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NOTES OF THE WEEK.

CANON FARRAR denies that he was photographed in the attitude of prayer. "To those who know me," he says, "I need hardly say that I should regard such conduct as inexcusably foolish and disgracefully profane."

RECENT investigations show that more money is paid for beer in almost every large city in the United States than for bread. In New York, competent authorities set down the amount as not far from \$30,000,000 per annum.

AUSTRIA is a nominally Christian country, and yet a permit must be obtained when religious service is held in the Congregational Church at Prague. More than this—a police commissioner must be present at each service, and his fee of \$1.12 paid.

AN attempt was made upon the life of Alfonso, King of Spain, a few days ago. A pistol was fired at him in the street while on his way to the palace, but he was not touched. The would-be assassin is named Juan Moncasi. He states that he is a member of the International Society and that his crime was premeditated.

THE "Canadian Independent" is to be issued as a weekly journal on and after the 1st January next. The specimen number, just published, is a very handsome eight-paged paper, bearing evidence of careful editing. Such a paper cannot fail to be a valuable aid to our Congregational brethren in all their church work; and we wish the new venture a prosperous future.

BISMARCK has finally succeeded in passing his bill to suppress Socialism, after accepting some vital modifications, the final vote standing 221 to 149. Its operation is to cease after March 31, 1881. Bismarck's success in securing the support of the Liberals to this sweeping measure is regarded as almost unparalleled by anything previously accomplished by him in political diplomacy.

It is reported that five noble and wealthy English girls are about to take the veil, all having considerable fortunes in their own rights. They are Lady Edith Noel, daughter of the Earl of Gainsborough; the Hon. Constance Howard, sister of the Marchioness of Bute; two daughters of the Hon. Maxwell Stuart, of Traquah, Peebleshire, and the youngest daughter of Mr. Blount, of Mapledurham.

If any credit can be accorded to a recent despatch from Vienna, Russia's military preparations are so

vast that nobody can doubt that she is bent upon further conquest. It is even doubtful whether the severity of winter will induce her to delay her attacks upon Turkey till spring. Russian agents are said to be at work in the northern principalities of the Turkish empire, endeavouring to induce action which will inevitably lead to results calling for Russian interference.

THE article headed "Stanley's Book" which we copied into the PRESBYTERIAN last week from "Harper's Monthly," refers of course to the *bona fide* edition of this fascinating work as published by Mr. J. B. MAGURN, of this city. A statement of this kind would not be necessary under ordinary circumstances; but in this case it is quite requisite, as the publisher of a spurious edition is making use of the reviews in Canadian papers of the genuine book to promote the sale of the rival edition.

DESPATCHES from St. Petersburg indicate that if Great Britain prosecutes the war in Afghanistan Russia will certainly interfere. The British force now on the route is very strong. The Peshawur column number 16,000 men, with sixty-six guns; the Koorum column 6,000 men with twenty-four guns; and the Quetta column 12,000 men with sixty guns, besides a strong siege train. One-third of the troops are Europeans. It is stated that Persia will observe strict neutrality.

AT a missionary meeting held in St. Andrew's Church, Hamilton, Bermuda, on Sept. 11th, the Rev. James Cameron of Chatsworth, then on a visit to the island, gave an address on "The Work of the Presbyterian Church of the Dominion." The departments of Church work of which he spoke were: Sustentation of the Ministry, Home Mission Work, French Evangelization, and Foreign Missions. At the close of the meeting a collection amounting to £6 12s. was taken up for the Foreign Missions of the Presbyterian Church in Canada.

SPEAKING of Augustine, the great Latin father, Dr. Sædd says that "no intellect outside of the circle of inspiration has, on the whole, influenced the human mind so greatly as the North African father." We notice that Dr. J. F. Garrison, of Camden, N.J., in an article lately published, contends that the presence in the symbols of the English Church of the doctrines usually attributed to Calvin is due to the "direct influence of Augustine." And yet we find Presbyterians—not many to be sure—who hold Augustine unworthy to even have a church named after him.

It is stated that the new method of instruction pursued in the Boston primary schools does away with the formal study of grammar; lessons in composition, the use of capitals, letter writing, and the arrangement of sentences, taking its place. This is not doing away with the study of Grammar, formal or informal; it is only substituting the synthetic and inductive method for the analytic and deductive, and has been the system followed by the best teachers here and in Britain for many years; but along with this course it has been found beneficial to have grammar rules committed to memory.

ONE of the great questions to be solved in the near future is, which shall have the greater part of Asia—Britain or Russia? It is no secret that for the last

fifty years Russia has had an eye to India; and however hopeless the prospect of such an acquisition may now be, she still endeavours to obtain possession of as much as possible of the great eastern continent. Every movement of Britain towards the north from India is regarded with the utmost jealousy by Russia, and *vice versa*. The "Eastern Question" extends much farther east than is generally supposed. It reaches from the Balkan mountains to the easternmost spur of the Hymalayas. And it cannot easily be settled but by a decisive trial of strength between the two greatest powers now in the world, Britain and Russia.

AS so much of Principal Grant's time has been spent during the summer in working up the endowment of the University, the Trustees have arranged that he is to be aided in his work during the coming session by several well-known ministers of the Church who have been requested to give courses of lectures on the subjects to which they have devoted special attention for many years. The Rev. George Bell, LL.D., is to give a course in the month of November on the present relations of science and religion. The Rev. K. Jardine, D. Sc., late Principal of the Church of Scotland's College, Calcutta, is to be lecturer in December. His subject is Apologetics, with special reference to modern objections—both popular and scientific—to Christianity. Dr. Jardine's long contact with the keen-witted young Hindoos on the Ganges, who eagerly catch up every speculation hostile to Christianity that flourishes on the Thames, well fits him for such a course. Both of these gentlemen are graduates of Queen's College, though Dr. Jardine took his degree of D. Sc. in Edinburgh. Later in the session the Rev. Dr. Kemp lectures on the Principles and Practice of Church Law, and Modes of Ecclesiastical Procedure; and the Rev. John Thompson, of Sarnia, gives a course on Homiletics and Pastoral Theology.

DURING the quarter ending September 30th, the New York police made 20,208 arrests, the proportion of men to women arrested being about two to one. Of the total number arrested 7,172 were married and 13,036 were single; 2,449 could neither read nor write. The ages of those arrested were as follows: Under twenty years, 3,857; between twenty and thirty, 7,285; between thirty and forty, 5,033; between forty and fifty, 2,542; over fifty, 1,491. The nationalities represented were: United States, 9,105; Ireland, 7,404; Germany, 1,949; England, 545; colored (United States), 335; Scotland, 224; Italy, 200; France, 148; British Provinces, 133; Norway and Sweden, 42; Spain and Cuba, 38; Poland, 38; Russia, 17; Switzerland, 14; China, 10; Prussia, 4; Turkey, 1, and Africa 1. Among the occupations of those arrested, 3,884 laborers head the list; there were noticeable 1 politician, 17 dog catchers, 6 clergymen, 26 editors and reporters, 28 lawyers, 15 physicians, 227 printers, 7 telegraphers and 1 sexton; 5,099 had no occupation. There were 4,999 arrests for intoxication. Then in numerical order came disorderly conduct, assault and battery, larceny, vagrancy, burglary, forgery and robbery. There were 19 arrests for homicide. There were 42 suicides reported—3 by poison, 7 by hanging, 12 by shooting, 6 by drowning, 6 by the knife, and 2 from jumping from buildings. There were 36 attempted suicides and 146 sudden deaths; 1,322 lost children were found, 295 persons were found sick and destitute and were taken care of by the police.

PASTOR AND PEOPLE.

THE INTERPRETATION OF THE APOCALYPSE.

A LECTURE DELIVERED AT THE OPENING OF SESSION 1878-79, PRESBYTERIAN COLLEGE, MONTREAL, BY REV. J. SCRIMGER, M.A., LECTURER IN GREEK AND HEBREW EXEGESIS.

Of all Scripture the most difficult part to explain satisfactorily is the prophetic; and of all the prophetic books the most difficult is the Apocalypse or Book of Revelation. It is the one, therefore, about which there is most room for controversy and difference of opinion as to its meaning. It is also for many minds one of the most interesting portions of Scripture on account of the peculiar and mysterious nature of its contents, and has attracted more than the average amount of attention. Hence the literature of this book is more varied and abundant than that of any other part of the sacred volume. It is stated that there are "not less than eighty systematic commentaries on it worthy of note, while the less valuable writings on the subject are unnumbered if not innumerable" and every year is adding to the list.

Yet strange as it may seem, there is no portion of the Scriptures as to which the great body of the Church is more ignorant, hardly any part which is less understood, and hardly any part which is less read, if we except two or three chapters at the beginning and one or two at the end of the book. The people seldom hear it expounded from the pulpit, and even the recognized teachers of the Church, though professedly theologians and exegetes, seem to bestow but a scant measure of attention upon it—indeed practically ignore it.

The reason of this neglect on the part of pastors and people alike is not very far to seek. The voluminousness of the literature may perhaps deter some from entering upon the study of it; but the chief reason has doubtless been the unsatisfactory nature of the results,—the fact that every different thinker and writer seemed to arrive at totally different conclusions and that none of them appeared to be worthy of entire acceptance. In a sort of despair men have turned away from a book that seemed to be but a hopeless riddle defying solution. And they have been all the more confirmed in their neglect by the ridiculous solutions gravely presented by a class of confident soothsayers who were always forecasting the future and regularly fixing certain years as the dates of some terrible catastrophes which as regularly failed to come to pass. Many will still remember the noise that was made some fifteen or twenty years ago by a certain class of would-be teachers, who, from their studies of Revelation, predicted terrible events that were going to happen in or about the year 1866. Antichrist was going to fall, the armies of Gog and Magog were to be gathered for a decisive conflict, Christ was to come and the millennium was to begin. Dr. Cumming, of London, and many others filled the world with warnings of "the coming tribulation." The weak-minded were excited and alarmed; sober, thoughtful believers and scoffing sceptics were alike inclined to wait in silence for the result rather than gainsay them; and all were filled with curiosity to behold the catastrophe. But when the year came and went by and the next and the next again without anything happening but what had happened scores of times before, thoughtful men were disgusted at the quackery of such fallacious attempts to forecast history from the predictions of Revelation, and despairing of all attempts to read this book aright, they turned their thoughts to other subjects; the study of prophecy and of the apocalypse especially fell into neglect, and hence the subject has been quietly ignored in the public ministrations of the pulpit.

But of course such a neglect cannot continue always. The inherent interest of the book must sooner or later attract attention to it again; inquiry must be renewed and the old problems be examined afresh. This is what is now actually beginning to take place. And of course there is no objection to it. It is rather to be encouraged than otherwise, for it is the only way in which any real progress has been made or can be made. But the trouble is that now in this younger generation the interpretation of this book is being largely left to those who are not qualified by their previous training to examine it intelligently. The best educated are still inclined to ignore it. Hence old exploded views are being eagerly embraced with all the enthusiasm of new discovery, are propounded to the public with all the authority of ascertained truth,

and many as ignorant as themselves are being led astray. Both in England and America wild and extravagant views are beginning to gain currency both among ministers and people; and there will soon again be urgent need for sound teaching to prevent the spread of pernicious and unsettling conceits.

Within the limits of the present lecture it will, of course, be impossible to do more than make an enquiry as to the general principles and rules that ought to be observed, and we must omit all matters of detail except for the purpose of illustration. But if we are successful in giving these general principles with any reasonable degree of certainty, it will be comparatively easy for anyone who chooses to do so to work out the details for himself in accordance with them, and, though there will still be room for much difference of opinion, the main object will be gained.

Before proceeding to these principles, however, it will be necessary for us to obtain some idea of the contents of the book.

The Book of Revelation is, strictly speaking, an epistle addressed to the seven churches of Asia Minor, over which the apostle John exercised supervision in his later years. And, as in the case of other epistles addressed to the churches, we may take it for granted that it was called forth by the circumstances in which they were placed, and was intended to meet their special needs. That the whole book and not simply a portion of it is addressed to them, is evident from the fact that a greeting to them by name is placed at the opening before the visions begin at all, and, though there are special messages addressed to each of the churches, it does not change the fact that the whole book is addressed to them collectively.

1. The object which the book has in view in one sense is given to us in the opening verse of the first chapter, "The Revelation of Jesus Christ to show unto his servants things which must shortly come to pass," *i.e.* to give a revelation of that which is in the future. In the command which is given to John in connection with the first vision to write it down for the benefit of the churches, the idea is a little wider—things present as well as things future being included. But this is not radically different.

The special subject or theme of this revelation is also defined for us in the announcement which comes immediately after the greeting to the churches and before the opening of the visions. It is the second coming of Christ and the events connected therewith. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." And the contents of the book fully bear out this description. It is the *revelation* by a series of symbolic visions of *things partly present but chiefly future*. And the *great event* which stands out most prominently in the future is the *second coming of Christ*. Everything else may be said to be subordinate to that. That is the great climax towards which everything else tends.

As regards its form, it consists of a series of symbols or rather symbolical visions which appeared to the apostle John, in Patmos, which he recorded, for the most part, just as he saw them, together with any words which he heard in connection with them. Sometimes these visions are like tableaux, stationary representations without action or speech, but more frequently they are rather like dramatic acts, beginning with a scene but immediately developing into action or speech, or both. For example, the very first vision is an example of a tableau. The picture consists of seven golden candlesticks, and in the midst of them one like the Son of man holding seven stars in his right hand. The appearance of the Son of man is minutely described, for every item in that appearance had a symbolical meaning. But while the vision lasts, not a movement is seen and not a word is spoken. Before he sees the vision, John hears a voice saying, "I am Alpha and Omega," and when the sight of the vision sufficiently impresses itself upon John's mind to cause him to fall down and worship, the vision disappears. There seems to be left only a man who lays his hand upon him, and speaking to him, explains to him the vision. For an example of dramatic action, we may take the second vision in the book, that beginning in the fourth chapter. We have here, first a scene—a throne in heaven, and one sitting on the throne, encircled with a halo containing all the colours of the rainbow, and holding in his hand a seven-sealed scroll. Round about the throne are twenty-four elders crowned, four living creatures and seven lamps. The elders and the living creatures

are engaged in worship. This is the scene, and the action arises out of it. An angel calls for some one to open the seven seals of the scroll, and after all others had shrunk from it as impossible, a Lamb appears to undertake it amid great applause. The opening of each seal develops a different scene, or at least some modification of the original one, until all the seals are opened, and the scroll, of course, unrolled. These may be taken to represent the general character of all the visions.

In consequence of this development of the scenes in action, it is very difficult to come to any conclusion as to how many distinct visions there were intended to be in the book. The lines of division will depend, to some extent, upon the scheme of interpretation. But most are agreed that there are at least four such visions or series of scenes: (1) the opening vision of Christ in the midst of the seven golden candlesticks; (2) the vision of the opening of the seven seals; (3) the vision of the blowing of the seven trumpets; and (4) lastly, the vision of the pouring out of the seven vials. It is well, at any rate, to bear this in mind, as there are some who lay very great stress upon it, and appeal to the regular recurrence of the sacred and perfect number seven in proof of its correctness.

But whether few or many, these visions are all, every part of them, confessedly symbolical. The things seen, whether they are objects or actions, stand not for themselves but for something else—the thing symbolized—in all cases. Thus for example in the first vision, the seven candlesticks stand for the seven churches, and the seven stars stand for the angels of the seven churches. The symbols employed are of various classes, symbolical persons, symbolical animals, symbolical objects, symbolical numbers, and symbolical actions. Not counting actions, which are almost too numerous for calculation, upwards of sixty different symbols may be counted in the book.

Such is the general nature of the contents, and from this it will be seen that the problem to be solved is plainly this: to discover the realities for which these symbols stand; to explain their relation to one another and to reveal the truths and facts that are wrapped up in them.

And it must be confessed that the problem thus presented to us for solution is no easy one, as may be judged from the numberless failures of the past. There are, in fact, two problems, each complicating the other. The first is that of fixing, in all cases, the ideas that are meant to be conveyed to us under these symbols, so that they will fit consistently into one another and give us some reasonable meaning. The second is that, common to all prophecy, of discovering what are the historical persons, events, and forces that may correspond with these ideas. In other words, we have here all the difficulties of allegory, and at the same time all the difficulties of prophecy to meet, and that on a larger scale than is to be found anywhere else in Scripture. To the solution of this twofold problem, however, we must now address ourselves, and determine, if we can, what principles must guide us.

With regard to the symbolism of the language, the following may be laid down, and will be accepted without much discussion:—

1. That *every symbol has some meaning*. These visions differ from parables and ordinary allegories in this: that every part of them is significant; nothing is introduced simply to fill in the picture and make it life-like. The whole vision is so far beyond the range of ordinary life, bringing heaven, as it were, down to earth, that there is no need to study naturalness. Every detail is put in with the definite purpose of adding something to the revelation.

2. That the symbols are used consistently, and the meaning in one place must be substantially the same as in another place, unless there is something to indicate the contrary. The book is one and not a mere medley. Any other principle would at once throw us into hopeless confusion.

3. That we must be guided by the numerous hints and explanations that occur in the book itself. These are much more numerous than we commonly imagine, and form no inconsiderable part of the book. For example, the whole of the seven epistles to the churches may be regarded as being merely the detailed explanation of the vision which precedes them. That vision represents the symbolical Son of Man in the midst of the seven candlesticks. The epistles give the moral effect which the presence of such a Christ in the midst of the Church ought to have upon

t in various circumstances. It ought to lead to diligence and faithfulness, and if there has been apostasy and sin, it ought to lead to repentance. In all other cases, however, the explanations are much briefer, being as it were only hints in passing. Sometimes these appear to be given by John on his own responsibility, e.g., in chap. iv. 5 John explains the seven lamps before the throne to mean the seven spirits of God. So again in chap. xiv. 4 5 he explains who the 144,000 singing before the throne were. "These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." But more frequently some one comes to John to show him the interpretation, either Christ or some angel, e.g., in chap. v. 5, where John was weeping because no one was found worthy to open the seven-sealed scroll, it is said. And one of the elders saith unto me, Weep not, behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book." In the vision itself Christ appears not as a lion but as a lamb. There are at least twenty such passages giving explanations of symbols in the whole book.

4. This number will be considerably increased if we assume, as I believe we must, that for the most part the words which are heard uttered even during the course of the visions are not symbolical, but are intended to furnish us with the key to the explanation of the visions. Take for example the cry of the souls of the martyrs from beneath the altar under the fifth seal, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This is plainly and literally a cry for the execution of righteous judgment and vengeance. Those who utter it in the vision are of course only symbols, but the cry is the real cry which is ever ascending to God, for vengeance, from the blood of the martyrs. So again after the sounding of the fourth trumpet, an angel flies through the midst of heaven saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet which are yet to sound." This voice is plainly intended simply as a statement of the fact that the consequences of the last three trumpets would be more terrific than of the first four.

5. That in cases where the symbols are adopted from the Old Testament, as many of them are, they must be explained consistently with their usage there. John draws very largely in his imagery from Daniel, Ezekiel, and Zechariah, and his angelic machinery is of the same general nature, and he naturally uses it in the same way. It is no valid objection to say that in these visions John is not creative, but only receptive, for so were the older prophets, and the visions in both cases come from the same spirit. Or taking the principle that the supernatural always adapts itself to what is already natural, we may suppose John's mind and imagination to have been already imbued with the symbolism of the older prophets, and that these new revelations grew out of, or rather fitted themselves to it. This gives us some considerable advantage in the explanation of the Apocalypse. It gives us a wider field from which to draw out information as to its sense.

Beyond these five we can hardly lay down any principle that will be of much practical service. We must only use common sense and carefully avoid any undue forcing of them in any particular shape in order to fit into our general plan. One of the best practical tests of the correctness of any scheme will be the ease and the naturalness with which it will explain these symbols and fit them into one another. Whatever scheme requires us to do violence to this general rule must stand self-condemned.

