

British American Presbyterian

TORONTO, CANADA, FRIDAY, JULY 13, 1877

[Whole No. 284]

Vol. 6—No. 24.

FRENCH EVANGELIZATION.

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

In presenting their Second Annual Report 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 success which has accompanied the labors of the missionaries and colporteurs of the Board, and for the increased spirit of liberality manifested by our people in the support of this most important department 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 appointed Agent of the Board by last Assembly and entered upon his labors in September. Mr. A. B. Stewart ceased to act as treasurer in December, and Mr. Warden was installed as his successor. The Board, in view of the magnitude of the work and the 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 forwarded.

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 operations, and the few churches under its care formed themselves into an independent Synod, under the name of the "Synod des Eglises Evangeliques." After struggling 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, Rev. R. P. Duolos, 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 expenditure.

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, Cannon 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, without expense to the Board. Two other churches 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 occupation this fall.

REPORTS CONCERNING FIELDS.

In the Maritime Provinces there are four encouraging fields. From the reports as to those in the Western Section of the Church we select the following as a sample:—

POINTE AUX BOULEAUX AND PORT AU PERILL, QUEBEC.

This field has been occupied for several years by the Missionaries of the board. It is situated on the north shore of the St. Lawrence, near Tadoussac, in the Saguenay district, the two stations being about twenty-one miles apart. Pointe aux Bouleaux is a small village with a population of about 300, of whom about 35 are French Protestants. 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. Guerin, reports an attendance of seventeen at the day school. He holds services in the forenoon of each Sabbath in a private house, and in the evening in the school room, the attendance being encouraging. During the latter part of the present summer he is to teach at Port au Perill, where there are twenty-five French Protestants. So desirous are the people to have their families educated at a Protestant mission school, that those in Pointe aux Bouleaux have arranged to send their children with the missionary to Port au Perill, as to the full benefit of his summer's work. Of the French speaking families there are 100 of Scotch descent. The interests of the early Scotch immigrants have been entirely neglected by the French Roman Catholics, they became almost indifferent, intermarried with the French Roman Catholics, and their children baptised in the Church of Rome. Since the establishment of our mission, a change has taken place, and under such good appears to have been made.

ST. ANTOINE ABBE, QUEBEC.

This is in the county of Arden, about thirty-six miles from Three Rivers, and is a comparatively new, and somewhat mountainous and rocky, the population in number, but are generally well to do. As stated in the report of last year, St. Paul de Chester is worthy of note, and must always possess peculiar interest in the history of the Church, as the scene of the bitter persecution which missionaries and converts have there endured for the sake of the truth. The missionary who labored there last summer (that on reaching the field he found French 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 previous summers. These converts were meekly suffering and long continued persecution at the hands of their Roman Catholic neighbors. Referring to the persecution of the handful who had renounced Romanism, the missionary thus writes "By order of the priests, their best friends ceased to speak to them, and became their enemies; merchants became tyrants, employers refused them work, neighbors damaged their property, and the whole population united as one man, under the leadership of the priest, to persecute, shun and despise them as pariahs."

Mr. Crochet 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 and patient bearing under persecution of the few Protestants, seven renounced Romanism during the summer, and joined the little mission band. Speaking of these, Mr. Crochet 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 bitter persecution encountered, to the strengthening of the faith of the converts, and it is deeply interesting to learn that the son 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 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 gratuitously 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 erection of these, the total cost of which will be under \$600. In Danville and neighboring districts, promises of liberal assistance have been given by friends interested in the work of French Evangelization. The attendance at the day school this summer is fifteen. It is confidently believed that this number, as well as the Sabbath attendance, will be considerably increased when the mission premises are occupied.

DANVILLE, QUEBEC.

Here, for a few years past, our Presbyterian Church has had a struggling, yet spirited and energetic English congregation. 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 Evangelization.

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 having it supplied by a missionary speaking both French and English. The Presbytery, as well as the English-speaking congregation heartily entered into the proposal, the more so from the fact that the English-speaking Protestants 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. Boudreau conducts the regular English services at Danville in the morning, and at Kingsey Falls in the afternoon; and in the evening of each Sabbath holds a French service in Danville. This service is growing 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 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 entirely."

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 Bishops' Palace, its two nunneries—one of which was completed last year at a cost 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. Duolos 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

in St. Hyacinthe, with a session, 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 service is held in English every alternate Sabbath. With indomitable energy and perseverance Mr. Duolos, a few years ago, established in the town a French Protestant Ladies' College, which has met with encouraging success, there being at present in connection with it thirty lady boarders from distant parts of the Dominion and the United States. The College building, a substantial and commodious brick structure, occupies a prominent site, and has accommodation for 50 boarders, besides classrooms, etc. In connection with it is a chapel, 30x40, where the Sabbath 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 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. Duolos, who was President of the Synod, appeared before the Presbytery of Montreal and applied to be received as a minister of our Church. That application is now before the General Assembly. The congregation, of which he is pastor, having also resolved to seek admission to our Church, is now under the care of the Board. Mr. Duolos holds occasional services 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. Duolos is the only Protestant Minister residing in St. Hyacinthe.

JOLIETTE, QUEBEC.

This is a flourishing town of 8,500 inhabitants, the capital of Joliette 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—Lanoraie—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 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 Sabbath services held. It is the only Protestant place of worship in the town. Joliette being the business centre of thirty French parishes, scattered throughout which are a few Protestants, it forms a good base for missionary operations. 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 village about three miles. This mission was for several years under the French Canadian Missionary Society, but more lately in connection with the "Synod des Eglises Evangeliques."

On the dissolution 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.

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 English graduate of the Montreal College who has 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 Class, the attendance at both of which, as well as at the regular Lord's 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 people who have married and gone to other 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 people are extremely fond of singing hymns, and frequently their Roman Catholic neighbors 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 Catholic 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

farms are very poor as well as small, generally 25 acres each. They mostly come to church in their working clothes, though clean, frequently without coats, and the boys almost invariably come to Sunday School with nothing on but shirt, trousers and hat. And I don't think any groceries, unless it be salt, are bought by any of the families, except where I live, some oatmeal 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 relapse 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 Romanism at all."

NAMUR, QUEBEC.

On the 15th of May, 1876, three French Protestant families from Montreal, recent converts of Mr. Chiquay'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 were regularly visited by the priest, who came to celebrate mass monthly.

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

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 Namur last fall, and Mr. Mousseau now ministers to thirty-one families, besides seven single men, who have taken up land in the district. In addition to these many Roman Catholics have located there, concerning whom Mr. Mousseau 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 read the Gospel. I expect that they will all join our mission soon." 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 Glangarry. He met with gratifying success in his canvass, as the accompanying financial statement shows, and with great satisfaction 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 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 Church.

RIVER DESERT AND SIX PORTAGES, QUEBEC.

This field is situated about 90 miles direct north of the City 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. Brouillette 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. Brouillette 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 be numbered 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 depots, representing between six and seven hundred men, at least 500 of whom were French Canadians.

Besides preaching 80 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.

GLANGARRY, ETC., ONTARIO.

