atwater:

"That sin although subdued and grow ing weaker, is nover entirely eradicated in this life; while the renewed spirit, ever struggling against it, is notwithstanding possible occasional violestudes and back-slidings, on the whole gaining the mastery over it, till the grand consummation of complete deliverance from sin is reached at death, which itself with sin—its cause there dies. Hence it maintains that sanctification is a gradual work, growing with the growth, and promoted by the efforts, atruggies, and prayers of the Christian; who while in his predominating character holy, is never free in this life from the remains of sin, which, though ever dying, is not dead, but still maintains its dying struggle, till the soul, freed at death, passes to be one of the spirits of the just made perfect."

The second article is on "The Great Messianic Prophecy" in Issiah, and proves conclusively that whether that prophecy was written by Isaiah eight hundred years before Christ, or by some one else six hundred years before Christ-a period admitted by the rationalists-it is wholly fulfilled in Christ, and is not in any degree applicable to any one clse. The following is an instance of the unhesitating manner in which the writer brushes out of his way any of the prevalent but mistaken notions which obstruct the course of his demonstration:

"Whence have painters and sculptors derived that form of majesty and face com-bining the tenderness of woman, the strength of manhood, and the divinity of the Son of God, which rises before us in such masterpieces as the Ecce Homo ! They are fancies. They are the fancies which artistic minds must form of God incarnate. But they are certainly false. In pictures of the transfiguration or of the ascension they may be possible conjectures. As representations of Christ in his humiliation they are exactly contradictory to the facts. We know contradictory to the facts. We know nothing of what His appearance was: we know it was not what art represents. Such a man could not appear anywhere, in any period of history, without attracting general attention. But there was nothing in Jesus' form or features to cause any one to turn and look at him a second time. John was on the look-out for the Messiah, but had never heard of this cousin of his as a re-markable man, and 'knew Him not' until the miraculous sign was given him. It took a miracle to call the apostles to follow him. His brothers could not be convinced by any miracle but the last. The great multitude, led by imagination more than by reason, were fascinated by the miracles, but soon offended by his humble appearance. Few will believe it even now; our readers will probably be shocked that their Saviour is described in such commonplace language. But the fact is incontestable. The Servant of Jehovah had no up to him, no beauty that they should desire him." form nor comeliness that men should look

The other articles in this number are "The Law Passing Away, not by Destruction, but by Fulfilment," by Prof. Addison Ballard; "Presbyterianism on the Frontiers," by Rev. J. F. Tuttle; "Total Depravity," by H. A. Nelson, D.D.; "The Malay Archipelago," by Rev. J. K. 'Vright; "A Jewish Prayer Book," by Rev. D. W. Fisher, D.D.; "What is Truth?" by Prof. Jacob Cooper, D.C.L.: "The Genera! As. sembly;" with the customary notice of contemporary literature, which are as usual terse and discriminating.

Induction of the Rev. D. Fraser.

On the 27th ult. the Rev. D. Fraser, formerly at Saugeen, was inducted to the charge of St. Andrew's congregation, Mount Forest,—the Rev. H. Crozier preaching and presiding, in the absence of the Rev. D. Anderson who unfortunately met with an accident on his way to Mount Forest; the Rev. W. Park addressing the Ministers and the Rev. J. Baikie the people.

In the evening the congregation, by very pleasant entertainment, extended a hearty welcome to Mr. Fraser. Tea was served on the lawn, and the weather being very favorable all parties seemed to enjoy themselves. After tea the company adjourned to the church, where there was a large staff of speakers, all the Protestant denominations in the town being represented. There were present also the Rev. J. McIntyre, Harriston, the Rev. H. Crozier, Holstein, and the Rev. Joshus Fraser. Mr. Crozier, the late Moderator in the Session was called to the Chair, which in the course of the evening he rewhich in the course or the evening he resigned to its rightful occupant, the Rev. D. Frazer. Mr. Frazer then, on behalf of the congregation, presented Mr. Crosier with a purse containing about forty-five dollars, as a token of their friendly feeling towards him, and of their appreciation of the warm interest he has taken in the welfare of the congregation during their vacancy. The meeting was a decided success, and all parties seemed pleased with the evening's enter-

CENTRAL INDIA-LETTER FROM MISS ROGERS.

The following letter was read at a recent meeting of the Toronto Woman's Foreign Mission Society. Our readers will doubtless peruse it with pleasure .-

My DRAR MRy. HARVIE,-Your kind and welcome letter of January 10th 1 received a few weeks ago, but I have not been able to reply sooner. I was rather surprised to hear that my letter of December had not then reached you. You would learn from it the reason of your not having heard from me aconer. I was very sorry I could not have written. I was so weak and nervous a long time after my illness that I could not attempt it. For the past six weeks I have been much better, and arnow as well as I was before my stekness. We have been in Indore for three weeks. and are very comfortably settled. It is, now warm during the day, but the nights are cool, and, I am told, we will have cool nights all through the hot seacon.

I may as well mention to you that a horse and conveyance will be necessary for the work here. For Zenana work a Bible woman will be required, and when schools are opened teachers will be wanted. I wish to take up the study of the Mahratti, as it is the language the high caste women speak, and a knowledge of it will be needed to work amongst them. A teacher would be required to give me instruction. It does not differ much from Hindi, and, I think, will be very easily acquired, especially when you have a knowledge of Hindi. For the past two years my work has been almost entirely in the Hindi, and I have given particular attention to it.

The high caste women, as you know, are shut up in their houses, and not allowed to go from them, unless they are taken in a palki, or some such closed arrangement. The low caste women have much more freedom. Their husbands cannot afford to keep them in retirement, however much they might like to do it. They spend a great part of their time in preparing the

Going into one of their villages in the morning you see the women seated on the ground before their mill, and busily engaged in grinding. It recalls to mind the passage in Scripture where it says-"Two women shall be grinding at the mill." They take two meals in the day, the morning meal at twelve o'clock, and the evening meal at eight o'clock. The morning is their busy time, and you must go to their ho mes during the day—or in the evening, if you wish to get their attendance. has always been my experience.

On the way to Indore, we spent a few days in Allahabad when passing through. It was just at the time of the Hoh, a famous Hindu holiday.

Passing through the city, you see at this time, the Hindus with their clothing all spotted over with red, done by a red dye prepared for the purpose. Their priests reap an abundant harvest from the poor people, who give to them very liberally at this particular time.

There is a very interesting field for work here, in Indore, and the way is opening up for us to go in and take possession of it. We cannot be too thankful, that we have had so much encouragement at the beginning. I intend writing soon again, and telling you more about it. I hope, in tutore. I may be able to write more frequently. I thank you all for the support you have given me, for your sympathy and your prayers, and for your letters. I look forward to receiving your letters, as eagerly I am sure, as you do for Indian letters. With kindest regards to you all, believe me, to be, yours very sincerely.

MAGGIE ROGER. Indore, March 24th, 1877.

Presbyterian Church, Norwood.

The usual " Fast-day" services were held last Friday in the Presbyterian Church here and at Hastings. The Rev. Mr. White, of Dummer, preached. The occasion was a very solemn and interesting one, especially at Norwood. After the sermon, the pastor, the Rev. Mr. Fotheringham, administered the rite of baptism to fifteen persons, two of them adults, and the others ranging in age from twelve years to infancy. Two whole families were amongst the number baptized. Immediately after the baptisms, twenty six persons were admitted to the Lord's Table by public profession of their faith. This is the largest number admitted as yet at any one time, and shows that the religions interest in the congregation continues numbated. Four were added to the

Hestings congregation.

The following summary shows the pro gress made in the last two years:
Norwood—Number on the roll in June,

1875, 64; removed since, by certificate 6, by death 4, total 10. Added by certificate 27, by profession 66, total 28. Net increase 88. Total on the roll in June, 1877, 147. The greater portion of the above increase has taken place within the last six months, for there have been added since January 1st, 1877, by certificate 19, and by profession 45, total 64.