Coming now to the other and more difficult aspect of the book as prophetic, we lay down the following principles as best fitted to guide us to wise and safe conclusions:

1. That the practical object which the book has in view may be for the most part attained without being able to explain it in detail. We have already seen that the book is strictly speaking an epistle, which was addressed to the seven churches of Asia, and through them to the Church generally; and we may well believe that they were as much puzzled to comprehend all its meaning as the Church has been ever since. In all probability even John himself only partially understood it, and like the prophets of former time "searched what or what manner of time the

spirit of Christ that was in him did signify." But just as the prophets of old in all their prophecies had an immediate practical object in view, so we may assume that John had also. Hitherto this practical object has been for the most part left out of account, and in fact many seem to be of the opinion that it has no practical object, or at any rate that the practical object is so completely obscured and overshadowed by the strangeness and mystery of its symbolism that it may be left out of account. But we must not allow ourselves to forget that "all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And we must firmly lay down the principle that no prophecy is ever given merely for the sake of prophesying or of displaying the divine foreknowledge, just as no miracle has ever been wrought simply for the sake of displaying divine power. The book must have been intended to meet some spiritual want in the seven churches and in the church generally.

Not do we need to go very far in order to find out the practical object it had in view. We get the key to it in the special epistles to the seven churches, where we have warnings to evil doers and encouragement to those who patiently continue in well-doing. They contain threats of punishment to the wicked and promises of rewards to the righteous, along with exhortations to repentance and faithfulness based upon these, and all backed up by the declaration of the speedy coming of Christ. And these two parallel lines of warning and encouragement run on through the whole book, always associated more or less directly with that coming. We can readily see why, for what does that coming mean? Plainly it means first of all victory for the righteous and for the cause of righteousness. It means the complete and final triumph of truth. It means that all the trials and difficulties of the righteous shall cease, and they shall enter into their reward. And what more fitted to fill the hearts of the people of God with hope and joy than to dwell on such a prospect? What more fitted to give them the grace of perseverance in persecution, than to be assured that their Lord will most certainly come to bring forth judgment and victory? And it is a remarkable fact that in every age of the Church, more especially in days of persecution, this book has been turned to for hope and encouragement. However various their theories of explanation, and however widely they may have differed in details of interpretation, all the people of God have agreed in seeing ground of hope and encouragement in the second coming of the Lord and the full establishment of the kingdom of heaven on the earth.

But of course that which brings hope to the people of God must at the same time bring dread to the wicked. Victory for the one side means defeat for the other, and the prediction of the coming of the Lord speedily to judgment is to them a solemn warning to repentance. Now this is a point on which all classes of commentators may be said to be agreed who advert to it at all, and it is one on which all may continue to agree, whatever their theories of interpretation. And it is one of the very greatest importance. For even supposing it were the case that there was nothing else that we could be sure about in the explanation of it, this much alone would give it a very living interest for the Church at all times. And it is well worth while to read the book through without seeking to explain the details of the various visions with this idea in the mind, that it is the prediction of a conflict which is to end in victory for the cause of righteousness with the coming of Christ a prediction given for the encouragement of the Church in distress.

It may be asked, If this were the main object in view, why was it put in such a form? Might not this have been stated simply in so many words and have done with it? In answer to this we have to say, that this is actually done elsewhere in more passages than one, for the benefit of those who feel this to be a more effective way of revealing the truth. But apart from the fact that God must be allowed to make revelations in such a way as may seem most fitting to Him, we may easily divine why some such form is chosen as this which we find in the book of Revelation. It was needful that the second coming of Christ should be placed before the Church in such a way as to lay a strong hold on their imagination, that it might become vivid before their eyes. It was to be throughout its future history the one great hope in the minds of God's people, and in order that it might become so, it must be clothed in such form as would command their at-

ention. And we may safely say that the attempt has not been unsuccessful, for though it has called forth an immense deal of vain curiosity, it has also begotten a large measure of genuine interest in the minds of truly pious people. This fact, that the practical object of the book may be attained without being able fully to interpret the book, may seem in some degree to rescue it from the general neglect into which it has fallen, and may also serve to teach us to be contented with such further results as we may be able to attain with some measure of certainty even though they fall far short of satisfying our curiosity.

2. Our second principle is this that the book was not intended to reveal to us the future in any such way as to enable us to forecast the details of history. This is also a principle of very great importance, and if it be true, renders utterly vain and useless all attempts to make out from the prophecies of this book what is likely to be the course of events in the future, and obliges us to rest content with knowing only in the most general way what is going to be the issue of the world-long struggle between good and evil, without knowing how or when. It also explains why it is that all the attempts which have hitherto been made in that direction have been falsified by the event. That very fact, indeed, supplies us with strong evidence of its truth, for it is hardly to be conceived as likely that had there been sufficient data to go upon, all these efforts would have proved failures.

It is further confirmed also by the fact that similar efforts to predict the future from the prophecies of the Old Testament had failed in like manner. There were abundant predictions concerning the first coming of Christ, and yet, though they were carefully studied by the Jews, no one for a moment ever suspected that Christ would come in the form in which He actually appeared. It was only after the fulfilment took place that they could understand their full meaning, even in the case of the most spiritually-minded. So in the apocalypse, the visions which apparently are full in detail are not of such a character as to enable us to say definitely what will be the form of the second coming or the circumstances by which it will be attended. That which is essential in it is clearly revealed, that which is formal in it is not, and it would be but folly for us to pretend that we can explain the visions of the apocalypse fully until they are fully accomplished, or foretell when and how they are to be accomplished.

But altogether apart from this argument drawn from the unsatisfactory nature of all attempts to forecast the future, there are other and more cogent reasons drawn from the very nature of prophecy itself why we are not entitled to expect any other result. It is evident to any one on a moment's reflection that in order to be able to determine beforehand what the details of the future are to be, the following data must be given.—descriptions or names of persons and places, and also the order and time of events. Unless we have all of these, then our conclusions must all be vague. If any be wanting, any view that may be held will be only one out of many possible variations, and so be entirely uncertain. Now, it will be found on reading the book of Revelation that there is not one single instance in which all of these data are present. We have, frequently enough, descriptions of persons and places, but very rarely, if at all, the order of events plainly indicated, and, as will presently be shown, we never have any definite indication of time. With respect to order and time, in the words of an old writer, "the prophets, by the divine light which illuminated them, for the most part beheld things to come much as we look upon a stormy sky. For while we see the stars above us, we are incapable of rightly discerning at how great a distance they are from us, or which are nearer or which more remote." Hence in the book of Revelation we are not in a position to determine when or in what order the fulfilment is to take place. The data are not there; we cannot supply them, and therefore must leave the future to unfold itself. We may be able to foresee that certain important events are going to happen sometime, but the when lies beyond our knowledge, and Revelation gives us no help here.

These statements as to the absence of all clear indications of order and time in the book of Revelation will no doubt appear novel and startling to many who have not carefully inquired into the subject, for it is the commonly received opinion that the order at any rate is given, and that there are some hints as to time which if only read aright would open up the whole secret of the future, and it is upon this commonly received opinion that all the various attempts to do so have been based. But we propose to show that this opinion is almost entirely without foundation.

(Concluded next week.)

HOME MISSION COMMITTEE MEETING.—
WESTERN SECTION.

At Toronto, and within the Deacon's Court Room of Knox Church there, on Tuesday, the 8th day of October, 1878, at 2 o'clock in the afternoon, the Home Mission Committee (Western Section) of the Presbyterian Church in Canada, met and was constituted with prayer. Rev. W. Cochrane, D.D., Convener. The Committee continued in Session till 11.30 p.m., on Wednesday, 9th October.

The following members were present: Dr. Cochrane, Rev. Messrs. McCaul, Black, Burnet, R. Campbell (Renfrew), Smith, Drummond, McNabb, Macdonnell, Carmichael, Rodgers, Somerville, Torrance, Thompson, Cuthbertson, Walker, Hamilton, Ferguson, Tolmie, and Warden, ministers; and Messrs. T. W. Taylor, T. McCrae, T. Gordon, and A. Spence, elders.

Messrs. Carswell, Burnfield and Crozier, were invited to sit with the Committee as representatives of their respective Presbyteries.

CLAIMS FOR THE PAST HALF-YEAR.

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

Pres. of Quebec.....\$ 669 00	Pres. of Owen Sound.....\$483 50
" Montreal..... 1128 00	" Sauguen..... 80 00
" Glangarry..... 152 00	" Guelph..... 117 61
" Ottawa..... 699 57	" Hamilton..... 484 00
" Brockville..... 440 00	" Paris..... 102 00
" Lanark & Renfrew..... 598 63	" London..... 938 00
" Kingston..... 1324 89	" Chatham..... 512 00
" Peterborough..... 286 50	" Stratford..... 50 00
" Whitby..... 647 00	" Huron..... 329 00
" Lindsay..... 314 50	" Bruce..... 196 95
" Toronto..... 647 00	
" Barrie..... 928 50	Total.....\$10,491 01

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

- PRESBYTERY OF OTTAWA—New Edinburgh,—claim of \$100 for last six months.—Granted \$50, conditional on the people making up the other \$50.
- PRESBYTERY OF LANARK AND RENFREW—Chalk River,—claim of \$60,—granted.
- Litchfield,—claim of \$44,—disallowed.
- PRESBYTERY OF BARRIE—McKellar, etc.,—claim of \$36,—disallowed.
- Rosseau,—claim of \$9,—disallowed.
- Collingwood Mountain,—claim of \$30,—disallowed.
- Allansville,—claim of \$48,—disallowed.
- PRESBYTERY OF BRUCE—St. Joseph, etc.,—claim of \$28.95, expenses of deputy of Presbytery,—granted.
- St. Joseph, etc.,—claim of \$27, pulpit supply of deputy of Presbytery,—granted \$18.

SUPPLEMENTED CONGREGATIONS AND MISSION STATIONS, WITH THE GRANTS FOR THE YEAR BEGINNING 1ST OCT., 1878.

The Committee proceeded to make up the List of Supplemented Congregations and Mission Stations in the various Presbyteries of the Church. The following is a complete list, with the amounts asked and granted to each for the year beginning 1st October, 1878:

N.B.—Those marked (a) are conditional upon settlement.

- I. PRESBYTERY OF QUEBEC—Supplemented Congregations. St. Sylvester—asked \$200 per annum, granted \$200 per annum. Danville—asked \$200 per annum, granted \$200 per annum. Scotstown—asked \$150 per annum, granted \$100 per annum. Hampden—asked \$150 per annum, granted \$150 per annum. This grant made conditional on the arrears being liquidated by the congregation before next March.
- Mission Stations—Kennebec Road—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- Valcartier—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- Lake Megantic—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- Metis—asked \$170 per annum, granted \$170 per annum.
- Massawippi, Coaticook and Richby. No grant.
- Lingwick. No grant.
- II. PRESBYTERY OF MONTREAL—Supplemented Congregations. Mille Isles—asked \$200 per annum, granted \$200 per annum.
- Farnham Centre—asked \$200 per annum, granted \$200 per annum.
- Laguerre—asked \$150 per annum, granted \$150 per annum.
- Joliette—asked \$150 per annum, granted \$150 per annum.
- New Glasgow—asked \$250 per annum, granted \$250 per annum.
- Mission Stations—St. Hyacinthe—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- Ogdensburg—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- Taylor Church, Montreal—asked \$4 00 per Sabbath, granted \$4 00 per Sabbath.
- Arundel and De Salaberry—asked \$6 00 per Sabbath, granted \$6 00 per Sabbath.
- Avoca and Harrington—asked \$4 00 per Sabbath, granted \$4 00 per Sabbath.
- Laprairie—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- The Tanneries. No grant.
- St. Lambert's. No grant.
- III. PRESBYTERY OF GLENGARRY—Supplemented Congregations. Alexandria—asked \$200 per annum, granted \$200 per annum.
- Summerstown—asked \$200 per annum, granted \$200 per annum.
- Mission Stations—East Hawkesbury—No grant.
- IV. BROCKVILLE—Supplemented Congregations. Dunbar and Colquhoun's—asked \$100 per annum.—Declined. This application not granted because the contributions of the people are below the minimum required by the General Assembly.
- South Gower and Mountain—asked \$150 per annum, granted \$150 per annum.
- North Augusta and Fairfield—asked \$200 per annum, granted \$200 per annum.
- Edwardsburg and Mainsville—asked \$150 per annum, granted \$150 per annum.
- Newboro and Westport—asked \$200 per annum, granted \$200 per annum.
- Mission Stations—North Williamsburg—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.
- V. OTTAWA—Supplemented Congregations. Rochesterville—asked \$300 per annum, granted \$300 per annum.
- Metcalf—asked \$150 per annum, granted \$150 per annum.
- Aylmer—asked \$200 per annum, granted \$200 per annum.
- Richmond—asked \$100 per annum, granted \$100 per annum.
- New Edinburgh—asked \$200 per annum, granted \$100 for next six months.
- Mission Stations—Bearbrook and Cambridge—asked \$4 00 per Sabbath, granted \$3 00 per Sabbath.
- Chelsea and East Templeton—asked \$4 00 per Sabbath, granted \$3 00 per Sabbath.
- Hull—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath.
- Desert and Six Portages—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.

Cantly and Portland—asked \$4 00 per Sabbath, granted \$3 00 per Sabbath.

Plantagenet—asked \$2 50 per annum, granted \$2 50 per annum, and \$4 per Sabbath for a Catechist for winter months.

Aylwin—No grant.

Carp and Kinburn—No grant.

VI. LANARK AND RENFREW—Supplemented Congregations. Alice and Pettawawa—asked \$200 per annum, granted \$200 per annum.

Kitley—asked \$200 per annum, granted \$200 per annum.

Dalhousie and North Sherbrooke—asked \$150 per annum, granted \$150 per annum.

(a) Ross and Cobden—asked \$50 per annum, granted \$50 per annum.

Mission Stations—Wilberforce—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath, and \$200 per annum, conditional on settlement.

Lavant—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath. If Dalhousie section of Rev. W. Cochrane's charge united with this field, and an Ordained Missionary got, the grant to be \$225 per annum.

Darling—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath. If the Middleville section of Rev. W. Cochrane's charge united with this field, and an Ordained Missionary got, the grant to be \$200 per annum.

Bathurst and South Sherbrooke—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath.

Castledore and Dewars—asked \$1 per Sabbath, granted \$1 per Sabbath.

Chalk River—asked \$4 per Sabbath, granted \$4 per Sabbath.

Palmerston—asked \$3 per Sabbath, granted \$3 per Sabbath.

Litchfield—asked \$2 per Sabbath, granted \$2 per Sabbath.

Balderson and Drummond—No grant.

Mattawa.—The Presbytery recommended to work this field by means of an Ordained Missionary, this Committee guaranteeing \$300 per annum, on condition that a grant of \$200 per annum be obtained from the Lumbermen's Mission Committee.

VII. KINGSTON—Supplemented Congregations. Lansdowne and Fairfax—asked \$200 per annum, granted \$200 per annum.

St. John's, Pittsburg—asked \$150 per annum, granted \$150 per annum.

Melrose and Lonsdale—asked \$200 per annum, granted \$200 per annum, conditional upon the contributions of the people reaching the minimum required by the General Assembly.

Mill Point—asked \$100 per annum, granted \$100 per annum.

Glenvale—asked \$150 per annum, granted \$150 per annum.

Roslin and Thurlow—asked \$150 per annum, granted \$150 per annum.

Picton—asked \$200 per annum, granted \$150 per annum.

Mission Stations—Hinchinbrook and Bedford—asked \$3 per Sabbath, granted \$3 per Sabbath.

Wolfe Island—asked \$3 per Sabbath, granted \$3 per Sabbath.

Fredericksburg and Mill Haven—asked \$3 per Sabbath, granted \$3 per Sabbath.

West Huntingdon—asked \$2 per Sabbath, granted \$2 per Sabbath.

Rawdon and Marmora—asked \$3 per Sabbath, granted \$3 per Sabbath.

Morton—asked \$4 per Sabbath, granted \$4 per Sabbath.

Consecon—asked \$4 per Sabbath, granted \$2 per Sabbath. To this field \$4 per Sabbath granted, if worked by Ordained Missionary.

St. Columba and St. Paul, Madoc—asked \$3 per Sabbath, granted \$3 per Sabbath.

Camden and Sheffield—asked \$3 per Sabbath, granted \$3 per Sabbath.

Maynooth—asked \$4 per Sabbath, granted \$4 per Sabbath.

L'Amable—asked \$4 per Sabbath, granted \$2 per Sabbath. To this field \$4 per Sabbath granted, if worked by ordained Missionary.

Carlow and Mayo—asked \$4 per Sabbath, granted \$2 per Sabbath. To this field \$4 per Sabbath granted, if worked by ordained Missionary.

VII. PETERBOROUGH—Supplemented Congregations. Warsaw and Dummer—asked \$150 per annum, granted \$100 per annum.

Bobcaygeon and Dunsford—asked \$150 per annum, granted \$100 per annum.

Mission Stations—Chandos and Burleigh—asked \$3 50 per Sabbath, granted \$3 50 per Sabbath.

Harvey—asked \$3 50 per Sabbath, granted \$3 50 per Sabbath.

Minden, Kinmount, etc.—asked \$5 per Sabbath, granted \$5 per Sabbath for an Ordained Missionary. If this field worked with Halliburton by an Ordained Missionary, the total grant to be \$250 per annum.

Halliburton—asked \$2 50 per Sabbath, granted \$2 50 per Sabbath.

IX. PRESBYTERY OF WHITBY—Supplemented Congregation. Enniskillen and Cartwright—asked \$150 per annum, granted \$150 per annum.

X. PRESBYTERY OF LINDSAY—Supplemented Congregations. North Mara and Longford—asked \$150 per annum, granted \$125 per annum.

Fenelon Falls and Somerville—asked \$125 per annum, granted \$100 per annum.

Kirkfield and Victoriaville—asked \$150 per annum, granted \$100 per annum.

Bolsover—asked \$100 per annum, declined. This application not granted on the ground that the contributions of the people are below the minimum required by the General Assembly.

(a) Sunderland and Vroomantion—asked \$200 per annum, granted \$200 per annum, and \$2 00 per Sabbath while vacant.

Mission Stations—Cobocook and Head Lake, Digby and Carden—asked \$2 50 per Sabbath, granted \$2 50 per Sabbath.

XI. PRESBYTERY OF TORONTO—Supplemented Congregations. York Mills and Fisherville—asked \$100 per annum, granted \$100 per annum.

(a) Mono Centre and Camilla—asked \$50 per annum, granted \$50 per annum.

Aurora—asked \$200 per annum, granted \$200 per annum.

King and Laskey—asked \$100 per annum, granted \$100 per annum.

(a) Sutton and Cooke's, Georgina—asked \$150 per annum, granted \$100 per annum.

Mission Stations—Mount Albert and Ballantrae—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath.

Sandhill and Caledon East—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.

Queensville, Ravenshoe and McMillan's—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath.

Brockton—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath, for summer half-year.

Horning's Mills—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath for summer half-year.

Stouffville—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath, for winter half-year.

Ballinfad and Melville Church, Caledon—no grant.

Leslieville and York Town Line—no grant.

XII. PRESBYTERY OF BARRIE—Supplemented Congregations. Town Line and Ivy—asked \$100 per annum, granted \$100 per annum.

Graffenhurst, Severn Bridge and Washago—asked \$300 per annum, granted \$300 per annum.

Mission Stations—Bracebridge—asked \$500 per annum, granted \$200 for next six months. Presbytery requested to endeavor to increase the contributions of the people.

Penetanguishene, Tay and Medonte—asked \$200 per annum, granted \$200 per annum.