Mr. W. Mullins, one of the most successful and energetic laborers under the Board, has been engaged during the whole year in Colportage. The summer of 1876 was spent in the Coteauquay district, Quebec, and the remaining part of the year in the Counties of Glangarry, Russell and Stormont, Ontario. Mr. Mullins has been most assiduous 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 counties of Ontario. In one settlement—Haykesbury—a group of nine or ten families are clustered together, to whom the Board intended sending a missionary this summer, as also to another field in the vicinity of Martintown, but the demands upon them for laborers to other, and in the meantime, more destitute fields, were such that they were unable to carry out their purpose. They, however, appointed another colporteur, Mr. G. H. Allard, to assist Mr. Mullins in his arduous work.

DRYSDALE AND GRAND BOND, HURON COUNTY, ONTARIO.

This field has for the past few years been supplied by the Board, in conjunction with the Presbytery of Huron, by means 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 French section. At Grand Bond there are twenty-six French Protestant families, many of whom were driven by priestly persecution from the Province of Quebec twenty years ago, on account of their attachment to Protestant principles. Though these do not all profess attachment to our Church they regularly attend the services of our missionary—the only French section in the two years in the district. At Drysdale, ten miles distant, there are ten French Protestant families, besides a large number of French Catholics who are of the whole favorably disposed. Here we have a neat, comfortable church edifice, where last summer the attendance on Sabbath reached as high as one hundred and fifty. The Missionary in the field then, M. O. E. Amarou, says: "On Sabbath evenings the houses were deserted—men, women 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, and thus far has been well received by the people and met with encouraging 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 Knox 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 Mr. Leith, Architect, Hamilton. The ceremony took place at 4 o'clock in the afternoon. After prayer, and reading the scriptures, Mr. John Copland, Secretary for the congregation, read the scroll, giving a brief history of the church from the year 1858 up to the present time, which he deposited along with other documents, papers, coins, etc., beneath the corner stone. The Rev. H. Crozier, of Holstein, performed the ceremony in a very appropriate and solemn manner, after which Mr. John McConachie, Elder, presented the rev. gentleman with the silver trowel. Impressive addresses were delivered by the pastor of the congregation, the Rev. John Munro McIntyre, Revs. Mr. Baikie, Guthrie church, Mr. D. Fraser, Mount Forest, Mr. D. Cameron, Palmerston. 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 realized from the collection and social being something over \$200. The ladies of the congregation who had the management of the social deserve the highest commendation 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 persons) enjoyed one of the most intellectual feasts that the people of Harriston ever had the pleasure of listening to, the speakers being very eloquent. Speeches were delivered by the rev. gentlemen who took part at the ceremony, also Rev. Mr. Gundy, Methodist Minister, and Rev. Joshua Fraser, Presbyterian. Choice selections of sacred music being interspersed during the evening, under the leadership of Mr. James Outram, added greatly to the enjoyment. The corner stone was presented to the congregation by Mr. John Kelly, Marble Dealer, Harriston, late of Hamilton, and formerly of London. Mr. Robt. Lickwood accepted the gift in the name of the congregation and replied in very appropriate terms. The ladies of the congregation having formed themselves into an aid society, held a Strawberry and Ice Cream Festival on Monday, the 2nd July, at the Town Hall, in aid of the new building—the farmers coming to their assistance in a most generous and praiseworthy manner with their pailfuls of cream and baskets of cakes. In fact the supply was unlimited. The nice sum of about seventy dollars was taken during the day.

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 rescued, but his loss notwithstanding was very heavy. On Friday last the residence of Dr. Waters' father in the township of West Williams, was struck by lightning and burned to the ground. He has our sincere sympathy in his heavy troubles."

Pastor and People.

THE EDINBURGH ASSEMBLIES.

The Scotch Assemblies convened in Edinburgh on May 24th. The Established body was opened with the usual State ceremonial, the Earl of Galloway, the Lord High Commissioner, having previously held the customary levee at Holyrood Palace. Rev. Dr. Cook of Bourne, the retiring 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 Scotland," 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 suitably replied, after which Principal Pirie 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 60,000, giving to each parish an average of about 3,600 inhabitants. Reckoning the average sum required for endowment of these churches at £3,500, this gives a sum of £208,000 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 contributions for religious, charitable, and educational purposes," stated that the information asked had been procured from 1,246 out of 1,331 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 Reformed Presbyterian 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 their 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 proclaim. It must not go fishing for a creed in this nineteenth 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 apprehension 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 risk. 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 sat for the despatch of business. In all there were 180 overtures before the court, fifty of these being in favor of disestablishment and disendowment in Scotland. Amongst the other subjects which had attracted much attention in Presbyteries were—the theological curriculum, on which twenty-one overtures had come up; hymns and hymnals, on which sixteen had been sent; and 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 gratuitous movements in the Church." It was, however, one of the pleasing and encouraging features of the day, that so many young men and women were lovingly employed in varied departments of Christian work. The report also dwelt upon the scepticism and worldliness of the present time, even among the membership of churches. Reference was made to the Plymouthists, who, at a time of religious awakening, hindered the good work by seeking to draw people away from their own pastors. Principal Rainy gave notice of a motion respecting the Legislature "to terminate the connection of the State with the existing Established Church, and to give facilities for a free and independent ecclesiastical establishment." The year's income for foreign missions amounted to £51,217.

The debate on what is known as "the case of Prof. Smith," which took place on Tuesday, had been looked forward to with much interest. We find the following sketch of it in the London World of June 1st: The Rev. W. Robertson Smith, a Professor of the Free Church College of Aberdeen, and a member of the Bible Revision Committee, having written, amongst other things, an article on "The Bible," for the "Encyclopedia Britannica," which was thought by some to be heretic, the whole matter was referred to the College Committee. This Committee reported to the Committee of Assembly that they failed to find sufficient ground to support a process of heresy against the Professor. They, however, considered it a fair question whether the article was not of such a nature as to call for the interposition in some form of the Supreme Court of the Church. The Committee expressed their regret and disapprobation that the article does not adequately indicate that the Professor 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 Deuteronomy appear as uttered by Moses, are certainly not Moses, 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 obtained certain answers from Prof. Smith, which were forwarded to the Assembly's consideration. On Tuesday, when the case came up for disposal, Prof. Smith said he had come up to the resolution to ask the Presbytery 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 procedure, 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 traditional 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. A second resolution was moved by Prof. Candlish, to the effect that the General Assembly deem it expedient to pronounce no opinion at this stage on the College Committee's report, or on any point connected with the case, and leaving the matter in the hands of the Presbytery. In the course of his remarks Prof. Candlish said Prof. Smith's article on the Bible was not very judicious, and contained rash statements; but the Assembly should remember 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 could not divest the proposal of suspension of the aspect of prejudging the case. Mr. Ferguson, an elder, seconded Dr. Candlish's motion. Prof. Pringle said they should beware of making their personal beliefs essential to faith in the Bible. They ought not to discourage the attempts of believing men to deal with difficult questions of Biblical criticism. Prof. Smith thought he could go as far as he had gone on the same road with critics not of the orthodox school, and yet retain his faith in the doctrine of the Church. There were Catholic orthodox critics, as well as Rationalist critics, who held the same views of Deuteronomy 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. Macgregor regarded Dr. Wilson's motion as a censure on Prof. Smith before he was tried, therefore he must withhold his support. Dr. Begg objected to what some called the higher criticism, but what others called lower 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 dissent from the Assembly's finding.