Hastings-Number on the roll in June, 1875, 52; removed since, by certificate 7, by death 8, total 5; added by certificate 7, by profession 22, total 29; net increase 24. Total on the roll in June, 1877, 76. Correspondence.

"Prosbytorian" on the Eldership.

Editor BRITISH ANERICAN PRESENTERIAS

Sin, -1 have just read an article in your paper, under thehr ading "Our Own Church," No. 6, sub-heading "The Eldership," with the general tener of which I am activited, but to one clause of which I d mur these times when matters of belief and opinion, as well as of practice and ensteam in Ohmen, as were as or practice and custom in Church and State are being everbach 1, and first principles sought out tree-pretive of these, we must expect that the grounds on which our excludation polity stands it out also undergo examination; we are, of course, firmly persuaded that the Presidentian form of Church Government is the truly apostolic one—and that is co entrolly opposed to the idea of any other prior the idea than that of the Lord Jesus Christ-the purity of all Presbyteries being a distinctive feature in that form of Church Government. While therefore "Presbyterian's" remarks in this article are in the main correct, I am at a loss to understand what he means when he says "as to the Elder having acclusiastical power or position, such a thing is not to be thought of." Am I to understand that there are two grades of Elders-my Bible only makes mention of one, but perhaps mine is not correct—true, these have not all the same gifts, natural or acquired, nor are they all called to the same field of labor; to one may be given the gift of tongue, to another the gift of counsel, but all are equally to be honored for their work, while those who labor in word and doctrine are to be especially so; those who rule well are to be accounted worthy of double hon-or. Perhaps "Presbyteriau" will enlighten me on the point, and show me where I am to find the warrant for ecclosiastical power and position in one portion of the Eldership,

and not in another.

Another word, Mr. Editor. While I should wish to see your paper in ever Presbyterian family, I must object to its being considered suitable reading for the Sabbath day. Yours truly,

Toronto, 10th July, 1877.

"Infant Salvation."

Editor British American Presbyterian.

SIR,-I observe Mr. Battisby has been gracing the columns of your paper recently by a series of replies to Mr. Mackay's ser-mon on "Infant Salvation." If Mr. B's letters showed as clearly his desire to correct doctrinal error as that he likes to hear himself talk, he would have sympathisers; but he is merely beating the air, and seems wronged that the whole Church is not prowronged that the whole Church is not a reply to Mr. Battisby, as the writer considers Mr. B. has said nothing to reply to. No doubt if Mr. Battisby laid as much stress on regeneration by the Spirit in relation to adults as he does on Covenant relations, his eyes would be open to see that infants are entitled to all Christ allowed them when he made them the models of Christian attainment and said,-" of such is the Kingdom of Heaven."

Infant Salvation.

Editor British American Presentarian.

DEAR SIR,-It is a very good thing to keep a promise, and perhaps some of your readers are pleased that Mr. Battisby was so careful to keep his, concerning the subject of Infant Salvation, though I have no doubt, had he lost his pen, or pleaded the "dog days" in excuse, Mr. Mackay would have been more tranquil during this very warm weather, when it is so essential to keep cool.

Surely it is not necessary for the safety of our church, that a production like Mr. Mackay's sermon on the above subject receive such severe criticism; especially as ninety-nine out of every hundred believe in the truth of the proposition he there seeks to to prove, notwithstanding what has been said to the contrary. In fact, were such logical chopping of products resorted to, would it not prove a quietus to the great mass of sermonic literature?

Had some of your readers subjected the late production of Mr. Battiaby, on the subject of "Early Christianity in Scotland" to the same mode of criticism some crude and illogical ideas might easily have been discovered. "Those who live in glass houses should not throw stones." Mr. Battisby reiterates that he would not "wound or crush," but simply "throw out hints." If such harsh treatment is but "hints," what bloody gashes his wounds must be.

Theatrical Performance in Honor of a Bishop.

The following is translated from Le Nou

velliste de Rimouski of May 3rd.
"Several members of the clergy who had come by the Intercolonial, were present on Monday evening (April 30), in one of the Seminary halls at a most amusing (fort egay anto) theatrical performance of "The two blind men. The entertainment was designed to honor the commemoration of the consecration of His Lordship the Bishop of St Germains (Rimouski). It attracted a largo audience."

The Church of Rome professes to regard the position of a bishop as a very solemn Imagine then, a bishop, on the anniversary of his consecration to that office, attending a theatrical performance in honor of it, in which the want of sight—one of the greatest calamities which can befall a person—is made a cause of mirth! Imagine the apostle Peter attending such an entertainment in commemoration of his call to the Apostleship ! I

If the two blind men after the above

mentioned play is named, are representative persons, the one representing the Romish clergy, the other the laity, then it was most suitable for the occasion. This sup-position is, however, not a likely one. A most suitable subject for a theatrical performance on the next occasion of the same kind, would be "The blind leading the blind." This would be "holding the mir-

ror up to nature."

Judging from the account of the perform-

ance in Binouski stready quoted, it is altegether likely that those who were present, clergy as well as laity, shed tears. The were not, however, tears of "devout pity -as Prof. Blackie very mysterionsly expresses it-but of mirth. Metis Quebec,

Presbytery of Stratford.

The Pre-bytery of Stratford met in Knox church on Tuerday. The names of Rev. Thes. Macpher-on and Daniel Allan were retained on the roll for the year. Mr. D. Campbell uctified the Presbytery 'y letter that he declared the onli from Mo sworth. The session records not having seen examined since September last were again ordered for examination. Mr. Ms herson was appointed Moderator of the sation of Knox church Juring the vacan. The payment of expenses to the General Assem-bly was taken up and postponed till the next ordinary meeting. A committee was appointed to allocate amongst the congregation the ordinary expenses of the Presbytery for the year, and instructed to issue esculars forthwith. A letter was readfrom Mr. kobert Waits, intimating that he accepted the call addressed to him from the congregations of Claberna and Transcription. congregations of Shakespeare and Hamp-stead. There was also received a memorial from members and adherents of the congregation of Shakespeare. The memorialists were instructed that it was necessary to present their memorial to the session for transmission to the Presbytery. Ordination trials were appointed for Mr. Waits, to be given in at next ordinary meeting. The Presbytery adjourned to meet in St. Andrew's church, Stratford, at 10 s.m. on he first Wednesday of September next.

Presbytery of Huron.

This Presbytery held a regular meeting in Goderich on Tuesday last. Mr. Sieve-right was appointed Moderator for the ensusign six months. The resignation of Mr. Soott, of Egmondville, was accepted, and Mr. Barr was appointed to declare the pulpit vacant on the 15th inst, and to act as Moderator of session. A committee was appointed to draft a suitable minute auent Mr. Scott's resignation. Mr. Thomson was appointed Moderator of the session of Bayfield and Bethauy, and to moderate in a call when they are prepared for it. On application made, Mr. McLean was appointed to moderate in a call at Belgrave when required to do so by the congregation. Mr. Sieveright tendered his resignation of the congregation of Smith's Hill. The resignation was ordered to lie on the table till next regular meeting, and all parties concerned were ordered to be cited to appear there for their interests. Mr. McNaughton accepted the call to Walton, and Naughton accepted the call to Walton, and is to be inducted on July 24th, at 11 a.m.; Mr. Leitch to preach, Mr. Ferguson to preside, Mr. Jones to address the minister, and Mr. McRae the people. Mr. McCuaig accepted the call to Chalmers' Church, Kingston. Mr. Goldsmith was appointed to declare the pulpit of Willis' Church vacant on the first Sabbath of August, and to act as Moderator of session. A committee was appointed to prepare a suitable minute anent Mr. McCuaig's translation. Mr. Gracey was appointed convener of the Mr. Gracey was appointed convener of the Home Mission Committee.

Presbytery of Paris.

The Presbytery of Paris met on Tuesday, in Dumfries street Church, Paris.

There was a large attendance of ministers and elders. After devotional exercises, the first business before the court was the appointment of a Moderator, to which office the Rev. T. Alexander, of Mount Pleasant, was appointed for the ensuing year.