Allansville and Huntsville—asked \$4 00 per Sabbath, granted \$3 00 per Sabbath. Presbytery requested to endeavor to increase the contributions of the people.

Stisted, Town Line and Port Sydney—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.

Raymond and Port Carling—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.

Baysville, Drake and Hamilton—asked \$3 00 per Sabbath, granted \$2 00 per Sabbath.

Ardrea, Uthoff and N. Orillia—asked \$300 per Sabbath, granted \$3 00 per Sabbath.

McRae's Settlement, Hunter's Settlement and Minesing—asked \$2 50 per Sabbath, granted \$2 50 per Sabbath.

Burns' Church and Dunn's Settlement—asked \$1 50 per Sabbath, granted \$1 50 per Sabbath for winter half-year.

Rosseau and Turtle Lake—asked \$3 00 per Sabbath, granted \$3 00 per Sabbath.

Collingwood Mt. and Gibraltar—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath.

McKellar, Manatawaba, Dunchurch and Kings—asked \$4 00 per Sabbath, delayed.

Beggsboro, Maganetawan—asked \$300 per annum, granted \$300 per annum. For Ordained Missionary.

Parry Sound and Carling—asked \$300 per annum, granted \$300 per annum. For Ordained Missionary.

XIII. PRESBYTERY OF OWEN SOUND—Supplemented Congregations. Kilsyth and N. Derby—asked \$200 per annum, granted \$200 per annum.

(a) Sarawak and N. Keppel—asked \$200 per annum, granted \$200 per annum, conditional on the contributions of the people reaching the minimum required by the General Assembly. Grant of \$2 00 per Sabbath while vacant.

Mission Stations—Indian Peninsula (lower field)—asked \$300 per annum, granted \$300 per annum.

Indian Peninsula (upper field)—asked \$8 00 per Sabbath, granted \$6 00 per Sabbath, for winter six months.

Johnston and Caven—asked \$2 00 per Sabbath, granted \$2 00 per Sabbath.

Euphrasia and Holland—asked \$1 50 per Sabbath, granted \$1 50 per Sabbath, for winter six months.

XIV. PRESBYTERY OF SAUGEEN—Supplemented Congregations. Proton—asked \$100 per annum, granted \$100 per annum.

N. Luther, Ross and Gordonville—asked \$200 per annum, declined. This application not granted because the contributions of the people are below the minimum required by the General Assembly.

(a) Osprey—asked \$150 per annum, granted \$100 per annum.

(a) Aytton and E. Normanby—asked \$250 per annum, granted \$200 per annum, conditional on the contributions of the people reaching the minimum required by the General Assembly. Grant of \$2 50 per Sabbath while vacant.

(a) Cotswold—asked \$200 per annum, granted \$200 per annum, and \$2 00 per Sabbath while vacant.

(a) Dundalk and Fraser's—asked \$200 per annum, granted \$200 per annum, and \$1 50 per Sabbath while vacant.

Mission Station—Rocky Sauguen—no grant.

XV. PRESBYTERY OF GUELPH—Supplemented Congregations. (a) Hawksville and Elmira—asked \$200 per annum, granted \$200 per annum.

Hillsburgh and Price's Corners—asked \$100 per annum, granted \$100 per annum.

Mission Stations—Eden Mills—asked \$1 50 per Sabbath, granted \$1 50 per Sabbath.

New Hamburg—no grant.

Drayton—no grant.

Douglas—no grant.

XVI. PRESBYTERY OF HAMILTON—Supplemented Congregations. Port Colborne—asked \$200 per annum, granted \$200 per annum.

Vittoria—asked \$200 per annum, delayed. This application delayed for want of information, the representative of the Presbytery not being present at the meeting of Committee.

Port Dalhousie—asked \$200 per annum, delayed. This application delayed for want of information, the representative of the Presbytery not being present at the meeting of Committee.

N. Pelham—asked \$150 per annum, delayed. This application delayed for want of information, the representative of the Presbytery not being present at the meeting of Committee.

Barton—asked \$50 per annum, delayed. This application delayed for want of information, the representative of the Presbytery not being present at the meeting of Committee.

Dunnville—asked \$100 per annum, delayed. This application delayed for want of information, the representative of the Presbytery not being present at the meeting of Committee.

Mission Stations—Fort Erie and Ridgeway, Stevensville and Victoria—asked \$300 per annum, granted \$300 per annum, for Ordained Missionary.

Louth—asked \$2 per Sabbath, delayed. This application delayed for want of information, the representative of the Presbytery not being present at the meeting of Committee.

St. Catharines, Hayne's Avenue—no grant.

XVII. PRESBYTERY OF PARIS—Supplemented Congregation. Mt. Pleasant and Burford—asked \$100 per annum, granted \$100 per annum. This grant made conditional on the people contributing \$500 per annum.

Mission Stations—Old St. Andrew's E. Oxford—asked \$3 per Sabbath, granted \$3 per Sabbath.

West Brantford—no grant.

XVIII. PRESBYTERY OF LONDON—Supplemented Congregations. Wardsville and Newbury—asked \$100 per annum, granted \$100 per annum.

Alvinston, Euphemia and Brooke—asked \$100 per annum, granted \$100 per annum, conditional on the contributions of the people reaching the minimum required by the General Assembly.

Pt. Edward—asked \$100 per annum, granted \$100 per annum.

(a) New Glasgow—asked \$100 per annum, granted \$100 per annum.

Port Stanley—asked \$200 per annum, granted \$200 per annum.

Springfield and Aylmer—asked \$250 per annum, granted \$250 per annum.

Hyde Park and Komoka—asked \$200 per annum, granted \$100 per annum.

Delaware—asked \$150 per annum, granted \$150 per annum.

W. Williams—asked \$150 per annum, granted \$150 per annum.

(a) London East—asked \$300 per annum, granted \$300 per annum, and \$4 per Sabbath while vacant.

Mandaumin—asked \$200 per annum, delayed for statistics.

Mission Stations—Lucan and Biddulph—asked \$3 per Sabbath, granted \$3 per Sabbath.

N. E. Adelaide—asked \$3 per Sabbath, granted \$3 per Sabbath.

Oilsprings—no grant.

XIX. PRESBYTERY OF CHATHAM—Supplemented Congregations. Buxton—asked \$100 per annum, granted \$100 per annum.

Amherstburg—asked \$250 per annum, granted \$200 per annum.

Florence and Dawn—asked \$200 per annum, declined. This application not granted because the contributions of the people are below the minimum required by the General Assembly.

Dresden—asked \$200 per annum, granted \$200 per annum.

Dover and Oliver's Settlement—asked \$150 per annum, granted \$150 per annum.

Mission Stations—Sombrá—asked \$2 per Sabbath, granted \$1 50 per Sabbath.

Mersea—asked \$2 50 per Sabbath, granted \$2 50 per Sabbath.

Maidstone—no grant.

Wallaceburgh—no grant.

Knox Church, Chatham Township—no grant.

Colchester—no grant.

Tilbury West and Comber—no grant.

XX. PRESBYTERY OF STRATFORD—Supplemented Congregation. Molesworth and Trowbridge—asked \$100 per annum, granted \$50 per annum.

XXI. PRESBYTERY OF HURON—Supplemented Congregations. Cranbrook and Ethel—asked \$100 per annum, granted \$75 per annum.

Bayfield and Bethany—asked \$100 per annum, granted \$150 per annum.

Grand Bend—asked \$200 per annum, granted \$200 per annum.

Mission Stations—Goderich (Gaelic)—asked \$2 per Sabbath, granted \$2 per Sabbath.

Ashfield and Fordyce—asked \$2 per Sabbath, granted \$2 per Sabbath.

XXII. PRESBYTERY OF BRUCE—Supplemented Congregations. Kinloss and Bervie—asked \$200 per annum, granted \$150 per annum.

Langside—asked \$100 per annum, granted \$100 per annum.

Mission Stations—Manitoulin Island—granted \$700 per annum, less amount paid by people. The Committee express a hope that a large proportion of the salary will be paid by the people.

Manitoulin Island (for Student)—granted \$4 per Sabbath.

Sault Ste. Marie—granted \$800 per annum, less \$250 paid by people.

Thunder Bay—granted \$500 per annum.

Silver Islet—granted \$300 per annum.

XXIII. PRESBYTERY OF BRITISH COLUMBIA—New Westminster—grant of \$1,200 per annum.

XXIV. PRESBYTERY OF MANITOBA—Little Britain, Park Creek, Selkirk—amount promised by the field,

\$270 per annum; amount required from Home Mission Committee, \$180 per annum.
 Springfield, Sunnyside, Plympton—amount promised by the field, \$200 per annum; amount required from Home Mission Committee, Balance.
 Caledonia, Point des Chenes, Millbrook, Clear Springs—amount promised by the field, \$250 per annum; amount required from Home Mission Committee, Balance.
 Rockwood, Greenwood, Ridgeway, Dundas, Victoria, Grassmere—amount promised by the field, \$300 per annum; amount required from Home Mission Committee, \$600 per annum.
 Emerson, Peimhina, U.S., Rosau, The Ridges, Smuggler's Point—amount promised by the field, \$450 per annum; amount required from Home Mission Committee, \$450 per annum.
 Upper Hoyle, Lower Hoyle, Tobacco Creek—amount promised by the field, \$200 per annum; amount required from Home Mission Committee, \$700 per annum.
 Duncan's, Scott's, Alexandria, Morden's—amount promised by the field, \$300 per annum; amount required from Home Mission Committee, \$600 per annum.
 Woodlands, Poplar Heights, Headingly—amount promised by the field, \$164 per annum; amount required from Home Mission Committee, \$735 per annum.
 High Bluff, Portage Creek, Grant's Camp Creek—amount promised by the field, \$221 per annum; amount required from Home Mission Committee, \$275 per annum.
 Portage La Prairie, Burnside—amount promised by the field, \$400 per annum; amount required from Home Mission Committee, \$400 per annum.
 Palestine, Golden Stream, Squirrel Creek, Turcan, Woodside—amount promised by the field, \$250 per annum; amount required from Home Mission Committee, \$640 per annum.
 Morris, Union Point, Cadenheads, Riviere Sale—amount promised by the field, \$200 per annum; amount required from Home Mission Committee, \$700 per annum.
 Walker's, Honeyman's, McGregor's, McKinnon's, Oliver's, (Beautiful Plains Group)—not yet ascertained.
 Rapid City, Smith's, McTavish's, Weir's, Geikie's, Rolling River (Little Saskatchewan Group)—amount promised by the field, \$200 per annum; amount required from Home Mission Committee, \$700 per annum.
 Old Mission Church, New Mission Church, McBeth's, Muir's Settlement (Prince Albert Group)—not yet ascertained.
 Prairie Grove—not yet ascertained.
 Battleford—amount promised by the field, \$200 per annum; amount required from Home Mission Committee, \$400 per annum.
 C. P. Railway, Contract 12—amount promised by the field, \$1,000 per annum; amount required from Home Mission Committee, nothing.

LAKE SUPERIOR FIELDS.

1. *Thunder Bay*.—Letters were read from the Rev. D. McKerracher, the missionary in this field. A new church is being erected at Fort William. It was agreed to grant Mr. McKerracher \$50 extra for last year's services, and to guarantee him \$500 per annum for the ensuing year in the hope that the field will contribute a similar amount.

2. *Silver Islet*.—Mr. J. R. Johnston labored here during a portion of the summer under the Students' Missionary Society of Knox College, Toronto. The Convener reported that the people recently petitioned for the services of Mr. Johnston for a year, from 1st October, 1878, offering to contribute \$300 towards his salary. The Committee granted the application, and agreed to guarantee \$300 towards Mr. Johnston's salary.

3. *Sault Ste. Marie*.—Letters were read from Mr. W. Stuart, a former missionary of this field, claiming \$200 of arrears due by the people, part of which they disputed, and all of which they declined to pay. The Convener was instructed to offer Mr. Stuart \$100 in full of his claim.

The Convener reported that the present missionary, Mr. J. R. McLeod, had recently been ordained by the Presbytery of Bruce, that his services were highly appreciated by the people, who were to contribute at least \$250 per annum of his salary.

It was agreed to instruct all the missionaries in the Lake Superior fields hereafter to report to this Committee through the Presbytery of Bruce, within whose bounds they are, and under whose direct supervision it is desirable they should hereafter be.

MANITOULIN ISLAND.

Mr. Tolmie reported that a deputy from the Presbytery of Bruce had recently visited this field. The progress made has been most satisfactory, and the services of the ordained missionary, Mr. Hugh McKay, as well as of Mr. Builder, the student missionary, were highly appreciated by the people.

Two new churches have been erected during the summer, viz. at Gore Bay and at Manitowaning. The Committee agreed to appoint a student missionary to assist Mr. McKay during the winter half-year, and voted a grant of \$4 per Sabbath for this purpose.

The Presbytery of Bruce were instructed to lay before the Committee next March full statistics of this field.

MANITOWA.

1. *Appointment to Prince Albert*.—Applications were received from several ministers of the Church for an appointment to Prince Albert, Saskatchewan.

The appointment was offered in June to Rev. D. Ross, of Lancaster, who was unable then to accept it. Mr. Ross having intimated his readiness to accept provided the Committee could wait till next spring, it was unanimously resolved, after hearing Mr. Ross give expression to his mind on the matter, to appoint him to Prince Albert for a term of at least four years, with a salary of \$1,250 per annum and travelling expenses to the field, with the understanding that these do not exceed \$500. Mr. Ross accepted the appointment.

It was agreed to instruct Mr. Ross for the present to report directly to this Committee, and the Treasurer was instructed to remit his salary direct to himself.

Miscellaneous.—Full reports were received from this Presbytery of services rendered during the half-year ending 30th June, with statistics of all the fields and the amounts promised by the several stations towards the salary of the missionaries for the ensuing year.

A request was received from the Financial Committee of the Presbytery to have the time changed from 1st October to 31st December for the annual statement of the amounts promised by the several stations for the ensuing year.

The time having been fixed by the General Assembly, the Committee did not feel justified in making the desired change.

A communication from the Presbytery was laid on the table and read, asking the appointment of two additional missionaries. It was agreed, owing to the present state of

the fund, to decline making any further appointments in the meantime.

The Committee declined to entertain a claim of \$123, arrears due to Mr. J. S. Stewart for services rendered about two years ago.

APPOINTMENT OF MISSIONARIES.

The list of missionaries available for service during the winter months was made up and appointments given as follows:—

(Only the names of those receiving appointments are here given).

- Messrs. John Geddes, H. I. Millar and D. Beattie, to Kingston Presbytery.
- Messrs. Mark Turnbull (to Pary Sound), John McKay (to Magallowan), J. K. Andrews and Charles Hemming, to Barrie Presbytery.
- Messrs. Wm. Fleming, Adam Moffatt and John Cairns, to Chatham Presbytery.
- Mr. Colin McKerracher to Lindsay Presbytery.
- Mr. James Robertson to Ottawa Presbytery.
- Messrs. George Jamieson and Archibald MacGillivray to Huron Presbytery.
- Mr. E. B. Rodgers to Owen Sound Presbytery.
- Messrs. T. Fenwick and J. Hume to Quebec Presbytery.
- Mr. James Stewart to Montreal Presbytery.

MISCELLANEOUS.

Mr. James Miller.—Convener reported that he had received a letter from Mr. James Miller, asking that his expenses be paid home to Scotland, which he declined to do. The action of the Convener was sustained.

The late Rev. A. Dryburgh.—A letter was read from the executor of the late Rev. A. Dryburgh, asking payment of \$37.50, supplement due for services in Elmira and Hawksville. The claim was ordered to be paid.

Claim of Rev. A. Glendinning.—A communication was laid on the table and read from the Rev. A. Glendinning, preventing a claim for his travelling expenses from Manitoba of Ontario, he having about three years ago returned on account of impaired health. The committee declined to entertain the claim.

Sub-committee.—The following were appointed a sub-committee to whom were referred all matters requiring action prior to the March meeting of the committee.—Dr. Cochran, Messrs. Laing, King, Macdonnell and T. W. Taylor.

STATE OF THE FUND.

The Convener reported the state of the fund at this date as follows:—

Expenditure to 1st Oct., 1878, including balance against the Fund on 1st May.....	\$11,612 00
Claims passed at this meeting, say.....	10,600 00
Claims for Manitoulin Island, etc., to date, say.....	1,000 00
	\$23,212 00
Receipts from 1st May to date (1st Oct.)	4,150 00
Balance against the Fund.....	\$19,062 00

After lengthened consideration of the matter the following resolution was adopted:—

Whereas, the indebtedness of the Fund at this date exceeds \$19,000,—nearly \$6,000 above the debt at the same period last year,—whereas the estimated expenditure of the current year is about \$43,000; and whereas the committee are satisfied that only by a strong and general effort the income of the year can be made equal to the expenditure; resolved, that the Convener be instructed to request all the Presbyteries of the Church to use the utmost diligence to secure liberal contributions to the Home Mission scheme from every Congregation and Station within their bounds, and hereby intimate that in the event of sufficient funds not being forthcoming prior to the March meeting of the committee, they will be under the necessity of deducting a percentage from the claims of all Presbyteries for Supplemented Congregations and Mission Stations for the half year ending 31st March next, so as to equalize the expenditure with the income of the year.

The Committee further earnestly request Presbyteries carefully to revise every application for aid with a view to increase the contributions of the people in the respective fields, and to reduce the grants from the Home Mission Fund.

Expenses paid.—The travelling expenses of members were noted and paid.

Close.—The Committee adjourned at half-past eleven o'clock on the evening of Wednesday, 9th October, and the meeting was closed with the Benediction.

ROBT. H. WARDEN, Secretary. WM. COCHRANE, D.D., Convener.

CARDINAL CULLEN died on the 24th ult. A telegraphic despatch from Dublin on the 25th says: "Cardinal Cullen was taken suddenly ill at two yesterday afternoon, and died about four. He had been in delicate health ever since his return from the conclave at Rome last February. On Wednesday he complained of pains in the chest, and on Thursday morning his malady was pronounced serious but not dangerous. Suddenly he began to sink. He spoke the responses in the prayers for the dying at the last moment and shook hands with his private secretary. He said "good bye" without pain and died. The shops in the vicinity of the Cathedral are closed and every mark of respect shown. The body will lie in the private chapel until Saturday, and then in state in the Cathedral. A solemn requiem will be celebrated on Monday, and the burial in the Cathedral vault on Tuesday. Dr. McCabe, coadjutor Bishop, is likely to succeed him. The Cardinal leaves a large fortune. The Catholic citizens of Dublin will wear mourning until the month's end."

