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THE PRESBYTERIAN

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NOTES OF THE WEEK.

THE meeting of the Kingston Woman's Foreign Missionary Society which was reported in last issue, took place on Monday, Feb. 18th, not Feb. 10th, as incorrectly printed.

CIRCULARS have been issued to those in arrears to the Building Fund of the Presbyterian College, Montreal, and we have been requested to remind all such that subscriptions should be forwarded *immediately* to the College Treasurer, 210 St. James Street, Montreal.

IN our notice, in last week's issue, of the London Presbytery Sabbath School Convention to be held on the 12th and 13th inst., the name of the gentleman designated to open the subject, "How should a Sabbath School be conducted," ought to be Mr. T. W. Nisbet (not Nichol) of Sarnia.

WE are requested to contradict the statement in our issue of the 22nd ult., taken from the columns of a contemporary, to the effect that the Presbyterians of Seaforth had given a call to Rev. Mr. Fraser of St. Thomas. Mr. Fraser's name has not been before the Seaforth congregation.

THE congregation of Cooke's Church, Toronto, Rev. Dr. Robb, pastor, have in contemplation the erection of a new church on Carleton Street, between Church and Jarvis Streets, or in that immediate vicinity, provided they can dispose of their present place of worship on Queen Street East.

AT the annual meeting of the Little Britain congregation, Manitoba, held lately, the managers reported that from the two soirees held during 1877, the sum of \$517 was realized. This was applied to wiping off a part of the debt on the congregation; \$500 still remain to be paid, which it is hoped will be cleared off in another year. The Sabbath collections during the year amounted to \$136.

THE magnificent new church, erected in Crescent Street, by the congregation heretofore worshipping in Cote Street, Montreal, is to be opened on Sabbath first, the 10th inst. Rev. Dr. Ormiston of New York, preaches at 11 a.m.; Principal MacVicar, at 2 p.m.; and Rev. A. B. MacKay, at 7 p.m. A social of the congregation and their friends, takes place in the lecture room on Tuesday evening.

THE fourth lecture of the course on Presbyterian

topics, will be delivered in Knox Church, Montreal, next Thursday evening (14th March), by Rev. S. S. Stobbs, on "The Presbyterian Church in relation to Civil Liberty and Social Progress." From the ability of the lecturer and the fertility of his subject, a profitable and interesting meeting may be expected.

THE congregation at North Mornington held their annual soiree on the 15th ult.; Rev. P. Musgrave, the late pastor occupied the chair. Addresses were delivered by Rev. James Campbell, M.A., who supplies the pulpit at present, Messrs. R. L. Alexander, D. D. Campbell, Kirkpatrick, and Dr. Parks. The net proceeds amounted to \$103.

THE Rev. John Smith, of Bay Street Church, Toronto, lectured in the Presbyterian Church, Woodville, on the evening of 28th Feb., on the subject of "Social Talkers." Although the night was dark and the roads bad, there was a large attendance. Mr. Smith spoke for nearly an hour and a half to an attentive audience, who showed their appreciation of the lecture by frequent applause. The proceeds of the lecture were to assist the ladies in defraying the expense of upholstering the church.—COM.

THE anniversary of the Sabbath School in connection with the First Presbyterian Church, Brockville, was attended by nearly 200 children besides a large number of parents and other friends. Addresses were delivered by Mr. John M. Gill, superintendent, Rev. G. Burnfield, M.A., the pastor; Col. Wylie, Mr. Jas. Raphael, and Mr. Mitchell of the High School. The children presented the superintendent with a photograph of Mr. Burnfield. Prizes were given for regular attendance and perfect recitations. The school sent \$52 to the treasurer of the French Evangelization Society.

THE tea meeting at the Presbyterian Church, Hyde Park, on Tuesday, was well attended and passed off most successfully. A number went out from this city on a special train, returning at the close of the meeting. Abundance of refreshments were provided by the ladies, and after these had been disposed of, the chair was assumed by Mr. Alex. Henderson, who gave a reading, as also did Mr. Dearness, School Inspector. Speeches were given by Mr. James Armstrong, Reeve of Westminster, and Rev. Dr. Proudfoot. Excellent music was furnished by the church choir, under the leadership of Mr. Guthrie.

AT the County of Waterloo Sabbath School Convention held at Hespeler on the 19th and 20th ult., the following topics were discussed: "Work of the Holy Spirit in the Sabbath School," opened by the president, Rev. W. H. Andrews of Galt; "How to retain elder scholars in the Sabbath School," opened by Rev. Mr. Moyer, of Hespeler; "The Sabbath School the Parents' Aid," opened by Rev. J. K. Smith of Galt; "The Sabbath School the Church's Nursery," by Rev. C. A. Thomas of St. Jacobs; "Infant class teaching," by Mr. Peter Marshall of Ayr; "Sabbath School Music," by Rev. William Millard; "The importance of teacher training," by Rev. John McEwen of Ingersoll. The addresses were of a high order and of a practical character. The very able address of the Rev. John McEwen led to the passing of a resolution directing the Secretary to take steps for the formation

of Normal classes for Sabbath School teachers in the county.

THE Ladies' Aid Society of the Presbyterian Church, Picton, were so fortunate as to secure the services of the Rev. Mr. Burton, of Belleville, on last Monday evening, in the Town Hall, to give a lecture descriptive of his late visit to England and Scotland. The audience was large, and could not well have been more appreciative and attentive; and it must be added that the lecture well deserved the attention and enthusiasm which it elicited. The description of the steamship which bore the rev. gentleman to old England, his rare powers of observation and philosophical reflection, as rustic scene and metropolitan monument presented themselves in vivid panorama, left nothing to be desired on the part of the hearer, except to traverse the very scenes and places described. His picture of "Edina, Scotia's darling seat," and the historic and hallowed scenes of old St. Giles' Church, with its dead heroes of Solemn League and Covenant, and its recent Council of the great Presbyterian family of Christendom, was thrilling and enchanting. He spoke for nearly two hours, and the attention of his auditors never flagged. The Rev. Mr. McMechan efficiently filled the chair. The Presbyterian choir furnished some anthems in a superior manner and after distribution of fruit, a most successful and happy meeting was dismissed with the doxology and benediction, about ten o'clock, p.m. We understand that the same good ladies are expecting Principal Grant, of Queen's College, Kingston, to lecture for them about Easter time.

ON the evening of Wednesday, the 27th ult., in the presence of a large congregation, in St. Andrew's Church, London, Rev. K. F. Junor was designated to the position of missionary to the island of Formosa, China. Among the ministers present were Revs. Prof. McLaren, J. A. Murray, D. Camelon, James Graham, Gray of Windsor, John Gemley, Hamilton of Fullarton, Hall of Dorchester, McAlpine of St. Mary's, Lowrie of Brantford, and Goldsmith of Hamilton. Rev. Mr. Gray preached from Romans xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Prayer was offered by Rev. Mr. Hamilton of Fullarton. Rev. Prof. McLaren in weighty terms delivered the solemn charge to the missionary and formally presented him with a Bible as his commission. Addresses were afterwards delivered by Rev. Messrs. Lowrie and Goldsmith; and while the collection was being taken up, Prof. McLaren said that in about six years there have been gathered into full membership of the church in Formosa 162 communicants, while those who have abandoned idolatry and attend Christian service regularly number 1,000. These he considered facts for which we should be profoundly thankful. He further said that Mr. Junor will start for San Francisco on the 12th of March, intending to sail for China about the middle of April. The proceedings were brought to a close by the Rev. Mr. Camelon pronouncing the benediction. At the close of the meeting the ladies of the congregation remained and formed a Women's Foreign Mission Association in connection with the church. The following officers were elected: President, Mrs. J. Allister Murray; Vice-President, Mrs. Andrew Thompson; Secretary, Mrs. Andrew Chisholm; Treasurer, Mrs. John Elliott.

OUR CONTRIBUTORS.

PRESBYTERIAN PIONEERS.

MR. EDITOR.—It must be a matter of interest to our Church at large, and especially to the future historian of Presbyterianism in Canada, to obtain any information available respecting the origin of congregations in various parts of the country.

Several years ago, when conversing on this subject with a very dear friend and devoted minister of our Church—the late Rev. Alex. McLean, of Nairn, in the Presbytery of Hamilton—he informed me that he had in his possession a collection of old family documents, several of them bearing on the state of Presbyterianism at the end of the last and beginning of the present century; and he left them to my care to extract all that bore on the subject, and to preserve those facts which would be of interest to our Church.

The box of papers contains chiefly private letters to Mr. McLean's grandfather, Alexander McLean, and from him and his son Robert to their relatives and other friends, several of them speaking of the destitution of religious ordinances, and of their efforts to obtain supplies. These letters extend from 1783, to 1806, and a few of later date to Rev. Alex. McLean.

I find by these, and especially by a letter from Thomas Crichton, Esq., of Paisley, to Rev. Alex. McLean, in January, 1842, then a student at Edinburgh University, that his grandfather, Alex. McLean, and others, emigrated from Paisley in March, 1774, and settled at Elizabethtown, county of Leeds, or Eastern District, and that they were for many years without a pastor or regular means of grace. This Alexander McLean was evidently one of the leading men of the community, and related to Alexander Morris, the father of the Hon. William Morris, of Brockville. There are three commissions from three different governors in 1808, 1817, and 1839, to John McLean, —father of Rev. A. McLean—as Lieutenant, Captain, and Major in the Leeds Militia, with muster roll, etc. Among the letters there is one from Rev. Thomas Beveridge, dated Argyle, York State, 20th February, 1795, warning the Presbyterians against giving up the testimony of the Secession Church of Scotland, and advising them not to be led away by every wandering preacher that might come their way, about whose soundness in the faith they could have no evidence, saying that he and his friends were considered narrow and bigoted, and complaining that no ministers were willing to come from Scotland to Elizabethtown; also a letter from Rev. David Goodwillie, Barnet, U.S. (31st Oct., 1795), of the Associate Church, recommending the Presbyterians of that settlement to form themselves into societies for worship; speaking also of the difficulty of getting a minister from Scotland; and a letter from Rev. James Marr, of the Associate Reformed Presbytery of Washington, dated Galway, U.S., 24th Dec., 1797, in which he speaks of the correspondence about supply of gospel ordinances, and the great difficulties in the way of sending them such supplies, and complaining of the apostasy of many from the truth. On 17th July, 1797, Robert McLean, son of Alexander, writes to a friend in Paisley—an extract of which letter was published in the "Missionary Magazine," January, 1800—bemoaning the spiritual destitution of the Presbyterian settlers, and that all their attempts to obtain a pastor had been in vain; also noting the number of sects in Canada. He writes again on 13th Sept., 1798, stating that they had been favored with a visit the previous year by Rev. David Goodwillie, of the Associate Presbytery of Pennsylvania, to whom they had some years before applied for assistance, but had failed to get any regular supply. He also states that a missionary of the Dutch Reformed Church, of York State, had lately visited them, with whom they were greatly pleased, and that they had the prospect of getting a minister from that Church.

I find a petition dated March, 1796, by Alex. McLean and others, to the Honorable the Representatives of Upper Canada in parliament, complaining that the marriages performed by no Protestant minister but Episcopalians were legal or valid, and praying that this great injustice might be removed from the statute books of the Province, declaring their loyalty to the British Crown, but claiming that there should be no political distinction on account of differences of religion, as that was a personal matter between each individual and his God, and that such distinction tended to alienate the people from the government and from each other.

This shows one of the grievances which the founders of Presbyterianism in Canada had to endure, long since happily removed.

Next comes a subscription paper dated Elizabethtown, 5th Nov., 1799, for the support of ordinances among them, being \$97 for occasional supply.

In March, 1800, John Holms, a nephew of Alex. McLean, writes from Paisley that he will send him Gray's Sermons, Booth's "Reign of Grace," and Guthrie's works. It would appear that they had taken the advice previously given, and met regularly for worship on the Sabbath, the exercises being reading the scriptures, singing and prayer, and probably reading published sermons and other devotional works—at least this was done years after by the elders in East Toronto township when the pastor was absent.

In May, 1800, Alexander Morris writes from Paisley that two missionaries of the London Missionary Society had sailed for Canada in April previous—one to be settled at Quebec, the other at Montreal—and that he had made application to the Edinburgh Society, and hoped to get a minister sent out next spring (1801), and that he was negotiating with Mr. Alex. Morrison to go out; asking the people at the same time whether they would be willing to pay his passage, and what they could give for his support.

On 19th Sept., 1800, Robert McLean writes home that there were but two Presbyterian ministers between Kingston, and Lower Canada, a distance of 130 miles, and that they needed the attention of the Missionary Societies of Scotland more than Quebec or Montreal, as in both of those places there were Episcopalian and Presbyterian ministers. A memorandum by Alex. McLean about 1800 states that the Reformed Presbytery of Scotland contained 15 ministers; Burghers, 115; Anti-Burghers, 117; Relief Synod, 5-Presbyteries and 55 congregations. Synod of Ireland, 38; Secession, 22; Anti-Burghers in Pennsylvania, N. America, 10; do. in Nova Scotia, 2.

I find a petition endorsed by Rev. Alex. McLean as in 1800 from his grandfather, Alex. McLean, and others, to the classis or Presbytery of the Dutch Reformed Church at Albany, York State, for supply of preaching, and declaring their determination to adhere to the Presbyterian Church, addressed to Rev. Dr. Romeyn, the clerk of the Presbytery, and stating that they had been organized about three weeks before by Rev. Robert McDowell and Rev. Wm. Manley, their missionaries, and that if they could obtain the services of the Rev. R. McDowell they would have a numerous congregation; that other denominations, especially the Episcopalians, were endeavoring to draw away their people; and pleading with the Presbytery to send them a missionary. This shows that all their efforts to obtain a minister from Scotland and from the Associate Church in the United States had failed, hence they turn to another faithful and then more flourishing branch of the Presbyterian Church in the States.

There follows a letter from Dr. Romeyn, 22nd July, 1800, stating that he had laid their application for supply of preaching before the Classis at Albany, and as the result recommending to them Rev. Thomas Kirby as a worthy minister. Next, a letter from Rev. Thos. Kirby, dated Staten Island, 2nd Dec., 1800, promising to be with them by next spring. This letter is addressed to the Consistory of the Dutch Reformed Church of Augusta, Yonge, and Elizabethtown, Upper Canada, showing that the congregation embraced at least three stations in as many townships. And in proof that they were using proper means for the support of the expected pastor, we have an old yellow subscription paper, dated 17th Sept., 1800, to assist Thomas Kirby to build a dwelling-house if he should become their minister, containing over £33, worth probably four times as much as now, and another subscription for his support. (A previous subscription is dated 4th Nov., 1799, for the support of a minister should one be appointed for the Dutch Reformed Church, in Elizabethtown, and ranging from £2 to £6, a very liberal subscription in those days.) Soon after, Alex. McLean writes Dr. Romeyn that Rev. Thomas Kirby was laboring acceptably among them. On 9th Jan., 1801, Rev. Robert McDowell writes from Fredericksburgh to Alex. McLean—Mr. McDowell being one of the first Presbyterian ministers settled in Western Canada. The letter is only on private and family matters. Another letter from the same to do. same, 14th July, 1801, and another from do. to do. 9th Aug., 1801, contain reflections on religious topics. Then come the minutes of a meeting of Consistory or Session at Elizabethtown, 12th Sept., 1806; present four elders and four deacons;

Alexander Morris, president, and Robert McLean, clerk. They resolved to meet every Sabbath for public worship at the house of Alex. McLean, to conduct worship by singing psalms or hymns, reading the scriptures, and prayer, and two of their number were appointed at a meeting of Consistory to speak to an erring brother who had for some time neglected to attend Sabbath services; thus performing the functions of a Church. Put up with the same paper, but without date, is a subscription paper by members of the Church of England, to assist in the support of the Rev. R. McDowell, signed by Captain John Jones, Joseph Jessup and others—an interesting document, as showing the harmony existing among the early settlers and their desire to enjoy the means of grace, even though not in connection with their own Church. They say it is to have the gospel of salvation through Christ preached to them.