A call was laid on the table on behalf of

A call was laid on the table on behalf of the Rev. Jas. Little, from the congregations of Princeton and Drumbo. The call was sustained by the presbytery and transmit-ted to Mr. Little. Soveral members spoke in high terms of the gentleman called, who if he accepts the call will be a valuable ac-quisition to the Presbytery, and a most acceptable pastor to the congregations inter-ested. The congregations deserve appro-bation for offering a salary of \$1,050, being \$300 in advance of what they formerly

raised for that purpose. The committee on the case of Mr. Kellogg, applying for admission to the Church as a student and labourer in the Home Mission field, reported favourably, and his request

field, reported tayourably, and his requests was granted.

Rev. Mr. Thomson, of East Oxford, gave in his resignation of that charge, and the congregation was cited to appear for their interests at the next meeting of Presbytery. A memorial from the congregation of Wellington street Church, Brantford, was laid. before the Presbytery. The representa-tives of that congregation were instructed to

convey to the congregation the mind of the

convey to the congregation the mind of the Presbytery, as expressed in the discussion that took place.

The subject of Sabhath desecration by the Great Western Railway running excursion trains on that day was brought before the court by Rev. Mr. Graat, of Ingersoll, and a deliverance strongly condemning such desceration was adopted, and ordered to be transmitted to London, to be presented with the protest of the Presbytery there, to the

the protest of the Pressylvery there, to the authorities of the Railway.

The Presbylvery then engaged in the examination of Mr. McKay, a student applying for license to preach. Mr. McKay was examined very thoroughly on systematic theology, church history, and personal religion. He was also examined on his knowledge. He have and Greek. He then very ledge of Hebrew and Greek. He then read before the court a popular sermon, a homily, an executical exercise on a passage from the Greek Testament, and gave a discourse

written in Latio.

After hearing his examination every member of the court expressed the highest satisfaction with Mr. McKay's appearance in the various subjects, and after answering the usual questions put in such cases, he was addressed by the Moderator on the duties of the ministry, and after prayer was duly licensed to preach the gospel, and received the right hand of fellowship from the mem-

bers of the Presbytery.

The Presbytery then adjourned to hold its next regular meeting at Brantford, on Tuesday, the 25th September, at 2 o'clock. It is probable, however, that a special meeting will be required before that date.

Gaoice Literature.

Harry's Rash Wish BY THE HON. MES. GREENE.

CHAPTER I.

I hate labies! I wish there were no such things in he world? oried little Harry Thompson, as, having finished his first in apection of the cursery cot, he tripped across the floor with his httle bare test and elimbed into bed. "I wish, nurse, you'd take that nesty cradle out of the room and bring back my r. cking horse instead."

"Indeed, Master Harry! I ain't goin' to do nothing of the kind, and I am ashamed of you, that I am, speakin' in such a heart-less way of your little sister," replied norse, reproachingly; "it is not so many yoars ago since you were rocking in the same cradle yourselt, and a very peovieb, cross little baby you were—always a screamin' or a whinin' at summat or

other."
"I am sure I was never half so red or so ugly, or so small," cried Harry, taking his fairy tale book from the head of his little wooden crib, and thrusting it under the pillow. What good are babies? they can't or kill lions or tigers or buffaloes, or read fairy tale books or do anything use-

"I can't say as how I see much use in readin' the silly stuff as is printed nowadays in tarry tale books," replied nurse, rather contemptuously; "and if I was you, Master Harry, I'd be thinking of saying my prayers when I put my head down on my pillow, instead of gabbling about hobgoblins and such like."

"Hobgoblins and fairies are not one "Hobgobins and fairies are not one scrap like each other, so there you are wrong, nurse," cried Harry, triumphantly; "Hobgobins are like ghosts,—indeed, they are generally ghosts, with long white sheets and green eyes, and very hideous; but fairies are most beautiful things, with wings and very living dresses. and and yellow hair, and shining dresses, and wands, and they can come in and go out of the room, and make people invisible, or do anything like that."

I wish, then, they'd make you invisible. Master Harry, or do something with you to keep you quiet, for there's not much chance of baby sleepin' while you keep such a other and nonsense; put your head down on the pillow now, and don't let me hear another word till the mornin'."

After this admonition from nurse there was silence in the nursery for a few minutes; but until Harry was actually asleep he could soldom cease talking, and present-ly he began again in a kind of a loud whisper, "I wish-I wish-oh! how I do wish something."

"What do you wish, Master Harry? is it a slice of the cake that I have in the press?" saked nurse, who after all was not an un-kindly soul; and she rose and walked to-

wards the outboard.

"No, no, I did not mean the cake—though I should like a bit of that very much; but I wish so much I could be a fairy for one night—only for a single night, and then I know what I should do."
"What would you do?" and nurse

having cut a slice from the cake placed it in Harry's outstretched hand.

"I would turn all the babies in the world into mice or rats or butter, as the enchanter did to the queen and her children in the golden bower, and then cats would eathem, and people would catch them, and soon there would be no more of them, and I should have my rocking-horse back in the nursery instead of that nasty cradle."

"Well-well, if ever I heard such an idea!" murmured nurse to herself with a smile "a turnin' of babies into mice and such like. I doubt but you'd be repentin' of your wish after a bit, if the farries were just to take you at your word."

This speech of nurse's hardly reached

Harry's ears, for having finished the cake, he was already half way into the land of dreams; he tried to answer her, but could not, and though his eyes were still blinking a little, and he could hear the singing of the kettle on the hob, yet he had an uncomfortable vision of seeing the baby crawl slowly out of the cradle on to the floor, and having looked all around it furtively, suddenly creep up the side of the nursery press and disappear, squeezing itself through the well-known mouse-hole out of which Harry had that very day picked the piece of cork placed there by the nursemaid Lizzie.

Harry did not look like looking any longer lest he should see it come out again. so he turned on his pillow and covered his face with his hands. But this was only a dream, such a thing could not really happen, and soon-very soon-Harry's eyolids closed altogether; he heard no longer the singing of the toa-kettle or the creak of the cradle rockers, and when the nurse came to roplace the quilt which had fallen from his bed, he was tast asleep with his arm under hishead, and his red-brown curls hauging in wonderful confusion over his

It was not very long after this that nurse herself began to yawn and grow sleepy. Having glanced at the clock, she put her knitting aside in the work basket, and took the spectacles from her nose; she then lit the night-lamp and replaced the piece of cork in the cupboard, and all her preparations for the night having been completed. she raised the infant in her arms from the cradle, and as she looked into its little quiet face, she could not but smile over Harry's strange wish, that there might be no more babies in the world.

Soon the nursery was as still as might be; there were no angry gusts of wind that night rushing against the panes of glass or moaning in the chimney. The kettle sang itself quietly to sleep in the fender, sang usen quiety to sleep in the fender, the cinders creaked and tinkled and fell into the grate below, till at length the red glow died out, and the grate became black and sombre as everything else around it. The night-light flickered a little at first, and east strange shadows on the wall, but soon its light also sank henceth its maller and the light and the light also sank henceth its maller and the light also sank henceth its maller and the light also sank henceth al its light also sank beneath its yellow rim, and only a faint glowing circle on the ceiling above showed that it still burned; it was a night for people to sleep, and to

And very deeply little Harry slept, with his head pressed into his pillow and his Havergal (in The Day of Days).

arm thrust under it, holding in laving embrace his much prized fairy tale look. Had he not slept so very soundly, he might perhans have someor perhaps, indeed even in his sleep he did see—the fairtes one by one, as the clock struck twelve, creeping out between the leaves of his book and climb ing over the side of his bed, letting themsolve stealthly down upon the floor.