PRESBYTERY OF LINDSAY.—An adjourned meeting of this Presbytery was held at the manse, Quaker Hill, Uxbridge, on Monday, Oct. 21st, 1878. The Rev. Mr. McNabb reported having moderated in a call at Woodville, and laid on the table said call. Addressed to Rev. A. Ross, Pictou, N.S., signed by 220 communicants and 122 adherents. The Moderator's conduct was approved; Messrs. Gilchrist and Reid, Commissioners from the congregation were heard; and the call sustained. Reasons for translation were read, and Mr. McNabb appointed to represent the Presbytery of Lindsay at the Pictou Presbytery. The Presbytery having sustained Mr. W. J. Smyth's trials for ordination, adjourned to the church. The Rev. S. Acheson preached to a large and attentive audience, after which Mr. Smyth was ordained minister of the congregation, Rev. J. T. Paul, presiding. The Rev. A. Currie addressed the newly ordained pastor, and Rev. E. Cockburn the people of his charge.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE.—This Presbytery met, pursuant to adjournment, on Friday, the 25th ult., in St. John's Church, Brockville. There was a fair attendance of members. In the absence of Mr. Clark, Mr. Leishman was chosen Moderator, *pro tem*. The Presbytery took up first Mr. Brown's resignation of the charge of Lyn and Yonge. The Clerk read a letter from Mr. Brown, stating his inability to be present. No commissioners from session or congregation appeared. The Presbytery accepted Mr. Brown's resignation, and appointed Mr. Burnfield to declare the charge vacant on the 27th ult. Mr. Burnfield was also appointed Moderator of the session of Lyn and Yonge. Mr. Dey reported the action of the committee appointed to visit Dunbar with reference to the arrears due Mr. Chesnut. The balance had been paid, thus removing a cause of anxiety to Presbytery, and a source of embarrassment to an esteemed brother. The Court fixed the rate necessary for the Presbytery and Synod Fund, and instructed the Clerk to remind sessions of their duty to answer the claims of the Assembly Fund. Mr. Blair's application to be received into fellowship as a minister of this church was next taken up. Upon consideration of Mr. Blair's further communications respecting his past labours, and his designs for the future, it was agreed to receive the application and transmit it in due form to the next General Assembly. The next regular meeting of this Presbytery takes place (D.V.) at Spencerville, on Tuesday, Dec. 17th. at 3 p.m.—W. M. McKIBBIN, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—On the 15th October at Barrie an adjourned meeting of this Presbytery was held, chiefly to dispose of a call from Knox Church, Oro, to Rev. Henry Sinclair of Mulmur and Tosoronto, which was sustained and handed to him at meeting on Sept. 24th. Commissioners from the congregations interested were heard for and against Mr. Sinclair's translation. He decided to accept the call, and notwithstanding that Mr. Sinclair has been in his present charge only seven months, the Presbytery had no hesitation in agreeing to the translation on account of the strong reasons urged for it. It was agreed to declare the charge of Mulmur and Tosoronto vacant on Sabbath, Oct. 27th, and to induct Mr. Sinclair to the charge of Knox Church, Oro, on Thursday, 31st, at one p.m. Mr. Gray was appointed to preside; Mr. D. McDonald to preach, Mr. A. McDonald to address the people in Gaelic and English; and Mr. S. Hutcheson to address the newly inducted minister. The Presbytery agreed to supply the station of Waubashene during the winter, by each of the ministers giving a day's services in the field. It was found that the expenditure of the year would require contributions at the rate of eight cents per member in the bounds, and it was agreed to ask this from the congregations, together with the sums required for General Assembly expenses, to be paid to the treasurer on or before meeting of Tuesday, Nov. 26. The total rate to be raised in this Presbytery for Presbytery, Synod and Assembly expenses is thirteen cents per member; but this does not include what will be needed to meet deficiency in salaries of missionaries during the summer. Special collection on Thanksgiving Day to meet that deficiency was agreed on. It was also agreed to leave it to the ministers to arrange their missionary meetings as convenient for them.—ROBT. MOODIE, *Pres. Clerk*.

THE Brooklyn Tabernacle trustees have raised Mr. Talmadge's salary from \$7,000 to \$12,000.

BOOKS AND MAGAZINES.

Sunday Afternoon.

The number of "Sunday Afternoon" for November contains the following articles, stories, etc., mostly written in a lively and racy style, but all of wholesome tendency: "Women in Prison," by Clara T. Leonard; "The White Stone," by Susie M. Day; "A Vigil," by Frances L. Mace; "Who are the Dunkards?" by H. K. Carrol; "Aunt Huldah's Scholars," by Edward E. Hale; "The Japanese Story of Creation," by W. E. Griffis; "Anne Hyde's Mission," by Rose Terry Cooke; "One November Sunday Afternoon," by Susan D. Nickerson; "Two Lives," by Rebecca H. Davis; "To the Workers," by Fannie R. Robinson; "Chips from a North-western Log," by Campbell Wheaton; "How to use the Bible," by Washington Gladden; "Fishers of Men," by S. T. James; "Commissioned," by Susan Coolidge; "Fencing the Law," by Horace Burnstead; Editor's Table; Literature. Under the general heading "Editor's Table" will be found: "Shoals in the Atlantic;" "More about our Working Men;" "Hotels as Mission Fields;" "Materialism in the Popular Faith;" Notes on Current events.

That Lass o' Lowrie's.

By Frances Hodgson Burnett. New York: Charles Scribner's Sons.

This is a story of considerable power, evidently written with the view of directing attention to the condition of the lower classes in some of the coal-mining districts of England, and of advocating those methods by which the author thinks they can most easily be brought under moral and religious influences. The scene is laid among the Lancashire coal-pits, and those of the characters who are represented as illiterate are made to speak the peculiar dialect of that region. The principal characters are: "Joan Lowrie," the heroine—the word might almost be written without the affix—strong in her nature, but not coarse, a real rough diamond, well worth polishing; "Dan Lowrie," her father, drunken, brutal, and cruel; "Liz," a weak-minded, vain and selfish girl who had been led astray by a young gentleman, son of one of the pit-owners, and who, after she was cast off with her child in a destitute condition, was sheltered and supported by Joan; "Fergus Derrick," a young engineer from London, noble-minded and intelligent, trying his best to improve both pit and pit-men; "Mr. Grace," the curate, striving faithfully to do his work, but misunderstood and thwarted by his ecclesiastical superior; "Mr. Barholm," the rector, socially isolated from his parishioners, and never paying any of them a visit but with the avowed intention of "bringing them to a sense of their condition" by denouncing their vices; "Anice," his daughter, heroine No. 2, a fine character, and very useful to Mr. Grace in his work; "Owd Sammy Craddock," a retired pitman, full of wit and worldly wisdom, the oracle of the place, guiding public opinion, and always ready to express in terse language his opinion of the misconduct of such as Dan Lowrie or of the transparent insincerity of "t'owd parson;" and there still remain two that must not be forgotten for they also are representative and well-drawn characters, namely, "Jud Bates" and his dog "Nib." We have not yet, in our reading, got to the denouement of the story and cannot tell how it will all end. There is not much of a plot. We are under the impression that there is much more fact than fiction in it. But we can see that the author does not, like so many modern novel-writers, attempt to make it appear that the good are always silly, that the vicious are always clever, or that the path of villany leads to prosperity; and we think she has also made it plain that the plan pursued by Mr. Grace and Miss Anice, of stooping to the level of the lower classes, introducing themselves to their acquaintance in a friendly and neighborly manner, entering into their thoughts and feelings with unfeigned sympathy, and availing themselves of every favourable opportunity of presenting the gospel to them in its inviting—which is its true—aspect, is far superior to the system of ecclesiastical domination, stern rebuke and bitter denunciation followed by the old rector. The book is well printed, with a tasteful exterior, and several beautiful illustrations.

CHOLERA is proving exceedingly fatal in Morocco. At Casablanca 377 deaths have occurred in a population of 7,000. At Fez and Mequinez between sixty and seventy persons have died from the same disease.

CURRENT OPINIONS.

WE "can" do a great many things if we must.—*National Baptist.*

A COLLEGE that is not permitted to inculcate Christianity is no place for the sons of Christian fathers and mothers.—*Standard of the Cross.*

IF America has not yet produced an acknowledged classic poem, so has no other nation since America began to be.—*Chancellor E. O. Haven.*

WHEN Hercules undertakes to clear out the Augean stables he is entitled to the sympathy and support of all that love cleanliness.—*Christian Union.*

Every element of manhood and of womanhood may be reached and benefited by communion with God in the house of his praise.—*Christian Intelligencer.*

A MAN standing between heaven and earth, calling the multitudes from one to the other, what is he but a personal caricature, without enthusiasm?—*Christian Advocate.*

A FALSEHOOD is not less false because a thousand voices shout it; it is only the more dangerous, and should encounter more active and strenuous resistance.—*Senator Bayard.*

THE community without the gospel preached would drop, in five years, in its general intellectual culture, beyond the best efforts of ten years to regain that culture in the schools.—*Philadelphia Presbyterian.*

THE cause of religion and morality, personal and social, demands of Christians all the support that can be rendered by a devotion of the Sabbath to the uses which the Lord of the Sabbath has appointed.—*Watchman.*

THERE is only one way to eliminate the yellow fever: by obeying God's laws of Health. There is only one way by which the sinner's doom can be escaped: by obeying God's laws of righteousness.—*Standard of the Cross.*

THE duty of the ministers of the law, and of public opinion, is to teach the much needed lesson that the crime consists in appropriating the property of others, no matter for what purpose or with what motive and hopes.—*New York Times.*

"My share! my share!" is the Communist's cry. He has that already; all that he has inherited, or earned, or saved—the only three honest ways of owning property. What he really wants is not his share, but several other and more industrious men's shares.—*Congregationalist.*

WHAT the sun would be without the independent and yet cooperative action of every beam, what the shower would be without the aid imparted by every particle of moisture, is the church deprived of any measure of that activity which every disciple is bound to contribute.—*Lutheran Observer.*

YOU can't make a good ship out of poor timber, though you paint her ever so nicely; no more can a good and efficient preacher of righteousness be made of one whose heart is bad or whose mental powers seem to be hanging on the fence which separates idiocy from mediocrity.—*Christian at Work.*

POLITICIANS seem to understand matters better than ministers (or superintendents). They tell us that though mass-meetings and conventions are striking and exciting, and fill much space in the newspapers, yet it is the silent, hidden work that influences the campaign.—*Sunday Magazine.*

IT requires wisdom, as well as knowledge, to make one effective in influencing or instructing his fellows. "Wisdom," said the Rev. Mr. Dana, "is that talent which enables one to use the talents and resources at his command; it is the talent of using one's talents." Sunday School teachers peculiarly need wisdom.—*Sunday School Times.*

DR. CHAPMAN has dissected a gorilla and finds proof that the beast and man have a common origin. We have not a doubt of it. The God who made one made the other also, but it did not please the Maker to endow both with a reasonable soul. Nor did he give Dr. Chapman sense enough to appreciate the difference between a man and a monkey.—*Observer.*

WE know of several churches that have made arrangements with evangelists during the coming season. This may or may not, be a blessing to these societies. If nothing is attempted until the determined date is reached, and the work is then solely submitted to the direction of the evangelists, it will probably prove a serious embarrassment to the churches.—*Zion's Herald.*

FROM the experience of a pastorate of now more than a quarter of a century, we declare without any hesitation that when interest in foreign missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves, and as things of course; while if there be a lack of devotion to the missionary enterprise, nothing else will be prosecuted with either enthusiasm or success.—*Rev. Dr. W. M. Taylor.*

IT is often said that religion has nothing whatever to do with politics, but never was a greater mistake made than in adopting this opinion. Bringing politics into the pulpit and making it take the place of the Gospel is one thing; but conscientiously looking into the great political questions of the day, and choosing sides from a sense of right and justice and an earnest desire to promote the welfare, not of the party, but of the country, is another thing.—*Dr. Hammond (R. C.)*

AS for Christians in their individual capacity, our judgment clearly is they stand aloof, upon principle, from every kind of amusement which may be questionable, or which may make them liable to misconception. Doubtless the indiscriminate condemnation of such amusements, as all equally bad, is unreasonable and unwise. There are distinctions to be made—distinctions as to when, where, under what circumstances—which involve real difference. Yet the true and safe thing for a Christian to do is to avoid whatever is susceptible of a damaging interpretation, and whatever is of even doubtful consistency with the spirit and law of the Christian life.—*The Standard.*

SCIENTIFIC AND USEFUL.

FRENCH EGGS.—Boil hard, remove the shells, and roll in cracker crumbs; fry in butter until brown. Make a gravy of butter, crumbs and cream, and pour over them. Eggs prepared in this way make a splendid dish for dinner.

HOW TO CLEAN VELVET.—Invert a hot flat-iron, place over it a single thickness of wet cotton cloth, lay on this the velvet, wrong side next the wet cloth, rub gently with a dry cloth until the pile is well raised; take off the iron, lay on a table, and brush it with a soft brush or cloth.

PEACH CAKE.—Bake three sheets of sponge cake as for jelly-cake, cut peaches in thin slices, prepare cream by whipping, sweetening, and adding flavor of vanilla if desired, put layers of peaches between the sheets of cake, pour cream over each layer and over the top. This may also be made with ripe strawberries.

CHILI SAUCE.—Twelve large, ripe tomatoes, four ripe or three green peppers, two onions, two table-spoons salt, two of sugar, one of cinnamon, three cups vinegar; peel tomatoes and onions, chop all fine, and boil one and a half hours. Bottle it and it will keep any length of time. One quart of canned tomatoes may be used instead of the ripe ones.—*Buckeye Cookery.*

WASHING SILK HANDKERCHIEFS.—To wash a white silk handkerchief so that it will not be stiff, make suds of tepid water and plain white soap, adding a tablespoonful of magical mixture, and lay the handkerchief to soak twenty minutes, covering it up so that it will steam; then wash with the hands and rinse, putting a little blueing in the water, which should be a little warm.

HOW TO MAKE A POT OF GOOD TEA.—Into an earthen or plated metal vessel, warmed for use, put a teaspoon even full of the leaf for each cup required. Pour a half-pint of boiling soft water to every measure of leaf, and let it stand covered ten minutes where the vessel will retain its heat without boiling. If soft water is not at hand, drop in a small quantity of soda or baking powder, as it is impossible to make good tea of hard water.

BOTTLED PICKLES.—Wash and wipe a half-bushel of medium-sized cucumbers, suitable for pickling, pack close in a stone jar, sprinkle over the top one pint of salt, pour over a sufficient quantity of boiling water to cover them, place a cloth over the jar, and let stand until cold (if prepared in the evening, let stand all night), drain off the water, and place the pickles on stove in cold vinegar, let them come to a boil, take out, place in a stone jar, and cover with either cold or hot vinegar. They will be ready for use in a few days, and are excellent. It is an improvement to add a few spices and a small quantity of sugar.

PLASTER OF PARIS.—It is a good plan to keep a box of plaster of Paris in the house. Be sure and set it where no water can be spilt upon it. If the burner of a lamp becomes loosened, mix up a little with water and put it around the glass top of the lamp, then put the brass on. The whole operation should be performed as quickly as possible, for the plaster hardens or sets almost instantly. A board or some dish you will not need to use again, will be the best thing to mix the plaster on, as it is almost impossible to remove it after it sets. Where there are cracks or large, unsightly nail-holes in a plastered wall, plaster of Paris may be used to fill them up.

SURE CURE FOR FISTULA.—Take a stick of nitrate of silver about four inches long; break it into pieces about one-half inch long. Roll each piece into cotton separately. Then take a sharp knife and make an incision into the cavity large enough for the hand. Now take these little pieces of nitrate of silver inclosed in cotton and place them in all parts of the orifice. In about thirty-six hours wash well with castile soap, and remove all those little bunches of cotton, which will be black and hard. Then syringe well with old pork-brine two or three times. With this treatment I cured a fistula on a very fine colt which I owned, after being returned from a horse farrier, who pronounced it incurable, and who was to get fifteen dollars, provided he cured the colt.

To make the best ice-cream, it is necessary that the cream should be of the best quality; and the utensils in which it is made must be absolutely clean. With every quart of the cream mix six ounces best pulverized white sugar, a very little vanilla bean, and the white of one egg. The latter imparts a smoothness and delicacy to the cream that cannot otherwise be obtained. The prepared mixture is then to be stirred in the freezer until it is entirely congealed. Those who desire first-rate ices or cream should follow these directions carefully, and avoid the use of corn-starch or other thickeners. Instead of vanilla as a flavor for the cream, a trifling amount of any desired flavoring syrup or juice may be used, as strawberry, pineapple, orange, lemon, etc.

WORTH KNOWING.—Crusts and pieces of bread should be kept in an earthen jar, closely covered, in a dry, cool place. Keep fresh lard in tin vessels. Keep yeast in wood or glass. Keep preserves and jellies in glass. Keep salt in a dry place. Keep meal and flour in a cool, dry place. Keep vinegar in wood or glass. Sugar is an admirable ingredient in curing meat and fish. Lard for pastry should be used hard as it can be cut with a knife. It should be cut through the flour, not rubbed. In boiling meat for a meal, use cold water to extract the juices. If the meat is wanted for itself alone, plunge in boiling water at once. Broil steak without salting. Salt draws the juices in cooking; it is desirable to keep these in, if possible. Cook over a hot fire, turn frequently, searing on both sides. Place on a platter, salt and pepper to taste. To prevent meat from scorching during roasting, place a basin of water in the oven; the steam generated prevents scorching, and makes the meat cook better. Beef that has a tendency to be tough can be made very palatable by stewing very gently for two hours with pepper and salt, taking out about a pint of the liquor when half done, and letting the rest boil into the meat. Brown the meat in a pot. After taken up, make a gravy of the pint of liquor saved.

PRACTICAL PAPERS.

OUR LITTLE GIRLS.

More than one mother is puzzled by the problem, "How am I to bring up my daughter so that she shall preserve until her dawning womanhood the sweet charm of girlish delicacy, untouched and unthreatened?" Little maids of ten and twelve, going to school with their primary grammars and arithmetics in their dimpled hands, blush and simper, if a boy happens to pass. Little girls sitting by windows, sewing up seams under their mother's direction, have their attention diverted by the apparition of a neighbor's son on his way to the post-office. The commonest courtesy can not be extended by a little gentleman to a little lady, without some other child, or perhaps some silly grown person, being prompted to talk of "Susie's beau." Children who should play together like children, and not flirt and coquette like premature men and women, have gone quite beyond the stage of being when juvenile romping, for the sake of play only, is possible and pleasurable. Of course there are many exceptions to this unfortunate state of things, but that there is need for reconsideration of our ways is evident from the fact that the exceptions win so much genuine admiration.

Formerly, modest, obedient and gentle behaviour was expected, as a matter of course, from every little daughter of a respectable family. It was not supposed that people of gentle birth and manners would tolerate in their children deportment which befits the lower and untrained orders of society. To-day a well-bred boy or girl is a delight, and when we travel, mingling with strangers in hotels and on railroads, we single out from the miscellaneous crowd those who have been taught how to conduct themselves agreeably. The majority of youthful travellers have the manners of young barbarians. They are clamorous, selfish, loud, devoted to constant eating of all sorts of dainties, and they make their vicinage a place to be avoided. Young ladies, too, not infrequently behave in a way so thoughtless and giddy as to attract attention on the promenade and in the public conveyance, and they do so, not from unfeminine coarseness, but because they were not allowed at the proper period to be little girls, loved and taught, and kept in the happy background of home, as little girls should be.

What is the duty of those who have the responsibility of educating and moulding the future women of the nation? Manifestly it is, as soon as practicable, to return to the simplicity of our wise mothers and grandmothers. Let the little girls at least be set free from the dominion of fashion. Plain, stout, serviceable dresses, loose enough to allow the lungs full play, thick shoes, broad sun hats, should be given to the girls, and they should be permitted to run, skip, clamb, and jump out of doors in the daytime to their hearts' content. This will not make them hoydens. It will simply give to their animal spirits the same healthy vent which everybody admits their brothers must have. Inculcate upon them, by precept and example, the most exquisite neatness and cleanliness. A little girl's aprons and collars should be daintily clean, and she should be taught to hate soiled and tawdry finery. Outward cleanliness is almost a finger-post to inward purity in a young girl.

I would not encourage, as a rule, on the part of the little girls, intimacies with those older than themselves, unless they were well known to the mother or sisters. Nor would I let the little girls go with throngs on the crowded sleigh-ride in the winter, and the noisy straw-ride in summer. Indeed to pic-nics and gatherings of any social sort, it is well that the little girl should be taken by some authorized protector, her mother, or teacher, or their delegate. The self-reliance gained by young girls who are sent forth pleasuring unattended, is too often dearly bought.

There is one subtle source of peril to the innocence of little girls as of little boys. It is unwholesome reading. The dreadful flood of turgid, vile, and vicious fiction which has gone over our land, does as much mischief to the one sex as to the other. Keep it out of your doors. Provide good reading and cultivate a taste for it, by reading with your children. A cheerful home, with the spice of a common interest in some good cause, is a blessed safeguard to the young.