The latest document of the old records is a subscription paper dated Dec., 1808, for the support of Rev. R. Sheriff as pastor, should he accept their call, the amount being \$286. I find another interesting letter from Thomas Crichton, Esq., Paisley, father of J. Crichton, of Caledon West, who came to Canada about 1819, and an elder of Dr. Burns, dated Paisley, 12 May, 1842, to Alex. McLean, student, congratulating him that he had been appointed to collect books for the library of Queen's College, Kingston, referring also to the opening of that College, February, 1842, and the addresses then given by Rev. Principal Liddel and the Hon. William Morris, Mr. McLean's cousin, and stating that as a mark of his interest in that Institution he had selected forty volumes from his own library as a donation to it, and expressing very great interest in the success of the College; also another letter from Mr. Crichton, dated Paisley, 22nd Oct., 1842, to Rev. Alex. McLean after his return to Canada, and about to get license at Perth. I find also an interesting essay on the rise and history of the McLeans, written by Alex. McLean in 1841, while a student at Edinburgh; and other essays written there, extending from 1837 to 1842.

The Rev. Alex. McLean, was one of the most amiable and devoted ministers of our Church, ever seeking to lead sinners to the Saviour and to edify God's people, and he was greatly blessed in his labors. Our interviews, especially at Communion seasons, were most refreshing to my own soul, and those seasons I will never forget till we meet again in our Father's house above.

We have no general history of the rise of Presbyterianism in the Dominion. The only thing as yet available is the excellent report drawn up in 1866 for the Synod of Canada in connection with the Church of Scotland, by James Croil, Esq., which, however, relates only to the origin of certain congregations; and two or three articles in the memoirs of Dr. Burns, letters of Andrew Bell, from Perth, Ont., and a few stray articles in magazines and papers. But no manual on the rise of Presbyterianism in Canada has yet been prepared. I trust that the great want will soon be supplied by some one of the professors undertaking a collection of facts and documents and weaving the whole into a connected history, with original documents, when very valuable, given in an appendix. I understand that Rev. Professor Gregg has undertaken such a history; if so, it will doubtless be well executed. This work has been well done by the Presbyterian and other Churches in the States; and as so few now remain who have even met with the founders of our Church, there is no time to be lost. If these lines supply any facts or hints to the writer of such a history I will be amply rewarded.

ROBERT WALLACE.

Toronto, February, 1878.

THE GREAT COMMISSION.

MATT. XXVIII. 19, 20.

To whom was this commission given? And in what capacity did they to whom it was given receive it? To the first question the answer is found in verse 16. The commission was addressed to the eleven disciples (Mathetai), and in Acts i. 2, 8, and Mark xvi. 14 they are seen to be the eleven apostles.

In what capacity, then, did they receive it? Was it *qua* apostles or *qua* disciples? Our High Church controversialists find here what seems to them an impenetrable argument in favor of Prelacy. The argument may be stated thus:

The commission was given to the eleven *qua* apostles, and the promise of Christ's presence with them

to the end of the world was made to them *qua* apostles. Therefore the *order of apostles* in the Christian priesthood (II) is to continue to the end of the world; hence it did not terminate with the death of the apostles, in the narrow sense, who were personally called by Christ to the office, but is a *permanent order* of the Christian ministry.

To the question, Who now hold the office and execute the functions of apostleship, it is answered: In Scripture this order was known as apostles (2 Cor. viii. 23) and angels (Rev. i. 20). To them *qua* apostles, or *qua* the highest order of Christian priesthood "alone belonged the right and prerogative of laying on of hands whether in ordination or confirmation, and also the chief and supreme authority to exercise the power of the keys: in other words, in this order all ecclesiastical powers and prerogatives were vested and flowed through them also." The second order (or presbyters) were under their control. Since the fourth century the Scripture title of apostle has been modestly laid aside, and this order is now known as Bishops, the Episcopal order or prelate, superior to the priest or presbyter and deacon. The office and functions of the apostleship, therefore, are now held and discharged by Bishops or Prelates, who are the highest order in the ministry, and permanent *qua* apostles.

From all which it follows that the great commission was addressed to Bishops, *qua* apostles, or successors of the apostles, and to them alone, and in that capacity.

This plausible argument is thoroughly overthrown by the following indisputable fact. So far as the commission goes, it is to preach the gospel, and *make disciples* of all nations, *baptizing* them, and *teaching* them. But preaching, discipling, baptizing, and teaching, even according to prelatial doctrine, belongs to deacons and presbyters as such, and to bishops not *qua* apostles but *qua* deacons and presbyters. While again, the *commission* is not to exercise government over the other orders, to confirm and ordain, which functions bishops claim *qua* apostles. Hence, it is evident that Christ did not commission prelates *qua* apostles, nor did He promise to be with them *qua* pseudo-apostles.

J. L.

BRADFORD CONGREGATION.

MR. EDITOR,—Noticing from week to week in your valuable paper an account of the movements and progress of the Churches in this "Canada of ours," I have been much pleased with many tokens of favor and blessing from God, and the increased good will and liberality of His people; and I am highly gratified in being able to say that in our own locality the signs of the times are promising. We parted with sorrowful feelings from our late pastor, the Rev. D. B. Cameron, who was greatly beloved for his works' sake. Our church was vacant for a long time owing to the peculiar circumstances in which we were placed, and though the supply sent us was very good, the want of a settled pastor was severely felt. After much prayer and the ordinary consultations and deliberations, we were induced to give a call to the Rev. E. W. Panton, who accepted the call given, and who has continued to minister to us with acceptance; and many have been added to the Church roll since he was inducted. The membership of our Church has been doubled since his settlement, and the good work is still progressing. About two months ago our village was visited by Mr. T. H. McConkey, from Toronto, an earnest worker in the temperance cause, who, through God's blessing, in connection with the ministers of the gospel and the Churches here, did much good. Upwards of six hundred persons were induced to sign the pledge, and a marked change for the better has taken place. Whiskey selling is at a discount. The attendance at taverns is greatly diminished. The weekly meetings of the Bradford Gospel Temperance Union Club has been well sustained, and men who seldom went to the house of God have been regular in their attendance, and are now earnestly striving to improve their condition both for time and eternity by seeking help from God and connecting themselves with our own and other churches. Last Sabbath was the day appointed for the Sacrament of the Lord's Supper to be administered, and in Scriptural phrase it may be truly said, "we had a good time." Meetings at the church had been held for several evenings through the week, and on Friday night twenty-five persons presented themselves as candidates for membership with us in the Church of Christ. It was a pleasing scene to many of

us who for twenty, thirty, and forty years had been "toiling to make the blest shore," to see so many starting in the way to heaven. On Sabbath we were favored with the presence of our esteemed and much and deservedly respected brother in the Lord, the Rev. Wm. Fraser, from Bondhead, who, in the estimation of myself and others, surpassed even himself in the clear, earnest, intelligent, devout and emphatic manner in which he spoke to us of the death, the burial and resurrection of Jesus Christ, of the doctrines inculcated in these facts, and the lessons we should learn from them. It was a sermon that will be long remembered with pleasure and profit by many who heard it. The closing service was both solemn and impressive. The church was well filled. All remained during this impressive ceremony. About one hundred persons partook of the emblems of Christ's broken body and shed blood in remembrance of his death; many of these, through the enlightening influences of the Holy Spirit, realizing that Christ died for them. One peculiarity in the sermon we listened to was a statement as to the manifestation of ardent attachment on the part of some timid and retiring persons in connection with the Church. The examples of Joseph of Arimathea, who acted "secretly for fear of the Jews," and Nicodemus, who came to Jesus by night, were cited as proof of the peculiar way in which the power of divine grace was seen operating upon the hearts of men. These two timid, hesitating, doubting men were present at the closing scene of Christ's life. When all others forsook Him and fled, *they were there*, the one to save the body of Christ from a felon's burial, and the other to bring myrrh, spices and linen requisite for the decent interment of his Lord and Saviour. Thus in actions which spoke louder than words they manifested their ardent attachment to Christ. This peculiar feature of the sermon, together with the quotation of some verses from the hymn beginning with "God moves in a mysterious way," produced an impression on some minds which will not soon be forgotten. It was a masterly effort, rightly divided, impressively delivered, and calculated to do much good among the people. For the good accomplished and for the pleasing and cheering circumstances in which as a congregation we are now placed, we offer thanks and praise to the Giver of every good and perfect gift.

BRADFORD.

Feb. 18, 1878.

ON THE DEFENSIVE.

MR. EDITOR,—In your issue of the 11th ult. there is a report of the meeting of the Chatham Presbytery on the 18th Jan., on which permit me a few observations in order to correct what, to me, seems an imperfect representation of the matters at issue between the Chatham Presbytery and myself, and that without any reflection on the Clerk of Presbytery.

In regard to Dover, I supplied their pulpit on two Sabbaths in the spring of last year—the exact dates I cannot at this moment give—and that congregation paid me nothing. I sent in a claim upon the Presbytery for payment. That payment was made to me through the Clerk of Presbytery in a letter dated Dec. 28th. In your notice of the meeting of Presbytery it is said: "Mr. Simpson, elder, reported that their treasurer had recently remitted to Mr. Burr what the congregation owed him." There must then be a failure somewhere, either in the sending of the money, or in its transmission, or on my part in not acknowledging its receipt, and withdrawing my claim.

If the treasurer failed to send the money direct to me, Mr. Simpson is misled in his statement. If the treasurer did send it direct to me, it has been lost in transmission, as I never received it. And if the treasurer simply handed the money to the Clerk of Presbytery to be sent to me, then he did not send it direct to me "recently," nor at any other date; and there is then no failure on my part in not acknowledging what I did not receive, which would be a very discreditable neglect, if I had had time to do so, when I did not withdraw my claim.

In regard to the claim I sent in to the Presbytery for an increase of the payment I received from St. Andrew's congregation, Chatham, it is founded on the following—call it the law of the Church or not: "All probationers are to be paid at the minimum rate of eight dollars per Sabbath, with board; but this amount must be increased so as to be in proportion to the ability of the congregation, or the stipend paid their pastor, if they had one." Here then are the facts. I was paid "at the rate of eight dollars per Sabbath"—the

minimum. The question then is, is that congregation bound to pay me more than the minimum? It is not *may* they, but *must* they, according to the foregoing rule. It is the question of right and not of generosity. The Presbytery have decided against me in the face of that rule; and the question then is, is that rule intended to guide congregations in what they are to pay, and probationers in what they are to expect, or is it a dead letter—a delusion and a snare?

But there is another question to be looked at. Is this congregation able to pay more than the minimum? They have answered that question by promising \$1,500 to their minister. Now, suppose they had paid their preachers at double the minimum, that would amount only to \$832 per annum, and would still leave them \$668 for their preacher's board. Where, then, is the unfairness of my claim, and according to what law does the Presbytery decide against me? I am, yours truly,

ALEXANDER BURR.

Temperanceville, King, Jan. 15th, 1878.

PHRASING IN PSALMODY.

In a late issue an instructive extract appears on Choir training. The ideas on phrasing, canon, fugue, and imitation are of great practical importance in connection with church psalmody. Phrasing is the sum and substance of musical expression—without a grasp of its fundamental principles our *pianos* and *fortes*, *cres's* and *dim's* are but a dead letter. To illustrate more fully, let us take for example the well-known tune "French." It contains eight notes in its first line; six in its second; eight in its third; and six in its fourth. The phrase commonly occupies four notes, in this tune Doh, Me, Fa, and Sol, the first four of the first line, form the first phrase. This is the germ or theme of the tune; and having in practical singing arrived at the note Sol, we have gained a resting point for the voice, the proper point at which to breathe and prepare for the following phrase—Doh, Ray, Me, Fah. Having again renewed our breath, we proceed to the next phrase in the opening of the second line—Me, Ray, Doh, Doh, which is followed by the cadence, Se, Doh; then the third line divides itself into two phrases, thus—Sol, Doh, Se, Lah, and Sol, Sol, Fe, Sol. Then the last line has, like the second, one phrase, Me, Ray, Doh, Doh, with its cadence or close, Se, Doh. The phrases and cadences of a good tune bear, so to speak, a family resemblance to each other, and these resemblances are particularly marked in this grand old tune. It is easy to observe how the second phrase imitates the first by reproducing the theme one degree lower. Then in the beginning of the third line we have strict imitation of the theme in contrary motion; then the second part of the third line is strikingly reproduced by the fourth line at the interval of a fifth, the fourth and second lines being identical;—then the cadences imitate each other, thus—first line, Me, Fah; second line, Se, Doh; third line, Fe, Sol; and last line, Se, Doh.

In singing it to the familiar words of the 121st Psalm, the first line of first verse has its poetic phrases exactly corresponding to the musical phrases. "I to the hills—will lift mine eyes;" the second line is easily arranged for; but the third line would require breaking in the middle of the word "cometh," which all know to be an unpardonable offence, therefore we have to retain the sense of the words at the expense of the music in this case, and breathe after the word "cometh." Then the last line phrases exactly like the music, "Who heaven and earth—hath made." Then notice following verse. "Thy foot he'll not let slide; nor will," etc. We must here contradict the music phrasing and give place to the poetic after the word "slide," when with renewed breath we continue, "Nor will He slumber—that thee keeps." Then following line, breathe after "behold," etc.; then the last line exactly suits the music, "He slumbers not—nor sleeps."

The breathing referred to must be short, quick inspirations, so as in no case to break the time of the tune from beginning to end. If this tune were sung with spirit and vigor; its grand harmony well sustained by the several parts; the breathing points carefully studied, and the renewed attacks produced simultaneously by every voice; we would have a soul-stirring song of praise, which would vibrate every chord of our emotional nature. These points thoroughly taught and acted upon would exhibit somewhat of the true spirit of expression in psalmody, and serve to show the worthlessness of our insipid and humdrum tunes, with their specially marked *pianos* and *forte* lines, *lovely*

duces, fugal arrangements, and vain repetitions. In the words of Dr. L. Mason. "In all vocal performances close attention should be given to both words and tones. The singer should grasp the spirit of both (the music always being subordinate to the emotional character of the poetry) and make them his own; he should make an entire surrender of himself to his work—throw his whole soul into the performance, and produce a living song, which shall draw out and lift upward his own heart and the hearts of those who hear; so shall he produce the effects for which music is designed, and for which it is admirably adapted." J. McL.

A CORRECTION.

MR. EDITOR,—Will you allow me to make through your columns, a correction of an accidental omission for which I am responsible, in the PRESBYTERIAN YEAR BOOK for 1878, and which I much regret. It occurs in the history of St. Andrew's congregation, Kingston, in which the name of the Rev. Donald Ross, now of Lancaster, is omitted from the list of clergymen who successively officiated as Missionary Assistant sent out by the Ladies Missionary Association of St. Andrew's Church. Mr. Ross was the first missionary evangelist who labored systematically on Wolfe Island, and his devoted missionary labors there laid the foundations of the present congregation, now vacant. I do not know how the omission occurred, but it certainly was most unintentional and surprised myself as much as anyone. If those of your readers who have the "Year Book" will kindly insert Mr. Ross' name in the list of St. Andrew's Church Missionaries on page 49, they will at once make the record more correct, and oblige,

THE WRITER OF THE ARTICLE.

DOGMA AND GOSPEL.

BY A CONTRIBUTOR.