ture as to call for the interposition in some form of the Supreme Court of the Church. The Committee expressed their regret and disapprobation that the article does not adequately indicate that the Professor 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 Deuteronomy appear as uttered by Moses, are certainly not Moses, 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 obtained certain answers from Prof. Smith, which were forwarded to the Assembly's consideration. On Tuesday, when the case came up for disposal, Prof. Smith said he had come up to the resolution to ask the Presbytery 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 procedure, 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 traditional 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. A second resolution was moved by Prof. Candlish, to the effect that the General Assembly deem it expedient to pronounce no opinion at this stage on the College Committee's report, or on any point connected with the case, and leaving the matter in the hands of the Presbytery. In the course of his remarks Prof. Candlish said Prof. Smith's article on the Bible was not very judicious, and contained rash statements; but the Assembly should remember 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 could not divest the proposal of suspension of the aspect of prejudging the case. Mr. Ferguson, an elder, seconded Dr. Candlish's motion. Prof. Pringle said they should beware of making their personal beliefs essential to faith in the Bible. They ought not to discourage the attempts of believing men to deal with difficult questions of Biblical criticism. Prof. Smith thought he could go as far as he had gone on the same road with critics not of the orthodox school, and yet retain his faith in the doctrine of the Church. There were Catholic orthodox critics, as well as Rationalist critics, who held the same views of Deuteronomy 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. Macgregor regarded Dr. Wilson's motion as a censure on Prof. Smith before he was tried, therefore he must withhold his support. Dr. Begg objected to what some called the higher criticism, but what others called lower 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 dissent from the Assembly's finding.

IRISH PRESBYTERIAN ASSEMBLY.

The General Assembly of the Presbyterian Church in Ireland began its annual meeting in the May Street Church, Belfast, on June 4th. Rev. John Meneely, the retiring Moderator, preached the opening sermon. Rev. George Bellis was found to be the choice for Moderator of eighteen of the thirty six Presbyteries in the Church, ten of whom did not express their preferences 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 Christian liberality is rising, and greater interest is manifested in missionary work. The committee, while not believing that vital religion was at a lower ebb in the Presbyterian Church than in any other churches of the land, thought there was urgent need of a spiritual awakening, and proceeded to enumerate amongst the evils which demanded the practical consideration of all who professed to be the servants and followers of Christ, "intemperance, worldliness, as manifested in the race for riches and the love of worldly display, neglect of private and family study of the Word of God, and an increasing laxity of attachment to the Church of their fathers."

The report of the Committee on Temperance states that the practice of abstaining from the use of intoxicating drinks as a beverage is becoming more extended. There are now 289 abstaining ministers in the Church who have given their names to be published, besides many others who are acting on this principle. There are also 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 ministers of the Episcopal Church have become abstainers.

The income of the Sustentation Fund for the year was £26,410 18s. 11d., which, compared with £25,751 13s. 8d., the aggregate of the preceding year, shows an increase for 1876-7 of £659 5s. 8d. Payments of congregational arrears amount to £704 2s. 10d., as against £500 11s. 10d. for 1875-6, being an increase of £203 11s. 0d. The Pratuody Committee reported progress, and the Assembly expressed approval of its work. It is expected that the amended and improved metrical version of the Psalms will soon be published. The committee has been engaged upon 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 657 congregations. 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. It is true, there has been a decrease of £201 in the supplemental stipend, which amounts to £1,640, 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 rent rolls, 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 sum 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 contribute £2,100. £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 Sabbath-schools is 1,086; of teachers, 8,570; of scholars, 69,240. Since 1854, when these statistics began to be published, the communicants have fallen off from 122,000 to 107,000, and certainly the mere coercion of inaccuracy 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—closed its report of the proceedings.

A Breath of Honeysuckle.

Sweet from the richly burdened trollys come the perfume of the honeysuckle. There are delicate distinctions of fragrance wafted in from the garden beds; 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 recedes, and some dear, or sad, or beautiful memory of the past returns to the soul. You pass a bed of lilies; they rise before you in their purity, like stainless vestals, and straightway, with the sight and smell of them, a dozen years fall away from you like a dream, or 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 pent-up Utes confined your powers. Back to the era when you never, in the full buoyancy 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 lilies you are for the moment carried away to the fairy land left far behind you. And the sweet voices you hear, and the soft hands you touch are the hands 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 catch a whiff 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 Paradise."

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 Gospel from Jerusalem through Syria and Asia Minor, Macedonia, and Greece, as far as Illyricum 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 Minor, 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 Mediterranean 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 Christianity had not found an entrance.—Indian Evangelical 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, "Remember me."
We kneel around no sculptured stone,
Marking the place where Jesus lay;
Empty 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 relics, sadly dear,
O Master, are thine own possessed—
The crown of thorns, the cross, the spear,
The purple robe, the seamless vest—
No—Relics 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 endless gathering-place shall be.
—Mrs. Sigourney.

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 that 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 practical use, consecutive study of its unity. Can we believe that the all-embracing, continuously-think-er mind of God has wrought differently in man's redemption from sin and death, or can he be satisfied with seeing His scholars pick up scattered grains and elements of thought like so many chickens, taking their gospel throughout a lifetime from a preacher's version of selected verses from the mighty record, without bringing their minds into direct and steady contact with the amply-supplied materials for a personal and inductive understanding of coherent truth?
A people fed on sermons and single texts, depending for its knowledge of God mainly on scraps of revelations, 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 caverns at Torquay, is sufficient to "make the quilius" of many a modern believer's faith, in this age of popular semi-scientific information. Wrote, 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 quarternary 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 evolution 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 White.

Evils of the Half-way Covenant.

The Rev. Joseph Cook, in one of his recent Monday lectures, ascribed the origin and wide prevalence 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 Edwards in his conscientious endeavor to establish the rule that evidence of conversion should be an indispensable prerequisite to church membership: "I know where in Massachusetts I can put my hand 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. Why did that man need to accept from Scotland funds with which to maintain his family? Because he opposed the half-way covenant. Why did his wife and daughters make fans and 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 minister unless converted, nor a church-member unless converted, and so set himself against the whole trend of this huge, turbid, hungry, haughty wave of secularization that had been rising since 1631. Of course, he was abandoned by the fashionable. Of 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 liked to be fanned with as those fans Jonathan 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 be a council of ten pastors, 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."

Evils of the Half-way Covenant.

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

Random Readings.

Those whom God 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 endued 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 themselves; and it is for want of application, rather than of means, that men fail of success.—Rochefoucault.
It facilitates the work of ministers, when they deal with such as have some knowledge 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 ruin of the Church. It is utterly impossible to live in nearness to God, and in friendship with the world.—Rowland Hill.
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 mediocrity of success.—Lord Bacon.
The useful encourages itself; for the multitude produce it, and no one can dispense with it; the beautiful must be encouraged; for few can set it forth, and many need it.—Goethe.
ENTERING the house of one of his congregation, Rowland Hill saw a child on a rocking-horse. "Dear me," exclaimed the aged but thoughtful minister, "how remarkably like some Christians. There is motion enough, but no progress."
If 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, certainly, again, if it light well, it maketh virtues shine, and vices blush.—Lord Bacon.
We can all find trouble without going very far; and very likely, 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 FIND 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 swearing?" 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, indeed."
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 around her to make her home happy were it not for strong drink."
A few days previous to his death the Rev. Dr. Belfrage of Falkirk, hearing his infant son's voice in an adjoining room, desired that he should be brought to him. When the child was lifted into the bed, the dying father placed his hands upon his head, and said, in the language of Jacob: "The God before whom my fathers did walk, the God who fed me all my life long to this day, the Angel who redeemed me from all evil, bless the lad." When the boy was removed, he added, "Remember and tell John Henry of this: tell him of those prayers, and how earnest I was that he might become early acquainted with his father's God."
THE Rev. Dr. Belfrage of Falkirk says:—"Changes of pastoral relations are not so frequent now as they were some years ago, but the list of dissatisfied and resignations is still large. It ought to be. The law of permanent relations is not taken hold of the church as it ought to be, and the desire of some new thing is leading pastors and people to hastily break relations and associations which were regarded as life-long. A minister, reading past the scene of his first setting out, long since, and looking out at the world, said: "There was where I made my first acquaintance with my life. I was doing good, but in a poor way since the Lord has been for my fickleness." Another, counting his experiences, remembering a great mistake was in leaving a settlement. "Those gentlemen had something by experience, and had acted hastily and against what have been considerate judgment, the ready to make confession, not only of mistakes, but also of their sin. testimony ought to be useful to all who are carelessly contemplating dominion of their places."