Let the mother take time to be her daughter's intimate friend, receiving all her little confidences, and giving her advice, even if to do this she must sur-

render some other engagements. Home cares come first, always, to the Christian mother, but it has been proved, over and over again, that they who most wisely administer home affairs can often find time for God's work beyond the household.—*M. E. S., in N. Y. Christian Intelligencer.*

HINTS FOR THE WINDOW GARDEN.

The season has come when we must give thought and care to such plants as we would choose for winter bloom in the house. One of the first and best is the heliotrope, that favorite and fragrant bloomer. No plant collection is satisfying without its lilac cymes, so delicate and beautiful.

Take your potted plant, which we assume has healthfully spent the summer out-doors a two or three-year old heliotrope is a better bloomer than a new—and now trim it up, all your heart will let you; the more branches you can part with the larger will the young growth push forth, and the more abundant and fine will be flowering. By December, and that is giving it a long vacation, your room will be sweet with new bloom. The dark-flowered is stoutest and best. Keep the plant well fed. It loves a rich soil.

I often grow mine as a standard, trimming it away to two shoots, one at either side of the pot; then set in the pot a stout wire trellis of suitable height, or as tall as the pot will bear, tie the shoots to this, and as they increase, you can easily train the plant to become a standard grower; and you will find you never had so fine a one, for the heliotrope likes support, and this is much better than fastening to sticks. The new shoots will fill your trellis abundantly with luxuriant growth, and after the first beautiful heads of flowers have blessed you, trim them away unsparingly as they fade, and keep your plant cut judiciously, for new and constant blooming.

Geraniums should be repotted now, before a frosty night breathes upon their leaves. They are very sensitive to frosted air, and never recover well from its blight. Don't be afraid to get rid of old dirt in geranium pots; the roots will bear a gentle handling; then reset in rich, loamy soil, pressing the earth closely into the pots, around the roots. Prune back the tops of the plants well, taking care to keep their form symmetrical. Shade the pots for a week or so, and then give them gently sunny quarters, in an airy room. By winter you will have them in a stout, thrifty condition, if nurtured by plenty of sun as days grow cool, good air and judicious watering. A weekly watering of liquid dressing is essential to a rich show of their elegant flowers.

Pinks are also indispensable window plants. Now is the time to layer new plants; while those which have been kept back during the summer, that they might reserve their blooming strength for the time when nature is bereft of bloom, may be allowed to bud. Exquisitely lovely are their snowy, crimson or picotee rosettes of plummy flowers; and what aroma can excel their spicy sweetness?

Of course, we all desire a collection of verbenas. Nothing takes their place as dear little vase flowers in winter, so starry bright, and so peculiarly delicate in fragrance as afternoon comes on, resembling the dew of summer apparently.

Select from your bedded verbenas young shoots of entirely new wood for cuttings to start now; and do not transplant a rooted one, however handsome, for it will not do as well. Strike your short slips in small pots of new loam mixed with sand. After they have started well, carefully lift into winter-sized pots, giving virgin soil if you can get it; one-fourth sand, and enriched with well-decayed manure. Keep your little plants carefully pinched back, *i.e.*, nip off the terminal bit of a leaf, occasionally, and they will not be straggling and spindling. Keep the surface soil stirred and soft, and do not, above all things, drench them with water. Verbenas set their sweet faces against a muddy soil most seriously, for they perish of it, but the foliage should be kept clean with not infrequent showering of ammoniated water, so good for all plants. This will deter greatly their mortal enemy, the verbenas mite, and pitiful black rust. Remember they will need the best sunshine your room affords constantly.

One pretty little plant be sure and have for home—the pleasing and delicate *Hermania*, or as it is more commonly called, *Mahernia odorata*, with its hyacinthine odor, and primrose diaphanous bells hung so profusely amid its foliage of fringed green. I know of

no plant which so harmonizes with, yet so sweetly offsets, the heliotrope. Set them side by side in your window when in blossom. Start cuttings in damp sand. Do not keep your plant too wet. If inclined to superabundant growth, pinch it freely.—*"Violet," in Mass. Ploughman.*

DARNING.

I heard a woman say, not long since, "I never darn stockings; when they begin to wear, I give them to my washerwoman." I was very carefully filling in a gap in a stocking stretched over a big apple at the time. Not long after, I happened to meet one of that woman's daughters, a pretty girl of thirteen, in a shoe store; and though, as the child was being fitted, she modestly tried to make her short skirts as long as possible, they would not disguise the fact that her stockings had not been given away quite soon enough.

Yesterday the same woman said she was afraid they were not going to be able to meet the payments due on their new house. "Pa gets good wages, but it costs so much to live." Yes, I thought, it costs too much to live, even for people who darn stockings. Then I remembered something that I saw in the house of one of the rich men of the city the other day—a house whose mistress "looks well to the ways of the household,"—and that was a coarse linen towel darned in three or four places. They can always meet their payments, and could when they were poor, if they ever were so.

Another woman that I know says she does not like the country; there is no "intellectual society" there, and yet she sews a patch of any kind of cloth that lies near on the holes of stockings of her family, and every day of her life hears the unconscious accusation, "Ma, my foot hurts." I wish she had seen enough intellectual society to have learned to darn stockings.

In contrast to this, I was calling on a lady of rare taste and culture, the worthy wife of one of our best literary men, living in a home of comfortable means and beautiful surroundings. The lady, daintily attired in a black and drab summer silk, with delicate laces and lavender ribbons, received me in the sitting-room, "because this is ironing day, and I like to do all the mending before the clothes are put away. I want you to make me a good long call, and you know I can work and talk at the same time." A sudden shower coming up ably abetted the kindly request, and, as I took off my gloves, I said, "And as the machinery of my fingers never interferes with that of my tongue, allow me to borrow a darning-needle and assist you." With a bright smile she said, "My mother always said none but a real lady could darn a stocking properly, and I am going to honor you with this fine 'Sunday' pair, knowing they will be well done." I was thankful, as we worked and talked, that my mother was not a woman who either sewed patches on stockings or gave them to her washerwoman to save darning. And as we wrought and talked through that rainy afternoon, I saw as much of the woman's spirit in the traces of her dexterous fingers as in her sweet words of womanly wisdom. Through the whole basket were darns dainty as lace-work, and a man's heavy sock, or a child's delicate stocking, or her own even finer ones, all were so neatly darned with thread of relative quality, and with such evenly woven stitch, as to make the repairs almost ornamental.

Among all the pleasant hours Mrs. W. and I ever spent in social pleasure, there is no time that comes back to me with sweeter reflection than that rainy afternoon when we darned stockings.—*Rural Sun.*

PLEASE STOP MY—WHAT?

Times are hard, money is scarce, business is dull, retrenchment is duty—please stop my—beef? O, no! times are not hard enough for that yet. But there is something that costs me a large amount which I wish to save. Please stop my tobacco, cigars and snuff? O, no! not these, but I want to retrench somewhere. Please stop my ribbons, jewels, ornaments and trinkets? Not at all! pride must be fostered if times are so hard, but I believe I can see a way of saving in another direction. Please stop my—tea, coffee and needless, unhealthy luxuries? No, no, no, not these; I cannot think of such a sacrifice, I must have something else. Ah, I have it now, my paper; I must save that, I will stop my paper, that two dollars will take me through the panic easily. I believe in retrenchment and economy, especially of brains.—*Exchange.*

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C. BLACKETT ROBINSON, *Editor and Proprietor.*

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TORONTO, FRIDAY, NOVEMBER 1, 1878.

QUEEN'S COLLEGE LECTURE-SHIPS.

IN another page will be found a paragraph which conveys the information that certain clergymen have been appointed to deliver special courses of lectures upon favorite subjects during the ensuing session of Divinity in Queen's College. The extraordinary labors of Principal Grant during the vacation, which have so happily resulted in the creation of an adequate endowment and in making provision for new and improved buildings, render it a prudential course to surround himself with able and willing specialists. The Endowment scheme of Dr. Grant is such a pronounced success that the Trustees of Queen's College do well to signalize the fact by relieving their Principal of a portion of his arduous duties. This will enable him to devote spare hours and days to the most difficult part of the enterprise in which he has been engaged, viz.: getting subscriptions to make up the few remaining thousands of the Endowment fund. We trust the Principal will encounter no great obstacle in attaining the one hundred and fifty thousand. After that, and in other years, we expect to hear of good work being done by the Principal in his professional department. He is doing well, we know already, but the full equipment of his college will enable him to do better—to settle down to special studies and give himself to the work that lies before him. Away from this merely expediency view of these lectureships, we are glad to see that such a wise and profitable step is being taken by the Trustees of Queen's College, and we trust that this spoke in the wheel will not be allowed to fall out when the endowment work is completed. In many of the colleges of the old world, and in several in the United States, there are valuable lectureships attached, which are found to be incentives to specialists in divinity, to pursue their studies after leaving their classes. It is to be hoped that some of our wealthy Presbyterians will found such lectureships in connection with all our colleges. These would bring the students in contact with fresh minds,

and with men who are not only scholarly but also occupied with the actual work of the ministry, and who have not got into the grooves of mere professional duties. It also encourages ministers to pursue the study of special departments, and inspires them with ambition to excel in these. Such lectureships already exist in our Toronto and Montreal colleges, and it gives us pleasure to see that Queen's College is showing herself abreast of the age, by bringing good men from their fields of active usefulness to give her students the benefit of contact with them, and of such courses of lectures as must prove invaluable.

THE CHRISTIAN CONFERENCE.

THE Conference, which was held in this city during last week, was a pronounced success. From Monday till Friday not only was Shaftesbury Hall crowded at all the sessions, but immense overflow meetings were held in Richmond Street and Knox churches. The interest seemed to be on the increase from day to day—each session being, so to speak, in advance of the preceding one both as to the numbers gathered together, and the eager and earnest attention which was manifested. The only hitch that occurred was occasioned by the Rev. Dr. Potts rising and interrupting the Rev. Mr. Denovan and protesting against that gentleman promulgating views which were contrary to the tenets of some of the Churches which were represented on the floor. An occurrence like this was certainly to be regretted. Had not Dr. Potts got up in the way he did, no one, we are sure, would have noticed the divergence of the speaker's views from those of other brethren present. The interruption only magnified the divergence, if such there were, while on the other hand it was hardly a courteous return for the handsome reticence of the Calvinists when they had to listen to views of which their theology does not take account. A conference of various denominations is hardly a possible thing, unless we are prepared to listen in silence to doctrinal statements which we cannot endorse. We would certainly not withhold a hearty protest against any direct and wilful attack upon our principles, while prepared to pass over what we would reckon to be an unconscious infringement of these in the case of a speaker warming up to his subject, and in the heat of the moment allowing expressions to escape which we could hardly reconcile with our convictions. Probably Dr. Potts and Mr. Denovan would not find themselves so far apart after all, were they shut up together in an eight or ten feet square room for the space of an hour or two.

It is very certain that the term "Conference" under such circumstances is a misnomer. In the true sense, this was far from being a conference. At the same time, it is evident that a conference on this scale is hardly a possible thing, when we recall the claim of a gentleman in the gallery to speak, and which was refused by the chairman. Rev. Dr. Mackay himself acknowledged the following day that this was not a conference in the strict sense of that term. He had long been seeking for a more appropriate name. Conference implies the right of all to speak, and an easy interchange of thoughts and opinions.

But at these meetings the speaking was confined to a few names, and these for the most part were appointed long beforehand. While of course we see at a glance that it would not do to have every meeting of such a conference an open one, where any person could rise and ventilate his opinions, it seemed to us that the speaking was too much limited to a few, and that the few occupied far too much time in what they did say. We humbly think that two discourses on end of about an hour each was rather too much of a good thing, and indeed we were surprised at the patience exhibited when we remember the outcry that is made against really eloquent ministers, if they go beyond the prescribed limits of thirty minutes with one of their discourses. In the discussion upon the lapsed masses, we felt it was really too bad that Major Cole, who had frequently spoken, should have exhausted the time and patience of the audience with disjointed remarks upon the subject, and that in consequence the Rev. Dr. Hunter, who had come prepared to say something, was thereby prevented. In our opinion, shorter speeches and far more of them would have tended more to edification. When we say this, we remember that there were some noticeable exceptions to this which we are glad to say were furnished by several ministers of this city.

The Conference, however, as a whole was good. It has left behind a fine Christian influence. The ministers and people of the various Churches were brought into close and endearing contact. It was pleasant to observe on the same platform the Revs. Mr. Rainsford, Dr. Potts, Dr. Castle, Mr. Dickson, Principal Caven, and many other representative clergymen. If possible, we need more of this than we are accustomed to see. There seems to be too little of it in this city, when we bring it into comparison with other cities with which we are familiar. Even the Evangelical Alliance Monday afternoon prayer-meeting fails sometimes to bring out this delightful feature of ministerial communion. Therefore, we found ourselves exclaiming, "Behold, how good and how pleasant it is for brethren to dwell together in unity." But not only does such communion exercise an excellent influence upon our clergy; it is an encouraging spectacle for the people. Stimulated by the example, one congregation will no longer hold aloof from another. The various Churches will fuse and melt into one community. Their aims and work will become one. They will be found co-operating in every benevolent cause. It will be felt that separation into congregations will be a necessity arising from circumstances, but they are really and essentially one in the Lord—having different under-shepherds, but the one Great Shepherd and Bishop of their souls. But still more than this, such a Conference promotes brotherly love and communion by holding up the Saviour, and by magnifying the Book of books. In these days which are marked by wide-spread and reverent study of the Word of Life, these Conferences furnish a healthful stimulus in this direction. The treatment which Principal Caven gave to "The Priesthood of Christ" was well calculated to throw light upon a difficult Biblical topic, and thus to encourage the practice of "searching the Scriptures."

The closing meeting of the Conference, held

in the Metropolitan Church, was delightful to witness. This grand building was packed with an earnest and highly appreciative audience. The singing of the coronation hymn was sublime. Such a mass of human beings bowed down in prayer was a solemn and edifying spectacle. We thought the discourses of Messrs. Parsons and McKay too long for such an occasion, especially with the vivid remembrance we had of the closing services of the Y.M.C.A. Convention in the same place, when a number of distinguished men followed each other with brief but telling speeches. Nor did we think it well-advised to present a formal vote of thanks to speakers who had made deep impressions upon their hearers by powerful appeals to their hearts and consciences. We felt lifted up to the Master Himself, and that our gratitude to His servants for their words was real and felt, and needed not any such human endorsement as a formal giving of thanks. It is our conviction, however, that much good will issue from this Conference.

THE PRINCE OF WALES AND THE COLONISTS.

THE address which was presented to the Prince of Wales at the closing of the Paris Exhibition by the exhibitors from the Colonies, shows a warm and loyal appreciation of the valuable services rendered to them by his Royal Highness. The heir apparent does well to occupy his time with useful employment and with the noble object of cultivating a friendly feeling between the mother country and her children in the colonies. There was nothing wanting in the meeting between the Prince and the loyal subjects of his mother. The address was admirably expressed, and contained many valuable suggestions; while the words which fell from the lips of the royal speaker were marked by common sense and kindly sympathy.

It is a pleasing feature of these recurring Exhibitions that the Colonists of the British Empire are taking a high place amongst the exhibitors. In the Exhibitions of 1851 and 1862, held in London, much interest was created by the array of articles from Canada, from Australia, and from South Africa. At the Philadelphia Centennial the display of the Colonies, especially that of Canada, was acknowledged on all hands to be simply astonishing. It seemed as though these young countries had spirit and pluck enough to determine not to be a whit behind Great Britain or France, or even behind the stalwart young giant of the Union. The same thing has evidently taken place at the Paris Exhibition. The Colonies have excelled themselves. Even the foreign press has acknowledged their superior displays of produce and manufactures and minerals. It has been the theme of newspaper correspondents. It has been on every one's lips.

The proposal to have a permanent Exhibition in London in connection with the Colonies is too good to let alone. It met with the Prince's hearty approval. It must commend itself not only to the Mother Country but to all the Colonies themselves. The practical benefits arising from such an Exhibition are self-evident. It would furnish at a glance the needed information to see what the Colonies

are, and to foster an intelligent emigration. It would encourage trade between Great Britain and her Colonial Empire. But more than this, the Colonists for almost the first time discover how valuable they are to one another. The interests of Australia are not opposed to those of Canada. They are one. A great and important commerce among the Colonies is sure to spring up. The Canadians have not been slow to see this, as a movement was made by them some time ago in the direction of developing trade with Australia. The Colonies are thus becoming the complements of one another. Some things we have in Canada will make up to the other Colonies for those which they have not, and certainly we Canadians can put up with a little of the gold of Australia or of the diamonds of Africa.

THE LAPSED MASSES.

THE discussion upon this subject at the Conference was opened by the Rev. John Smith, of this city. His address was able and instructive, and dealt with the theme in a practical and common-sense manner, his words occasionally rising to pathetic eloquence. A more vitally important theme could not have been presented, nor one in which a greater interest is taken by Christian men at the present time. There is not a Church in the world but what is trying to solve the problem, how to reach the masses. Editors consider that it is a subject not unworthy of their steel. The great religious periodicals return to it again and again, as though not satisfied that a solution had been reached. With all that is being done by evangelists and missionaries, in preaching in cottages and public thoroughfares, and wherever a hearing can be obtained, and with the thousand and one organizations that are set on foot to reach the non-church-going, the lapsed masses appears to be the same impenetrable, difficult, hopeless subject that it has always been.

With all that Mr. Smith said upon the subject we heartily concur; but what we want to see is some hearty, well-directed and powerful movement to reach the masses growing out of such a discussion. It is all right to philosophize upon the matter and to pray over it. But something more is needed. Work must be done with a clearly defined end in view. We must not fold our hands, after listening approvingly to the address of Mr. Smith and commending it to the divine blessing. But what work? is still the anxious, earnest question we feel constrained to put.

For one thing, we think that our clergy might do much to reach the masses by co-operation. Let the city be mapped out into districts, and let each district be as small as possible. Meetings in kitchens and at the corners of streets could be held regularly, to be addressed by ministers and missionaries, and others qualified for such a work. It is very evident that the gospel must be preached to every creature, in order to his or her recovery from a lapsed condition. We cannot get every creature into a church building in order to hear the gospel, and therefore in some way or other we must go to the people with the offers of salvation. Were it possible for the office-bearers of churches to make

personal and continual house to house visitations, and to report the results regularly to meetings to be held for the purpose, we are sure that much good would be accomplished. We could easily recite great illustrations and examples of this kind of work, such as the wonderful labors of Chalmers and Guthrie. But we contend for small districts, first, for the reason that these men broke down under their herculean task. It was attempting what was beyond human power and endurance to do, to visit every hovel in an over-crowded and filthy parish, and to attempt to reach every individual in a district containing possibly a hundred thousand inhabitants. Our clergy have enough to do with their sermons, and congregational meetings, and visitations to the sick and dying, and parochial work, and with general calls to undertake and overtake any and every scheme, without putting upon them the duty of household visitation over a large area. The plan of Dr. Macleod was a good one, namely, preaching to the masses at special meetings and having a band of missionaries to go out and visit those who were thus brought together. Something of this kind could be satisfactorily accomplished, if there were a small district set apart to every congregation in the city.

Nor should we overlook the willing and important services which are rendered by the Y.M.C.A. The members are continually engaged in work that has the tendency of bringing the lapsed into the Church. By their sympathy with the distressed and suffering, by their Bible classes and social meetings, by the religious services which they are found conducting at the Railway Depots and in the season on the public thoroughfares, they are largely instrumental in gathering in the careless, or those who from circumstances are not seen within the walls of a church. Now, we would enjoin upon the members and adherents of every congregation to go and do likewise. These, in fact, frequently exercise a more healthful influence upon the indifferent than do ministers, who are unjustly charged with being personally interested in the matter. If every one were to follow the example of Andrew, who brought Peter to Christ, by endeavoring to bring with him or her one additional hearer, it would not be long until every church in the city would be crowded to the door.