It is always well to look at both sides of disputed questions, and when good or thoughtful men differ considerably, the truth will in most cases be found to be between them. Or it may be that they attach different meanings to the words about which they differ. It is quite possible, or rather probable, that no small part of the present outcry against dogma is due, as Mr. Ryle says, to the dislike of "sound doctrine" on the part of many to whom even such fundamental truths as the existence of God or immortality, are as Principal Tulloch remarks, "dogmas of a tremendous kind." But words change their meanings when they are used, not as between unbeliever and Christian, but between Christians themselves. By the latter this word is generally applied—not to the few great and simple principles on which all who "profess and call themselves Christians" meet as common ground, but to the minor theological differences which divide Christians from Christians. If Mr. Ryle's definition of "dogma" were absolutely correct, then dogma could not divide Christians, for no reasonable, truth-loving being, whether Christian or not, could hesitate to receive a "definite, ascertained truth, which is no longer the subject of enquiry." But how many of the *distinctive dogmas* of any one Christian denomination will be admitted by all others to stand on this ground? And if not, where is the infallible judge to declare which of them it is that holds the "definite ascertained truth?" But I find in the "Imperial Dictionary"—our standard authority,—the following definition of "dogma," which puts it in a different light, and is the meaning most in accordance with the derivation and in which the word is used by most writers on the subject. "Dogma (from Greek *dokeo* to think)—a settled opinion, a principle, maxim or tenet,—a doctrinal notion, particularly in matters of faith and philosophy." The Roman Catholic talks of his "dogma" of Papal infallibility, the High Church Episcopalian of his "dogma" of apostolical succession. Are we willing to subscribe to either, as "definite ascertained truth?" Taking, then, "dogma" to mean what we believe as Calvinists or Arminians, as Episcopalians or Presbyterians, rather than what we believe simply as Christians "looking unto Jesus," is there not much reason for sinking these minor differences in the great points in which all agree. The following words by a great American preacher apply to *this* side of the question as forcibly as those of Mr. Ryle (given in last issue) do to the other.

"What is called 'orthodoxy' in each sect falls, for

the most part, into that category about which men differ and may differ, as also do what are called 'fundamental doctrines.' Fundamental to what? That is the question. The doctrines which are fundamental to right living, to reverence and love toward God, and to love and self sacrifice toward man; the doctrines, in other words, which are necessary to build up godliness in each particular man—about those doctrines there is no variation of belief. So also there are various methods of presenting the fundamental doctrines of Christianity, and in respect of these every man is free. The requirement is that each individual shall be perfect in Christ Jesus; and in becoming so he is at liberty to choose the instruments that are most helpful to him."

"That Christ is the true foundation on which men are to stand; that He is their exemplar, their friend, their redeemer, their rescuer, their forerunner, the captain of their salvation,—do not all Christians rejoice in that? And is not that orthodoxy? If a man can look upon Christ and say, 'Behold the Lamb of God that taketh away my sins,' and if he yields allegiance to Christ, that is enough."

"There is one more thing of which I will speak—namely, the word of God. That word is competent to instruct men as to what is right and wrong, as to what is good and evil, and as to what are the true elements of character. It is a safe guide in life. It has never had its parallel, even in the judgment of its enemies. Let men find fault with the externality of the Bible if they will; but it has the bread of everlasting life in it; and that is enough for me. And I think all men might lay aside their scepticisms and come together and stand on that ground. The word of God, to my thinking, is the best creed,—not *creed* in the ordinary sense of that word, but *creed* in the sense that it contains those elements which enable a man to build up his soul and disposition into all godliness."

Do we not, after all, want more study of that word,—more faith in the teaching of the Holy Spirit in its interpretation, and less of *human opinion* about what it teaches? As the second advent of Christ draws nearer, shall we not prize more the simplicity of the Gospel of Christ—which saved alike the guileless Nathanael and the thief on the cross,—and place less importance on the theological differences which have too long divided brethren in Christ; and retarded the conversion of the world and the progress of true Christianity?

A VISIT TO THE VATICAN.—II.

BY THE REV. DONALD ROSS, B.D., LATHING.

During my sojourn in Rome I paid several visits to the Vatican. To the lover of the beautiful in form and color this vast repository of Art is one of the chief centres of attraction in the Eternal City. One never grows weary wandering among the immortal productions of

"The great of old!
The dead but sceptred sovereigns who still rule,
Our spirits from their urns."

I was so entranced with the magnificence by which I was surrounded that, like the disciples on Tabor, I exclaimed to myself, "it is good to be here." I wished to remain and revel in all that matchless glory which was revealed for my contemplation. The splendor of its majestic and seemingly interminable galleries must be seen to be understood, for they baffle description. Who can picture intelligently to a blind man the glory of setting suns? Who can convey to one who has seen only our low hill ranges a true notion of the sublimity and awful grandeur of the Alps, peak towering above peak, and wreathed with mists or crowned with everlasting snow? The Neapolitans proclaim to the world the surpassing glory of their city, in the proverb, "See Naples and die." I would say to everyone who possibly can, "See the Vatican with its unrivalled treasures and live." I stood enchanted before Raphael's divine creations, "The Transfiguration," and "The Madonna and Child." I feasted my eyes on Domenichino's wonderful picture, "The Communion of St. Jerome," till the vision waked within me thoughts that do lie too deep for tears." I gazed upon that marvel of the chisel, "The Laocoon," and felt the irresistible fascination of its powerful expression as I contemplated the father and his sons writhing in agony beneath the tightening folds of the avenging serpent. I surveyed with an ecstasy of delight the "Apollo Belvidere," which exhibits such exquisite grace, and

ideal perfection, as well as the colossal Torso of Hercules, from whose study Michael Angelo drew that inspiration which made him the greatest sculptor of his age. I went into the Sistine Chapel and looked with mingled feelings of wonder and awe at Michael Angelo's immortal fresco of "The Last Judgment." I wandered through the museums of sculpture and antiquities, filled with admiration at the precious collections they contain, and which are due to the munificence of the later Popes. But it would require weeks or even months of careful and minute examination to do anything like justice to the magnificent treasures of the great Pontifical Palace. Yet even such a cursory inspection of them as my limited time permitted me to make has filled me with sublime and holy visions which will haunt me until my dying day, and I devoutly thank God that I have been privileged to behold so much that is beautiful and inspiring.

But, when I was about to set out upon my pilgrimage to the wonderful city of the Tiber, I resolved, if possible, to see more of the Vatican than its renowned galleries and museums, in which are treasured so many of the noblest creations of human genius. I felt that a visit to this palatial pile would be incomplete unless I obtained a view, at least, of its illustrious and venerable occupant.

I saw the king again and again driving in an open carriage on the Pincian, accompanied by his son who has succeeded him upon the throne. I recognised him at once from his picture which is now so familiar to every one. He was neither preceded by outriders nor attended by a military escort. He was accustomed to pay but little attention to the proprieties of royalty. He was impatient of "the divinity that doth hedge a king," and was habitually breaking through it. He loved to mingle with his subjects, and in the afternoons, when the *élite* of Rome promenade in the magnificent gardens on the Pincian or sweep along in endless file in their grand equipages

"Keeping time, time, time,
In a sort of Runic rhyme,"

to the strains of a military band, he was almost sure to be seen in the brilliant and gay throng, graciously acknowledging the manifestations of loyalty to his person and government which constantly greeted him. I found that the citizens took pride in telling how he had been in their shops and talked with them as if he were one of themselves. This identification of himself with the people was one of the secrets of his marvellous popularity, and of his success in achieving Italian unity. But there was no chance of seeing his Holiness on the Pincian, nor in the splendid gardens of the Villa Borghese or Villa Pamphili Doria, nor even in St. Peter's, the grand basilica of the Vatican. The stately processions from the Quirinal and Lateran palaces to St. Peter's, during which one might catch a glimpse of him seated in his carriage and showering benedictions upon the kneeling and adoring crowds that lined the streets, had become a thing of the past. Since the entry of the troops of Victor Emmanuel on the 15th September, 1870, he studiously kept himself within the precincts of the Vatican. It was rumoured and generally credited that he had fled from the city on that black Thursday on which the rod of earthly empire had been wrested from his hands, and the States of the Church were added to the kingdom into which the brave Savoyard monarch had cemented all the scattered fragments of the Italian peninsula. But the rumour was without foundation. To disprove it and convince the Romans and the world that then he was no craven, that he was prepared to brave any indignity or violence which the usurper might inflict upon him, he walked along the whole length of the Corso on the following day (Friday), accompanied by a Cardinal on his right hand and left, and two other prelates, and his chaplain behind him. Only a few soldiers of the Noble Guard attended him. He received the affectionate reverence of the people, and bestowed upon them his blessing. Then he retreated to the Vatican, and never again set foot beyond its gates. A little more than twenty years before this eventful incident, which must be regarded as one of the most momentous turning points in the history of the Papacy, he fled from the vengeance of the Roman populace who were maddened by the revolutionary spirit of the day, and found an asylum under the aegis of Ferdinand, King of Naples, at Gaeta. But there was no danger of his suffering personal violence when Victor Emmanuel took possession of Rome in the name of regenerated Italy, and set up his throne in

the Quirinal palace. There could be no occasion for flight. Even had his personal safety been imperilled by what he considered a wicked assault upon, and sacrilegious spoliation of, the patrimony of Peter, it is not likely that he would have attempted to escape from the city. He was in that obstinate mood which would make him ready to suffer outrage and even death, that he might enjoy the glory of martyrdom. The great European powers having recognized the right of the House of Savoy to sway the rod of empire from the Quirinal, in spite of the indignant protest of the Pontiff, he was compelled to bow to the inevitable. In that dread hour of his humiliation and agony we might fancy the imperial spirit of Hildebrand or Innocent III. rising from its grave and addressing him and the Sacred College, as they sat in one of the halls of the Vatican, dumb with rage and astonishment, and saying: "O, mighty Plus! dost thou lie so low? Have all the conquests, glories, triumphs, spoils of the Church during the last thousand years thus vanished like the unsubstantial pageant of a dream?"

"O, what a fall is here, my countrymen! Now, you and I and all of us fall down, While wicked treason flourishes over us."

And it is one of the most significant lessons of history that this great fall occurred so swiftly after the arrogant claim of infallibility had been asserted, and hung as a millstone around the Church's neck. Who will dare look this dazzling fact in the face and say that God is not jealous of the glory that is due to Him alone?

Since his self-imprisonment no one could gain admittance to an "audience" unless he had a letter of introduction from a Bishop or some well-known dignitary of the Church. I met an English gentleman who was exceedingly anxious to be present at an "audience." He tried every possible expedient to compass his purpose. He first invoked the good offices of the English Ambassador, but with no avail. He even sought and obtained an interview with Monsignor Macchi, the Pope's Chamberlain, and pleaded hard with that urbane and polite official for permission to appear at one of these stately levees. But, as he could not furnish a letter of introduction from an ecclesiastic of the Romish Church, his request could not be granted. All that could be done for him in such circumstances was to allow him to take a position from which he might see His Holiness and suite passing along the Loggia to the Hall of Audience. Yet that momentary glimpse he declared repaid him for all the trouble he had taken to obtain it. But I was more fortunate than he. I was travelling with a friend who knew the Bishop of Montreal. Before leaving home he solicited and obtained from His Lordship a letter which proved an open sesame to the Papistical presence for our party of four. It was addressed to a young Canadian priest residing in Rome, and it commended us to his favourable consideration. On presenting it to him he expressed his readiness to do anything in his power that might contribute to the pleasure of our visit to Rome, not simply because of the Bishop's request, but also because we were his fellow citizens. He repaired to the Vatican to secure for us an audience with His Holiness on as early a day as possible. He received an assurance from the *Mastro di Camera* that when the arrangements were completed, we should get due notice thereof. Accordingly on the fifth day after, a messenger from the Vatican brought to our Hotel on the Piazza di Spagna, the following invitation:

DALL' ANTICAMERA APOSTOLICA
 Li 27 Novembre 1876.
 Le Signore in abito nero, e velo in testa, i Signori in Uniforme, e non avendone l'uso, in frack nero, e cravatta bianca.
 Si previene il Signor D. Ross del Canada, con la sua Signora Coniorte, che SUA SANTITA' si degnara ammetterlo, all' Udienza di Martedi, 28 corr. ore 11, 1/2 antimer.
 Il Mastro di Camera di S. S. MAESTRO.
 AVVERTENZA.
 E proibito di presentare al Santo Padre domande in iscritto per Indulgenze, Facolta, Privilegi, ed altro di oggetto di ottenere l'autografo di Sua Santita.
 L'organo al popolo alle Segreterie rispettive.
 (To be continued.)

BURNS' ANNIVERSARIES.

In a recent number of the "Scottish American Journal," and as introductory to the outlined reports of well-nigh thirty celebrations of Burns' anniversaries in Canada and the United States, the editor says: "In all parts of America the birthday of Burns is honored by his countrymen as a grand festival day, in which the happiest intercourse is enjoyed and the noblest sentiments of the human heart find expression." But still

he adds by way of a qualifying caution, "the homage paid to Burns in speech and song may possibly have in it a touch of that hero worship which Carlyle so unceremoniously condemns." Nevertheless he confidently affirms that "around the life of Burns there are associated the tenderest reminiscences;" and then sagely concludes that "there is therefore a decidedly useful influence in those celebrations which have just taken place." And then, as if this was not enough to satisfy himself, or secure sufficient honor to his subject, he crowns his cogitations with the hazardous, if not unhallowed, assumption that such celebrations "leave an impress upon the character and the nation which only the Divinity can imprint and which time will not efface." Now, I utterly fail to perceive either the sequence or the truthfulness of such a more than questionable utterance, especially when I see that the feast, and the toast, the song, and the dance, each in keeping with the other, constitute the prominent bill of fare in each and the only one in most, and when I think of the atmosphere thus created and the savour thereby sent forth, I cannot but regard such an utterance as little, if at all, short of blustering blasphemy.

In scanning with some care these variegated reports, and well knowing that generally on such occasions the frequently fulsome orations are left to Scotchmen and limited to Presbyterians, and knowing as well that very often, as if envious of the honor, not only "ministers they have been kenna'd," but doctors of divinity, to consecrate themselves to such a service, and there, proudly win, and no less proudly wear, the laurels thus secured, it is with no little satisfaction and hopeful delight that I observe in these reports that not a single minister of our Church has this year so distinguished him self. True, indeed, the Rev. Robert Burnet, of London, but belonging to another Church, steps out and up undaunted and alone to honor the occasion, and standing forth largely illuminated by the light he gives, he shows himself, according to these reports, as the only Presbyterian minister in Canada, if not anywhere else, worthy to earn the honors which others have so failed to value and thus failed to win.