Our Young Folks.

The Goat and the Swing

A little story, with a moral. For young folks who are prone to quarrel old folks are wise, and do not need it, of course they, therefore, will not read it. A vicious goat, one day, had found his way into forbidden ground. When coming to the garden swing, he spied a most prodigious thing...

Birds 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 railroad station for the train. The time seemed long. We went to a bridge near by, which spanned a creek running far below...

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXVIII.

TURNING TO THE GENTILES. Acts 13: 44-52

COMMIT TO MEMORY, vs. 45, 46, 48. PARALLEL PASSAGES.—Matt. xxi. 42; 2 Tim. ii. 3.

SCRIPTURE READINGS.—With v. 42, read Rom. x. 14, 15; with v. 43, read John viii. 81; with v. 44, read Matt. ix. 36-38; with v. 45, read Acts xviii. 6; with v. 46, read Matt. xxi. 43; with v. 47, read Isa. xlii. 6; with v. 48, read Rom. xv. 9-12; with vs. 49, 50, read Matt. x. 34-36; with v. 51, read Mark v. 11; with v. 52, read Eph. i. 13.

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 doctrine in the synagogue at Antioch (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 sins through Him. It did not fail to warn against neglecting so great salvation (Heb. ii. 3). The three verses with which our present lesson opens show a threefold result.

(a) Verse 42.—The reading of this varies, early copyists having apparently supplied nouns to the verbs, in order to greater clearness. The idea is that "they," i.e., the Jews to whom the synagogue belonged, or the apostles who preached, having gone out, they, i.e., the hearers, 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 43.—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 corresponding 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 earnestly seek them.

(c) The next Sabbath almost the entire community attended to hear the word of God. The apostle avoids exaggeration. 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, grew jealous ("envy"), opposed ("spoke against"), Paul and Barnabas, denying 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. 20), 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 rejected it, as their fathers did Moses (Acts vii. 39), and by their conduct condemned themselves as unworthy of so great blessing, then behold! we waste no strength on your cavils and abuse, but "turn to the Gentiles," who will hear. Nor in doing this, startling as the step is, do the preachers violate the Scripture rule. They rather fulfill the prediction of Isa. xlii. 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 Antioch 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. 18-30), believed. It was concluded that they were so ordained from their believing. They did not believe because 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 themselves" (as in Acts ii. 40), when saved they say "grace taught my soul to pray." So the "whole region" (verse 41) was prevailed by the tidings of this gospel.

Further active opposition continued from the Jews, who moved the Gentile women of

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, magistrates, etc., against these new teachers, and drive them from the city. Social forces, of which women has much control, are powerful for or against truth. They were thus, by threats, or legal process, or actual violence, compelled to leave. But they did it with solemn protests according to the customs 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 fault of your not hearing is not ours, but yours; we do not own your right to do this, and if punishment comes on you, we are free of your blood."

So they came to Iconium in Lycaonia, at the foot of Mount Taurus. Its name is now Konyeh, and it has a population of over 20,000. There they preached 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 Matt. v. 10-13). 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 perish. (See 2 Cor. ii. 16). The likely often reject 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 own nation, we shall be envious and jealous of any who seem to prosper more, shall be led to detraction, evil speaking, and opposition—the only forms of opposition our free institutions admit of.

(3) The grace young believers require—that of continuance. 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.

(5) 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 suffer 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 countenance."

(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 Christians—the ill-feeling of the Jews—the reason of it—how it appeared—the course of Paul—the authority of it—the joy of the Gentiles—why—the active opposition of the Jews—their instruments—the result and the lessons to us.

LESSON XXIX.

PAUL AT LYSTRA. Acts xv. 2-20

COMMIT TO MEMORY, vs. 13-17. PARALLEL PASSAGES.—Acts iii. 2-8

SCRIPTURE READINGS.—With vs. 8, 9, read Matt. ix. 28, 29; with v. 10, read Acts ix. 84; with v. 11, 12, read Rom. i. 21-23; with v. 13, read Dan. ii. 46; with v. 14, read Rev. xix. 10; with v. 15, read Ps. cxlii. 5, 6; with v. 16, read 1 Peter iv. 3; with v. 17, read Rom. i. 19; with v. 18, read Acts x. 36; with v. 19, compare 2 Tim. iii. 11; and with v. 20, read 2 Cor. iv. 10.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: 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 exalted 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 18, 61); thence to Lystra and Derbe (verse 6), cities of Lycaonia, 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, simple, devoted to sheep farming on a bleak plain; but a good Roman road traversed this region of Asia Minor.

We now study a remarkable miracle at Lystra (verse 8). The place was not very rich. We read of no synagogue. The Jews who made trouble came from Antioch and Iconium (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 well-known cripple, who had never walked, and so was a good subject for evident divine power. How many are thankful that they can walk?

This poor sufferer "heard Paul" (verse 9). He may have heard rumors of these men and their miracles. He seemed 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 which the work was done. To "stand upright," was a thing impossible to him

before; but now with the new powers given to him, he "leaped and walked." The cure was not gradual, but instantaneous. He might be pardoned for being demonstrative—like young Christians with their new found hopes and strength.

"The people" saw and connected the work with Paul. They recognized the supernatural. They know of the gods of whom Jupiter was often called "the father," and Mercury the messenger. Their speech 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 spoke, was taken for Mercury, a second-rate god. Paul's own account of himself—"preference weak" (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 priests of the temple brought oxen, and fillets 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 poor heathen with their adoration! An example to Christians in this regard.

The apostles—for Barnabas is ranked with Paul here, with reference to Acts xiii. 4—are horrified! 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 honors! (verse 14). The Hebrew way of showing grief and deprecating an evil, was the ceremonial rending of the garments (certainly not tearing them to pieces, but taring a finger length or so on the chest), and running in among the people in a way expressive of horror 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 preaching against these very vanities, and telling you to turn to the one true and universal Creator. The "vanities" are idols—"nothing" in 1 Cor. vii. 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 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 cause. Good effects suggest a good cause, great effects a great cause. Heathen people, if they would, might know this. (Compare Acts xvii. 30). 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 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. 26. 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 mentioned. Divine aid was given him, strengthening him (verse 20). But it was with suffering. Here Timothy seems to have seen Paul, perhaps made up his mind to follow "Christ. Paul refers to this to Timothy, as one of the scenes he remembered, not mentioning Derbe, 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. (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). (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 nature; are led to worship and serve the creature (Rom. i. 25). (2) We are feeble, like the crowd of Jerusalem—"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 Lycaonians 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 detracts 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 trouble. 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. "Fear not them that kill the body."