I think Harry either must have felt them sque zing themselves out or the book, or he must have seen them, as they clambered down, for he raised himself on his elbow, and though his eyes appeared to be shut, still he seemed to follow all their

movements. And such a strange-looking lot as they wore to be sure -enchanters and witches gnomes, and lots of old well-known friends, such as Ali Baba and his forty thieves, and the yellow Dwarf, and Beauty and the Beast walking arm in arm, and Cinderella, whose vas carried by her two sisters; and at the head of the procession Little Snowwhite, whose mother had so long wished that she might be born, and when she was born she was so lovely—oh! so lovely. Harry could scarcely take his eyes off her; yes, it was quite plain to see that Harry was awake now, for he was so buty counting them, as they walked slowly past his bed, each with a wand in his or her hand, and so loudly did he number them, two and two and two, that nurse from her bed oried, "Hush—hushi be quiet there, Master Harry, with your two and two; this is the time for sleep, and not to be adding up your figures;" but then the curtains of nurse's bed were drawn, and she could not see the fairies all fiting along so grandly and in such order, creeping up the legs of the nursery table, till at last they were all gathered in a crowd upon the top.
Harry counted them twice over; there

were just a nundred of them; and now, as they all joined hand in hand and made a orcle round the night-lamp he could see them much plainer, such gorgeous robes and dazzling dresses, and more resplendent than all the rest, Little Snowwhite in a dress of pure silver; she did not join hands with the others, but stood just inside the circle waiting as it were till they had taken

Then some strange ceremony began, which interested Harry so much that he got up upon his knees, and stretched his head as tar as he could to watch them. Little Snowwhite seemed to be making a speech, for she waved her hand to and fro, and clasped her hands, and appeared as if she were in some great trouble; and sometimes she pointed her wand, which was shaped liked a spear, at the night-light, and sometimes Harry thought she pointed it at him, till all at once she seemed to waver and flicker as it were from side to side, and flicker as it were from side to side, and to totter, and though two knights rashed out from the circle and tried to catch her, they were too late, for sie sinped through their arms like water, and sank into a little white heap on the table, just for all the world like a flake of snow.

This seemed to cause a great hubbub and commotion, the sirgle was quite broken up

commotion, the circle was quite broken up commotion, the circle was quite broken up, and a crowd of angry faces gathered round the glass which held the night-light, and Harry could see that they were all plunging their spears or wands into the boiling grease; and as each successive guoine or farry drew it out it seemed to him they leaded for integer eases: looked furiously across the room at him and such a buss and hum began, and surg-ing of heads round the light, that Harry grew quite terrified and crept back under the clothes, where he would have hidden his face also, only the night-light seemed to grow frightened as well at all the row and fuss they were making around it, for it gave two or three great leaps of red flame in its socket, and then went suddenly out with a splutter and crackle, leaving the room in total darkness, and all the fairies in dismay

and confusion.

Nor could Harry feel quite comfortable himself, for he disliked very much being in the dark, especially with such a lot of angry fairies oreeping about the room like wasps, and as the thought of wasps came into his head he heard suddenly a great summering and humming and buzzing, and he knew that all the gnomes and creatures were oreeping up the side of his bed again as fast as ever they could, in great hurry and con-fusion, and as each of them passed by his face to creep back under the pillow, they hissed out some words into his ear that sounded to him like "Sleep, sleep, sleep," and at the same moment plunged the sharp point of their wands into his oyelids, till at rast, when the numeroun ghome had buz-zed the word "sleep" into his ear, he did, strange to say, fall sound asleep, and into such a very long deep sleep as I hope you and I may never experience for ourselves. lest when the hundred

(To be continued.)

The children of a clerzyman's family were making themselves happy at tea propounding conundrums. Directly one of themsaid," Who was the macket woman?" The Dominie seemed struck with a fresh thought, and replied very quickly, "We don't read of any." But the Madame made herself even with him when she rejoined with quite as much quickness, "Well, we read of only one such man, and from the fues that's made about him it's plain they're scarce.'

"WHO has not longed for an ideal, and yet a real, friend, one who should exactly understand us, to whom we could tell everything, and in whom we could altogether confide—one who should be very wise and very true, one of whose love and unfailing interest we could be certain? There are other points for which we could not hope: that this friend should be very far above us, and yet the very nearest and dearest, always with us, thinking of us, always doing kind and wonderful things for us, undertaking and managing everything, forgetting nothing, failing in nothing, quite certain never to change and never to die, so that this one grand friendship should fill our lives, and that we really never need trouble about anything for ourselves any more at about anything for ourselves any more at all. Such is our Royal Friend and more; for no human possibilities of friendship can illustrate what He is to those to whom He says, 'Ye are my friends.' And we, even we, may lock up to our glorious King, our Lord and our God and say, 'This is my Boloved, and this is my Friend!'"—F. R. Havergal lin The Day of Days. " No Society."

The faction fight over the Saratoga hotel naturally leads to the consideration of the same spirit as manifested in an indefinite variety of other ways. It has crept even into the church, and shows itself often in the funniest manner, in circumstances which, apart from experience, might have been thought too solemn to tolerate its presence, or its influence. Cases have occurred in which members of congregations sat down at the Lord's table according to their worldly rank, and in such a way as that their super sensitiveness might not be troubled by the presence of "unigar persons. First, the lord of the manor would "sit down," oo served in solitary grandeur with the sacramental bread and wine, get an appropriate address delivered by the snob of a clergyman for his special advantage, and then give place to those next in rank-the smaller gentry—who again would be fol-lowed by a batch of the wealthier farmers, and then the great mass of the common people in their native offensive rudeness would be allowed to approach and

The chalice of the grapes of God."

This was a little more grotesque and offoneive then manal but not vory much so. What are a great many congregations after all, but something like society clubs? and what is often the great constraining reason for going to this church and that, but simply the society to be met and cultivated there? The ambitious wife of a prosperous tradesman by and by discovers that their "clergyman" is not so "acceptable" as he used to be. Poor man what is the as he used to be. Poor man what is the matter? have his wits gone a wool gathering? or has his religious fervour become cooled down? Is that poor woman become so brilliantly intellectual that he can't preach "up" to her? Oh dear no. She is dying for "better seeisty" than that congregation affords. Her con is studying Latin and has got the length—baker's son as he possibly is—of understanding that the crum in "orumnet" is long and the met " orumpet" is long and the poshort, and that consequently it is awful that he should be connected with an unfashionable church, or that he should have no chance except among tradesmen's daughters. Mark such families. As sure as any-thing they will be off one of these days to a more fashionable church, and will lay all the blame on the poor minister forsaken as if he did not preach so well, when all their thoughts were about "society," and who should by and by be entered on their calling list. Were it worth while we could give illustrations of this by actual cases in Toronto, Hamilton, London, etc., nay, in almost every town or village in the province or on the continent., All the flitter, and movement, and change, professedly for the glory of God and the good of their souls, when notoriously it was all from a spirit of flunkeyism, and from an abject desire to get "for the children's sake, you know!"
"And things are all so much nicer and
more refined." That the church of God was intended for purposes higher than merely social ones never seems to occur to such persons, and so as their notions of gentility expand, they pass from one communion to another, always from "strong conviction, you know," but always with a sharp look-out for the social or business advantages to be secured by the change. What notion such people may have of God we shall not say, but evidently the chief excellence of a church is, in their view, to afford them a pleasantly soft cushion to conscience, and secure for them the entree to what they have always fegarded as better society than they have been accustomed to We once saw a pet village made up by very devout religious people, near a large city in one of the States, where working people and small shop-keepers were kept to one side of the railway line, with their separate schools and separate churches, while the real, blue-blooded folks—as settled by the balance at their bankers-were left alone, to dine, dance, pray and die exclusively in each other's society, and in a manner most edifying and delightful. They had a clergyman engaged by the year, and though his salary was handsome, he was expected to be in as great bondage as ever was Macauley's "Levite," when he said grace at the Squire's table, and humbly left before the dessert was brought forward. All right. It was, after all, only what is going on in hundreds of cases, only a little more prominent than usual, and a little more ridiculous. The father makes money Toronto know very well, by absolute stealing, and the wife and daughters are soon in full chase after "society," and overflow-ing with horror at the mere mention of tradesman or the slightest reference to "Dissenter." The founder of the family, some thirty or forty years ago, was a docent sausage maker, a dealer in taffy, or a retailer of whiskey by the "horn," but the sons have become lawyers, and the daughsome nave become sawyers, and the daughters have become slightly veneered at a "finishing institution," and, lo and behold, "old things have passed away, and all things have become new." Is it wrong? Not a bit of it, so long as it has all been done in the way of honor, aye, even honor on a very humble scale. But dear young ladies, don't look as if you thought yourselves the dayters of a hundred Earls;" and oh, most motherly matrons, be moderate in your superchousness, and don't so very openly turn the church of God, and the openly turn the church of God, and the mysteries of religion, into mere steepping stones by which you may, not morally or religiously, but simply socially, rise to "higher things," You hunger for "good society." No wonder, you need it badly. But what do you call "good?"