Amid the dearth, however, in our far-famed country, of aspiring orators fostered by flattery and floundering for fame, the Rev. A. J. Bray, an Englishman, and a Congregationalist too, comes to the rescue, and courageously champions the cause which Scottish Presbyterian ministers have been so slow to espouse; and although he doubtless did valiantly, and at least equalled himself, yet we are not told in the report what he said, but simply *how* he said it, in the brief but fulsome statement, "he spoke lovingly of the poet." And last, but not least, the Rev. H. W. Beecher, who though neither a Briton nor on British soil, yet he, too, has sought, in honoring the occasion, to honor both himself and the poet. This far-famed orator, whose creed and whose conscience seem alike *simpliciter generis*, has lately, like our heroic knight of the Pacific Scandal, been traversing our land, seeking thereby to brighten a reputation that he says was never sullied, and to regain a character that never was lost; and now each can hold up his hands before high heaven, and with equal arrogance and assurance proclaim before a wondering world, "these hands are clean." Mr. Beecher, in his elaborate oration, not only assumes, but asserts that the poet stands higher than the priest, higher than the philosopher, and not only stoutly affirms that this is the position that Burns occupied, but defiantly declares that he was "the prophet of humanity," that "he was ordained to be an interpreter of God to his kind then and forevermore," and that ten thousand men in every part of the world have been the disciples of Robert Burns." Having set forth the poet as patriot and philosopher, as philanthropist and prophet in the most laudatory lights, our orator now determines not to be outdone by any, not even by his former self, in rescuing from obloquy, if not oblivion, and elevating and establishing the poet's piety, by a method novel as it is noteworthy, in sagaciously burying out of sight all that in the poet sensitive souls might call vile, as a fitting manure for the fostering of his virtues, assuring us that "great evils are in the economy of God the manure for great benefits." Not only does he bury the vices of Burns as manure for his virtues, but he blazons abroad and bedazzles the eye with his piety thus freed from its flaws, in such a way as not simply to astonish the living, but well-nigh to startle the dead. He says, "I stand where I am, set apart to minister to men in sacred things, but I feel as though Robert Burns stood on the same level and was ordained of God to be a minister of sacred

things to the human race." As to both being on the same level, this is sadly possible, but lest any one might suppose that he is assuming too much the Puritan role, he cautiously adds, "there were levities in his life; and who has them not?" Most assuredly, from these, neither Burns nor Beecher can claim a perfect exemption; but seeing that such levities, when decently buried, naturally become the fructifying manure for virtues, then all who lay claim to such a creed will ever look upon such levities, to say the least of them, as light things; and not only so, but as in proportion to the abundance of the manure is the fertility of the soil and the fulness of its products, there is here every inducement to "do evil that good may come;" but there is exhibited in such an orthodoxy a most notable example of moral legerdemain not only in "the transmutation of species" but also in "the survival of the fittest." Thus utilizing his levities for the increase of his virtues, Beecher places poor Burns upon a pedestal of piety far higher than man had dared heretofore to do, a service of feelingless and fulsome flattery which Burns in his life-time would have treated with scornful contempt. Our orator not only defines and defends the high Christian character of Burns here, but unhesitatingly settles and seals his destiny hereafter, for he not only says, "I honor his memory, I bless God for his life; let his songs go singing on," but, borne away by his ideal, he adds, "I trust that he, too, now singing chants unspeakably higher than any that mortal man can imagine, looks down with pitying eye upon the millions of men whom he tried to succor, and whom he has helped, and who will meet him in more glorious climes, where the misfortunes of this life are rounded up, where that which was growing through imperfections here shall have attained to its angelic proportions there, and where all that was missing shall be found, and all that needed mending shall be eternally beautiful. I honor Robert Burns as a minister to the human race. By his poetry he insinuated into the innermost sentiments of mankind a tenderness, a humanity and a patriotism—and what more can any man do? (Applause)." Such is the gospel and such are the godly according to Beecher, and how are they in accord with the precepts and the pattern of our Lord Jesus Christ?

Conscious, Mr. Editor, that I have already written far too much, and it may be not too well, I would only add that in regard to Burns, granting to the fullest all the good that was in him, and all the good done by him, I have yet to learn that his life and labors have ever been instrumental in saving a single soul, but I have not yet to learn that not a few have thereby attained to that fancied royalty where "the first that by his chair shall fall, will be the king among us all," not to mention that other ill which "hardens a within and petrifies the feelin'." True, we are presented with specimens of his writings in prose and poetry loving and lofty alike in tone and in tendency. These may show what he might and should have been, yet amid all it is neither new nor unknown that as a painter can portray scenes that he never saw, so the poet can picture feelings which he never experienced. Burns, it will be readily admitted, was a greatly gifted, but a no less greatly misguided man, who latterly, as is well known, became a living wreck—at once the realization and the result of his folly. But making the most and the best of all he said and did, I see little in either or both requiring especially ministers of the gospel either to champion his character or "orate" at his celebrations. Conceive of Christ in connection with either, and then conceive the consistency of ministers of his doing both. My aim throughout has been to exhibit and expose this inconsistency, and to endeavor as best I can to put it out of existence. If, then, ministers who profess to be ambassadors of Him whose kingdom "is not meat and drink, but righteousness and peace and joy in the Holy Ghost," and who are required to preach that "if a man live after the flesh he shall die," would have respect for themselves—respect for their position, profession and people, but especially respect for their Lord and Master, they will soon find other and better employment in answer to the frequent and fervent prayer, "Lord, what wilt Thou have me to do?"

REV. R. HAMILTON, of Fullarton, delivered his lecture on "Russia and Turkey" in the Presbyterian Church, Mitchell Road, on Thursday evening, 21st ult. The night was very unfavorable and the audience was not as large as the ability of the lecturer and the interest of his subject would certainly have secured had the weather not proved so inclement.

BOOKS AND MAGAZINES.

History of the City of New York.

By Mrs. Martha J. Lamb. New York: A. S. Barnes & Co.

We have received parts 5 and 6 of this interesting work, bringing the history down to the founding of Pennsylvania by Royal charter to William Penn in 1681. At that time the English colony of New York was in the hands of the Duke of York, afterwards James II. The arbitrary rule of the Duke, together with the disputes and jealousies between the Governors of New York and New Jersey, brought about a state of affairs which threatened to forestall the Revolution by a century, but the trouble passed away for the time without leading to any serious consequences. Mrs. Lamb's sketches of these times are animated; and at the same time it is evident that they are the result of considerable research.

The Bible Doctrine of the Soul; or Man's Nature and Destiny Revealed.

By Charles L. Ives, M.D., late Professor of Theology and Practice of Medicine in Yale College. Philadelphia: Claxton, Remsen, & Haffelinger, 1878.

Thus the controversy moves on towards its unavoidable issue. First, when men begin seriously to study God's truth, they are staggered at the thought of future punishment, still more at statements which teach that it is endless. It is an awful doctrine, from which the feeling mind instinctively shrinks back. Next, the doctrine appears so unlike what a human Father would do, and so inconsistent with man's idea of what justice, wisdom, holiness, and power should do, that the objector says, "I cannot believe it, and if the Bible teaches that doctrine, I cannot receive the Bible as a revelation of the God whom I adore." Then with great ingenuity are efforts made to show that the texts which seem to teach the obnoxious doctrine may be so interpreted as not to mean endless. But some texts are bound to be too stubborn, and the other alternative is suggested, that the punishment of the wicked is extinction—that death means "ceasing to be"—or the doctrine of annihilation. To assert this is to deny that the soul of man is essentially immortal, and this denial is alleged to harmonise with the bestowal of immortality on those who fulfil the conditions on which eternal life depends, viz. obedience to the Gospel. Thus we get rid of the endless punishment of the wicked by asserting that the wicked are punished in the future state by extinction of being, as they *i.e.*, their souls, are not immortal. This book of 334 pages is an attempt to prove from Holy Scripture that the wicked shall, after judgment, cease to exist. It is designed to show that the soul, or the individual man, is mortal, *i.e.*, at death ceases to exist for a time, and that when raised again it either receives eternal life or is put out of being for ever. The doctrine of the author, which he claims to be Biblical, is that the soul is "the living *organism*, the individual *itself*." That the term is applied to all living creatures, and that the soul is not peculiar to man; that it is "wholly material," and that "its existence is terminated by death." The destiny of the soul is determined by each individual for himself according as he obeys or disobeys the will of the Creator. Every one who disobeys, *i.e.*, sins, dies or ceases to exist. But God's Son gave his life for the guilty, hence the believer, "who is joined to his Lord—accepted in the Beloved—regains his forfeited right to the tree of life." So that, though at death he loses his life, and ceases to exist, it is not for eternity. Christ raises him to life again, at His second coming, and then bestows eternal life. Between death and resurrection the individual soul has ceased to exist—is lost to all but God. But "the believer lives again as a soul—an organism—at the resurrection. But his body is not the self-same body in which he fell asleep"—it is a *spirit-body*!! This is the *perfection* of the believer. He becomes the Son of God by the resurrection. As to the disobedient or wicked, at death they cease to exist, and at the second coming are also raised again "with their present mortal organization," and after judgment "he who created, destroys the entire being, soul and body, in the Gehenna fire." Some become extinct with less and others with more suffering, according to the degree of guilt. The doctrine thus enunciated and very fully expounded by our author is a strange mixture. Professing to receive the Scripture as the word of God, and authoritative, our author at the same time teaches that the soul is material, and may exist, without life—a dead organ-

ism—that spirit is life, and that a *living* soul is such by reason of the spirit of God being imparted; that though emotion, etc., are material phenomena of the soul-body, the results of the organism, which cannot exist where the spirit is withdrawn from the soul-body. He also holds to the existence of a spirit-body, which is not the soul-body, but is the form of existence of perfected soul-bodies, and still material,—angels and demons are such spirit-bodies, some of which being wicked cease finally to exist. God is spirit or life, but apparently is the subject of thought, emotion, and action. Our author stops here, for on his principles God must have a body and that body be material. This book is then a bold attempt to harmonize the materialism of modern physical science with the spirituality of the Bible; to deny all immaterial being, and yet to maintain the doctrines of Scripture. We need hardly say that the author has not succeeded in his attempt to serve two masters. In making the soul of man and the soul of Christ identical with the soul of the beast, he has robbed man of the image of God and has given us a Saviour who, although he claimed to have life in Himself—to be the Life—to be God, (we write it with fear) ceased to exist for part of three days, and returned again into existence. Surely this cannot be Immanuel, God-man. We have no intention in this short notice of answering the argument. We merely observe that the adoption of this doctrine of the soul would on the one hand, overthrow the all but universal conviction of mankind that *I* and my material organism are not identical, and that the rational, sentient, responsible person *I* continues to exist when the organism *it* has disappeared, through chemical decomposition; and on the other hand if adopted it would necessitate such a change in other doctrines of Revelation, that Christianity, as now accepted, would cease to be. Of this the author seems quite aware. The disrespectful way in which he speaks of Theologians and the translators of the English Bible, charging them with prejudice, wilful blindness, and an intention to hide the true meaning of Scripture, shows that he at least is not possessed of the calmness or the learning which are necessary for dealing with such themes. But he is bold and thorough-going; he never hesitates to accept the conclusions which legitimately follow from his principles. Let him pursue them still further and he will have no personal, immaterial God who made all things—no *He*, only an *It*; and no hereafter for good or bad. But it may be asked, why should such a doctrine be proclaimed? *qui dono?* The author answers this. Apart from the great gain of understanding God's word aright, he says: (1.) It glorified God, by exalting his power, wisdom and love. (2.) It honors the Bible, by giving it an intelligible and consistent meaning. (3.) It helps us to understand other Bible doctrines. (4.) It makes the preaching of the word more effective. (5.) It subverts the growing tendency to Universalism. (6.) It removes a great cause of Infidelity. (7.) It utterly subverts the errors of Romanism. (8.) It helps the work of missions. (9.) It would bring to us the long-sought Christian unity. (10.) It arouses a truer interest in our physical well-being. (11.) It tends to develop personal holiness. These are general benefits claimed as the results to flow from adopting the doctrine that the soul is the organism, material and mortal, and in nothing differing from the soul of the brute. But we may be pardoned when we differ as to these results and point to history as proving that the prevalence of such low views of human nature, and the denial of any existence which is not material, has had results very different from the above. This, as our author says, is no new doctrine, yet it has not taken root among men as the ground of a *religion*. Nor can it. It may satisfy some men, by leading them to think that all is within their comprehension, that they understand God's ways fully, and that the mystery of evil can be explained; but others more humble who have a deeper insight, and take a wider range of view, will feel that instead of solving the insoluble mystery, this doctrine leaves every difficulty, untouched, while it degrades man from the high position of a Son of God, bearing God's image, to the level of the brute—mere organized matter with passing manifestations of life, in thought and action, but without morality or responsibility. For such an organism must think, feel, and act necessarily in accordance with material laws and without power of choice. We presume the controversy must go on.—So let it. "*Magna est veritas et prevalebit*"—Truth cannot suffer by discussion—that which is best fitted for the salvation of lost men will survive, and that is the Gospel of Jesus Christ the Son of God.

J. L.

SCIENTIFIC AND USEFUL.

WATER-PROOF OIL-PASTE BLACKING.—Take Camphene, one pint, and put into it all the India-rubber it will dissolve; when dissolved, add currier's oil, one pint; tallow, six pounds; lamp-black, two ounces; mix thoroughly by heat.

HOW TO KEEP WARM.—Persons who ride any great distance in winter, particularly in the country, are apt to feel the cold pretty severely. Ample protection against the severity of the weather is afforded by folding a newspaper under the coat as a protection to the chest. I have tried it and know.

CURE FOR COUGH.—Cough can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater, and shave off in particles about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will be sure to follow.

HOW TO TAKE CASTOR OIL.—A modification of the old and favorite mode of administering castor oil in orange juice is offered by Potain. Let the juice of half an orange be squeezed into a glass; after carefully pouring the oil upon this, add the juice of the other half of the orange, so as to enclose the oil. If pains be taken to avoid mixing the layers, the combination can be swallowed, it is said, without the least perception of the flavor of the oil.

A FACT IN VENTILATION.—If we remove air from an ordinary room, other air will flow in from some source to supply its place. If it finds no proper entrance it will come in from or through drains or sewers and soil pipes, or down dirty flues of chimneys, or from the cellar up through floors and carpets, bringing the dust with it. If the cellar floor is not made impervious, or nearly so, by coatings of concrete or asphalt, air may be drawn directly from the ground under the house; and it is easy to see that this source of supply, contaminated in various ways, may furnish a very unhealthy atmosphere. From one place to another the new air "has got to come," and it behoves us to regulate its source and quality.—*Journal of Chemistry.*

DON'T TURN DOWN THE LAMP.—An exchange says the following incident occurred in the west end of the city the other night. In regard to the management of coal oil lamps it is worthy of notice. A merchant returned home about two o'clock at night, and found his wife lying on the bed groaning heavily, and unconscious. She was waiting his return, and at last, tired out, laid herself on the bed, after turning down the wick of a lighted lamp as low as possible without extinguishing it. In this position of the wick, if the oil is bad, a vapour mixed with innumerable quantities of specks of soot diffuses itself through the apartment, and so covers the eyes, nose and respiratory organs that, on falling asleep, one is in danger of suffocation. It is always advisable, therefore, in the use of coal oil lamps, to allow the wick to burn brightly, or to extinguish it altogether.

CARE OF TEETH.—Desirable as sound teeth are, there is no part of the bodies of young children that is so neglected by parents. Scarcely one child in a hundred has regular, sound teeth, and the proportion of those that are covered to a greater or less extent with an unpleasant-looking coating is equally great. A very little care on the part of parents would largely obviate this difficulty, but the misfortune is that so few parents are willing to exercise such care. And this is especially the case in America where dentistry thrives more vigorously, perhaps, than in any other country, and all because parents are neglectful of their children's teeth. The daily use of the brush, without any other dentifrice than pure white castile soap, and the removal of a misplaced tooth or two, would, in most instances, not only give pearly whiteness, but regularity, both combining to greatly enhance beauty.

A SIMPLE CURE FOR DRUNKENNESS.—A Brooklyn man writes to the New York "Sun":—"I drank more intoxicating liquor from the year 1857 to the first day of 1873 than any other person I ever knew or heard of; and in the meantime knowing this sure cure, did not practice it on myself, but for fun did practice it on many others, and effected permanent cures. The remedy for the cure is this: When a person finds he must have a drink, let him take a drink of water, say two or three swallows, as often as the thirst or craving may desire. Let him continue this practice. His old chums will laugh but let him persevere, and it will not be a week before the appetite for any kind of stimulant will disappear altogether, and water be taken to quench the natural thirst. If any time the victim should feel a craving, let him take the first opportunity and obtain a swallow of water, and he can pass and repass all sobriety. Whenever he goes home at night he will feel satisfied and be sober and have money in his pocket. I commenced this practice the first day of 1874, and never think of taking a drink of stimulant.

REMEDY FOR INGROWING TOE NAILS.—In reply to the enquiry of a sufferer, we have already published three communications, and now give you a few more, with a list of names of others who have kindly responded to the inquiry. We would gladly publish all we have received, but they are about the same. The majority recommend pressing a bit of cotton batting, or lint beneath the corner of the nail. That is well, but it is better, instead of cotton or lint to use scraped horn. There is very likely to be "proud flesh" in the toe (we are all more or less troubled with "proud flesh" from top to toe); for this we know scraped horn to be a sure cure. You need not get it from the "live" horn, but scrape it off an old powder horn, or any article made of horn. We once had a felon in which, after it was lanced, appeared proud flesh; and not having any powder horn, and the old cow being in the "back lot," we bethought us of the horn comb, and used some scrapings from that, with the happiest result. Burnt alum will have the same effect, but it hurts, while the scraped horn is perfectly painless, and one application is quite sufficient.—*Exchange.*

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TORONTO, FRIDAY, MARCH 8, 1878.