SUGGESTIVE TOPICS.

The fellow-laborers—their route—the character of the people—the miracles—on whom—in what manner performed—the effect on the people—their error—their proposal—the protest—the argument of Paul—the new opposers—the change of feeling—Paul's suffering—escape—and the lessons from the impotent man, the people, and the apostle.

Singing in the Sabbath-School.

More than any place else, there ought in the Sabbath-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 children, more or less, there is nothing so vital as dull, spiritless praise. A child's soul 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 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 begin, each scholar receiving one for his exclusive use. No matter it is to young to read, let him have a book, which he shall hold open at the place, and thus he made to feel that this is a part of the service in which he is to have his share. This is a boy in that way and he will not sit with his book after he gets old enough to read and sing.

Another source of help is in the teachers. By example and exhortation they can show the pupils the beauty and duty of praising God in reverent singing of Psalms. They can also help the children to books, take an interest in their effort at finding the place, and otherwise give them encouragement. 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, simple tunes, which lack neither dignity nor pathos, and which are particularly adapted to the voices and susceptibilities of children. These should always be chosen in preference to those that are harder and heavier. The gay spirit of childhood does not flourish upon mere dulness and gravity. It must have elasticity, vigor, and the power of energy and activity. It may be set down as a rule that where there is such a selection of tunes as will propitiate the accents 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 variety. Sometimes audacious preceptors 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 reproachful monotony. There can be no greater mistake. A little change may be necessary, and a new tune may be introduced now and then, but the proper method of securing general interest and music, is by singing over and over again tunes with which, by repeated use, the scholars have become familiar. Mr. Sankey 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 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 familiarity and earnestness as are shown by Mr. Sankey and his disciples when they for the thousandth time enter into the spirit of "The Ninety 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 holy oracles, and we cut the ground from beneath 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 conclusion, 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 temperance which is being done in our land.

No subject affects more vitally the happiness and prosperity of our families or the purity of our firesides. Most of the vice and crime committed can be traced directly back to the use of spirituous 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 refuse ever to touch intoxicating drinks, drunkennes 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 bear the opinion of the children and young people with regard to this suggestion.

It 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.

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

British American Presbyterian, 102 MAY STREET, TORONTO. FOR TERMS, ETC., SEE EIGHTH PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications must be accompanied by the writer's name, otherwise they will not be inserted.

OUR GENERAL AGENTS.

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

THE CANADA Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work. EDITED BY REV. JAMES CAMERON, CHATSWORTH. NUMBER FOR JULY, NOW OUT.

CONTENTS

EDITORIAL: Then and Now.—LIVING PREACHERS: Salvation of Infants.—PORTY: Ideal's Dream.—God's Great Temple.—Israel's Song of Hope.—CHRISTIAN THOUGHT: What Conscience says about the Atonement.—CHRISTIAN WORK: Mission to the Working Men of Paris.—Effect on Lake Tanganyika, Central Africa.—Mexico.—Items of the Great Work.—PRACTICAL PAPERS: The Eye of the Household.—CHRISTIAN MISCELLANY: The Land of the Pharaohs. (Illustrated)—Arrows Shot at a Venture.—What Can I Do?—"One Body and One Spirit"—The Cost of Discipleship.—CHILDREN'S TREASURY: Johnny Waxman—A Mother's Influence.—Our Dog Dash (Illustrated).—BOOK REVIEWS.

Published by O. Blackett Robinson, at the office of this paper.

TERMS:—One Dollar per annum—free of postage—in advance.

Sample copies mailed on receipt of ten cents.

British American Presbyterian. 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 learned 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 Presbyterians. 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 Churches, 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 Macleod, the luminous William Arnot, the scholarly Dr. Eadie, the statesmanlike 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 Patton, Moderator Eels, Dr. Inglis, and a large representation from our Canadian Church.

While, however, the nature and objects of the Alliance are 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

meetings in Edinburgh, it is evident that the Presbyterian Council differs from the Evangelical Alliance in many important respects. 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 Confessions of Presbyterian 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 aside; because of its form, and some of its phraseology, 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 be, 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 delegate 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 to come.

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 missions—for were all the churches acting in unison there would no longer be the distinction kept up between Home and Foreign—what 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 reference to such a matter as church polity. But the most pressing field for enterprise 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 Commemorial Council.

The Drummondville Presbyterian congregation, of which the Rev. J. A. F. McBain is Pastor, has been presented with a handsome silver Communion Service by one of its members.

FRENCH EVANGELIZATION.

From a circular 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 ecclesiastical 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 months, there is not a sufficient interval between the several special collections to take up one for each scheme, and, consequently, some one 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. The 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 French Canadians—even 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 consequently 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 \$85,000, 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, Subscription 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 with the Sabbath collection on the 22nd inst., to carry on the work efficiently and, by God's blessing, we trust successfully during the present year. The collection or subscriptions should not

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 altars 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, if 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 CLASSES.

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 Presbyterian 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 Sabbath 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 and Epistles?
8. How is God manifested in The Revelation?
9. Define Inspiration.
10. What is meant, by "The Evidences?"
11. State some possible methods, by which God might have revealed himself to the race.
12. Give four propositions concerning Home and the Sabbath School.
13. 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 on "acceptance," for the Divine origin of the Bible.
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 copies 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. Andrew's. The Lecture Room and School House will be rebuilt immediately; and in the course of a few months we hope to be able to chronicle 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 arise from the ashes.

Ministers and Churches.

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

The Harrison congregation had a most enjoyable Strawberry Festival on Dominion Day, from which they realized \$50.

The members of Knox Church, Woodstock, have, with commendable liberality, donated a collection amounting to \$180 to the St. John relief fund.

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

It is announced that the Rev. F. McOnald, of Clinton, has accepted the call to Chalmers' Church, Kingston. The congregation are to be congratulated on having secured the services of so worthy a successor 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 painful accident. Mistaking in the dark the height of a step 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. Rev. Mr. Ferguson, of Brussels, presided, and Rev. Messrs. Jones and McRae addressed respectively the minister and the people.

The 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 go 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 10.30 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 McTavish, of Woodstock.—3rd. 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. Andrew's Church. The members of Presbytery 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 Kingstou; 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 successful. The services in this church will now be conducted regularly every Sabbath at the usual hours.

Book Reviews.

THE CANADA CHRISTIAN MONTHLY. Toronto: O. Blackett Robinson. July, 1877. Terms:—\$1.25 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 it. Those who wish to save their families from being ruined by the pernicious literature 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 cultivating those that are useful and wholesome.

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 Pan-Slavonic 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 biography 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 Gustavus Bickell, D.D., Professor of Theology at Innsbruck. Revised by the author, and annotated by the Translator, Samuel Ives Curtis, Doctor of Philosophy, Leipzig. Published by F. A. Brockhaus, 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 task 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. The 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 Semitic Philology, 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 English 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 Euting 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 PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. Philadelphia: Presbyterian Board of Publication. Rev. A. Kennedy, Agent, London, 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 doctrine 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, 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; (3.) Therefore, that this perfect sanctification is not through any process of gradual growth, striving or advancement toward sinless perfection, whether in this life or in that to come; but it is once grasped by faith, and held by it

will let go by backsliding or apostasy—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 presence of unclouded peace, joy and hope, such as the Bible connects with the highest grades of Christian experience; (5.) Some, perhaps most of this Higher Life 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 entire consecration is perfect holiness."