In 1870 there were not ten Protestant Christians in Japan; in May, 1876, there were ten churches, with a membership of

Dr. McCosn (now President of Princeton DR. McCosii (now President of Princeton College), tells the story of a negro who prayed earnestly that he and his colored brethren might be preserved from what he called their "ursettin' sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat ar word. It's besettin', not upsettin'. "Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin of intoxication, and if dat ain't a upsettin' sin. I dunno what am." upsettin' sin, I dunno what am."

Austria and the War.

The Empire over which Francis Joseph reigns is made of parts to diver, e, and even so incongruous, that every European convulsion assails the atability of his throne. Four distinct and antagonistic races are in-cluded within his dominions. In a population of about thirty-five millions, there are twenty millions of Sclaves, nine millions of Germans, six millions of Hungarian Mugvars, and four or five millions of Roumans The Sclaves are, moreover, to be divided into the Czees, who occupy Behemia and Morayia, and the Creats and Dalmatian, who live on the confines of Solavio Turkey The mutual jealousies of these races, their struggles for predominance at Vienna, their widely separated sympathies, have made the problem of government a peculiarly difficult one to Austrian rulers and statesmon. Up to 1866, they were managed by the severe and simple processes of despotism. The defeat at Sadowa chastened Austria into constitutionalism; and under the pro-tection of the new system, each race has raised its cry, has claimed for precedence and privilege, and has rendered the possibility of an harmonious and united Empire more difficult than ever.

In presence of any European war, Austria's position must be a painful one; in presence of a war between Russia and Tarkey, the obtrusive and ostensible cause of which is the maltreatment of Sclavic pro vinces, and the anticipated result of which is the emancipation and independence of Solavio peoples, her perplexity reaches an alarming extent. Hungary, that large kingdom lying on the frontiers of Roumania, is especially jealous of the Sclaves, and of the prospective increase of Sclavic nower and influence, both inside and with out the limits of the Austrian Empire; and Hungary, since 1866, has grown to be the most exacting as well as potent of the Austrian states. Andraesy, who was a Hun-garian rebel in 1848, upon whose head a price was set, is Chancellor of the Austrian Empire; and the Empire can least of all afford to ignore Hungarian sentiment. One of its chief dangers is, then, lest the victorious Russians, having freed Bosnia, the Herzegovina, and Bulgaria from Turkish mis-rule should erect these provinces into selfgoverning states on its very borders. This step would prove a double calamity to Austria. It would stir the fierce Hungarian hostility to the Sclaves to its depths; and it would make the Croate and Dalmatians restless and impatient to separate from the Empire and join their brother Sclaves in a federal government. Or, if Austria, at last deciding upon war, should incorporate Servia and Bosnia in her own dominions, it would give the Sclaves such predominance

as to arouse a general revolt in Hungary. There is another threat directed against Austria, another interest of hers imperilled by the present conflict. The Danube is the vital artery of her commerce; with its waters flow the life blood of her business prosperity. Russia is her hereditary enemy; and Russia's most solemn promises cannot be trusted. Two centuries of diplo-matic falsehood have robbed Russia of credibility. If Russia triumphs, she will command the mouths of the Danube, as the rebels did the month of the Mississippi before Farragut took New Orleans and Grant Vicksburg. If that happens, and she trade. She may promise the free naviga-tion of the Danube; but once in possession she may hold it with as grim a grip as she has always held anything of which she has once got a hold. It may be that the great powers, who are all more or less interested in the freedom of the Danube, will compel her to loose her grip; but of this Austria cannot be sure, no more than she can be sure that Russia's pledges will be redeemed In her present condition, with her divided and restless races, her financial difficulties, her slow success with the experiment of constitutional government; with her distrust and fear of Germany, her want of trustworthy allier, her army being disused to conflict, and her resources checked by the war as it is, it is a very serious problem with her whether or not to go to war; each alternative having its great and grave perils, and threatening the very existence of the Empire.—George M. Towle, in N.Y. Library Table.

Saturday Night.

Among the multitude of suggestions for spending Sunday in a profitable way, we say that Saturday has a close connexion 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, its experience turned to good account. The man of busi-ness 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 overy Saturdsy night will have been something to be supposed to the stands overy saturdsy night will be supposed to the stands overy saturdsy night will be supposed to the same supposed to t not be likely to live a poor man; or if he does, 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 view his words and his actions, his interest and feelings during the past week. If any-thing is seen to be wrong or defective, (and who is he that is 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 the coming week.

8. Settle with the Lord's Treasury. Every man owes constant returns of grati-tude to the Giver of all good. Is it not meet to finish the settlement of Saturday night by reviewing all the mercies of the 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!

THOSE whose business it is to deal with men in the aggregate are apt to lack individual sympathy.

Scientific and Aseful.

COFFER IN CALIFORNIA.

Among the late t plants naturalized in California is coffee. Since its introduction, four years ago, it has become very productive, yielding a bean of strong aromatic flavor, and groving as vigorously as in the coffee countries of South America. There are extensive plantations in Central and Southern California which pay a handsome profit.

COMMON SALT.

M. Chatot, a Fre-chman, recommends common table salt for oldium or grape-vine disease. He says that his vines and graves were covered for some years with a funguslike substance, and that last spring he sprinkled a handful of salt about the roots of each vine. The vines grew luxuriantly and bore an abundance of grapes, entirely free from the fungus of oidium

INDIAN PUDDING.

You will find the following recipe a very light and excellent pudding: One pint of cornment and a tea-cup of wheat flour; rub a piece of butter the size of an egg through it; add a tea-oup of molasses, a pint and a half of butter-milk, a teaspoonful of soda, dissolve in as little warm water as possible; stir all togother until perfectly smooth; beat four eggs very light and add them. Bake in a buttered Turk's head, turn out, and send it to the table with wine sauco.

THE JAPAN QUINCE

is known as a strub plant of floral beauty, and elegant hedges are grown from it. In rich soils, however, by steelf and left untrimmed, it will in a very few years become a broad spreading feature of beauty, twelve feet high and twenty or more feet broad, with thousands of flowers. The old scarlet variety may be planted, and two years thereafter grafted on its various branches with other varieties or coler, from pure white to deep blood-rod, and form in a few years a gom of transcendent beauty.

THE London Garden says that a fine effect is produced by this method of training petunias: He produces a number of hazel rods, each about two feet long, bends them like hoops and drives both ends of them into the bed, placing them at suitable intervals all over it. On these he ties and trims his petunias, which blossom more abundantly under this treatment. Petunias have been successfully treated as it sweet-pea vines and trained on a slanting trellis-the trailing habit of this plant, especially late in the season, is not always sufficiently considered.

HOW TO IMPROVE AN OLD BURFAU.

If any of our readers have an old-fashioned bureau, very old and plain, without veneoring, such a one as our great-grand mothers used, we can tell them what to do with it. First get it painted black, have it well done by a competent workman, and let the first coat be rubbed in with sand paper. Then the second coat of black will look smooth and glossy. When it is thoroughly dry you can proceed to ornament it with pictures of birds, flowers, butterflies, etc., carefully gummed on and arranged as your taste may direct. You will find the pictures generally sold in stationer's stores under the name of "Scrap Book pictures" are the best for your purpose, and they cost very little. If you take pains with your work you find will it quite pains with your work you find will it quite for Oriental in its effect, and you will wish for more bureaus to ornament. Try one, at more bureaus to ornament. Try one, at any rate. Any plain, old-fashioned, light stand or table may be adorned in the same way. But remember one thing, never use pictures with any background, as land-scapes, groups, etc. The effect will be destroyed if you attempt this. Your pic-tures need no background but the black

PARIS GREEN FOR THE POTATO BUG.