LET BOTH GROW TOGETHER.

THE secular papers of New York have been recently indulging in a keenly invective criticism upon influential members of the Church who have been discovered to be defaulters on a grand scale. The number of these is so great as to make it a matter of special observation. Men who stood high in the estimation of the congregations with which they were connected have been detected in such fearful crimes as theft and forgery, and not a few who were prominent as Church members and leading philanthropists are now serving a period of incarceration in the common gaol. The charge is glibly made that the Church is the main offender in harboring in her membership such wicked enemies of society. It is somewhat consoling to know that these professing Christians who have been found to be carrying on nefarious practices are not all Presbyterians, but that they unworthily represent, if not all yet nearly all, the various Protestant denominations.

We need not be greatly surprised at this when we remember that it has been so from the beginning. No sooner was the good seed sown by the Divine Sower, than the enemy came in the night season and scattered the tares broad and wide. It adds to the interest of the Saviour's parable when we know that the tares which were thus sown in the darkness closely resembled the good seed in character and growth. The tares were a degenerate sort of wheat which were so like the good seed that they could not at first be easily detected. Nor even when they had shot up from the ground could any marked difference between them and the genuine wheat be easily seen. The consequence was that when after matured growth the tares began to appear, the servants of the Lord proposed to go and root up the tares, so as to allow the wheat to attain its greatest possible development. But the Master in his great wisdom recognizing the commingling of the good and bad, said, "Let both grow together until the harvest." As much as to say, it is too late to root out the tares. In attempting to do so, you will work out an injury to the good seed. Let

them alone. The difference between the two will appear when the day of maturity draws near. And so it is with the disciples of Christ. Side by side with the genuine followers of the Lord, will be found those who are wicked and bad. It is what we are to expect in a world in which there is a constant commingling of good and evil. It is what must be in the present economy. And if men in their ignorance and with great and commanding prejudices make the attempt to separate the good from the bad, there will be danger of injuring the good to the benefit and advantage of the wicked. The Saviour appeals to the time of restitution, when the bad will be finally separated from the genuine. He seems to take it for granted that so long as the present state of affairs endures, the good and the bad must co-exist. The time for their final separation will come, when the good are made so apparent that they will be garnered for the Lord, and when the wicked by their full development in sin will at once be exposed in their wide departure from the standard of truth and rectitude.

The Rev. Dr. Hall of New York thought proper in a recent discourse to advert to the charges which had been made upon the Church by secular newspapers. This is a subject most admirably suited for such a mind as that of the pastor of Fifth Avenue Church. He is a man remarkable for prudence, simple and sincere in his character, against whom not a word of reproach can be brought, and yet endowed with such tact of discrimination that whatever he utters upon any given subject is sure to make its impression upon the public mind. Dr. Hall of course acknowledges that bad men may be found in the communion of the various Churches. He makes no attempt to conceal what is a patent fact, but he goes on to ask if the Church is the only body that is being duped and taken in by mere pretenders. If the press is endowed with such a discerning spirit that it can pronounce severe judgments upon the inconsistent members of the Church, why does it not give the Church the benefit of its supernatural discernment? He asks most pertinently whether business men do not harbor these great defaulters as well as the Church. Who suffer most from the secret thief and the cunning forger? Is it the Church, or is it not rather banking houses, insurance offices, railway companies, savings banks and great warehouses? As well then might we inveigh against such business establishments for permitting wicked men to act as their agents, as charge the Church with serious responsibility for allowing such persons into its membership. It is a foolish charge for these newspapers to make, seeing that too frequently there may be found on their own staff men who are utterly unworthy of being regarded as leading teachers of the public. What would we say of the stockholders of a bank who had suffered from defaulters within their own circle, turning upon the Church with the charge that she is sheltering those by whom they had been duped? What would we think of a great railway company which had been mulcted out of hundreds of thousands of dollars, turning upon some congregation, and exclaiming against their looseness in admitting such a one to their privileges? How would we regard some eminent merchant whose name had been forged

by a clerk of long standing in the business, were he to complain bitterly that the forger was a Sabbath School superintendent in some prominent Church? Surely this would show that the Church is not the only party that can be duped. It would prove that defrauders are to be found in every rank and position in life.

In opposition to all that is said about the Church harboring evil members, it is surely matter of congratulation that the strength of her membership is made up of genuine followers of the Lord. Because there are tares, it does not follow that there is no real genuine wheat. What! does not the membership constitute indeed a grand roll of the faithful and honest, of men and women renowned in benevolence, of the very best friends of humanity? The work of the Church will be often marred and hindered by such as Judas occupying a high position in her apostleship. But what shall we say of all the other apostles? Are they all bad because of this one eminently bad person who is associated with them? And so what of the grand aggregate of our Church members? Are we to be so foolish as to conclude that they are all thoroughly wicked because, in a sifting time like the present, some one here and there is unworthy of the rank and honor of being a servant of Jesus Christ. Let us deal justly by the Church, and remember what the Saviour said of the good and the bad, "Let both grow together until the harvest."

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of maintaining the ex-priests who have recently left the Church of Rome, and placed themselves under the care of the Board:—Rev. D. McLeod, \$2; O. T. Smith, Glanford, \$5; Sir A. T. Galt, \$15; Lady Galt, \$10; John Madill, St. Catharines, \$6; Members of Fingal congregation, \$24; Rev. J. Alexander, Norval, \$2; Miss M. M. Fraser, Esquimaux, \$2; Mrs. Mary Kellie, Vankleekhill, \$3; Mrs. John McCurdy, Kirkton, \$5; J. Henderson, Cobourg, \$5; J. Thomson, do., \$1; J. Sutherland, do., \$1; John Jeffrey, do., \$1; Alex. Poe, do., \$1; Mrs. R. Grant, do., \$1; L. Kobold, do., \$1; R. Mulholland, do., \$1; J. McIntyre, do., \$1; P. McCallum, do., \$1; A friend, do., 50c.

Additional contributions will be gratefully received. These should be addressed to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

THE MODERATORSHIP.

MR. EDITOR,—Would "Canada Presbyterian" please particularize? In your issue of last week he says:—

"As it was generally understood at the time when the auspicious union was accomplished that the four bodies, which now compose the united Church, would be successively represented in the moderator's chair, it follows that the next moderator should be chosen from the late Synod of the Church of Scotland in the Maritime Provinces."

By whom was it so understood? Was this alleged understanding expressed in any way? If so, where, when, and in what manner? PRESBYTER.

THE new Presbyterian church at Spencerville was opened for divine service on Sabbath Feb. 24th. Dr. McVicar preached both morning and evening. The cost of the building is \$9,000. At the opening festival held on Friday evening, Feb. 22nd, the entire debt of \$3,500 was covered by subscription; so that on Sabbath morning the Church was formally dedicated to God free of debt.

THE Ladies' Aid Society in connection with St. Andrew's Church, Guelph, gave a social on Thursday evening 21st ult. The pastor of the congregation, Rev. J. C. Smith, occupied the chair. The proceedings were opened with prayer by Rev. Dr. Barrie. Rev. Messrs Macdonald of Elora, Smyth of Eramosa, Mullan of Fergus, and Wardrope and Ryckman of Guelph, delivered short but interesting addresses.

MINISTERS AND CHURCHES.

The Rev. Henry Sinclair has accepted the call from Rosemont.

The Manchester and Smith's Hill congregations have agreed unanimously to give a call to Rev. James Pritchard, of Bluevale.

The annual concert and soiree of St. Andrew's Church, Berlin, was held on Thursday evening the 14th ult. Rev. J. F. Dickie presided, and addresses were delivered by Rev. Messrs. Torrance and Ward-ropo of Guelph, Hamilton of Winterbourne, and Murray and Williams of Berlin.

At the annual social of the East Presbyterian Sabbath School, London, recently held, Miss Logan, one of the teachers, was presented with a gold pencil and an address, by her class. This school is in a prosperous condition, with nearly ninety scholars and a full staff of teachers under the superintendence of Mr. Muir.

On the 19th ult., the teachers of the Harlock Presbyterian Sabbath School presented Mr. Robt. Taylor, the late superintendent, with a Bible, accompanied by an address. At the same time Mrs. Taylor was presented with a China tea set. Mr. Taylor has conducted the school for several years but is now about to remove to another part of the country.

The annual social meeting of Knox Church, Ayr, was held in the Town Hall, whence, after tea, an adjournment took place to the church and the chair was taken by the pastor, Rev. John Thomson, M.A. Addresses were delivered by Rev. Messrs. Dickie of Berlin, D. D. McLeod of Paris, Junor, Anderson and Inglis.

The missionary meeting held in St. Andrew's Church, Glencoe, on Tuesday evening, 26th ult., was well attended. The pastor, Rev. Mr. McEachern, opened the meeting with prayer and praise, and addresses were delivered by Rev. Mr. McKechnie of Bothwell, and Rev. Mr. Fraser, who gave an interesting account of missionary work in Manitoba, where he has been laboring during the last four years, and a sketch of the history of that province.

A TEA-MEETING was held in Loeburn church on Tuesday evening, 19th ult. The church was well filled. Rev. Dr. Ure occupied the chair, and speeches were delivered by Rev. Messrs. Leitch of Dungannon, and Sieveright. The choir of Knox Church, under the leadership of Mr. J. G. Sheriff, sang several anthems with admirable taste. Refreshments were furnished in abundance. Proceeds, about \$38, to be applied to the Presbyterian Sabbath School library.

The Annual entertainment of the Arthur Sabbath School was held in the Presbyterian church on Monday evening, 25th ult. Rev. D. Stewart, the pastor, presided. The Sabbath School is in excellent working order under the superintendence of Mr. Ritchie, Elder. Addresses brimful with instruction and amusement were given by Rev. Messrs. Davidson of Alma, and Mullan of Fergus. It is acknowledged on all hands to have been the most successful entertainment ever held in Arthur.

The annual social of the Clarence Street Presbyterian Church, London, was held on Tuesday evening, the 26th ult. After an excellent tea which was served in the lecture hall, the chair was taken by the pastor, Rev. Dr. Proudfoot, who gave a short address. The remaining part of the programme consisted of vocal and instrumental music, with interesting and instructive addresses from Rev. Messrs. Henderson and Inglis.

The Presbyterians of Chesterfield have had a series of lectures during the winter; the last was delivered by Rev. R. Pettigrew of Weston. Subject—"Psalms, hymns, and spiritual songs." The psalms and their translators formed the first part of the lecture; 2nd, the mediæval hymns; 3rd, the modern hymns. The lecture was illustrated on the organ by the Rev. Mr. Thomson of Ayr, also by the church choir under the able leadership of Mr. Henderson. The lecturer was listened to with the utmost attention and received a hearty vote of thanks at the close.

The building lately purchased from the Episcopal Methodist Church by the Presbyterians of Horning's Mills was opened on the 10th ult. Rev. Dr. Fraser of Fonnosa, preached in the morning, and Rev. J. R. Gilchrist, B.A., of Shelburne and Primrose, in the

afternoon. The attendance on both occasions was large. On the Monday evening following, a soiree was held, which was successful in every respect. At present the pulpit supply is limited to the evening service given by Mr. Gilchrist once in two weeks; but the people are about to put forth an effort to obtain further supply.

The Sacrament of the Lord's Supper was dispensed in Knox Church, Chatham Township, on the 17th inst., by Rev. John R. Battisby, of Chatham. The attendance was large, as it also was at the preparatory services on the previous days. It was the first time that this ordinance was observed by the congregation, although it has been in existence for nearly thirty years. The congregation is now prospering under the care of Mr. Cairns, who has been laboring among them for some months past. The contract for a new church has been let; the material is on the ground, and building operations will commence as soon as spring opens.

The annual soiree in connection with St. Andrew's Church, Shakespeare, was held on Friday evening 22nd ult. The chair was occupied by Rev. Mr. Cameron, pastor of the congregation. After a few introductory remarks by the chairman in the course of which he stated that the Sabbath School was in a very prosperous condition, having eighty pupils on the roll, a Bible class numbering sixty-six, and a staff of ten teachers, the entertainment was formally opened. Able and interesting addresses were delivered by Rev. Messrs. Murray of London, Watts and Walker of Stratford, McGillivray of Scarborough, Mr. Watt of Shakespeare, and also a reading by Dr. Whiteman. The sum netted was \$56.

The annual tea meeting of the Presbyterian Church, Collingwood, was held in the Music Hall, on the evening of the 13th February. The weather was fine and the gathering numbered about 300. A bountiful repast was provided by the ladies, which all seemed thoroughly to enjoy. During the evening suitable addresses were given by the pastor, local clergymen, and the Rev. D. B. Whimster of Meaford, and several pieces of music were sung by the choir. From the pastor's address we learn that the congregation is steadily progressing. During the fifteen years of his pastorate 375 have been added to the church, and seventy-two have been added during the past year, of whom fifty-four came in on profession. Of those who were in the congregation at the beginning of this period, only five now remain. And owing to death and removal the membership is now only 178. During the same period the church has been enlarged twice, and for the last two years, the place has been entirely too strait for the numbers in attendance. It is to be hoped that ere long, the people will arise and build and suitably enlarge their borders: May the Lord hasten it in his time. The proceeds of the evening's entertainment were about \$85.

PRESBYTERY OF QUEBEC.—A quarterly meeting of the Presbytery of Quebec was held in St. Andrew's Church, Melbourne, on the 19th of December last. There was a very fair attendance on the part of members resident in the western portion of the Presbytery. After devotional exercises the first item of business taken up for consideration was the case of Metis, which had been postponed from former meeting in September. After very full and lengthened deliberation, it was resolved to continue Mr. Fenwick's services there; to express their disapprobation of the action taken in the case by the Home Mission Board in withdrawing the grant from Metis, and earnestly solicit its renewal, and promise to send a deputation to visit the congregation in the course of next summer with the view of advising with and assisting our brother Mr. Fenwick in the prosecution of his work in that distant but interesting locality. The call from the congregation of Winslow to Rev. W. Mathieson, of North Arthur, in this Presbytery was next taken up. Mr. Mathieson having intimated his acceptance of said call, his induction was appointed to place at Winslow on Wednesday, the 23rd of January next; Rev. J. McDonald, of Scotstown, to preside and address the people, Rev. Mr. McLeod to preach, and Rev. Mr. Lindsay to give the address to the minister. Rev. Mr. Lindsay reported that he and Mr. Edmison had fulfilled the duty laid upon them by the Presbytery at their last meeting, of organizing the dissenting minority at Lingwick into a Mission Station. Said minority had one elder and it was agreed that it should be known