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

"That sin although subdued and growing weaker, is never entirely eradicated in this life; while the renewed spirit, ever struggling against it, is notwithstanding possible occasional vicissitudes and backslidings, 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, struggles, 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 Isaiah, 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 else. 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 combining 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 *Ecco 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 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 remarkable 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 form nor comeliness that men should look up to him, no beauty that they should desire him."

The other articles in this number are: "The Law Passing Away, not by Destruction, but by Fulfillment," 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. Wright; "A Jewish Prayer Book," by Rev. D. W. Fisher, D.D.; "What is Truth?" by Prof. Jacob Cooper, D.O.L.; "The General Assembly," with the customary notices 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 Minister, and the Rev. J. Baikie the people.

In the evening the congregation, by a 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. Joshua Fraser. Mr. Crozier, the late Moderator in the Session was called to the Chair, which in the course of the evening he resigned to its rightful occupant, the Rev. D. Fraser. Mr. Fraser then, on behalf of the congregation, presented Mr. Crozier 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 entertainment.

CENTRAL INDIA—LETTER FROM MISS ROGERS.

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

MY DEAR MRS. HARVEY,—Your kind and welcome letter of January 10th I 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 sooner. 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 am now as well as I was before my sickness. 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 season.

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 Mah-ratti, 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 paliki, 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 food.

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 homes during the day—or in the evening, if you wish to get their attendance. This 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 Hob, 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 future, 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 Dunmer, 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 religious interest in the congregation continues unabated. Four were added to the Hastings congregation.

The following summary shows the progress 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 98. 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, 53; removed since, by certificate 2, by death 2, total 4; added by certificate 7, by profession 22, total 29; net increase 24. Total on the roll in June, 1877, 76.

Correspondence.

"Presbyterian" on the Eldership.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have just read an article in your paper, under the heading "Our Own Church," No. 6, sub-heading "The Eldership," with the general tenor of which I am satisfied, but to one clause of which I dissent. In these times when matters of belief and opinion, as well as of practice and custom in Church and State are being overhauled, and first principles sought out irrespective of these, we must expect that the grounds on which our ecclesiastical polity stands should also undergo examination; we are, of course, firmly persuaded that the Presbyterian form of Church Government is the truly apostolic one—and that is exactly opposed to the idea of any other principle 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 ecclesiastical 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 honor. Perhaps "Presbyterian" will enlighten me on the point, and show me where I am to find the warrant for ecclesiastical 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 every Presbyterian family, I must object to its being considered suitable reading for the Sabbath day. Yours truly,
AN ELDER.
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 sermon 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 sympathized; but he is merely beating the air, and seems wronged that the whole Church is not profuse in its eulogies on him. This 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." ESKATOS.

Infant Salvation.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

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 prove, notwithstanding what has been said to the contrary. In fact, were such logical chopping of products resorted to, would it not prove a *quiescent* to the great mass of sermonic literature? Had some of your readers subjected the late production of Mr. Battisby, 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. CHARITY.

Theatrical Performance in Honor of a Bishop.

The following is translated from *Le Nouvelliste 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 ante*) 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. Germain (*Rimouski*). It attracted a large audience.

The Church of Rome professes to regard the position of a bishop as a very solemn one. 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!

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 supposition 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 mirror up to nature." Judging from the account of the perform-

ance in Rimouski already quoted, it is altogether likely that those who were present, clergy as well as laity, shed tears. They were not, however, tears of "devout pity"—as Prof. Blackie very mysteriously expresses it—but of mirth. *Melus Quebec,* T. F.

Presbytery of Stratford.

The Presbytery of Stratford met in Knox church on Tuesday. The names of Rev. Theo. Maupheron and Daniel Allan were retained on the roll for the year. Mr. D. Campbell notified the Presbytery by letter that he declined the call from Mount Forest. The session records not having been examined since September last were again ordered for examination. Mr. Maupheron was appointed Moderator of the session of Knox church during the vacancy. The payment of expenses to the General Assembly 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 circulars forthwith. A letter was read from Mr. Robert Waits, intimating that he accepted the call addressed to him from the congregations of Shakespeare and Hampstead. 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 a.m. on the first Wednesday of September next.

Presbytery of Huron.

This Presbytery held a regular meeting in Godorich on Tuesday last. Mr. Sieveright was appointed Moderator for the ensuing six months. The resignation of Mr. Scott, 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 agent Mr. Scott's resignation. Mr. Thomson was appointed Moderator of the session of Bayfield and Bethany, 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 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. McCraig 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 agent Mr. McCraig's translation. 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 the Rev. Jas. Little, from the congregations of Princeton and Drumbo. The call was sustained by the presbytery and transmitted to Mr. Little. Several members spoke in high terms of the gentleman called, who if he accepts the call will be a valuable acquisition to the Presbytery, and a most acceptable pastor to the congregations interested. The congregations deserve appreciation 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 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 representatives of that congregation were instructed to convey to the congregation the mind of the Presbytery, as expressed in the discussion that took place. The subject of Sabbath desecration by the Great Western Railway running excursion trains on that day was brought before the court by Rev. Mr. Grant, of Ingersoll, and a deliverance strongly condemning such desecration was adopted, and ordered to be transmitted to London, to be presented with the protest of the Presbytery there, to the authorities of the Railway. The Presbytery 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 of Hebrew and Greek. He then read before the court a popular sermon, a homily, an exegetical exercise on a passage from the Greek Testament, and gave a discourse written in Latin. 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 members 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.

Choice Literature.

Harry's Rash Wish

BY THE HON. MRS. GREENE.

CHAPTER I.

I hate babies! I wish there were no such things in the world!" cried little Harry Thompson, as, having finished his first inspection of the nursery cot, he tripped across the floor with his little bare feet and climbed into bed. "I wish, nurse, you'd take that nasty cradle out of the room and bring back my rocking-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 heartless way of your little sister," replied nurse, reproachfully; "it is not so many years ago since you were rocking in the same cradle yourself, and a very peevish, 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 fight, or kill lions or tigers or buffaloes, or read fairy tale books or do anything useful."

"I can't say as how I see much use in readin' the silly stuff as is printed nowadays in fairy tale books," replied nurse, rather contemptuously; "and if I was you, Master Harry, I'd be thinkin' of sayin' 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 scrap like each other, so there you are wrong, nurse," cried Harry, triumphantly; "Hobgoblins 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 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 chatter 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 seldom cease talking, and presently 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?" asked nurse, who after all was not an unkindly soul; and she rose and walked towards the cupboard.

"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 eat them, 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 ideal!" 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 fairies 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 eyelids closed altogether; he heard no longer the singing of the tea-kettle or the creak of the cradle rockers, and when the nurse came to replace the quilt which had fallen from his bed, he was fast asleep with his arm under his head, and his red-brown curls hanging in wonderful confusion over his pillow.

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, 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 cast strange shadows on the wall, but soon 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 sleep deeply.