The Country Gentleman has the following on this subject:—"We observe a number of remedies for the Colorado potato beetle, advertised in the newspapers, most of which are particularly recommended of which are particularly recommended because they are 'soluble in water,' Paris green being well known to be insoluble. All these remedies, as a matter of course, owe their efficiency to their poisonous character, otherwise they would not kill the insects; and if soluble they would be absorbed by the pores of the potato plant and the tubers. Their solubility would therefore make them dangerous by poisoning the potatoes. Nothing has yet been ing the potatoes. Nothing has yet been found that will compare with Paris green for the certain destruction of this insect, and its entire safety is partially owing to and its entire safety is parisally owing to its insolubility and its not being absorbed by the plant. Another point of safety is the iron contained in all soils, mostly about one hundred times as much as is about one hundred times as much as is required to neutralize the poison as soon as it is washed down. Still another is the very minute portion required, when compared with the entire bulk of the soil in which the plants grow. The fact that it has been used on tens of thousands of farms at the West for several years past, without the slightest trace of any injurious effect on the wholesome character of the potato, is a conclusive proof of its entire safety." approved method of applying Paris greenis to mix it thoroughly with flour, at the rate of seventeen pounds of flour to one pound of the green. This must be lightly sprinkled on the vines when they are wet, either by dew or rain, or by artificial sprinkling. tin box with the cover full of small holes is the best thing to apply it with. Remember that Paris green is made of arrenand is very poisonous. It should not be handled by persons who have cracks or cuts in their hands, and if it gets in the oyes it will inflame them. Be cautious in the use of it.—Exchange.

About last June a party of Indians from Fort Simpson, British Columbia, arrived at Wrangel, and instituted a series of meetings for divine worship. The Stickeens and other tribes here really knew nothing about Christianity. They soon became interested in the proceedings of their Christian visitors, and a few, after many inquiries, consided to try the "new life" of which they had heard. Since then the few have become a hundred, and the tribe are asking for a Christian teacher for some one to exclude the many fells the many fells the many fells. plain to them more fully the way.

Britisk und Foreign Yotes.

The receipts of the Vatican from the Pope's Jubileo were six and a balt million lire in gold (\$1,248,650), exclusive of valuable presents.

THE Japanese Me accustomed to long sermons, their native providers usually holding forth an hour, and sometimes an hour and a balf or two hours.

The Archbahop of Quito is stated to have been poisoned on Good Friday, while celebrating mass, by the admixture of strychnine with the sacremental wine.

There are now forty thousand children attending Sunday-school in the Phil Islands, where only forty years ago the inhabitants feasted on human flesh.

QUREN VICTORIA has granted an annual peneion of £75 to each of three ladies, named De Foe, the lineal descendants of the author of "Robinson Crusos," whose poverty has recently been made public.

The fund which the English Presbyterians have been raising, in commemoration of their recent consolidation, now amounts to \$1,700,000. Truly a magnificent thanksgiving memorial!

Five and twenty years ago there were not a dozen Presbyterian churches in Loudon, and there for the most part were weak and poor; but now there are over fifty churches, and they are nearly all strong and well to do.

Ar a meeting in London, Cardinal Manning stated that in the Diocese of Westminster the collection made for the Pope amounted to £18,000, and that the address from the English Roman Catholics has received half a million of signatures.

Saunders' News Letter, the oldest Irish paper published in Dublin, has disappeared the ranks of the Irish newspapers. It was the property of Conservatives, and was ostablished as the Dublin News Letter in 1688, and as Saunders' News Letter in

An Edinburgh publisher announces the sories of books known as "The Historians of Scotland," as being nearly completed. Vol. III. of the "Fordun Chronicle," and Vol. II. of "The Book of Pluscarden," are in proparation, the latter being almost ready for issue.

DR. WHITLEY STOKES has just printed privately, at Calcutta, three Irish Homilies of the fifteenth century, from the Lebar Brece, on the Lives of Saints Patrick, Brigit, and Columba. The Irish text is on the left pages, and on the right is an English version of it by Dr. Stokes.

Only two members of the Presbytery of Edinburgh voted in favor of qualifying subscription to the Confession of Faith, by the declaration that it did not imply approval of any thing urscriptural. Forty voted that such an explanation was needless, and the forty were surely right.

During the past year Free St. George's congregation, Elinburgh, contributed 49,000, the greater part of which was devoted to purposes outside the sphere of purely congregational work. The sum of £4,600 was devoted to the Sustentation Fund, and £540 were raised for foreign missions.

THREE theological scholarships of £80 each, in connection with the English Presbyterian College of London, are about to be founded by Mr. Muter, of Manchester. A somewhat singular condition is, however, attached to the grant. It is that competitors shall be practical abstainers from alcoholic liquers and from tobacco.

THE Earl of Zetland has appropriated the compensations for his rights of patron-age of churches in Orkney and Zetland, to the foundation of bursaries in the University of Edinburgh, with the view of advancing the educational interests of these islands. The amount which will be paid to the Earl will reach the sum of £4,866.

THE New York Tribune on Saturday last published a table showing the financial condition of many of the churches of that city, and of some of the religious societies. The total amount of mortgages on churches and roll joins institutions reaches the large sum of \$2,367,886. The figures given in-cluded only mortgages registered since 1869, and are said to have been taken from the public records.

THE Marchioness of Lothian, whose death was aunounced lately, was among the distinguished pilgrims to Rome. She had rented an hotel and was holding a series of brilliant receptions. She was seized with an attack of pleurisy, in consequence of having been exposed to the draught of an open window at a reception. The Pope cent her his special benediction, and a triduun was offered up for her at the church of the Virgin.

ABour two months ago the Khedive of Egypt sent Captain Burton, a hero of Euglish travel, to explore the land of Midian, bordering on the Red Sea. The captain has returned and top rts that he believes a considerable portion of the country to be auriferens. He found distinct traces of ancient mining operations. The Khedive is anxious to organize an expedition to make more careful explorations and develop these new gold fields.

THE Duchess of Edinburgh has left London for Cobourg. It is said that the Pro-Turkish hangers-on of the British Court spared to pains to make her brief stay in England anything but pleasant. The Duchess is now on her way to Russia to spend three months there, and has taken her children with her. Strenuous opposi-tion to this action has been made in Engbecause the contract of marriage stipulated that the children should be educated as Protestants.

THE Suez Canal, up to the close of last year, cost the Expetian government, besides the shares sold to the English government, more than \$71,000 000, about half ernment, more than \$71,000 000, about half this sum being interest. It appears from a statement showing the navigation through the Suez Canal from the 1st of December, 1867, to the Sixt of December, 1875, that the entire number of vess is was 6,275—the largest numbers being 4347 English, 292 Italian, 16 Dutch, 140 Outoman, 345 Austrian, 118 German, 48 Russian, 82 Spanish, and 10 American. Of the entire number of vessels, 4406 were commercial steamers, and 1,197 postal steamers. The whole number of passencers was 859 086. number of passengers was 859,086.

Color for Blondes and Brunettes and Those who are Neither.