MONTREAL COLLEGE STUDENTS' MISSIONARY SOCIETY.

The annual meeting of the Students' Missionary Society of the Presbyterian College, Montreal, was held on Friday night, 18th Oct. In the absence of the President, John Allan, B.A., the 2nd Vice-President, Charles McLean, occupied the chair. The annual report of the Executive Committee read by the Recording-Secretary showed the work of the Society to be in an encouraging state. The Treasurer's annual report represented the finances of the Society to be in a much better condition than last year. During the past summer the Society worked five fields—L'Amable, Thanet, Mattawa, Cantley and Portland, Massawippi and Coaticook. Cheering reports of the work in these fields were submitted by the respective missionaries. The following officers were elected for the ensuing year:—President, A. H. Scott, B.A.; 1st Vice-President, D. L. McCrae; 2nd Vice-President, Charles McLean; Recording-Secretary, T. A. Nelson; Corresponding-Secretary, J. A. Anderson; Treasurer, G. D. Bayne. Committee: John Mitchell, G. Hitchcock, J. McFarland, R. McKibbin, Wm. McKenzie.

T. A. NELSON, Secretary.

Montreal, October 24th, 1878.

CHOICE LITERATURE.

WHAT MADE A MAN OF HARVEY WEST.

BY ENMA S. GAGE.

CHAPTER I.

The High School at Wheatland was in a lamentable state of disorder. The principal, although a man of great mental attainments, was inclined to be too lenient with his pupils, and much dissatisfaction was manifested on the part of the board of trustees, also the parents.

"You see, Mr. Holbrook," said Mr. Allen, the leading man of the village, one afternoon when he met the principal, "kindness won't answer the purpose any longer, and you had better try severe measures. You've read the verses of Aaron Hill,

"Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silt remains.

"'Tis the same with common natures;
Use 'em kindly, they rebel;
But be rough as nutmeg graters,
And the rogues obey you well."

"Suppose you try that plan and see how it works. Take in a 'nutmeg grater' in the shape of half-a-dozen large sticks, and I'll warrant you'll see a change. Our former teacher, Mr. Edgeworth, found that method a very successful one."

"I have always disliked the use of whips," said Mr. Holbrook. "It seems strange to me that young men and ladies cannot conduct themselves properly without such a method as whipping. But if there is no other way, it must be done, I suppose."

"If I had a grown child in your school, who didn't conduct himself properly, I would see that he did so," continued Mr. Allen. "It is extremely annoying to you, and I do not blame you in the least, except that your generous heart is too willing to excuse the young tyrants. Good-afternoon, and success to your new plan."

With a warm grasp of the hand, the banker left his friend, and the tired teacher walked home in a thoughtful mood.

"I wish I had never taken upon myself the responsibility of a teacher!" he mused. "It is nothing but worry, from morning till night, and I am disheartened. The pupils in this school are certainly the most unruly of any school I ever taught, and if I do not govern them better, I shall lose my position. The community are already beginning to complain. At first, nothing was more orderly than the high school; now, the pupils seem to look upon me as unfit to rule them. I must make at least one effort to change matters. What other teachers have done, I am certain that I can do! But I shall not use whips! Mr. Allen may recommend such a method if he chooses; but I shall not practise it!"

The next day, the disorder continued. Mr. Holbrook felt his heart sink within him as he surveyed the thirty roguish faces of the boys and girls. They all seemed bent upon one aim—to make all the noise that was possible. A few were studious, and frowned at the disorder, but still it continued.

"Young ladies and gentlemen," said the principal, facing the school, "I have endured this reckless disobedience as long as I intend to, and if you do not submit to my authority, I will resort to severe measures."

"Bah!" ejaculated Harvey West, in a distinct whisper, to Eunice Fielding, who sat opposite to him. Are we afraid of his 'severe measures'? They wouldn't hurt a flea. If we had Edgeworth to rule us, we might afford to submit, or else take the benefit of a reproof administered by one of his 'rods of correction.'"

The room was very still, and Harvey's words were heard distinctly by all present.

"Harvey West, come here!" said Mr. Holbrook, while his face flushed with indignation.

"*De te non curat!*" said the youth, throwing down his volume of "Virgil," and proceeding with alacrity to the platform.

"I see that you are determined to rebel against my rules," said Mr. Holbrook, quietly. "I have observed that you are the leader in all the mischief, and, therefore, I command you to leave the school-room, and never enter it again while I am teacher, unless you can act more manly."

"Upon whose authority do you give this command?" asked Harvey.

"Upon my own, young man. Ask no questions, but do as I tell you."

"You forget whose son I am," continued Harvey. "I shall come and go when I please, sir."

"I forget nothing," said Mr. Holbrook. "Your father, I am sure, will not censure me for acting thus. It pains me, Harvey, to see you waste your time and talents as you are doing. I trust that you will mend your course, instead of continuing to act the scapegrace, as you have been doing of late. Now, I desire you to take your books and leave. If you do not do it willingly, I shall insist."

Harvey angrily obeyed, and as he turned toward the door, he waved his hand to his school-mates, and said—

"I shall be happy to see some of my fellow-laborers following my example soon. *Bon-jour!*"

When he had gone, Mr. Holbrook said, with his usual calmness—

"How many of you will take your choice between two things—Harvey's fate, or a strict obedience to all the rules?"

Every hand was raised, and then Mr. Holbrook quietly called the Latin class, and the matter was dropped.

At recess, the girls assembled in the school-yard to talk of the strange affair; some to express their satisfaction, others their regret.

"How dull school will be, now that Harvey has left," said Eunice Fielding, a very pretty girl, who was much admired by the offending Harvey West. "I think Mr. Holbrook was very foolish to make such a fuss over small matters of school fun!"

"If it had been any other boy than Harvey West, you wouldn't have cared a fig," said Ada Leslie. "I think he received what he deserved."

"It is only his love of fun," said Eunice. "He means no harm. I feel very sorry for him."

"It's very sad, indeed," said Lizzie Hill, with mock gravity. "Poor Eunice! how she will miss Harvey! He will no longer be under the sweet influence of her smiles during school-hours."

"You needn't joke about it," said Eunice, coloring. "I have a great deal of influence over Harvey. He will do anything I want him to do."

"Why don't you use your influence in the right way?" asked Lizzie; but Eunice made no reply.

"Grace, what makes you so sober?" asked Mary Gray of a quiet young girl who stood near by, turning the leaves of her geometry.

"Oh! Grace thinks we are all heathen, and her father is a martyr!" sneered Eunice.

"I think it is wrong for pupils to be so undutiful," said Grace Holbrook, daughter of the principal. "Harvey West had it in his power to influence the whole school, either for good or evil."

"Humph!" ejaculated Eunice. "What is the use of going to school, if we can't have a little fun? Don't you like any fun at all, Grace? You are always as solemn as an owl! I don't believe you ever say a word without first weighing it carefully in your mind! I like to see folks say what they've got to say, and not always look as if they were going to a funeral!"

"You are carrying the matter too far, Eunice," said Ada Leslie. "Grace is not always quiet; I have seen her real full of fun."

"I wish I could say as much," was Eunice's reply. "She never shows it in school."

"I like fun at the proper time," said Grace. "But I will never be guilty of deceiving my father, when he has so much to worry him now. Harvey West has a great many excellent traits of character, and if he would only apply them in the right way, he would make a noble man. When he possesses such talents, it seems a pity for him to waste them as he is doing."

"He won't thank you for your opinion," said Eunice. "I don't see what he has done to merit the title of 'scapegrace' your father bestowed upon him. He is only sowing his 'wild oats,' and is no worse than other boys at that age."

"When you are his wife, he will sober down, I suppose," laughed Lela Boyd.

"Don't be so foolish," said Eunice; although she was secretly pleased at the remark.

The bell rang, and no more was said until noon.

On her way home, Eunice Fielding met Harvey West, as gay and thoughtless as ever.

"Well, Eunice, how does school progress without me?" he asked, as she approached him.

"It is terribly lonesome, Harvey. When are you coming back?"

"Never! Would you?"

"No, not while Mr. Holbrook teaches," said Eunice. "Most of the girls are on your side, except Grace Holbrook and one or two others. Of course Grace takes sides with her father."

"Does she heap reproaches upon my offending head?" asked Harvey.

"She says it is a pity for you to waste your superior talents as you are doing, and that you had it in your power to influence the whole school, either for good or ill. I guess her words are true, for nearly all the scholars take your part; but I don't know whether we are doing right or wrong."

"Wrong, I guess," said Harvey. "What else did she say?"

"She thinks you have a great many excellent traits of character, and if you would only use them right, you would make a splendid man; no, 'noble' man is what she said."

"Did Grace Holbrook say that?" asked Harvey, in surprise.

"Certainly she did. I told her you would not thank her for her opinion; but she didn't seem to care whether you did or not," and Eunice laughed gaily.

"Well, I do thank her!" exclaimed Harvey. "Her opinions are always so sensible and womanly, that I feel honored in being the subject of one of them. I am a hum-scaram chap, and have always looked upon Grace as being so much better than myself; and to think that she sees any goodness in me, after I have treated her father so, makes me heartily ashamed of myself."

"You needn't be, Harvey, for I think you did just right. Boys at your age cannot be expected to do just right at all times. They must sow their 'wild oats,' as I told Grace," said Eunice, unconsciously contradicting herself.

Harvey did not like to confess to a girl, especially to such a pretty one as Eunice Fielding; so he remained silent till they reached Mr. Fielding's gate.

"What are you going to do now?" asked Eunice, when he had closed the gate after her.

"I know nothing about it; but I shall probably roam the streets by day, and play cards and billiards in the evening."

"O, Harvey, don't do that!"

"Why not?"

"Because it is so wrong. If you are led to do wrong, Mr. Holbrook will have to answer for it."

"Mr. Holbrook is not to blame," said Harvey. "You advise me to sow my 'wild oats,' and that is a good way to do it."

Eunice colored, and replied, "You entirely misunderstand my remarks, Harvey. I had no desire to encourage you in doing such a thing. You won't do it, will you, Harvey?"

Now Harvey loved to see a girl beg, so he replied quietly, "I have nothing else to do now."

"Get something honest to do, and show Mr. Holbrook that you can be something, in spite of his injustice. He is anxious to make a bad man of you; but I would let him see."

"No, Eunice, you judge Mr. Holbrook wrongfully. I am certain that he does not wish me to do wrong."

"What makes you so friendly toward Mr. Holbrook, when a while ago you were so angry with him?"

"Because I see that he did just right in expelling me from school. But I must go. Good-day."

He lifted his hat in the polite manner that denotes respect for the fair sex; and before Eunice could reply, he was walking rapidly away.

(To be continued.)

COMMON ORIGIN OF LANGUAGE.

Languages have been classified under three great families—the Aryan, embracing Sanskrit, Zend, and many of the living languages of India, most of those of Europe, and others; the Semitic, embracing Hebrew, Arabic, Amharic, and others; and the Agglutinative, embracing the multitude of what are called the Inflectional and Terminal, respectively. The languages of men are probably not fewer than a thousand; but they may all be shown to belong to one or other of these three families or types. It is an important and interesting inquiry whether there is reason to believe that the three had a common origin. There are distinguished philologists who contend that it is necessary to admit more than one beginning for the races of mankind and for language. Professor Max Muller does not admit any such necessity. "The impossibility," he says, "of a common origin of language has never been proved." He does not say, on the other hand, that it is necessary to admit a common origin of languages, but he contends that such an origin was possible, not to say is probable. His views on this point are summed up in the following two propositions, towards the conclusion of his "Letter to Bunsen on the Turanian Languages": "I. Nothing necessitates the admission of different independent beginnings for the material elements of the Turanian, Semitic, and Aryan branches of speech; nay, it is possible even now to point out radicals which, under various changes and disguises, have been current in these three branches ever since their first separation. II. Nothing necessitates the admission of different beginnings for the formal elements of the Turanian, Semitic, and Aryan branches of speech; and though it is impossible to derive the Aryan system of grammar from the Semitic, or the Semitic from the Aryan, we can perfectly understand how, either through individual influences, or by the wear and tear of speech in its own continuous working, the different systems of grammar of Asia and Europe may have been produced." Such is the explicit but guarded statement of Muller on the common origin of language. He expresses himself with less caution in the last sentence of his first series of lectures: "The science of language leads us up to that highest summit from which we see into the very dawn of man's life on earth, and where the words which we have heard so often from the days of our childhood—'And the whole earth was one language and one speech'—assume a meaning more natural, more intelligible, more convincing, than they ever had before."

THE MODERN WIZARD.

We have not yet heard whether Mr. Edison has invented anything to-day. His most recent achievement, as far as we know, is the utilization of electricity for lighting and heating houses, and for supplying motive power to machinery, which is to be transmitted by wires from a central depot, and can be turned on like gas at any moment. We really have not had time to acquire a good knowledge of his few preceding novelties, and he almost takes away our breath by professing, in about two weeks, not only to illuminate and heat our city, and run our elevators and printing presses by electricity generated in a shop in Nassau Street, but to cook our food, rock our cradles, sound our burglar alarms, ring our bells, and run our clock by the same means; and only the mysterious genius of the black art can foresee what startling innovations in our modern improvements will be made by this magician. The phonograph is already an antiquated concern, and the telephone is a relic of a barbarous and unenlightened age, so quickly does Prospero—that is Edison—summon spirits from the vasty deep, and subdue all the powers of the air to his purposes. Edison has turned to account the efforts of other men, and his own observations of others' mechanism. Instead of being able to produce only a few extremely powerful lights by one electric machine, he has invented an apparatus by which he can make any number of lights of sufficiently mild brilliancy to be used in an ordinary room for reading, and he intends to patent his device, which he therefore keeps secret. The illumination will be effected by an electric spark generated between two plates of carbon at the ends of two branch wires, wherever it is desired to tap the main wire; and if the spark goes out, and so breaks the circuit, a magnet attached to one of the carbon plates will cause them to touch and renew the current of electricity. The mere mechanical contrivances for utilising this force for all the purposes named above will be mere child's play for the wizard Edison.—*New York Mail.*

THE RE-DISCOVERY OF THE PLANET VULCAN.

It has been frequently said that if an intra-Mercurial planet exist, of any considerable magnitude, it ought to be visible during total eclipses of the sun. But who has not remarked the difficulty of finding a small or faint object when we know not where to look for it, and how easily it may be found when its position has been once pointed out? Mitchell's detection of the companion of Antares and Clark's discovery of that of Sirius are cases in point. Fortunately, however, neither argument nor explanation is any longer necessary. The new planet was undoubtedly seen during the total eclipse of July 29, 1878, by two astronomers, Prof. James C. Watson, director of the Ann Arbor Observatory, and Mr. Lewis Swift, of Rochester, N.Y. The former is the discoverer of more than twenty asteroids; the latter is an amateur, who has detected several new comets. Prof. Watson was stationed at Separation, Wyoming Territory. The planet was not found by him till half the time of totality was past. It was about 2 1/2 south-west of the sun, and ap-

appeared about as bright as a 4½ magnitude star. Mr. Swift, who selected a position near Denver, Col., took with him his excellent comet-seeker for the special purpose of searching for intra-Mercurial planets. Two stars were seen by him at the estimated distance of 3° south-west of the sun. They were of the same magnitude—about the fifth—and at a distance apart of six or seven minutes. A straight line drawn through them pointed very nearly to the sun's centre. Mr. Swift supposed one of the stars to be Theta Canceri. The other was doubtless the planet observed by Prof. Watson, although the estimated distance from the sun was somewhat greater. Both observers describe it as a red star. According to Prof. Watson, "it shone with an intensely ruddy light, and it certainly had a disk larger than the spurious disk of a star." Its appearance in the telescope indicated that it was approaching its superior conjunction, or, in other words, was situated beyond the sun.—*Prof. Daniel Kirkwood, in Popular Science Monthly.*

SERVANTS IN ENGLAND.

The English have too many servants. The labor is divided into very small portions, and there must be a man or a maid for each portion. Butler, housekeeper, cook, house-maid, parlor-maid, nurse, nurse-maid, laundry-maid, lady's-maid, footman, valet, scullery-maid, and page, or "buttons," they muster in diversified but formidable array, and each one is pledged, by some secret bond of the fraternity, never to do anything that is assigned by custom to the department of his coadjutors. At least three or four servants must be attached to a moderate household in London. In the country, I have known fifteen servants engaged to wait upon a family of four persons. I do not speak of noblemen's families, for these maintain an immense retinue of dependents and underlings, but of a quiet country house, with no game-preserves to look after, and no stud of hunters to require extra stablemen. English ladies are, as a rule, better housewives than American women, and they have need to be so. To manage so many employes satisfactorily demands talents, labor, and experience enough to fit a man for the rank of drill-sergeant or even that of general. In many English houses the servants form a household within a household. They must have a separate table, not furnished with the funeral-baked meats from their master's feast, but with everything cooked especially. Even in the plainest houses, there is a fixed extra allowance for the servants' beer. In great houses the upper servants have a third table in the housekeeper's room. All this draws heavily upon the income of the head of the family. Wages are not dear, but not much cheaper than in America.

It is impossible to offend any Englishman of what are called the "lower orders" by offering him a shilling. From the policeman who points out your way, to the page who ushers you into a drawing-room, they all have itching palms. In any other country you can ask a question of a street loafer without being solicited for the price of a pint of beer, but not in this. Nowhere else is poverty so very hard, and so utterly shameless. Even in Spain and Italy the beggars are too proud to ask for alms if you address them politely.—*Appleton's Journal.*

SOME INTERESTING DATES.

Dates, says Rev. Lyman Abbott, in "Sunday Afternoon," are generally dry reading; but there is sometimes a significance in the mere grouping of dates; and the reader will find such significance in an attentive consideration of the following events, all occurring, he will observe, within the limits of a little over a century: Post-offices were first established in 1464; printed musical notes were first used in 1473; watches were first constructed in 1476; America was discovered in 1492; the first printing-press was set up at Copenhagen in 1493; Copernicus announced his discovery of the true system of the universe in 1517; Luther was summoned before the Diet of Worms in 1521; Navier, the first great missionary of modern Christianity, planted the cross in India in 1526; Albert Durer gave the world a prophecy of future wood-engraving in 1527; Jergens set the spinning-wheel in motion in 1530, the germ of all the loy wheels and looms of ten thousand future factories. Henry VIII. of England finally and forever broke with the pope in 1532; Ignatius Loyola founded the order of the Jesuits in 1535; Calvin founded the University of Geneva in 1537; modern needles first came into use in 1545; the first knives were used in England, and the first wheeled carriages in France, in 1559; Torquato Tasso wrote in 1560; religious liberty was granted to the Huguenots in France in 1562, and was followed by the massacre of St. Bartholomew in 1572; Cervantes wrote Don Quixote in 1573; the first newspaper was published in England in 1588; telescopes were invented in 1590; Shakespeare, Bacon, Kepler, Tycho Brahe, were contemporaries in 1590—these are some of the more important headlands of European history within a single century.

HABIT OF READING.