And very deeply little Harry slept, with his head pressed into his pillow and his

arm thrust under it, holding in loving embrace his much prized fairy tale book. Had he not slept so very soundly, he might perhaps have seen—or perhaps, indeed even in his sleep he did see—the fairies one by one, as the clock struck twelve, creeping out between the leaves of his book and climbing over the side of his bed, letting themselves stealthily down upon the floor.

I think Harry either must have felt them squeezing themselves out of the book, or he must have seen them, as they clamored 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 were 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 train was carried by her two sisters; and at the head of the procession Little Snow-white, 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 busy 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 cried, "Hush—hush! 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 flitting 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 hundred of them; and now, as they all joined hand in hand and made a circle 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 their places.

Then some strange ceremony began, which interested Harry so much that he got up upon his knees, and stretched his head as far 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 like 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 to totter, and though two knights rushed out from the circle and tried to catch her, they were too late, for she slipped 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 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 gnome or fairy drew it out it seemed to him they looked furiously across the room at him, and such a buzz and hum began, and surging 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 as 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 creeping about the room like wasps, and as the thought of wasps came into his head he heard suddenly a great humming and humming and buzzing, and he knew that all the gnomes and creatures were creeping up the side of his bed again as fast as ever they could, in great hurry and confusion, and as each of them passed by his face to creep back under the pillow, they hissed out some words to him like "Sleep, sleep, sleep," and at the same moment plunged the sharp point of their wands into his eyelids, till at last, when the hundredth gnome had buzzed 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.

(To be continued.)

The children of a clergyman's family were making themselves happy at tea propounding conundrums. Directly one of them said, "Who was the meekest 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 fuss 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 unflinching 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 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 look up to our glorious King, our Lord and our God and say, 'This is my Beloved, and this is my Friend!'—F. R. Haergeral (in 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 faintest manner, in circumstances which, apart from expostions, 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 "vulgar persons."

First, the lord of the manor would "sit down," so served in solitary grandeur with the sacramental bread and wine, got 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 followed 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

"Draft The chalice of the grapes of God."

This was a little more grotesque and offensive than usual, but not very 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 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 society" than that congregation affords. Her son is studying Latin and has got the length—baker's son as he possibly is—of understanding that the *crum* in "crumpet" is long and the *pet* short, 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 anything they will be off one of these days to a more fashionable church, and will lay all the blame on the poor minister foregone 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 into what they fancied "good society,"—

"for the children's sake, you know!" "And things are all so much nicer and more refined." That the church of God was even 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 regarded 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 all 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 Macaulay'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 by note shaving, sometimes, as people in Toronto know very well, by absolute stealing, and the wife and daughters are soon in full chase after "society," and overflowing 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 decent sausage maker, a dealer in taffy, or a retailer of whiskey by the "horn," but the sons have become lawyers, 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, awe, even honor on a very humble scale. But dear young ladies, don't look as if you thought yourselves the "daughters of a hundred Earls;" and oh, most motherly matrons, be moderate in your superciliousness, and don't so very openly turn the church of God, and the mysteries of religion, into mere stepping 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 800.

Dr. McCosh (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 "upsettin' 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 a Bruder." 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."

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

Austria and the War.

The Empire over which Francis Joseph reigns is made of parts so diverse, and even so incongruous, that every European convulsion assails the stability of his throne. Four distinct and antagonistic races are included within his dominions. In a population of about thirty-five millions, there are twenty millions of Slavics, nine millions of Germans, six millions of Hungarian Magyars, and four or five millions of Roumans. The Slavics are, moreover, to be divided into the Czechs, who occupy Bohemia and Moravia, and the Croats and Dalmatians, who live on the confines of Slavio 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 statesmen. Up to 1860, they were managed by the severe and simple processes of despotism. The defeat at Sadova chastened Austria into constitutionalism; and under the protection 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 Turkey, the obtrusive and ostensible cause of which is the maltreatment of Slavio provinces, and the anticipated result of which is the emancipation and independence of Slavio peoples, her perplexity reaches an alarming extent. Hungary, that large kingdom lying on the frontiers of Roumania, is especially jealous of the Slavics, and of the prospective increase of Slavio power and influence, both inside and without 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. Andassy, who was a Hungarian 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 misrule should erect these provinces into self-governing states on its very borders. This step would prove a double calamity to Austria. It would stir the fierce Hungarian hostility to the Slavics to its depths; and it would make the Croats and Dalmatians restless and impatient to separate from the Empire and join their brother Slavics 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 Slavics 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 diplomatic falsehood have robbed Russia of credibility. If Russia triumphs, she will command the mouths of the Danube, as the rebels did the mouth of the Mississippi before Farragut took New Orleans and Grant Vicksburg. If that happens, and she chooses, she may well ruin Austrian trade. She may promise the free navigation 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 allies, her army being diseased 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 business should some time on Saturday look over his books, examine his outstanding debts, and see that all is straight and safe. This is all the more important if his accounts are numerous. Great watchfulness is required, if he would escape embarrassment and trouble. He who knows exactly how he stands every Saturday night will not be likely to live a poor man; or if he 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 and feelings during the past week. If anything 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.

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

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

Scientific and Useful.

AMONG THE late 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 growing 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 Frenchman, recommends common table salt for oidium or grape-vine disease. He says that his vines and grapes were covered for some years with a fungus-like 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 cornmeal and a tea-cup of wheat flour; rub a piece of butter the size of an egg through it; add a tea-cup of molasses, a pint and a half of butter-milk, a teaspoonful of soda, dissolve in as little warm water as possible; stir all together 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 sauce.

THE JAPAN QUINCE is known as a shrub plant of floral beauty, and elegant hedges are grown from it. In rich soils, however, by itself 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 colors, from pure white to deep blood-red, and form in a few years a gem of transcendent beauty.

The London Garden says that a fine effect is produced by this method of training potunias: He procures 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 potunias, which blossom more abundantly under this treatment. Potunias have been successfully treated as if 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 BUREAU.

If any of our readers have an old-fashioned bureau, very old and plain, without veneering, such a one as our great-grandmothers 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 will find it quite Oriental in its effect, and you will wish for 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 landscapes, groups, etc. The effect will be destroyed if you attempt this. Your pictures need no background but the black paint.

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 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 found that will compare with Paris green for the certain destruction of this insect, and its entire safety is partially 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 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 its entire safety." The approved method of applying Paris green is 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. A tin box with the cover full of small holes is the best thing to apply it with. Remember that Paris green is made of arsenic, and is very poisonous. It should not be handled by persons who have cracks or cuts in their hands, and if it gets in the eyes 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 Siutkeens 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, concluded 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 explain to them more fully the way.

Presentation, St. Paul's Church, Hamilton.

On Wednesday evening, 4th inst, the regular weekly meeting was made more than usually interesting owing to the announcement that the pastor, Rev. J. C. Smith, would give his report as a delegate to the Assembly at Halifax.

Mr. SMITH.—The pleasing duty has been assigned to me of presenting, for you 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 amongst us as our minister, and of the estimation 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 to the lot of most congregations during a period of great congregational depression.

Mr. SMITH who spoke in a most feeling manner, then replied as follows: 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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

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 foreshadowed, 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 relation in which we have stood, the one to the other, for some years past.

New Presbyterian Church at Thedford.

The Presbyterians of Rosanquet, whose place of worship has hitherto been at Widdler, (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 Widdler to the village of Thedford.

Official Announcements.

MEETINGS OF PRESBYTERIES.