as Lingwick Station. The thanks of the Presbytery were accorded to Messrs. Lindsay and Edmison for their diligence in the discharge of the duties entrusted to them in this matter, and it was further agreed to adopt the recommendations of the report. A petition was at the same time presented from said station praying the Presbytery to take immediate steps for the ordination of three additional elders there. In reference to this the Presbytery agreed to postpone consideration of it till the meeting of Presbytery appointed to induct Mr. Mathieson. A report from the Mission Station at Lako Megantic was read by Mr. Lindsay setting forth that owing to certain difficulties that had arisen they now, for the first time in their history, approached the Presbytery for the purpose of obtaining some pecuniary aid. The Presbytery expressed their sympathy with the petitioners and agreed to ask a grant in aid for them from the Home Mission Board of three dollars per Sabbath. Delegates from the Hampden congregation appeared, asking that the prayer of the petition presented at last meeting of Presbytery be now granted namely, that Rev. John McDonald be enjoined to pay to the Hampden congregation the portion of the Sherbrooke money due to them and now in his possession. Mr. McMaster, elder, was heard in reference to the arbitration now pending between the congregations of Winslow and Hampden in the matter of arrears claimed by the former from the latter; after which it was agreed that said money grant be left in Mr. McDonald's hands till the result of the arbitration be ascertained, and which was pledged to be forthcoming at next regular meeting. The Presbytery then proceeded with the state of the Home Mission work in connection with this Presbytery, when Mr. Lindsay gave in a report of work accomplished by the Missionary Society in connection with the Presbyterian College of Montreal, in Coaticook and Massawippi, in both which places quite an interest in spiritual things had been awakened. Mr. Lindsay received the thanks of the Presbytery for the interest he had taken in these localities and was asked to continue, if possible, to watch over the progress of the work there. Rev. J. McDonald, and Mr. McMaster were appointed to visit Kennebec Road with the view of ordaining elders there, and appointing other office-bearers, and to endeavor to awaken in the people a livelier interest in spiritual things, and to report at next meeting of the Presbytery. It was also agreed that Missionary meetings should be held throughout the bounds of the Presbytery, and in order to facilitate this work, that Presbytery be divided into districts with conveners for each district whose duty it shall be to arrange the times and places of meetings throughout the districts. An extract minute from the Presbytery of Montreal was read transferring Rev. Charles Tanner, now Principal of St. Francis College, as a minister without charge from said Presbytery of Montreal to that of Quebec. It was very cordially agreed to receive Mr. Tanner and to give him the position of a minister without charge in this Presbytery. Mr. Tanner being present was asked to sit with the Presbytery. A circular from Professor McLaren, Convener of Foreign Missions Committee, was read, setting forth the claims and necessities of said Missions and stating that a deputation had been appointed to visit the various congregations of this Presbytery. It was agreed that the Missionary meetings be so arranged as to give said deputation an opportunity of addressing them with the view of stirring the people to a livelier interest in these important and interesting Foreign Fields. A petition was presented from the congregation of Lingwick asking leave, in order to meet a passing pecuniary claim, to mortgage their manse property to the amount of \$500. On this it was moved that leave be not granted. It was moved in amendment that leave be granted to mortgage said property for \$300, the congregation to redeem the same by yearly payments of \$100. On being submitted to the vote the amendment was carried by five to two. Mr. Lindsay dissented from this finding, taking a protest and appeal therefrom to the Synod of Montreal and Ottawa, to be held in May next, and craved and obtained extracts. The conveners appointed for the several districts of the Presbytery, were also appointed as a committee on the state of religion. It was then moved and carried by a large majority that the next meeting of Presbytery be held at Scotstown on the third Wednesday of March next at 10 a.m. After which this meeting was closed with the benediction.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXVII.

There was no time for another word between Anthony Beresford and Innocentia on this occasion of their first meeting after his absence, for Mr. Vivian came forward almost immediately out of his study to greet him, and insisted that his guest should have supper after his long ride, before he even entered on the important business which had brought him back. Impatient as Anthony was to know the truth respecting Dacre, he could not wish the hour shortened which he spent with Vivian in the pretty dining-room, for it had been decked with flowers and green branches till it looked like a dairy bower, and there, during all the time the meal lasted, Innocentia flitted about with a beautiful Indian bird perched on her shoulder, talking with a soft laughter and playful words of the welcome Anthony would have from all her feathered friends next day.

"They are gone to bed," she said, "sleepy little birds that they are; but I told them that I should not put my head under my wing till I had seen my friend. Oh, what a happy day will to-morrow be, when we have you back amongst us all again!"

Anthony glanced at Vivian, and saw him shrugging his shoulders with a half-comical, half real, look of vexation.

Yet the same thought was in the minds of both men, that the girl's outspoken, innocent expression of affection for Anthony was nothing more than what she might feel at any time for one who was simply what she called him—a friend; and that, as yet at least, it was a sentiment which had nothing whatever in common with the deep true love she would one day feel for the man who was to be her husband.

Still it was intense happiness to Anthony to see her limpid blue eyes turning towards him with their expression of frank affection, and to hear the tender music of her voice when it syllabled his name. He could not help making her present state of feeling a ground of hope for the future, for she did, as she had said, "love him very much," and this child-like regard might surely prove to be the foundation of that stronger sympathy, which he felt certainly it was in her nature to feel with even unusual intensity.

It was late when supper was over at last, and Vivian caught hold of Innocentia's long flowing hair as she was passing him, and drew her towards him—saying, fondly, "Well, my bird of Paradise, do you know that you too must go to roost like your friends, for Anthony and I have grave matters to discuss, which will occupy us far into the night."

She bent her graceful head, and laid her cheek softly against her father's, as she said, with a certain plaintiveness of tone which was very unusual with her, "And you think I am not able to understand any grave or important matters? That is true, no doubt, just now, because I am ignorant of all beyond these walls, but, dear father, I have read enough in the books you have chosen for me so carefully, to learn that the outside world is a very difficult place to live in, and as you have always told me that I must go out into it some day, surely it would be better for me that I should understand the serious part of life before I have to encounter it."

"There spoke wisdom," said Vivian sadly. "Yes, Nina, I do not say that jestingly. You are wiser in your words than I have been, I fear, in my actions. When the day comes that you must enter that strange, sorrowful world, you will be deprived of the armour of knowledge and experience which would have been yours had you received the ordinary training of those who mix with their fellow-creatures. I thought to do better for you, and my heart often fails me with the fear that I have been mistaken. But think no more of it, child, the time is not yet. You are safe in Refugium still."

"I never wish to leave it, father, if I can help it," said Innocentia, twining her arms round his neck, "but I am not a child any longer, and many strange thoughts come to me. I seem to know that the future can never be the peaceful dream my past has been. I, too, shall have to go out into that unknown world, and I dread it, oh, how I dread it!" she shivered slightly, and her father held her tightly to him.

"Darling," he said, "you shall not go alone when you go must," while Anthony involuntarily looked towards her with all his soul in his eyes.

She understood his glance, and smiled softly, as she said, "If I could go with you and Anthony on either side to shield me I should not fear. Oh, say that I shall have you both!"

She grasped her little hands pleadingly on her father's shoulder as she spoke, and it was all that Anthony could do to restrain his impetuous longing to rush to her and say that he at least would be ever by her side to guard her with his very life, if only she might be given to his care; but a warning glance from Vivian checked him, and he remained silent with difficulty; while Nina, in obedience to her father's whispered words, bade him good-night at once, and gave her hand to Anthony in silence as she turned to leave the room.

He rose to open the door for her, and bent his eyes down upon her lovely face with such an eloquent meaning in his look that she looked up at him for a moment, and said, gently, "Thank you, Anthony." Then the fair white figure vanished from his sight, and it seemed to him as if all the room were darkened by her absence.

"Come to my study, Beresford," said Vivian; you have been very patient as to the contents of my Mexican letter, but you shall receive the full revelation now."

The blood mounted up to Anthony's forehead with a sense of shame as he remembered suddenly what momentous issues for his brother were hanging on that hour, while he, when the face of Innocentia Vivian was before him, had forgotten that, and all the world beside. The full tide of recollection rushed over him now, however, and it was with keen anxiety that he followed Vivian into the library, where lamps were lit, and the letter, conspicuous in its foreign envelope, lay waiting them on the table.

"Mr. Vivian," said Anthony, as they sat down, "tell me in one word before you read the letter—was Gascoigne my brother's enemy, Richard Dacre?"

"He is," said Vivian, gravely, and although Anthony had almost expected the announcement, he started to his feet with a look of horror. "Oh, why did you not tell me this in London!" he said, "instead of bringing me here to learn it, so many miles from my unfortunate brother. If you had telegraphed the fact to me there, I should have had that man by the throat before this time."

"Which is the very reason why I did not let you know the truth when you were within reach of Dacre and absent from me. Had I done so you would have prevented the possibility of your brother's rescue, by some violent impulsive proceeding of which you would only have seen the madness too late. Sit down, Anthony, and hear all the particulars with patience. You will find there is good hope of your being able to rescue your brother, if you go warily to work, while nothing will be gained by precipitating matters with headlong rashness."

"Forgive me!" said Anthony sitting down. "I ought to have known you would do what was wisest and best; but when I remember that all my mother told me of that man's terrible vindictiveness, it is no wonder that I am appalled to find he is by my brother's side in disguise, especially as I now know that he has deliberately lied to me again and again in his account of himself, and has even announced his own death as that of a supposed stranger. You know from my letters what a fatal power he has gained over Rex, and all hope that he did so for harmless purposes is now at an end."

"Yes; there is undoubtedly grave cause for alarm, and a strong necessity for prompt action, still, the details contained in this letter show that the case is not so hopeless as the mere fact of Gascoigne's identity with Dacre would have led me to fear had there been no palliating circumstances. The man who wrote to me is an Englishman naturalised in Mexico, to whom I was once able to do a great service, and he promised that he would always do what he could to repay me in any way that I might point out. When I left Mexico, seventeen years ago, I claimed the fulfilment of this promise from him, by charging him to watch over Dacre in your brother's interests. I told him the whole story from beginning to end, and explained to him the motives that induced me to save Frank Erlesleigh's son from the dangers that menaced him. Irwin—that is my friend's name—fulfilled the mission I imposed on him most conscientiously. He had known Dacre slightly before, but after my departure he established a close intimacy with him, which has been continued throughout all these years. He gradually began to take a great interest in him, and has done his best to influence him for good. He soon saw that as no man is wholly evil, so there was much capability for improvement underlying all the uncontrolled indulgence in unworthy passions which had made Dacre what he was; and he labored earnestly to lead him to better aims and humaner feelings than he had ever known before. Most especially he strove to make him give up his desire of revenge on the innocent son of the man who had injured him, and he did succeed in a great measure in subduing his unmanly and cruel purpose of retaliation. The lapse of time, too, had its effect, and Dacre's vindictive feeling towards the Erlesleighs gradually passed away; but he never abandoned his intention of gaining from the Darksmere estates what he considered an equivalent to the injury he had sustained at the hands of Reginald's father, for in one respect Irwin utterly failed to make any improvement in him, and that was in his love of gambling and speculation. As a natural consequence he was perpetually in want of money—occasionally, some fortunate venture would give him ample funds for a time, when he would launch out into every sort of extravagance till he was reduced to destitution again. A career of this kind has the almost certain effect of making a man wholly indifferent to truth; and simply ready to use any means, however unscrupulous, to provide himself with money. Dacre had always told Irwin that so long as your mother lived he knew it would be impossible for him to make Rex an instrument in the accomplishment of his scheme on the Darksmere property, but he made a yearly journey to England for the purpose of keeping himself informed of every particular connected with her and her son. He had an agent in York, who ascertained from your mother's physician, before you knew anything of her precarious state, that her life was likely to close suddenly, and Dacre had therefore made all his preparations for taking action at once when the news of her death reached him. He had already made the acquaintance with Sir Thomas Fleming, and flattered him with the hope that he would buy some of his land, and thus he was able to come as his guest to present himself to Rex at his mother's funeral."

"And where in all this dastardly wickedness do you see any ground of hope?" burst in Anthony, with fiery indignation.

"Simply in this," replied Vivian, "that the matter is now one of money alone, and nothing else."

CHAPTER XXVIII.

Anthony sat silent for a few minutes in deep thought, after Vivian answered his indignant question by saying that the matter, as regarded Dacre, was now one of money, and nothing else.

"You mean," he said at last, "that you think he may be bought off—that we might induce him by a bribe to relinquish his hold on Rex?"

"Precisely. Irwin tells me that a short time previous to Mr. Erlesleigh's death Dacre was strongly tempted to join another man in a speculation, which, as usual, was expected to realize millions; but he could only do so if he was able to bring his share of the capital necessary to start the undertaking. The matter was still in abeyance when your mother died, and then, so confident did he feel of being able to succeed in his plans upon Rex and his property, that he did not hesitate to give a pledge that within a certain time he would pay the sum required for his share in the enterprise. I have not the slightest doubt, from what you tell me of Gascoigne, or, rather, Dacre's, proceedings, that he is now fostering Rex's unfortunate propensities, in order to make

him gamble away his estate, to himself, as the winner; and he is probably involving the boy at the same time in betting on the turf and other speculations, of which he means to reap the benefit; but, nevertheless, the whole matter resolves itself to this—that what he requires and means to have is a certain sum of money within a given time, and if that could be secured to him on the condition of his releasing your brother from his toils, I believe he would be willing enough to do so. I do not suppose he has any animosity to the young man personally."

"No, I have seen him look at Rex at times as if he had almost an affection for him," said Anthony, "and of course any amount of money would be well spent in saving my brother from a career which must lead to his moral ruin. But the idea of bribing this wretched man revolts me; it seems to me to be offering a premium on wickedness."

"Scarcely that, Anthony. Dacre maintains that he has a claim on the Darksmere estate for what he considers an equivalent to the loss he sustained by Frank Erlesleigh's fraud, and since he cannot legally obtain redress he endeavours to do so by means which are simply iniquitous. This is, of course, unpardonable in him, but I think his supposed claim so far alters the case for Rex's advisers, that it could not be an immoral proceeding to buy off a man who may in honor be considered a creditor."

"There is still this difficulty, that the claim applies to Francis Erlesleigh and not to Reginald, and although, of course, any son who was an honorable man in the highest acceptance of the word would hold himself responsible for his father's debt, yet in the present case it is impossible that my brother should ever know that the claim exists, I pledged myself to my mother on her deathbed that Rex should never learn his father's crime, and he never shall if I can help it."

"That statement knocks my plan on the head altogether," said Vivian, with a look of vexation; "I had meant to suggest your telling Rex the whole truth, warning him of his danger; and then I should, in your place, have urged him to give up half his estate, in order to get rid of Dacre finally."

"That is impossible, of course; and though it might have been a wise plan if it could have been carried out, I doubt if it would have succeeded with Rex. He resents control, and even advice, and I do not think he would have been disposed to believe either that he himself was in danger, or that Dacre was an unprincipled man, and a perilous companion for him. He is tenacious of his own opinions, as very young men are apt to be, and would maintain that I judged Gascoigne wrongly; while he has, I fear, all the self-deception that a newly-developed gambler generally has. I have no doubt he thinks he is simply indulging in an exciting amusement in which he can stop short when he pleases. Whatever is done to save my brother must be done with Dacre himself; of that I am very certain. If we can induce him voluntarily to quit his prey his victim may be saved; but I believe not otherwise."

"Then you have a stiff battle before you, Anthony, and I fear the case does not look hopeful. I gather from Irwin that as money is Dacre's only object, he will not abate one jot of that which he considers his claim, and will pursue his own schemes to the end, though it should involve the destruction of the young man whom now he scarcely wishes to injure."

"You talk of his claim, Mr. Vivian," said Anthony, "but you never mention your own; you have as much right as he has to demand an equivalent for the injury done to you."

"The cases are not parallel," said Vivian, calmly. "In the first place, I looked upon Francis Erlesleigh as a brother, and could not have warred with him on any plea. Secondly, I had a private fortune, which made it quite unnecessary that I should remain in the army; and I was indeed contemplating giving up my profession at the time that his conduct compelled me to leave the service. The injury done to me was limited to the disgrace which fell upon me, and all its consequences; and these could not have been repaid by all the gold the world contains. With Dacre it was far otherwise, he depended absolutely on his position in the army for his career and future livelihood, and Erlesleigh's fraud was his ruin in every sense of the word."

"Nevertheless," said Anthony, with a smile, "had it been your ruin, Mr. Vivian, as much as Dacre's, you would have acted with precisely the same noble generosity you have actually manifested. The difference is in the pen much more than in the circumstances. But now," he continued, passing his hand somewhat wearily over his forehead, "one result is plain from all that I have learnt to-night. I must without delay return to London, and confront Dacre, that I may ascertain at once what terms it may be possible to make with him. I feel that every hour which sees him still by my brother's side, and I in absence from both the tempter and tempted, condemns me as faithless to the pledge I gave my mother, and heaps a fount of responsibility upon my head, which almost crushes me. I should like to start off now at this moment, if it were possible."