The habit of reading is only noxious when it becomes, as it often does among indolent people, a disease. Their mental emptiness produces a morbid hunger; they must forever have a tattling paper in their hands. They can read only literature that deals with known people and with "personalities," and gossip, but of that they are insatiate. They have grafted on malice and ill-nature the form, but not the essence of the habit of reading. It is a habit which is depriving lectures in the universities of their office, and which once threatened to silence orators. Fortunately it has been found that the speeches of orators are very useful as texts for the endless flow of printed matter which streams from the literary men. If Mr. Gladstone and Lord Beaconsfield did not speak there would be nothing to write about, therefore nothing to read, and a serious void in the breakfast hour of respectable families. Bookworms ought to be anxious to have themselves marked off as a species distinct from mere newspaper worms. There is something respectable in the habit of the bookworm, which causes libraries to be kept up

and knowledge to be stored, while the devourer of the flying leaves of literature is another creature, a sort of butterfly or locust. He is indolent, ignorant, and retains nothing but a confused memory of gossip, with the wrong facts affixed to the wrong names. No honest bookworm would willingly share the habit of the newspaper devourer; he would rather consort with the depraved mechanic who lives in a fantastic world of romance. In him there may be the undeveloped germs of the scholar or poet; but the languid butterfly who settles on the leaves of the lighter press is generally nothing but a scandal-monger too lazy to walk and talk and pursue his profession in the old manner of the Backbites and Sneerwells. For the wretched habit of reading, Fulke Greville is the best apologist, with his confession of the advantage of returning from "the heavy wheels of fortune" to "the safe society of books and of dead men."—*Saturday Review.*

FARM LIFE.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources he has; his friendships with his cattle, his team, his dog, his trees, the satisfaction in his growing crops, in his improved fields; his intimacy with Nature, with bird and beast, and with the quickening elemental forces; his co-operations with the clouds, the sun, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system.

Cling to the farm, make much of it, put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done!—*Scribner for November.*

WISE COLLEGE BOYS.

Young men, when entering college, often think themselves wiser than their teachers. They know what studies are needless, and what will be helpful. A large part of the prescribed course they would gladly omit as dull and unprofitable. Twenty years later they look back with remorse on their youthful folly. Dr. James W. Alexander, one of the most accomplished scholars of America, thus refers in a letter to his fancied wisdom:

"Like most brainless and self-conceited boys, I undertook to determine that such and such studies were of no importance, and made this an excuse for neglecting them, although the wise in every age have united in declaring their utility. I was foolish enough to suffer almost all my previous knowledge of classical literature to leak out, and consequently I found myself a much greater dolt when I was invested with the titles and immunities of an A.B. than when I entered as a humble freshman."

It required several years of hard study to retrieve his neglect of the prescribed studies. Young men need to have some respect for the wisdom which has established regular courses of study, and which has been justified by the experience of centuries.

THE FAT MEN'S CONVENTION.

We can see some pleasure, if no reason, in the convening of a baby show, but we confess we could never see the slightest cause, reasonable or otherwise, for a fat men's convention, unless it be the fact that misery loves company. For fifty or a hundred men, whose several weights range from two hundred to three hundred pounds, to hold a convention simply because of so much surplus avoirdupois, is absurd to say the least. It becomes doubly so when we reflect that obesity is a disease. What would we think of as many persons emaciated by consumption holding a convention to compare their relative weights. There is but one ground upon which we would advocate another fat men's convention, and that is that they will meet to discuss the merits of Allan's Anti-Fat, the only known remedy for obesity. It is safe and reliable. Sold by druggists.

OVER-TREATMENT OF VISITORS.

We are very apt to make a mistake in our desire to confer pleasure on our visitors, and it is in this way. We assume that it is our duty to entertain them every moment, and so we talk to them, and show them things, and carry them from Dan to Beersheba, till the eye is satiated with seeing and the ear weary with hearing. It is well to take them to see the view on which the neighborhood prides itself, to the local park, or the concert, or to hear the famous preacher. But it is equally wise and considerate to give them time to read and think and rest. Let them feel that they need not be all the while on dress parade. Throw aside that constant impression of a stern responsibility as to their occupations and engagements. The guest should be at home, not in the least neglected, but never so zealously treated that he or she can never forget that he is the cause and occasion of a great deal of trouble. In visiting and receiving visits, a little mutual letting alone is the highest proof of sincere friendship.—*Christian at Work.*

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If we are to have power over men, it will be because of what we believe and not because of what we doubt.—*Rev. Kewen Thomas.*

THE Roman Catholics have 117 missionaries and teachers among the Indian tribes.

THE man who has charge of the beautiful Taj at Agra, India, has been licensed as a Methodist preacher of the gospel.

DR. SCHLIEMANN in his excavations has discovered 90 houses "of cyclopean construction" at Iliaca, the ancient city of Homer.

THE American Missionary Association will hold its 32nd annual meeting at Taunton, Mass., the last three days of this month.

AFTER a suspension of a little over a year the "Daily Witness" of New York has resumed its place among the morning papers.

A CURIOSITY collector in Boothbay, Me., has a Chinese god marked "Heathen idol," and a gold dollar marked "Christian idol."

DR. FOSTER of Clifton Springs proposes to build a Y.M.C.A. Hall for the use of the Association there, and for public conventions and conferences.

THE English Registrar-General estimates that the value of each individual in the United Kingdom as a productive money-earner is £150 or nearly \$500.

AN award was given by the Paris Exhibition to the Religious Tract Society for the excellence, cheapness, and beneficial tendency of its publications.

FIVE Wesleyan missionaries in New Zealand have been murdered and eaten by the bush natives near the Mafelaca coast; the coast natives and traders in retaliation afterward killed 80 of the tribe.

IT is said that Galveston, Texas, which formerly was frequently visited by the yellow fever, has not been since the great epidemic of 1877, when the city was drained and put in good sanitary condition.

THE Daily News holds that if we are to have a war with Afghanistan it will have its origin neither in necessity nor in justice, and we can only condemn the blundering guidance which led to such a pass.

DR. EGGLESTON, the author of "Roxy," will have a paper in "Scribner" for December, about "Parsons and Parsons," giving reminiscence and story, ranging from the American backwoods to Westminster Cathedral.

REV. ISAAC M. SEE, who was dropped from the roll of ministers of the American Presbyterian Church, declares himself an "Independent Presbyterian Minister of the New Everlasting Church of our God and Saviour Jesus Christ."

IT is stated that the Duchess of Sutherland has left the Scotch Church, and from the extreme of Crown Court, where that ardent Protestant, Dr. Cumming, officiates, she has gone to the extreme of Ritualism at a West End Church.

"COMMODORE" JUDKINS of the Cunard steamers, known so long and widely to ocean travellers, died last week in Liverpool. He had made over 400 voyages across the Atlantic, without the loss of a single life, and with no material injury to any of his vessels.

EXTENSIVE remains of a massive Roman wall have been excavated on Ludgate Hill, London, the masonry of which is so firm that the workmen made little progress in its destruction. They are pronounced a part of the foundation of the ancient Lud Gate.

THE Bishop of Chichester, in his triennial charge at Chichester yesterday, referred to the recent secession to Rome of several of his Brighton clergy, and said that distress and grief at such unfaithfulness had bowed down many hearts, but none more than his own.

THE Indian troubles are accumulating. 35,000 British troops under the command of Gen. Haines, were concentrated at Peshawar in India, and further reinforcements were expected. Afghans were practising with heavy guns in the Kyber Pass. A conflict was regarded as inevitable.

EXETER HALL, London, has been engaged for five weeks from October 6, for evening evangelistic meetings for young men, to be conducted by Rev. Mr. Aulken under the direction of the Y.M.C.A. Special meetings for young women are also to be held in different districts by the Y.W.C.A.

IT is telegraphed from Calcutta that the attack upon Ali Musjid has been postponed for a short time owing to the unexpected strength of force which the Ameer has collected for its defence. The Afghan army threatened Jamrood. The whole force at Peshawar will be needed for an advance up the Khyber.

THE Boston "Journal of Chemistry" states the astonishing fact that a submarine plant called the *Macrocytis pyripeta*, grows in the North Pacific Ocean to such an extent as to cover vast areas of the ocean bed. One specimen, whose stem was eight feet in diameter, when measured covered three square miles.

THE "American Missionary" for October gives this striking comment of an aged colored preacher in a Southern city on the parable of the vine: "My brethren, we have the advantage of the vine and the branches. They get the sap only in the spring, and through the season, but the Christian has the sap all the year round."

ANOTHER serious occurrence is reported from one of the districts just relieved from Turkish rule. When the Turkish Governor of Podgoritza made the announcement that the place was to be handed over to the Montenegrins, himself and over a hundred and fifty officers and men under his command were deliberately massacred by the Albanians.

THE Times referring to the statement of a St. Petersburg paper that Russia will never permit the incorporation of Afghanistan by the English, and that she will declare war rather than permit us to do away with the Ameer, says that it would be folly to attach any importance to such idle vapouring which is worthy of notice only because it brings to light the relative interest possessed by England and Russia in Afghanistan.

OUR CONTRIBUTORS.

ANOTHER EXPLANATION.

MR. EDITOR,—May I ask the insertion of the following brief reply to the "Explanation" of Mr. Alexander Nicol, probationer, in your issue of 18th October.

First allow me to express my sympathy with Mr. Nicol under the bereavement he has sustained, and my conviction that if it had been known to the Committee on Distribution they would have done everything they consistently could to meet his wishes. I trust he is experiencing Divine sympathy and support under his heavy loss, and the burden of a motherless family.

Mr. Nicol states that after five months of probationary service he was forced to withdraw his name through domestic affliction, and complains that the Committee did not grant his request. I have looked over the letters in my possession connected with the business of that Committee, and find two, and only two, from Mr. Nicol, one dated 23rd November, 1877, informing me that he had received appointments from Mr. Hamilton in the Presbytery of Stratford, and thanking me for them. His second letter is dated "Vanneck, 14th Jan., 1878," stating that he had "not received the printed copy of appointments for this quarter," and that his address would be Vanneck P.O., Ont., "this week, and next week Dorchester P.O., Ont." That communication reached me on the 17th, and next morning I sent off a copy of the scheme to Vanneck P.O.

I next consulted the minutes of the Committee, but found no record of any intimation from Mr. Nicol that he wished his name withdrawn. After that I examined the printed copy of scheme on which I note any changes to be made, but found no mark nor entry at his name indicating a request of the nature he mentions. From these I must conclude that the letter containing that request has not come to hand.

Mr. Nicol states farther that he feels not a little "annoyed, because, among other things, for months past . . . he has not received even a copy of the list of probationers and vacancies for the last three quarters." In reply I have only to say that one for each of the quarters was despatched to him. My uniform practice is to send a copy of the printed scheme directly to the address of each probationer, if I know it, and if not, to the care of the Convener of the Home Mission Committee in the Presbytery in which the probationer is, or should be, at the close of the preceding quarter. In several instances the first copy does not reach the person—I have one case before me in which four were sent to the same probationer on his own application. ROBERT TORRANCE, Convener of Com. on Distribution.

Guelph, 19th Oct., 1878.

THE CHRISTIAN CONFERENCE AT TORONTO.

BY REV. J. A. R. DICKSON.

The first conference of Christians of all denominations was held in Toronto last week. The Sessions began on Monday the 21st and closed on Friday night the 25th. There was a large attendance both of ministers and laymen—not only from the city, but from almost every quarter of the country. The spirit that animated the brethren and characterized the proceedings from beginning to end was that of love. And the object around which everything moved, and to which everything led was, CHRIST; the living, present, personal Christ. If we were asked what the conference was all about, our answer would be given in one word, "Christ." And it may easily be imagined what would come out of a week's talking about Him and with Him; it is but a repetition of the old story of the travellers to Emmaus, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" It was a time of blessing; great blessing. We cannot tell how many hearts were quickened and enlarged; how many received new light; clearer and fuller light as to the teaching of the Word in relation to the Christian's position in the world, and his relation to his Lord; how many were baptized with the spirit of separation from the world and consecration to Christ; how many were lifted up into a higher plane and into a clearer atmosphere because they were brought nearer to God; we cannot tell, but all that we were privileged to meet

had received blessing—great blessing. As we think of the sacred week in which the conference was held, and of the sweet fellowship enjoyed, the ancient psalm expresses best the feelings of our heart: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life-for evermore."

We believe the conference was a time of seed sowing, the harvest of which shall be seen in days to come. It was a grand testimony, too, to the essential unity, the spiritual unity of God's people. It declared the Protestant Churches one in Christ. Men of widely diverse doctrinal sentiments spoke on themes where divergences could be most easily seen, but these were so small that they were hardly noticeable; and when once they were, it was because the teaching was couched in theological phrase rather than in Scriptural statement. It was cheering to see how both the written Word and the incarnate Word were exalted. There was no question as to the Divine authority of the Scriptures, that was admitted and *joyed in* by all; and there was no doubt as to the divinity of Christ; all knew him as the risen Lord and as the coming King. The days passed in His presence, and the power of the spirit that was manifested every day. It was the confession of Dr. McKay, of Hull, that though he had been at Christian conferences ever since they were held in Great Britain, he had never been at one where he had experienced so much of God's spirit, and where the spirit was so manifestly present as at this one. This was felt by all. And what may account for this, is the fact, that from the first entire dependence was placed in His promise of grace to help in time of need. The Spirit of God was looked unto, and trusted in, and followed. And by one Spirit all were baptized into one body, one living brotherhood of Christian men. And by one Spirit all were made partakers of life "more abundantly." And now that it is over, with its sweet seasons of prayer, its rich expositions of truth, its delightful fellowships, its thrilling addresses and powerful meetings, we look for a nobler and purer life, a more entire consecration of heart and spirit, and a greater fruitfulness in service in all who were privileged to be present. May there be no disappointment in this! The daily papers have reported the addresses and proceedings with some fullness, but there are many fine things left untold, so next week we shall (D.V.) give some choice crumbs from the conference table.

MINISTERS AND CHURCHES.

ON the 20th September the congregation of St. Andrew's Church, Williamstown, held a very successful tea-meeting in their new and commodious hall, that has been erected during the past summer. The congregation took this method of celebrating the first anniversary of the induction of their pastor, the Rev. Alex. Macgillivray. The hall was completely filled, and upwards of \$100 were realized. Appropriate addresses were delivered by the Revs. A. Macgillivray, K. McDonald, D. Ross, T. S. Burnet, and W. A. Lang; and by Messrs. D. McMaster, advocate, and A. T. Grant, M.P. The history of the congregation for the year is one of great prosperity. Two Sabbath schools have been organized and efficiently maintained. The prayer-meetings have been well and regularly attended. The membership in the past year has been increased by twenty-five, and upwards of \$2,500 contributed for various purposes.—COM.

ON Sabbath, 20th ult., the Sacrament of the Lord's Supper was dispensed to the Dunbar and Colquhoun's congregations by Rev. T. Taylor of Morrisburgh. Preparatory services were conducted on Saturday by W. A. Lang of Lunenburg, Presbytery of Glengarry, but owing to the very unfavorable state of the weather the attendance was very small. On Sabbath, however, the congregation was very fair, a large number of communicants celebrated the dying love of their Lord—sixteen of them for the first time. When we add that at the last communion on July 25th twelve were added to the Church, and that the number of families in both congregations is small, it will be seen that these congregations have enjoyed no small share of spiritual blessing. On the first of May last there

was a large amount due to their late pastor, and all this has been paid up, so that temporarily as well spiritually the outlook is good. As this charge is vacancy it will be supplied during the winter by probationers as fully as possible.—COM.

THE Presbyterian Church at Wallaceburg, which has for some months been undergoing extensive repairs, has at length been completed, and was rededicated to the service and worship of God on Sabbath Oct 7th, the Rev. Dr. Matoon of Monroe City, Mich. preaching in the morning and afternoon, and the pastor, Rev. W. P. H. Fishburn, in the evening. The edifice in point of taste and neatness is unsurpassed. It is a large and commodious building, amply lighted by eight gothic windows. The inside is splendidly furnished. The ends and backs of the seats are solid black walnut, the remainder of the same being stained a pale flesh colour. The pulpit stands on a platform 8x12 feet square, and is carved in antique scroll work of oak and walnut. The aisles are carpeted, and the room illuminated at night by twenty lamps in chandeliers. There is a fine organ, and the singing is led by an excellent choir, Miss Tina MacDonald acting as organist. The collections at the united services amounted to upwards of \$60.

THE Presbyterian Church, Lunenburg, which has been closed since the first of July for repairs, was reopened on the 31st ult. Rev. Mr. Burnet of Martintown preached in the morning, and the pastor, Rev. W. A. Lang, in the evening. The weather was all that could be desired, and there was a large attendance at both services. The interior of the church has been thoroughly repaired and painted, and new windows of improved style have superseded the old ones. An organ has also been added to the other improvements. The cost of repairs, exclusive of organ, amounted to \$550, which sum has all been made up with the exception of twenty dollars. On the evening of Friday, 18th ult., a tea meeting was held, which notwithstanding the very unfavorable weather was a complete success. The chairman was assisted by Rev. Mr. Taylor of Morrisburgh, and M. S. Oxley, B.A., of Summerstown, both of whom contributed greatly to the evening's enjoyment by their highly appreciated readings. The musical part of the proceedings was efficiently sustained by the Lunenburg band, the choir, Mrs. Algure of Lyn, and the Misses Rombough, and a most enjoyable time was spent. On the Monday evening following a social was held at the house of Mr. J. Rombough, when the sum of sixty-five dollars was realized, which added to the proceeds of the tea meeting made \$169. The congregation is just recovering from the effects of a long vacancy (the bane of the Presbyterian Church), and the success which has attended these efforts to better their circumstances cannot but be very encouraging both to pastor and people.—COM.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held in St. Andrew's Hall, Kingston, on the 15th of October. Mr. Young declared his unwillingness to accept the call from Picton, and requested that further action in the matter be stayed. His request was complied with. Mr. Boyd was appointed Moderator *pro tem.* of the Picton Session, *vice* Mr. Young resigned. He was also empowered to moderate in a call there when the people are ready for such a step. Mr. Chambers was vested with similar authority in regard to Glenvale, etc. There was read a letter from the Rev. D. Beattie in relation to the demand made upon him in the matter of the charge against Mr. Washburn. It was laid on the table until the quarterly meeting in January. The committee appointed to assess the congregations on behalf of the Presbytery and Synod Funds and other claims presented an *interim* report. An appeal is to be made to mission stations also. The Clerk was authorized on receipt of applications from students that had duly reported as required to grant them certificates. In accordance with the recommendations of a committee deputation were appointed to visit the mission fields of Morton, Concession, and North Hastings on the second Sabbath of each of the five months commencing with November. It was expected that the fields of St. Columba, etc. and Camden, etc., would be supplied with ordained missionaries. Since the meeting Mr. MacLennan has intimated his acceptance of the call from Amherst Island.—THOMAS S. CHAMBERS, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 10. } WHOM THE LORD RECEIVES. { Luke xvii 1378.

GOLDEN TEXT.—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—Verse 17.

HOME STUDIES.

- M. Luke xvii. 20-37... Christ's second coming.
- T. Luke xviii. 1-8... The importunate widow.
- W. Luke xviii. 9-17... The Pharisee and publican.
- Th. Matt xviii. 1-11... "As little children."
- F. Isa. lvi. 15-21... The contrite and humble spirit.
- S. Ps. cxxxviii. 1-8... Respect unto the lowly.
- S. James iv. 6-17... Grace to the humble.

HELPS TO STUDY.

Our lesson belongs to the teachings of Jesus in Perea, on his last journey to Jerusalem.

This parable is immediately connected with the preceding one, of the unfortunate widow, in which the Master taught us that we ought always to pray.

The present parable is addressed to certain which trusted in themselves. It is therefore a warning for us all, for to what are we more prone than to self-confidence. Self-righteousness is the natural tendency of every unrenewed heart. And this overestimate of their own goodness is generally accompanied by the depreciation of others. They rejoice in being superior to others, and are willing that others should remain inferior. It sets off their own virtue, and thus they are even led to glory over their degradation. Thus men are continually tempted to see the failings and sins of others either as an excuse for their own shortcomings or as a foil for their own imagined virtues.

They carry this spirit even into their devotions. They succeed in deceiving others and even themselves. But there is one they cannot deceive, and Jesus warns us that approaching God in this spirit, we cannot be received. Indeed there can be no real approach, no true and genuine prayer to one who thus trusts in himself.