BARNIE.—at Breckridge, 1st Tuesday of August, at 7 o'clock. WILLIAM.—1st Presbytery of Whitby will meet in St. Andrew's Church, Whitby, on the third Tuesday of July, at 11 a.m.

ATKINSON'S PARISIAN TOOTH PASTE, For Cleansing the Teeth. SOLD AT ALL DRUG STORES.

MANITOBA LAND OFFICE

Farms and City Property for sale—Titles guaranteed. Government Land selected and the patent procured without trouble or risk to the buyer.

QUEEN'S UNIVERSITY AND COLLEGE.

The 37th session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on the 5th November next.

THE "CHAUTAUQU ASSEMBLY DAILY HERALD."

A thirty-two column folio daily paper will be published at Fairport, N.Y., as the official organ of the great National Sunday School Assembly.

J. BRUCE & CO., Photographic Art Studio,

118 King St. West, Toronto, opposite the Rossin House.

"HEAVENWARD,"

The new collection of Sunday School Songs, by JAMES R. MURRAY, P. P. BLISS, and other favorite writers, including the best Hymns and Music of the last 100 years.

CHAPEL ANTHEMS

New Anthem Book by Dr. J. B. Herbert, assisted by the best writers. Sample copy mailed for \$1.25.

W. BELL & CO.'S



Peerless Centennial Silver Medal ORGANS!

UNEQUALLED FOR PURITY OF TONE AND FINISH. Every Instrument Warranted for Five Years.

ADDRESS W. BELL & CO., GUELPH, CANADA.

Prince Edward Island SUMMER RESORT.

ISLAND PARK HOTEL, SUMMERSIDE.

On an Island, 140 acres in extent, beautifully wooded, opposite Summerside, accessible by Ferry.

A. & S. NAIRN, Coal Merchants, TORONTO.

DOORS foot of Church St. OFFICE 30 Adelaide St., next Post Office.

COAL FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped f. o. b. cars.

TORONTO CENTRAL FACTORY,

69 to 73 Adelaide St. West. Cheap for cash, first-class.

1877. SUMMER CIRCULAR.

Gentlemen: We beg to invite your inspection of our Summer stock of Woollens and Gentlemen's Furnishings.

SUN MUTUAL Life and Accident INSURANCE COMPANY OF MONTREAL

Authorized Capital, - \$1,000,000.

THOS. WORKMAN, M.P., President. T. J. CAXTON, Esq., Vice-President.

HEAD OFFICE—164 ST. JAMES STREET, MONTREAL.

This Company is remarkable for the following features of interest to assured:— 1. It is a Canadian Company incorporated by special Act of the Dominion Legislature.

More Than A Million of new Life business besides Accident.

TORONTO BOARD:

HON. JOHN McMURRAY (JAS. BATHURST, Esq., Q.C., M.P.), JOHN FISKIN, Esq., HOWARD WOOD, M.P.P., (MAYOR).

Is Aerated Bread WHOLESOME?

Prof. Croft, University of Toronto. Dr. JAS. H. BROWN, Glover Hall. Dr. JOHN HALL, 33 Toronto Street East.

J. D. Nasmith, Corner Jarvis and Adelaide Streets,

Wm. McMaster, Jr. 206 Yonge St. 208

is now offering for sale a splendid stock of SILKS!

BLACK SILKS from 50c. up. STRIPED SILKS, 55c., 67c., 62c.

DRESS GOODS IN GREAT VARIETY, NEW STYLES AND NEW SHADES.

IMPORTANT NOTICE. KENT BROS.' Celebrat'd Spectacles

Parties who use Spectacles should be careful to get them properly suited to their sight, as many get their eyesight ruined by wearing spectacles improperly fitted.

JUST RECEIVED a fine assortment for the season's trade of WATCHES, GOLD AND SILVER,

TEA SETS, SALVERS, CARD & CAKE BASKETS, EPERGNES, &C.,

1877. NEW CARPETS. 1877 WILLIAM GORDON.

New Brussels, New Tapestries, New All Wools, New Unions.

Boarding School To be Rented,

THE OLDEST UNDERTAKING ESTABLISHMENT IN TORONTO.

W. H. STONE, (Late H. B. WILLIAMS), Furnishing Undertaker,

BUCKEYE BELL FOUNDRY, Superior Bells of Copper and Tin.

Manufacture a superior quality of Bells. Special attention given to Church Bells.

McSHANE BELL FOUNDRY Manufacture those celebrated Bells for CHURCHES, ACADEMIES, &C.

MENEELY & COMPANY, Bell Founders, West Troy, N. Y.

British American Presbyterian, 102 BAY STREET, TORONTO, CANADA.

TERMS—\$2 a year, in advance, free of postage.

CHANGE OF ADDRESS.—Subscribers when ordering their address changed must be careful to give the name of the office to which the paper has been sent.

Advertisements 10 cents a line—12 lines to the inch.

Special Rates on application, for long continued advertisements.

Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines or over, 50 cents.

Orders to discontinue advertisements must be handed in in writing.

Address all communications, U. BLACKETT ROBINSON, Publisher and Proprietor.

THOMAS O'BRIAN, Merchant and Military Tailor,

MASTER TAILOR Q. O. RIFLES, (Late Master Tailor in the 10th Regt.) 435 YONGE ST., between Ann and Carlton Sts TORONTO.

BUILT TO ORDER FROM \$600 TO \$3,000. Order from the Manufacturer and save 25 per cent.

CHURCH ORGANS EDWARD LYE, 30 St. Albans St., Toronto.

SEND FOR PRINTED INSTRUCTIONS FOR Self-Measurement.

A. WHITE, 65 KING ST. WEST, (LATE WHITE & SHARPE.)

S. JAMES & CO., Architects, Civil Engineers, And Building Surveyors.

LANGLEY, LANGLEY & BURKE, Architects, Civil Engineers, &c., 31 King St. West, Toronto.

ROBINSON & KENT, (Late Duggan & Robinson.) BARRISTERS-AT-LAW, ATTORNEY Solicitors, Conveyancers, &c.

Office—Provincial Assurance Buildings, Court Street, Toronto.

ESTABLISHED 1854. A McDONALD, Renovator and Dyer,

Of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD Boot and Shoe Maker, 180 YONGE STREET.

A large and well assorted Stock always on hand.

BOOK AND JOB PRINTING

Business and Visiting Cards, Circulars, Hand-bills, PAMPHLETS, SERMONS, BILL HEADS;

BLANK RECEIPTS, AND ALL KINDS OF PLAIN, ORNAMENTAL AND FANCY PRINTING

Neatly and expeditiously executed at lowest prices at

PRESBYTERIAN PRINTING HOUSE, 102 BAY ST., TORONTO.

Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices.

Orders from our friends and patrons solicited and satisfaction guaranteed.

Address, C. BLACKETT ROBINSON, 102 Bay Street Toronto

British American Presbyterian, 102 BAY STREET, TORONTO, CANADA.

TERMS—\$2 a year, in advance, free of postage.

CHANGE OF ADDRESS.—Subscribers when ordering their address changed must be careful to give the name of the office to which the paper has been sent.

Advertisements 10 cents a line—12 lines to the inch.

Special Rates on application, for long continued advertisements.

Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines or over, 50 cents.

Orders to discontinue advertisements must be handed in in writing.

Address all communications, U. BLACKETT ROBINSON, Publisher and Proprietor.