"That it happily is not," said Vivian, kindly, "for it is past midnight, and although you should be welcome to use any horse in my stables by night or by day, as you please, yet, for your own sake, I will give you no means of quitting this place till you have had some hours' rest. It is best so for Rex's interests, too, for you ought to face Dacre with all your faculties on the alert, and you would meet him at a great disadvantage if you were in a state of physical exhaustion."

"You may be right," said Anthony, "but you will allow me to ask for a horse at an early hour in the morning?"

"As soon as it is daylight if you choose," said Vivian; "in which case, however, you will, I fear, be gone before I appear down-stairs. A cold and dreary winter morning is my abhorrence, and I try to sleep through the hours, till the sun, such as it is in this country, is well up in the heavens."

"I should not of course expect to see you," said Vivian; "but"—he hesitated, and then went boldly on—"I may see Innocentia, Mr. Vivian, for she is always early astir, and I dare not trust myself to go through a leave-taking with her again, unless I first tell you all that I feel respecting her. I had meant to do so formally, in order that I might ask your permission to try and win your darling's affections to myself; but in the present state of matters as regards my brother I

dare not do this for I feel that the present crisis in his life may seriously affect my future. All is uncertain and dark before me, and I think I feel sure of but one fact concerning myself in the present, and that is that I love Innocentia with my whole heart and soul, and that I might not be able to help telling her so if I see her to-morrow."

"That you must not do, Anthony," said Vivian, very seriously. "I respect you for the high sense of honor which has prompted you to speak to me on this subject to-night, and I perfectly appreciate all your feelings and your difficulties, but I cannot let my darling's happy ignorance and peace be disturbed by even a whisper of that love which is the most fatal power life can make known to her, unless it can come before her in the guise of a certain prospect of happiness."

"And do you think then that she could never be happy with me?" exclaimed Anthony, turning a look of utter dismay on Vivian.

"Not at all," replied Vivian. "I think if she should ever really love you in the true sense of the word—which she certainly does not at present—there is no man living to whom I could more safely confide her, with perfect security that he would do all that human power can do to make her happy; but your position, as you say, is far too uncertain for any thought of marriage on your part. You would not be justified in binding any woman to yourself when you cannot even be sure that you would ever be able to claim her; and as to Innocentia, you can well imagine, Beresford, that when the hour comes which compels me to deliver her up to the care of any other than myself, it will cost me a struggle which will be almost like the rending asunder of soul and body. For the sake of her happiness I am prepared to do it, but most assuredly I will not part with my precious pearl unless her chances of prosperity and well-being in every way are as firmly secured as can ever be possible in this mortal life."

"And that would indeed, I fear, be out of my power, at this present time at least," said Anthony, mournfully; "but if ever I should be able to satisfy you in this respect, Mr. Vivian, say that you will not refuse her to me."

"I have told you, Anthony, that so far as my own feelings are concerned I would choose you rather than any other man in the world, but there is another consideration which I must put before you, unwelcome as I know it must be. You are as well aware as I am that my darling's affections for you at present is nothing more than the simple tender regard which a child might have for a favorite companion, and although it may, of course, one day become merged in a deeper feeling, I doubt if I should be justified in allowing her, under the peculiar circumstances of her life, to bind herself to the one only man she has ever seen, without first giving her an opportunity of meeting others, and making her selection. If her choice then fell upon you, Anthony, and if you were free to devote yourself to her, and able to secure her a safe and happy home, I repeat she should be yours with my full consent at once. But it might be otherwise, and in the meantime her pure serenity must not be ruffled by a word of love from your lips. I know that I can trust you," he added, giving his hand to Anthony.

"Yes, you can trust me, Mr. Vivian, for you have put me upon honor, and I cannot fail you; but your words, perfectly just as they are, I admit, have laid a load upon my heart which I hardly know how to bear," and as he spoke he turned and left the room.

(To be continued.)

WILLIAM TYNDALE.

It has been customary to speak of Tyndale as an indifferent scholar, ignorant of Hebrew, imperfectly acquainted with Greek, knowing only Latin and perhaps German, and making his versions of Scripture from the Vulgate and from Luther. Even Fuller takes for granted that he "rendered the Old Testament out of the Latin, his best friends not entitling him to any skill at all in the Hebrew." Fuller, to be sure, is so great authority, and would have been sadly at a loss to name any of the best friends of Tyndale who had thus acknowledged his total ignorance of Hebrew; but other writers who profess to have made elaborate inquiry speak in the same contemptuous style of Tyndale's meagre scholarship. Hallam, "classic Hallam, much renowned for Greek," informs his readers, in a sentence replete with errors, that Tyndale's New Testament was "published in 1535 or 1536!" and was "avowedly taken from the German of Luther and from the Latin Vulgate." Bishop Marsh, in his "Theological Lectures," considers himself to have proved by copious induction, that Tyndale's version was taken from that of Luther, and that, in fact, Tyndale knew nothing beyond Latin and German. And in more recent times, Dean Hook, without entering into any examination of the subject, asserts incidentally, that Tyndale's translation was only doing into English the Septuagint and the Vulgate; forgetting, apparently, that the man who could "do the Septuagint into English" needed not to rely upon the Vulgate. Minor writers have, of course, followed in the wake of these authorities, and without ever having studied or even seen Tyndale's work, presume to indulge in ill-natured sneers against Tyndale's supposed ignorance.

Questions of fact can only be determined by testimony and investigation; and, fortunately, Tyndale's scholarship can be sufficiently established by an overwhelming array of evidence both external and internal. Sir Thomas More, a thoroughly competent judge, perfectly free from all prepossession in Tyndale's favor, admits that Tyndale "before he fell into these frenzies (of Luther's opinions) was taken for full prettily learned." Whilst criticising and condemning his translation on account of its countenancing Lutheran doctrines, he never denies Tyndale's competent scholarship; nay, he even goes so far as to suggest that a certain book which he bitterly opposed could not possibly have been written by Tyndale, on account of its lack of learning. Cochlear, whose determined hostility we have already noticed, speaks of Tyndale and his associate at Cologne as learned, *skilled in languages, and eloquent.* George Joye, an English Protestant refugee, who quarrelled with Tyndale and writes with most extravagant vehemence against him,

is, indeed, spiteful enough to insinuate in one part of his furious tirade that he "wondered how Tyndale could compare his translation with Greek, sith himself is not so exquisitely seen therein;" yet in another place he speaks freely of Tyndale's "high learning in his Hebrew, Greek, Latin, etc." The testimony of Foxe and other admirers may, perhaps, be undervalued as prejudiced, but we have the authority of an eminent German scholar who met Tyndale at Worms in 1526, and who subsequently stated to Spalatin that the Englishman who translated the New Testament into English was "so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that wherever he spoke you would suppose it his native tongue." The scholar who has in such emphatic terms vouched for Tyndale's learning was Herman Buschius, the friend of Erasmus and Reuchlin, one of the leaders in the revival of letters, one of the conjoint authors of the *Epistola obscurorum virorum*: a critic, in short, whose verdict can only be questioned by one who is entirely ignorant of the literary history of the sixteenth century.

"But," it may be asked, "admitting that Tyndale was sufficiently acquainted with Greek to be able to translate from the original, did he in fact translate from the original? and if so, what is meant by the accusation so frequently brought against him by his contemporaries, that he translated Luther's New Testament?" To this last question no satisfactory answer has yet been attempted in any history of the English Bible; it has been in general ridiculed as an idle and ignorant slander, and yet an explanation, complete and unanswerable, can readily enough be given.

To anyone who has enjoyed the opportunity of placing side by side the folio of Luther's German Testament, printed in September, 1522, and the quarto of Tyndale, printed in September, 1525, the whole matter is clear at a glance. Tyndale's New Testament is Luther's in miniature; the general appearance of the page is the same; the arrangement of the text is the same; and the appropriation of the margins, the inner one for parallel passages, and the outer for glosses, is also the same. Still further, what is of far more importance, although it is now for the first time indicated, the marginal notes, those "pestilent Glosses," against which the indignation of the clergy was especially excited, have been to a large extent translated by Tyndale from those of Luther. Not that Tyndale translated like a servile imitator, whose intellect was too barren to be capable of originality; everywhere he uses his own judgment; sometimes he curtails Luther's notes; sometimes he omits them; often he inserts notes of his own, and these of various kinds, explanatory and doctrinal. Some of the longest of these marginal glosses, as well as some of those which most emphatically propound the doctrine of justification by faith, are original to Tyndale; in other cases the words of Luther have been expanded, and have formed not so much the source of Tyndale's note as the nucleus out of which it has grown. Of the whole number of ninety marginal glosses which occur in the fragment of Tyndale's quarto that has come down to us, fifty-two have been more or less literally taken from Luther, and thirty-eight are original; and, if we suppose that the same proportion existed throughout the whole of the work, then it may be admitted, that the customary allegation that he "translated Luther's New Testament," while intended doubtless to attach opprobrium to the book, has also a sufficiently specious foundation to rest upon.

When, however, we pass from these, which are mere appendages to the work, to the text of the translation, then the genuine originality and independence of Tyndale at once become conspicuous. In the very first verse of his translation he varies from that predecessor whom he is said to have implicitly followed; and he manifests the same independence without. Not that he translates without any regard to the labours of those who had preceded him in the work; it would be a small compliment to his good sense to believe that he undertook a labour of so much importance without availing himself of all materials that could in any way contribute to the successful completion of his task. Indeed, it is obvious to any one who has sufficient scholarship to compare the various works that, as he proceeded in his undertaking, Tyndale had before him the Vulgate, the Latin version of Erasmus, and the German of Luther, and that in rendering from the original Greek he carefully consulted all these aids; but he did so not with the mere helpless imbecility of a mere tyro, but with the conscious independence of an accomplished scholar. He consulted those who had preceded him, as a modern classical critic consults the scholiasts and commentators who have laboured on the same work; and the imputation of servility or ignorance is as baseless in the one case as in the other. It is no derogation from the originality of any modern German editor of Virgil or Sophocles that we can trace in his writings the influence of previous editors; and equally it is no derogation from the independence of Tyndale's version, that we can trace in it the influence of previous translators.

To a scholar, the most convincing proof of what has now been asserted is that which arises from the actual comparison of Tyndale's work with the original Greek, and with the versions which unquestionably lay open before him as he proceeded in his work; but to the general reader, perhaps the most satisfactory demonstration that can be given of the superlative merit of Tyndale's work, is the fact that the English New Testament, as we now have it, is, in its substance, the unchanged language of Tyndale's first version. The English Bible has been subjected to repeated revisions; the scholarship of generations, better provided than Tyndale was with critical apparatus, has been brought to bear upon it; writers, by no means over-friendly to the original translator, have had it in their power to disparage and displace his work; yet in spite of all these influences, that Book, to which all Englishmen turn, as the source, and the guide, and the stay of their spiritual life, is still substantially the translation of Tyndale. And most emphatically may it be said of those passages of the New Testament which are most intimately associated with our deepest religious emotions, that it is the actual unchanged words of the original translator which are treasured up in our hearts, and are so potent in impressing the soul.

BRITISH AND FOREIGN ITEMS.

OSMAN PASHA will, it is stated, be tried next month, in St. Petersburg, on a charge of having buried Russian prisoners alive.

SAN FRANCISCO, population 300,000, has fifty Protestant churches, which are attended by 20,000 persons; the Sabbath School scholars are also about 20,000.

MONSIEUR CHIATARD, rector of the American College at Rome, recently sailed for home with \$32,000, which he has collected for the college in this country.

FOR thirty years up to 1868 the Constitution of Mississippi provided that no person who denied the existence of a God, or of a future state of reward or punishment, should hold any office in the civil department of the State. It is now proposed to restore the clause.

PROFESSOR F. J. CHILD, of Harvard, is giving twenty lectures on one of his special subjects, "Ballad Poetry," at Baltimore. He has been for some years getting into form a new edition of his "English and Scotch Ballads," and he hopes to be able to begin the printing of it next year.

THAT Y. M. C. A. for the railroad men at Albany is doing very great good. The general secretary, Mr. George Spencer, is assiduous in his efforts to bring the men within religious influence and in visiting the poor and the sick. Social entertainments are given at convenient times, which are attended by large numbers. Over a thousand persons visited the reading room in January. Books, papers and magazines for distribution are acceptable.

THE news brought by the last Australian mail of the death of Dr. Andrew Cameron will be received with deep regret by a wide circle of friends in this country. Andrew Cameron was born in Edinburgh in 1822, and was educated, in part at least, in the University of that city. He began life as a journalist. He was first editor of the "Christian Treasury," of the "British and Foreign Evangelical Review," and of the "Family Treasury," all of which survive him.

THE PAPAL HIERARCHY FOR SCOTLAND.—The following telegram has been forwarded to the Pope at the Vatican by the Rev. Robert Thomson, of Wellpark Established Church, Glasgow, and Convener of the Glasgow Presbytery of the Established Church, on this subject:—"If your proposed Papal Hierarchy in Consistory be promulgated, an interdict against it will be demanded from the Supreme Civil Court in Scotland, and the laws of the country rigidly enforced against it."

AT the monthly meeting of the Christian Knowledge Society, held Feb. 3rd, it was stated that the president, the Archbishop of Canterbury, having, according to his promise, examined the book entitled "The Argument from Prophecy," by the Rev. B. Matland, the publication of which by the society had caused Lord Shaftesbury's secession, had vindicated the society from blame in the matter by writing to the author in the following terms:—"I am sure that the Society for Promoting Christian Knowledge can have no cause for refusing to recognize the orthodoxy of your treatise as well as the cogency of its argument when rightly understood, and the devout spirit which breathes throughout the whole work."

PROFESSOR BLACKIE, who is to be absent in the East four months, has written a letter explaining the position of the fund for the establishment of the Celtic Chair. "The sum paid up at the present moment is £11,000 and some odds, of which £10,300 is invested on landed security, paying interest at 4½ or 4¼ per cent. I know of additional subscriptions which will certainly be paid, to the amount of at least £200. It may be stated as certain, therefore, that by the term of Martinmas next we shall have a paid up available sum of £11,700; that is, within £300 of the £12,000 which is our mark. A very slight exertion will thus enable us to start the Chair next October with full equipment, unless, indeed, it be advisable to ask the Government to give us an additional £100 per annum, in order to put us on a level with the Celtic Chair in Oxford."

IN a sale to take place during the present month at Messrs. Sotheby, Wilkinson, and Hodge's rooms, will be included the first edition of the Pentateuch in Hebrew, printed on vellum at Bologna in 1482, of which Van Praet could only discover a single copy, although M. Brunet asserts "il en existe cinq ou six autres," which may be doubtful, owing to the identical book having been resold several times. In the same collection is a copy of the "Prophete Priores et Postiores," also in Hebrew, two volumes printed on paper, none being known on vellum, at Soanico, in 1485. These three volumes form the first Bible in Hebrew, and are so excessively rare that not more than twelve copies are said to be now in existence. In the same sale occurs one of the largest known copies of the first folio edition of Shakespeare's plays, quite perfect, measuring thirteen and three-sixths by eight and a half inches, thus surpassing the "Daniel" copy.—*Athenaeum.*

THE reception by the Royal Geographical Society to Mr. H. M. Stanley last week at St. James's Hall was very well attended. Amongst those present were the Prince of Wales, Ibrahim Pasha, the Khedive's son; the Crown Prince of Austria, the Duke of Sutherland, Midhat Pasha (who was greatly cheered), Mr. Arthur Russell, the Chinese Ambassador; Sir George Nares and Commander Cameron. Mr. Stanley wore his Egyptian and French decorations, and was enthusiastically cheered. He said he knew there were some who did not agree with his treatment of the Africans, but if they had been in the same position they would have acted the same. Many of the tribes were warlike and treacherous, and he was not able to avoid war. He wanted to clear a way for the Gospel and missionaries. Mr. Stanley then went through his journey from Zanzibar to Loanda. The journey down the Congo seemed the most dangerous owing to treacherous natives and famine. The Prince of Wales, in proposing a vote of thanks, characterised Mr. Stanley's journey as one of great endurance, gone through for the sake of science.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XI.