Our Lord had urged men to persevere in prayer even in the face of delay and apparent refusals. The answer will come, the blessing which tarries will at length reward the importunate seeker.

But, questions the seeker, am I sure to be received, will the answer certainly come? Yes, says Jesus, None are excluded, none are rejected, but those who exclude themselves by the false and foolish spirit of self-confidence in which they come. But all who come in humility, in a child-like spirit will be accepted.

The Master brings before us (ver. 10) a representative of each class, the proud whom the Lord rejects, the meek whom He receives and guides. Both went up to the temple to pray. In the old dispensation there was one place where God's presence was visibly manifested and where the thoughts of men were directed heavenward by outward visible symbols. But this has passed away. The hour has come (John iv. 23) in which everywhere the true worshipper worships the Father in spirit and in truth.

Both went to pray, but what a contrast between them, the very same which is still seen in every age and in every church.

But our lesson, besides these two of the parable, brings before us also the children whom Jesus received and blessed. It might at first seem that this was a totally different subject. But the title of our lesson, "Whom the Lord receives"—shows us how we are to combine them. The publican was received; the children were received; but the Pharisee was not received.

The 17th verse is the key to the whole lesson: Whosoever shall not receive the kingdom as a little child shall not enter therein. To receive the kingdom is to receive the King; and to receive the King is the condition of being received by Him; Christ receives those who receive Him, those who need Him, who come to Him empty and needy and are willing to take everything at His hands. Let us take this thought with us and look first at

I. THE PHARISEE WHO WAS NOT RECEIVED—VERS. 11, 12.

He does not want to receive. He speaks as one who has received everything. He (Note 1) stands (Note 2) haughtily apart from other worshippers, performing even his devotions to be seen of men, Matt. vi. 2, 5, 16; xxiii. 2-6, and thanks God. This has at first an appearance of goodness and gratitude, but a closer inspection discloses the real spirit of the words. His apparent praise of God is in reality depreciation of his fellows. He compares himself with others, a very foolish and dangerous proceeding (2 Cor. x. 12). He divides the world into two classes, into one of which he puts himself, and all the rest into the other. He boasts of what he is not. It might be perfectly true that he was free from the evils he maintains, and yet no credit to him after all. He might not have been tempted as others had been; or his evil propensities might have led him in other directions; and in any case his self-righteousness is the root and source of all sin which ever springs from selfishness and self-pleasing.

He next proceeds to boast of his good deeds. They were not much at the best, being but the external and ritual acts of fasting and tithes (Note 4), while he neglected the weightier matters of the law, judgment, mercy, and faith. But even had they been the highest, the spirit in which he speaks of them, proves their worthlessness. Notice that he actually makes out that he has done more than is required, that God is his debtor.

It is plain why the Pharisee is not received. He asks for nothing. He thinks he is a giver, not a receiver; and therefore the Lord receives him not.

Beside the Pharisee in strange contrast, there stood one whom he despised and neglected.

II. THE PUBLICAN WHOM THE LORD RECEIVED—VERS. 13-14.

He felt himself so unworthy that he stood afar off. But, says Augustine, "not afar from God, for God is ever nigh to such." With bowed head and heart smitten in unfeigned sorrow, his only plea is, God be merciful to me, the sinner. It is remarkable that the word he uses means literally "be propitiated." It points to an atoning sacrifice, to Him whom God has set forth to be a propitiation for the sins of the whole world, 1 John ii. 2. In Christ alone are there forgiveness and righteousness.

The man has become as a little child. He is willing to be a recipient and nothing else. He has nothing but his sin. And as a sinner he comes to Him who receives such. The Lord not only received him, but emphatically declared his reception and forgiveness. He went down justified.

The Lord again announces the great law of his kingdom. Every one that exalteth himself shall be abased. Of this principle the Scripture history is full of illustrations, —Pharaoh, Goliath, Haman, Sennacherib, Nebuchadnezzar, and Herod. But he that humbleth himself, he that is self-empty, "poor in spirit," shall be exalted. He that thought he was rich and increased with goods and had need of nothing, went empty away; while the hungry was filled with good things, blessed peace and hope.

But the conditions of acceptance are further illustrated by

III. THE INFANTS WHOM THE LORD RECEIVED—VERS. 15-17.

There were parents who brought their babes to Jesus. For our babes, as well as these, this is the highest honour, the best blessing we can seek for them—that Jesus may touch them. The disciples were annoyed, perhaps thinking this beneath our Lord's attention. But how differently Jesus thought, and thus he still condescends to receive the humblest and weakest.

Jesus called the children. Two things are worthy of remark here. No one before Jesus ever noticed the children. It is the Gospel which has ennobled childhood. How different is the condition of children in heathendom and in Christian families.

He called the children, but they could only come as their parents brought them. This unfolds the true meaning of infant baptism.

Our Lord not only receives the children, but says, that of such is His kingdom, and that only when becoming as little children we can enter it.

A little child is peculiarly and emphatically a recipient, one who receives. It gives nothing; it earns nothing; it can claim nothing. It has to receive every thing. There is no "give and take" between an infant and its mother. The giving is all on the mother's side; the taking all on the child's. And so must it be with us and God. Of course, it is so really; but men will not see it; they want to give God something to earn his favour, to claim it as a right. Jesus says, No, you must become as a little child—be willing to receive all as of grace; let there be no "give and take"; be a recipient and nothing else. You must not come for the water of life with a cup already half full of ink. Bring an empty vessel, and he will fill it to overflowing. It is the humble recipient whom God receives.

"Freely ye have received." These words of Jesus set forth our relation to God. Towards Him we must be from first to last recipients.

"Ask and ye shall receive"—"receive forgiveness of sins" (Acts xxvi. 18); "receive the gift of the Holy Ghost" (Acts ii. 38); "receive the spirit of adoption" (Rom. viii. 15); "receive such 'showers of blessing' that there shall not be room enough to receive them" (Mal. iii. 10).

"What hast thou that thou didst not receive?" Then as ye have freely received, "freely give." That will be like Christ. There is no other way to be like Him. "To as many as received him, to them gave he power to become the sons of God," like Himself.

Whom does the Lord receive? He "receiveth sinners" (Luke xv. 2). Let us come to Him and say, "Receive us graciously!" (Hos. xiv. 2). Then all through life we shall be recipients of his bounty; and when we die, our prayer will be, "Lord Jesus, receive my spirit." His promise is, I will receive you unto myself, that where I am, there ye may be also.

"Thou shalt guide me with thy counsel, and afterward receive me to glory!"

EXPLANATORY NOTES.

1. A Pharisee.—The Pharisees were a powerful religious sect, of predominant influence in the Jewish state. They were the recognized teachers, proud of their legal knowledge, and boasting a superior sanctity. They observed the strictest letter of the Mosaic law, and besides held to various traditions (ch. xv. 2), washed themselves religiously before meals, fasted twice a week, on Thursdays and Mondays (see ch. ix. 14, and ch. xxiii. 15, 23), but were hypocritical (ch. xxiii. 14, 17, etc), narrow minded, selfish, bigoted, and vain, fond of pleasures and lax in morals (ch. v. 20; ch. xv. 4, 8; ch. xxiii. 3, 14, 23, 25). And a religion such as theirs was declared by our Lord wholly worthless for admittance to heaven (Matt. v. 20). Their name is from the Hebrew word *pharash*, which means, to separate.—*Jacobus*. The Pharisees were men who rested satisfied with the outward. The form of religion, which varies in all ages, that they wanted to stereotype. The inner heart of religion, the unchangeable, justice, mercy, truth—that they could not feel. They could jangle about the breadth of a phylactery. They could discuss, as if it were a matter of life and death, ecclesiastical questions about tithes. They could decide to a furlong the length of journey allowable on the Sabbath day. But they could not look with mercy upon a broken heart, nor suffer a hungry man to rub an ear of corn on the Sabbath, nor cover the shame of a tempted sister or an erring brother. Men without souls, from whose narrow hearts the grandeur of everlasting truth was shut out.—*Robertson*.
2. A publican.—The publicans were tax-gatherers. Judæa was a province of the Roman Empire. The Jews bore this foreign yoke with great impatience, and paid their taxes with great reluctance. It happened, therefore, that those who were appointed to collect taxes were objects of great detes-

tation. They were, besides, men of abandoned characters, oppressive in their exactions, and dissolute in their lives. By the Jews they were associated in character with thieves and adulterers, and those who were profane and dissolute.—*Barnes*. The publican represented those who, although they have sinned greatly, yet feel the burden of their sins, and desire to escape from them.—*Trench*.

3. Stood.—It is a mistake growing out of forgetfulness of Jewish and early Christian customs, when some commentators see in the fact that the Pharisee prayed standing, an evidence already manifesting itself of his pride. Even the parable itself contradicts this notion; for the publican, whose prayer was a humble one, stood also. To pray standing was the manner of the Jews (1 Kings viii. 22; 2 Chron. vi. 12; Matt. vi. 5. Mark xi. 25), though in moments of more than ordinary humiliation or emotion of heart, they changed this attitude for one of kneeling or prostration (Deut. vi. 10; 2 Chron. vi. 13; Acts ix. 40).—*Trench*.

4. I fast twice in the week.—He is as perfect in regard to the first table of the law as in the second. The Mosaic economy enjoined but one fast, only one in the whole fifty-two weeks of the year; but this Pharisee fasted twice each week.—*Guthrie*. I give tithes (a tenth) of all I possess. More correctly rendered, of all I acquire.—*Alford*. God required His people to tithe the fruits of the olive and vine, and sheaves of the field, and the produce of their flocks; the sacrifice of the Pharisee rose above the requirements of the law. Anise and cummin and other common pot-herbs were all scrupulously tithed. "I have done more than He requires. He is my debtor, rather than I His."—*Guthrie*.

WORDS OF THE WISE.

HERE is what Mr. Spurgeon said the other day—you can almost hear his clarion voice proclaiming it to his 5,000 assemblage: "Make the bridge from the cradle to manhood just as long as you can. Let your child be a child, and not a little ape of a man running about the town." Good advice.

THE most unhappy of all men is the man who cannot tell what he is going to do, that he has got no work cut out for him in the world, and does not go into any. For work is the grand cure of all the maladies and miseries that ever beset mankind—honest work which you intend getting done.—*Carlyle*.

WE can never secure right religious character without, in the first place, having a spiritual life. There can be no foliage on the tree if it be without sap and the capacity to use nourishment furnished by the soil and atmosphere; nor can there be the real beauty of holiness in a man who has no life-connection with the Saviour. Believe and live and bear fruit—that is the order.

"I DO not care what becomes of me," said a girl on the street to a companion. "But I do," said a passer by, full of the compassion of the gospel, and by an effort won the despairing soul to Christ. The love of men prompting the effort for their salvation is a positive Christian grace. This is never to be dampened or offended by indifference, and we would that the church were full of it.

SPRINGS are little things, but they are sometimes sources of large streams; a helm is a little thing, but it governs the course of a large ship; a word, a look, a frown, all are little things, but powerful for good or evil. Think of this, and mind the little things. Keep your word sacredly; keep it to the children; they will mark it sooner than any body else, and the effect may be as lasting as life.

WE are not far from our father's house; it cannot be long before we pass beyond the spheres; and when we get into the other life, and turn round, and look upon the little hillocks that we called mountains, and upon the splashes of mud that we called sloughs, and upon the briars that we thought were spears, and measure things by infinite standards, how small this life will seem! How insignificant the globe itself will appear! How unworthy of notice we shall regard the daily frets and bickerings of human life? How ashamed we shall be of our past pusillanimity! We shall stand before God and see what the royalty of Christ is, and what is the glory of an inheritance in him. When we look back from the realm above upon our earthly experience, how ashamed we shall be if we prove ourselves unworthy to be the sons of God by sinking down under a little trouble, and by complaining and moaning as if God were dealing very hardly with us.—*Bacher*.

MEETINGS OF PRESBYTERY.

- WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.
- PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.
- LINDSAY.—At Lindsay, on the last Tuesday of November.
- LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.
- SARGEEN.—In Knox Church, Hamilton, on Tuesday the 17th Dec., at 2 o'clock p.m.
- TORONTO.—In the usual place, on the first Tuesday of November, at 11 a.m.
- GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.
- BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.
- BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.
- PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.
- LONDON.—In First Presbyterian Church, London, on the third Tuesday in December at 2 o'clock p.m.
- KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.
- BROCKVILLE.—At Spencerville, on Tuesday, December 17th, at 3 p.m.

OUR YOUNG FOLKS.

"A CLEAN BREAST."

JOE was splitting wood in the shed and working with a will, so much so that he didn't see his Aunt Sarah's little King Charles spaniel when he came running in at the back-door, and directly under where his axe was coming down, until too late to prevent the catastrophe which took place. Down came the axe with a thud, in spite of his effort to stop it, or turn its course, killing the poor little dog instantly.

Joe dropped the axe and stared at the dog with frightened eyes. What would Aunt Sarah say? She knew he disliked Beppo very much; and would she believe that his death had occurred accidentally? He was afraid she would suspect foul play, and it made him turn pale to think of trying to explain it to her. If he could only hide his agency in the matter, and let her suspect whom she pleased, he might be fortunate enough to escape suspicion.

He heard Ralph Noyes whistling as he worked in the garden across the way, and a plan flashed into Joe's head at once. Beppo had done considerable mischief among Ralph's flower-beds at different times, and when he broke down his beautiful Japan lily, Ralph had threatened to kill him, or do something desperate, if he caught the offender there again. Why couldn't he contrive to have suspicion thrown upon Ralph? Of course, if Aunt Sarah asked him about it, Ralph would deny knowing anything about Beppo's untimely end; but she might not believe him, and in that case Joe would stand unsuspected. Any way, it seemed worth while to try this plan, and he concluded to do so. He wrapped the dead dog in an old blanket, and hid the body in a safe place; then he covered up the traces of blood, and went to splitting wood again.

After dark he took Beppo and threw him over the fence into a pasture near Mr. Noyes's house, where he knew some one would be sure to discover the animal soon. When he went back home from doing this, he seemed so contemptible and cowardly to himself, that he half wished he had gone to Aunt Sarah at once, and told her the truth. Something kept whispering "coward" and "lie" to him.

"There isn't any lie about it," he kept telling himself. "I haven't said a word to anybody."—"But a lie can be acted as well as told," said this accusing voice; "and only cowards shirk the consequences of being honest and truthful." It wasn't pleasant to listen to such words from his own conscience; but he had to do it, for, in the main, he was a manly fellow, and he was not used enough to doing cowardly deeds and acting lies to feel comfortable now. But he had begun a course of deceit, and he would go on now. It was too late to turn back, he thought. He had not learned that it is *never* too late to try to undo a wrong. "Better late than never" is a maxim for the wrong-doer to heed and profit by.

The next day Beppo was found, and Ralph was suspected at once, as Joe had felt sure he would be, by all the family except Aunt Sarah.

"Ralph didn't kill Beppo," she said. "If

he had, he would have come and told me about it. He is a manly, honest boy, in spite of his hot temper; and what he might do in a passion, he would be frank enough to confess when he came to think the matter over soberly."

But all the others felt confident that Aunt Sarah was wrong,—all except Joe; *he knew*, but he kept silent, feeling more mean and contemptible every moment, as he heard his father and mother and the children talk of his friend Ralph as the guilty one.

As soon as Ralph heard of the suspicions against him, he came over to see Aunt Sarah.

"I didn't kill Beppo," he said; and no one could doubt the honesty of his assertion when they looked into his frank, truthful face.

"I haven't thought you did," said Aunt Sarah. "If you had, I felt sure you would have come to me and told me so. I am sorry to lose Beppo, but sorrier to think that some one is trying to hide the truth."

Joe felt his face grow red when he heard her say that, and he dared not look toward her, for he somehow felt that she was looking at him. Could she, by any possibility, suspect him? He didn't see how she could, and concluded that his knowledge of his own guilt made him cowardly.

It was about a week after that that he and Ralph went grape-hunting in Walden Woods. He was up in a tree overhanging the river, when all at once the limb he was standing on broke, and he fell into the water. He gave a wild, terrified scream as he went down; for he could not swim, and the water was deep, and he felt sure he would be drowned. Ralph was near by, and reached the spot just as Joe's head appeared above the surface. He sprang into the water and swam to him, and succeeded in getting him safely ashore before poor, frightened Joe realized that he was not going to drown, after all.

I think the first thing Joe thought of, after getting over his terrible fright, was his conduct toward Ralph during the last week, in allowing him to be suspected as guilty of Beppo's death. For some time he lay there on the bank, silent, and busy with his own thoughts. How shameful and mean his conduct seemed to him now! He loathed himself. He felt as if he could never regain his self-respect.

"Ralph," he said, suddenly, "you don't know what a cowardly thing I've done,—you don't dream how I've been repaying your friendship; but I'm going to make a clean breast of it, if you hate me ever after. I killed Beppo, and threw him over in your pasture so that Aunt Sarah would think *you* killed him. She never believed you did it, though, but all the rest of our folks do. I'm going to tell them the first thing when I get home. I s'pose you'll hate me. I shan't wonder any, if you do,—I hate myself."

Ralph didn't say anything for the very good reason that he didn't know what to say. It was perfectly natural that he should be indignant at Joe's treachery, but he felt that he ought not to condemn him now that he had made up his mind to confess it and do him tardy justice. So he wisely kept silent. I think that not another word was spoken until they reached home. Then, as they parted at the gate, Joe said,

"If you'll try not to think too hard of me, Ralph,"—and then broke down completely.

"We won't think of it again, if we can help it," burst out Ralph, as generous as he was quick-tempered. "I presume I have done just as bad things, and not owned up to 'em, either, and that's where you've got the start of me."

Joe began to feel a little better. He felt more courage to face Aunt Sarah with the truth. As it happened, he met her on the steps.

"Aunt Sarah," he began, quite pale, but brave because he felt that he was doing right, and approved by his conscience, "I killed Beppo; I'm sorry, but I didn't mean to. He ran right under my axe, and I couldn't stop quick enough to save him. I *did* mean, though, to make you think Ralph did it," he added with a fresh burst of self-scorn. "I lied if I didn't say anything, and I used Ralph shamefully."

"I am glad to hear you say this," Aunt Sarah said, with hearty good-will. "I knew who killed Beppo, all the time; but I wanted to see if you would continue to act the lie you began. I didn't think you would. I felt sure you were too manly to do that, when you came to see your conduct in its true light. You've done a brave deed, Joe, in telling the truth. It will be a good lesson to you. I'm quite proud of my brave boy," and she bent down and kissed him while her eyes shone with admiration of his frank and truthful confession. "Shall you tell the other what you have told me, Joe?"

"Of course," answered Joe, who had made up his mind to do no half-way work. "Our folks think Ralph killed Beppo, you know, and if I didn't tell them the truth they'd keep on thinking so."

"That's right," said Aunt Sarah, heartily, "The best way to undo a wrong is to tell the truth to everybody concerned. It may cost a great effort, but—it pays in the end, Joe."

"I believe that, Aunt Sarah," answered Joe. "I've hated myself ever since I threw Beppo over into the pasture. I don't believe I'd ever have respected myself if I hadn't made a clean breast of it."

"Did you ever think how much that term meant, Joe?"—a 'clean breast!' "It's like 'white hands,' and I hope you'll never let a wrong action soil either knowingly. When you've done wrong, don't be afraid to say so. It takes courage to do that, but"—

"But it pays in the end," finished Joe. "I'm going to remember that always, Aunt Sarah," and then he went in to finish the "good work" he had begun.

IN the formation of character the most telling influence is the early home. It is that home which often in boyhood has formed beforehand our most famous scholars, our most celebrated heroes, our most devoted missionaries.

NOTHING draws along with such a glory as the Lord's day. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day till now the sublime day of the Church of God; still the outgoings of its morning and evening rejoice. Let us then remember it and keep it holy.—*Dr. Hamilton.*

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