With regard to black, it is to be observed that a soft and deep shade, the black of velvet, is wanted to set off to advantage the freshness of a red haired woman. For a brunctte the black ought to be collivered by a glossy appearance, such as Lyons satin or silk. This white or partially transparent uncertainty and the satisfactory. materials is most becoming to blondes, and opaque or dead white to briniettes. According to general opinion, yellow and red suit brunettes, and blue suits blondes. Or-dinarily speaking this is true, but subject to numerous exceptions in practice, for there are many graduated tints in the complex-ions both of brunettes and blondes, and the art is to deal properly with delicate admixtures and shades of colors. For a brunette of swarthy complexion, brilliant vel-lows and splendid reds are the most suitable colors, and a jonquil-colored ribbon, a scarlet camelia in the black tresses, a poppy colored bedice, partially softened by Chan-tilly lace, will be in style. But if we have to deal with a delicate brunctte, with slightly jaded features, or a brunette whose skin is comparatively fair, or the eyes of a velvet black, we must no longer make use of striking and decided colors. Here, on the contrary, soft colors should be employed,

especially pale blue.
It is the same with blondes. If the hair of a blonde be golden red, it ought to be accompanied by its complementary color, a dark violet velvet bonnet, a tuft of violets in the hair, a deep lilac dress, will go with it marvellously well. Green of a medium intensity likewise suits all shades of red hair. If the complexion of the blonde be delicate and fresh, turkey or ruby red will sot off the delicacy and free as, partly by similarity of contrast Red, then, is not exclusively the color of brunettes; it plays a part also in the dress of the fair beauties. The same may be said of yellow, if matched in bue to the lightest shade of the hair, and heightened by a well contrasting color.

Cardinal Manning.

Cardinal Manning is always lugubrious when referring to the Pope. He preached a sermon a few days ago at Moorfields, and in his discourse he drew a most dismal pic-ture of the sovereign Pontiff in these troublons times. He complained that the Italian legislation of the last six years violated not only the temporal, but also the spiritual authority of the Holy See. He tried to show that sovereignty and independence were identical. That is like the Cardinal—consummate in craft, perfect in astuteness, and without many peers in casuistry. Inde-pendence is sweet and everybody is fond of the word. Now, it Cardinal Manning could persuade the people that all he desires for the Pope is that he should be independent, he would enlist strong and wide-spread sympathy. But the red-hatted logican only wriggles here and stumbles upon the word sovereignty, and uses it to serve his purpose, viz., to try to show that the Pope is a prisoner in the Vatioan. Prisoner, for-sooth! Was ever prisoner so privileged as he, with the utmost license to abuse with unmeasured vehemense and boiling hate those who held him incarcarated? I trow not. Pius has too much liberty! The word liberty is not in the vocabulary of Rome. That which it represents is not only not understood by that system, but is essentially autagonistic to its principles and spirit. Popish liberty is the cruelest of bondage. To be independent of kings is one thing: to be the sovereign of kings is another. Pius would like to be the latter; and be-

cause he is not, and cannot be, he is impa-tient, irate, and maledictive. Cardinal Manning's chances of wearing the tiara are lessening, for Monsignor Howard has been made a cardinal. He is an Englishman, and in assuming his title he applauded the first Englishman that wore the triple crown, viz., Adrian IV. Adrian IV. had undisputed power. He lorded it over kings and made emperors do menial service in his presence. But times have changed since then, and if Cardinal Howard is the next Pope he will find he cannot demean himself as haughtily as Adrian; and if he attempt it he will excite but pity and derision. Popery is, however, very very active. With unremitting strenuous-ness and unslumbering zeal, its emissaries are at work in every land, and are doing their utmost to proselytize into its fold. The more ignorant the material the better. The illiterate are most engily provelytized and once gained over, all the ghostly au thority which it arrogates is used to mould them into the most obsequious devotion and the most unquestioning submission to the most unreasonable of its teachings. Let the negro in the South of your land be Ro-manized, and farewell to the loyalty and patriotism of that race. As members of the Popish communion, the negroes will be the tools and minions of the priests, and when were the priests of Rome ever loyal or patriotic?

Wicked Wit.

Pernicious and irreverent paragraphs often find their way even into our religious newspapers under the guise of witty selec-

We do not in the least object to wit. hearty laugh is beneficial to us all, but there is a choice in the autients which should move us to mirth, and that is not harmless mirth which is suggested by a

questionable subject.

Many persons having the reputation of being quick witted and facetious, seem to us in reality to be very short-sighted; inas much as they often make a merit of saying smart things which, while they call out the ready laugh of the thoughtless grate harshly on the more sensitive ear, and offend the conscientions scruples of the more serious. Even very good people are sometimes given to this sort of jesting, and they cannot, as we have inferred, understand why objection should be made to it. With such we cannot argue, but there are many who feel with us that sacred and religious subjects are too often turned thoughtlessly into ridicule, and that the effect is bad in the extreme.

We are almost unwilling to quote an instance of what we mean, lest we should give it prominence by so doing, instead of pointing out the moral which we wish to

draw. But we will select this one, out from a valued Christian weekly paper, one which we have always been willing to place in the hands of our children, without feeling it necessary to first look it over ourselves "A father received a tel gram from a

unaway son the other day, which mad as follows:

follows:

"Fatted calf for one."

Think, Christian parents of the cvil, insiduous influence of that paragraph upon your boy as he reads it; perhaps overhears his father read it, and laugh at it. He is not conscious of its effect upon him, but it has a sure and deadly one. Some of the most poisonous gases which inject our systems are those which are scarcely perceptible to the sonses. and so the influence of ble to the senses, and so the influence of this will sink into his mind, perhaps never to be fully eradicated; weakening the bond which holds him to virtue, by turning the possibility of his straying away from it into a jest.
Consider the subtle, evil impression made

Onsider the antile, evil impression made on his mind, whon in a religious newspaper he finds one of the tenderest and most powerful appeals to the wayward sinner Ohrist ever embodied in His parables, made the subject of a witticism. Oan we ever expect it to touch the hearts of our prodigals, if it is to be inevitably connected in the interder with a carallegious into 2 their minds with a sacrilegious joke?

If we have sucqueded in directing the at-tention of any of our readers towards this subject we shall feel as if we had done something towards stemming the current of caroles irreverence which sweeps through

our religious conversation and literature.
We should be glad to hear from parents on this subject, especially with reference to its bearing on the morals of their children.

THE Southern Presbyterian Church is regaining somewhat its influence over the colored population in the South. Eighteen Presbyteries report that comething is being done in their bounds for the work among the colored people. From the reports it also appears that there are twenty-one churches for the colored people, five colored ministers, these colored licentiates, and six solored candilates for the ministry under the care of the fifty four reporting Presby-

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from the following gentlemen: Rev. Dr. Waters, St. John, N.B.

Rev. Prof. Bryce, M.A., Winnipeg, Ma.

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Rev. Alexander M'Kay, D.D. The Sabbath School Lessons will be continued: and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its

bearing on the future of Presbyterianism in the Dominion duly examined. We invite the cordial co-operation of ministers olders, and people generally to aid in extending the circulation of the Pressyreman. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send US ANOTHER NAME We shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

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Presentation, St. Paul's Church, Hamil- New Presbyterian Church at Thedford.

On Wednesday ovening, 4th inst, the regular weekly meeting was made more than usually interesting owing to the announcem t that the paster. Rev. J. O. Smith, would give his report as a delegate to the Assembly at Halifax. After the usual exercises, the Rev. Mr. Smith gave a very lucid and entertaining account of the proceedings of the Assembly, together with a short sketch of the city. He draw a graphic description of the discussion and final settlement of what is now known as the "Macdonnell case." After this was over a partial surprise was in store for Mr. Smith in the shape of a presentation to over a partial surprise was in store for Mr. Smith in the shape of a prosentation to himself and Mrs. Smith of a magnificent service of plate and a handsome set of cutlery, the former bearing the following inscription, viz: "Presented to the Rev. Jas. C. Smith by St. Paul's congregation, Hamilton, July 4, 1877." Mr. Jas. Hutchison stepped forward and made the following ADDRESS.

MR. SMITH,—The pleasing duty has been assigned to me of presenting, for your and Mrs. Smith's acceptance, this service of plate and set of outlery, as a testimonial of esteem and regard from St. Paul's congregation; and, in doing so, permit me to say that the gift, though of small value in itself, will, I trust be to you a pleasing memento of your residence amongstus as our minister, and of the setimation in which you are held by the members of our congregation.

and of the semination in which you are held by the members of our congregation.

When you entered upon the pastoral charge of St. Paul's, four years ago, we were a small body, and now we have grown, under the Divine blessing on your labors, to our present strength, having enjoyed as large an amount of prosperity as has fallen large an amount of prosperity as has fallen to the lot of most congregations during a period of great commercial depression. Though the tie that binds us together, as paster and people, is about to be severed, I can assure you, Sir, our warmest wishes for your future prosperity and happiness will follow you to your new sphere of labor. We earnestly hope and pray that you may be long spared to work in the Lord's vineyard, and be the honored instrument, in His hand, of extending His cause and Kingdom on earth, and at last receive the reward which awaits all the faithful ministors of our Lord and Saviour, Jesus Christ.

Mr. Smith who spoke in a most feeling

Mr. Smith who spoke in a most feeling manner, then replied as follows:

My Drag Friends.—You will I trust, My Dear Friends.—You will I trust, readily believe me when I say that your kindness on this occasion places me under considerable embarrassment. This embarrassment arises not altogether from surprise, for in a gentle hint given to me this morning, your generous intentions were delicately forshadowed, but principally from a conviction on my own part that this unlooked for mark of your good will has a direct reference to the sacred rewill has a direct reference to the sacred re-lation in which we have stood, the one to the other, for some years past. In this act of yours I am inclined to recognize a apontaneous tribute of respect for the office in which I have striven faithfully to serve in which I have striven faithfully to serve in which I have striven faithfully to serve you, and for myself, personally, as one of Ohrist's ambassadors. In acknowledging this tribute of respect thus interpreted, I would not employ many words. On the one hand, I would carefully avoid all expressions of affected humility; and, on the other, any language that might savor of extravagance or fulsome flattery. I simply, therefore, accept this handsome memorial of happy Christian fellowship, with feelings of happy Christian fellowship, with feelings of happy Christian fellowship, with iselings of sincere gratitude. Chaste, useful and costly is this service, and its accompaniments shall ever sorve a two-fold purpose—that of keeping me mindful of many failings in duty kindly condoned by my congregation, and that of ministering as a simulate and inspiration for the future. I. eongregation, and tnat of ministering as a stimulus and inspiration for the future. It am desirous that the congregation of St. Paul's Church should distinctly understand that I did not need such a proof of your esteem. Our intercourse has been eharacterized by your uniform kindness, and I have gone out and in among you during these four years as your pastor to little purpose had I not by this time been fully satisfied that I hold a cherished place in your affectionate confidence. While admitting affectionate confidence. While admitting this, I am far from undervaluing this fresh token of your regard—for next to the approval of conscience and of God, my people's love is by me most dearly prized. I could have spent among you all the days of my earthly stewardship, but the Master has called me to serve him in another sphere, and sinking self it is the servant's duty cheerfully to acquiesce. The kindly reference to my dear wife which has been made so gracefully by your spokesman is to me peculiarly appropriate and touching. Having the best opportunity of judging, I can assure you my partner is in every sense deserving of your esteem and is to me a worthy helpmate. Mrs. Smith is not specially ambitious of public distinction, nor is she an ardent admirer of the privilege which is commonly supposed to belong to "woman's rights," otherwise she might acknowledge your kindly bearing to herself in person. him in another sphere, and sinking self rights, otherwise she might acknowledge your kindly bearing to herself in porson. Permit me, therefore, in our joint name most warmly to thank you for this munificent gift, whose chief value to us lies in its being the vielble exponent of the esteem and attachment of St. Paul's Church congregation. I need not say that a genuine welcome shall await any of the donors in our new shall await any of the denors in our new home. Dear triends, your sift reminds me of another gift, free, full and priceless be youd comparison, "the git of God is eternal life through Jesus Christ." My heart's desire and prayer to God for you is that each one of you may, through God's grace, be enabled to say, "I have accepted the gift." "The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved blametess unto the coming of our Lord Jesus Christ."

Jeans Christ." The large attendance of members and friends teatified to the hearty interest they friends tostified to the hearty interest they felt in the proceedings, and during M. Sr. ith's reply a great number were deeply affected. Those present then had an opportunity of viewing the handsome gitts, and of saying a word or two to the pastor, and all felt that in losi g him they were in deed parting from a true friend and faithful minuter.

The handsome service of plated were was purchased from the establishment of Messrs. James A. Skinner & Co.

The Presbyterians of Bosanquet, whose The Presbyterians of Rosanquet, whose place of worship has hitherto been at Widder, (or what was formerly known as Pine Hill), finding their old church too small to afford the congregation sufficient accommodation, lately resolved to erect a new and more commodious building, and to change the location from Widder to the village of Thedford. They accordingly set to work to raise the necessary funds to creet a brick edifice with a stone basement, and having raised sufficient to warrant them in proceed. raised sufficient to warrant them in proceeding with the work, they procured plans and specifications for a church 42 x 68 feet, with a tower infronts eventy-two feet in height, and specifications for a caurent 42 Ao least with a towerinfrontseventy-twofeetin height, and the work of construction was begun a short time ago. The basement which is to be devoted to Sunday School purposes, is to be the full size of the building, with a ceiling of nine feet clear; the walls of the church, independent of the basement, are to be sixteen feet high, and the ceiling in the centro twenty-four feet. The style of the building is to be composite; the windows stained and enamelled; the pews to be circular, and made of builternut and oak; the seating capacity, including what will be supplied by a small gallery in the front end, will be 450, and the estimated cost \$6000. We learn that the congregation is in a very prosperous condition, under the pastoral prosperous condition, under the pastoral care of the Rev. Mr. Currie, their present minister, who is held in high estimation by his people, and by the community generally; and who will enter on the occupation of the new church with avery present of the new church with avery present of a of the new church with every prospect of a long period of usefulness.—Com.

Official Announcements.

MEETINGS OF PRESBYTERIES.

BARRIE.—at Brecebridge, 1st Tuesday of August,

Barrie.—at Brecebridge, let Tuesday of August, at 7 o'clock.

Will BY.—life Presbytery of Whitby will meet in St. Andrew's Cauren, Whitby, on the third Tuesday of July, at 11 a.m.

HAMILTON.—The next ordinary meeting will be held in Control Chanch, Hamilton, on the third Tuesday of July, at 11 o'clock u.m. Commistions gleiders will treen be required for the next year. Kingston.—In St. Andrew's Hall, Kingston, on 10thfo July, at 3 p.m.

BROCKYLLE.—At Proscott, on Tuesday, 3rd of July, at 7 p.m.

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

OTIAN.—Bank stroet Church, Tuesday, Aug. 7th, at 3 p.m.

BAUGEN.—At Mount Forest, on the second Tuesday of July, at one o'clock p.m.
LONDON.—At London, on Tuesday, 10th July, at the usual hour.

Tomoro.—in Lecture Room, Knox Church, on Tuesday, 2th July, at 11 o'clock a.m.
PAIRS.—A proper mate meeting at Princeton, on Tuesday, 2th July, at nil-past to a.m. Congregational payments to Presbytery Fund are Payablegat uits meeting

HURON.—At Cinton, on the second Tuesday of Cotober, at 11 a.m.

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REFERENCE—Editor BRITISH AMERICAN PRESIDENCE—Editor BRITISH AMERICAN PRESIDENCE—EDITOR—E

QUEEN'S UNIVERSITY AND COLLEGE.

The 37th session will be open the the Faculty of Arts' on the 3rd October, and in the Faculty of Arts' on the 5rd October, and in the Faculty of Theology on the 5rd November, noxt. The calonder for the session containing ruli information as to ontrace oxadinations, ordinary courses of study, courses for Honours, graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursarios, University Prizes, Recs, &c., &c.; aiso examination papers for session 15:6-77, and list of students and graduates, may be obtained on application to the Registrar.

J. B. MOWAT. Registrar.

J. B. MOWAT, Registrar. Queen's College, Kingston, July 4, 1877.

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