Mar 17 } HEZEKIAH AND THE ASSYRIANS { 2 Chron. xxxii. 1893 } RANSOM { 9-21 }

GOLDEN TEXT — "With him is an arm of flesh, but with us is the LORD our God to help us, and to fight our battles."—Verse 8.

HOME STUDIES.

- M. 2 Chron. xxxii. 1-23. Assyrian invasion.
T. Isa. x. 5-34. Woe to the Assyrians.
W. Isa. xxxvi. 1-22. Rabshakeh's blasphemy.
Th. Isa. xxxvii. 1-20. Hezekiah's prayer.
F. Isa. xxxvii. 21-35. Deliverance foretold.
S. Ps. lxxvi. 1-12. The stout-hearted spoiled.
S. 2 Kings xx. 1-21. End of Hezekiah's reign.

HELPS TO STUDY.

The greater part of the material for the lesson this week lies outside the portion appointed for reading. The passages marked for home reading should be carefully studied.

When Hezekiah came to the throne he found himself a tributary of Assyria. Ahaz had done homage as a vassal to Tiglath-pileser, and sent him some of the treasures of the temple. Hezekiah, with the same spirit and courage with which he attacked idolatry, threw off this foreign yoke, trusting in God for protection. About the same time Hoshea, the last king of Israel, who had been subdued by Sennacherib, did the same. (2 Kings xvii. 4.) This brought an Assyrian army into Palestine. Samaria was first attacked, taken after a three years' siege, and the kingdom of Israel finally overthrown. Jerusalem's turn would come next.

But an unexpected delay took place. The whole force of Assyria was for five years occupied in besieging Tyre, unsuccessfully after all; and in the interval Sargon succeeded Sennacherib in the throne of Nineveh. In the fourteenth year of Hezekiah, however, the long threatened blow descended. Sargon's army invaded Judah, and took all the fenced cities. In 2 Kings xviii. 13 and Isa. xxxvi. 1, either "Sennacherib" is a copyist's mistake for "Sargon," or Sennacherib was then the general in command. (In every other place referring to this invasion, the expression is merely "the king of Assyria.") Sargon is mentioned in Isa. xx. 1, and as no such name occurs in the ancient historians, it was a complete puzzle until the Nineveh monuments showed that a king of that name immediately preceded Sennacherib.

What did Hezekiah do? He quailed before the storm, and submitted in the most abject manner. "I have offended," he said; "return from me; that which thou puttest on me will I bear." And a crushing ransom had to be paid to ward off the blow. 2 Kings xviii. 14-16.

This is the darkest hour in Hezekiah's reign. It is supposed that Shebna, who was then chief minister, was the evil adviser on this occasion, and that Isaiah's denunciation of him and indication of Eliakim as his successor, followed on the faint-hearted submission. (See Isa. xxii.) We may be sure that Isaiah himself had no part in such a policy. On the contrary, in the very chapter (Isa. x.) in which he vividly pictures the enemy's conquering march (verses 28-32) he exclaims, "O my people that dwellest in Zion, be not afraid of the Assyrian." (Verse 14.)

In the same year, whether before or after the submission, we know not, occurred Hezekiah's "sickness unto death." Here, again, we see his despondency and feeble faith; but God graciously gave him a miraculous sign of his recovery and prolonged life, and he reigned fifteen years more, during which a son and heir was born to him. Then came the deputation from Babylon, which is full of interest in connection with the Assyrian monuments, but I have not space to enlarge upon it. Merodach-Baladan probably wished to secure the alliance of Judah against Assyria, to which Babylon was then tributary; and most significant is Isaiah's prophecy, when rebuking Hezekiah for his vanity in showing off his treasures, that Babylon, and not Assyria, would by and by be the conqueror of Jerusalem. (2 Kings xx. 14-18.)

Some years passed away. Assyria and Egypt were engaged in deadly conflict, and Judah was let alone. Hezekiah, under Isaiah's influence, resolved to throw off the yoke again, and vigorously set to work to fortify the city. And it was while encouraging his people to this work that he uttered the noble words chosen for the Golden Text, "Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." "And the people rested themselves upon the words of Hezekiah." (2 Chron. xxxii. 7, 8.) When ye are brave, and trust in God, others will rest upon us.

I. THE IMPIOUS CHALLENGE: Verses 9-19.

Sennacherib soon heard that Hezekiah had thrown off his yoke, and sent three of his servants (Note 1) to awe the Jews into submission. Sennacherib was himself at this time laying siege to Lachish. (Note 2.) A fuller account of the interview of the Assyrian officers with Eliakim, Shebna, and Joah, the servants of Hezekiah, will be found in 2 Kings xviii. 17-37. Rabshakeh was the spokesman for the Assyrians. He ridicules the confidence of the Jews. Whereon do ye trust? What madness is it to which Hezekiah is driving you? The horrors of famine and thirst are before you. Hath not the same Hezekiah taken away the altars of your God? He has heard that the altars and high places have been taken away; and he either imagines that the people have been robbed of their religious privileges and that the God of the land is angry; or he pretends to think so, artfully trying to excite the prejudices of those Jews who may not have been pleased by Hezekiah's reformation.

Know ye not what I have done to . . . other lands?—He had crushed the revolt of Babylon, ravaged the Aramean nations along the Tigris and Euphrates, conquered a part of Media, reduced Zidon, Tyre, and Edom into tributary condition, and waged successful war against Egypt. How much loss . . . your God.—As Judah was least among the nations, a mere fragment between Syria and Egypt, so its God was deemed correspondingly feeble. Dan. iii. 15.

He wrote also letters. He did so, because he was alarmed at the approach of an Ethiopian army, and he hoped to compel instant submission. 2 Kings xix. 8-13. By the blasphemous pretensions of this letter, the King of Assyria made the war a conflict between himself and Jehovah. Job xv. 25.

Then they cried . . . unto the people. This verse in the order of time precedes the last. On comparing 2 Kings xviii. and xix. it is clear that Sennacherib only sent the letter to Hezekiah after his general had informed him of the fruitlessness of his efforts to induce the people of Jerusalem to submit; while the calling aloud in the Jews' language to the people on the wall took place in the first negotiations with the ambassadors of Hezekiah.

This device was resorted to, because it was known that there was among the Jews an Assyrian idolatrous party discontented with the reforming tendencies of Hezekiah, and ready to revolt against him.

The great question is: "Whereon do ye trust?" Do you rely upon the promises of God, or upon the delusive promises and threats of the prince of the world? Ps. ii. 12; xxxiv. 8; lli. 7; lxxxiv. 12; cxlvi. 5; Prov. xi. 28; xvi. 20; Jer. xvii. 5; Matt. iv. 8, 9; 2 Cor. iv. 4; Eph. vi. 12.

The one who lays siege to our soul has a great multitude with him. How many he can boast of having overcome! Nevertheless, fear not, for there are more with us than with him. With us is the Lord our God to help us fight our battles. Luke xxiii. 3; John xii. 31; xiii. 2; 1 Cor. xv. 57; 2 Cor. iv. 4; Eph. ii. 2; Rom. viii. 37; 1 John iv. 4; v. 4. How haughty and ignorant is unbelief. The taunts of the wicked are harmless. The gods of earth are worthless.

II. HEZEKIAH'S PRAYER: Verse 20.

Hezekiah took the letter, and "spread it before the Lord." He had not heard of the rumour which was the cause of its being written. He was not aware that there was any aid approaching from Egypt. He was shut up to his God for help. All the better for him that he was. God helped more in a single night than the king of Egypt could have done in a lifetime. The prayer is the utterance of direct and simple faith. The act of spreading it out before the Lord shows his child-like confidence in God. The prayer is a petition to God to accept the challenge that Sennacherib has thrown down. He prays that God would save, not because of any glory that would accrue to the king, but, all the other gods having been proved impotent, "that all the kingdoms of the earth may know that thou art the Lord God, and thou only." He pleads the most strongly with God who pleads for God's honour.

Isaiah too who had been the king's counsellor, joins him in supplication. (1.) It was earnest prayer, for there was urgent need. (2.) It was devout prayer. The king spread out the writing before the Lord in the temple, as if to cast the burden on him. (3.) It was confident prayer. He who is God's servant has right to look to his master for protection. (4.) It was united prayer: the king and the prophet combining their faith. (5.) It was prevailing prayer, bringing an immediate and abundant answer.

III. HELP FROM GOD: Verse 21.

The answer to the prayer came through Isaiah, in one of the grandest prophetic passages in the whole Bible, Isaiah xxxvii. And swiftly came the righteous vengeance. The Lord sent his angel. No doubt some instrumentality was employed, for God works through natural law. Perhaps it was a pestilence, which in a hot climate has been known to sweep away whole armies; or a simoon, the wind of the desert enshrouding the camp with its burning blast. "God's quiver has more than one arrow." Cut off all the mighty men. To the number of 185,000, as recorded in Isa. xxxvii. 36. Shame of face. The monuments mention victories after this, but no war against Palestine. Slew him. Sennacherib was murdered by his own sons, while worshipping in the idol temple. So perish all who defy the God of Israel! The forty-sixth, seventy-fifth, and seventy-sixth Psalms belong to this period and add much to the interest of the history.

Thus God maketh even the wrath of man to praise Him.

EXPLANATORY NOTES.

Servants.—In 2 Kings xviii. 17, they are called Tartan, Rab-saris, and Rab-shakeh; but these were not personal, but official names. In Jer. xxxix. 13, they stand side by side with the personal names of those who bore them at that time. Tartan, or general, was the "captain of the life-guard" (2 Kings xxx. 8,) or commander-in-chief. Rab-saris, prince of the eunuchs, but not himself a eunuch, had charge of all the officers and servants of the court; the office was known in Egypt (Gen. xxxvii. 36) and in Babylon (Dan. i. 3,) and is at this day one of the highest offices in the Turkish court. Rab-shakeh, chief cup-bearer, an officer in the Egyptian court also (Gen. xl. 21,) was likewise an important official; Nehemiah once filled the office (Neh. i. 11.) These three officers, then, were the highest civil and military officers in the empire. Sennacherib sent three such officers in order to give importance to the mission. It appears that they were accompanied with a large force (2 Kings xviii. 17,) but with the design of intimidating the people, rather than with the intention of besieging the city. No military operations were attempted: the army merely encamped on the west side of the city (2 Kings xviii. 17.)

Lachish, meaning invincible. It was a town of great natural strength of position, and extensive fortification; situated about forty miles south-west from Jerusalem, on the direct road to Egypt. It was a strong place even before the conquest (Josh. x. 32;) was fortified by Rehoboam (chap. xi. 9,) and probably by Aza (chap. xiv. 7,) and was selected by Amaziah, king of Judah, as a place of refuge from con-

spirators at Jerusalem (chap. xxv. 27.) The main body of the Assyrians, together with the king, prosecuted the siege of this city, while this detachment went to Jerusalem.

3. It is interesting to find in the annals of Sennacherib a full account of this campaign. "And because Hezekiah, king of Judah," says Sennacherib, "would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms; and he sent out to me the chiefs and the elders of Jerusalem, with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." It is needless, however, to particularize the points of agreement between these narratives. The only discrepancy is in the amount of silver which Sennacherib received. Layard, however, suggests that the Bible may only include the actual amount of money in the three hundred talents of silver, whilst the Assyrian records comprise all the precious metals taken away.—Rawlinson's *Bampton Lectures*.

RESPONSIBILITIES OF THE MINISTRY.

The Church of God has been purchased with the blood of his dear Son, and, to estimate the responsibility of the ministry, we have to "print in our remembrance that to us is entrusted the care of immortal souls." "All souls are mine," is a text to which I have often thought we ought to give prominence; it should be on our study wall, that the eye may rest upon it when we are preparing for our public ministrations; it should ever be in our remembrance, wherever our lot be cast, whether amongst the cultured and refined classes, or amongst the illiterate and degraded. "All souls are mine." And as each one committed to us has a soul to be saved, to be plucked as a brand from the burning, the salvation of each separate soul depends largely, humanly speaking, on the faithfulness or unfaithfulness of our ministrations. God is pleased to use human instrumentality in connection with the carrying out of His divine purpose toward mankind. He might have created a new race, and thus superseded the race fallen from righteousness. He might have saved a fallen race without the intervention or co-operation of any instrument; but it is in the kingdom of grace as in every department of creation—God uses means towards the accomplishment of His will. Ours is at once the privilege and responsibility of being fellow-workers with God. To each soul we are a savour of life unto life, or of death unto death. Every sermon we preach furthers a soul's salvation or increases its condemnation. Every private monition, as it is received or rejected, is helpful to the spiritual life, or makes its growth less possible; for the judgment day is being every day rehearsed, and is now being carried out, either in the adding daily to the Church of such as shall be saved, or in the condemnation of the reprobate, either in the sealing of the elect, or in the branding of the lost. How grave, how momentous, therefore, our work, when we set before us, calmly and distinctly, the issues for weal or woe, which may hang on our ministry! And this the more so when we remember that the laity are, as a rule, very dependent on the recognised ministers of religion for instruction in things spiritual. It is now as it has ever been. Men have been set apart from their fellow-men for the definite and distinct work of the sacred ministry, and, with comparatively rare exceptions, the mass of the laity look to the clergy for spiritual instruction and guidance, as we look to a physician for medicine, to a lawyer for counsel. The very distinctness of our office, the peculiar character of our vocation, the recognised authority of the ministry, the assumed or allowed superiority in the knowledge of God's Word, and that deference to our sacred calling which the laity spontaneously accord, and only reluctantly cease to pay, all this establishes an especial claim on us in their estimation; it makes them quick to notice where we fall short of their ideal of the ministry, and equally quick to appreciate and commend whenever we in any measure realize what they do: unnaturally look for at our hands.—*Rev. F. F. F.*

THE POPISH HIERARCHY IN SCOTLAND.

It is, we think, very much to be regretted that so many of the Protestants of this country feel very little concern about the doings of the Pope and his Court in relation to this matter. They admit that it is both impudent and presumptuous for Pope Pius IX. to send his bulls into our land, and map out our country into as many episcopal dioceses as he thinks fit. But why, they say, trouble ourselves, or make any outcry on the subject? They are only his own subjects, the members of his own Church, that are affected by it, it touches neither our civil nor religious liberties as Protestants; and if he chooses to alter the ecclesiastical relations of his own people, why need we interfere in the matter? But such views we regard as very greatly mistaken, and betray only the ignorance of those who express them of the policy of the Church of Rome, and the effect which this act of the Pope will most assuredly have on the religious and political standing of every Roman Catholic in Scotland. For it will, to a certainty, change the relation in which the Roman Catholic community will stand to the civil government and laws of the country, and modify the allegiance which they will in future give to them. To see this clearly, we may state that since the Reformation, Scotland has been regarded as a missionary district only of the Roman Church, and not an integral portion of the Pope's ecclesiastical empire. And although its bishops have in later times been styled "Vicars

WORDS OF THE WISE.

Apostolic," still they are no more than missionary bishops, with titles not territorial, but taken from extinct sees—in *partibus infidelium*—Castabala, Etruria, Anazarba, and such like, are the titles borne by them. But the moment the Popes threatened Bull comes into operation these titles will be dropped, and others of a territorial kind—such as Glasgow, Edinburgh, St. Andrew's, etc.—will be assumed by them, and the jurisdiction which they shall be empowered to exercise will be according to the common or canon law of the Church of Rome.

PEACE.

BY FRANCES RIDLEY HAVERGAL.

I.

Is this the peace of God, this strange, sweet calm?
The weary day is at its zenith still,
Yet 'tis as if beside some cool clear rill
Through shadowy stillness rose an evening psalm,
And all the noise of life were hushed away,
And tranquil gladness reigned with gently soothing sway.

II.

It was not so just now. I turned aside
With aching head, and heart most sorely bowed;
Around me cares and griefs in crushing crowd;
While inly rose the sense, in swelling tide,
Of weakness, insufficiency, and sin,
And fear and gloom and doubt in mighty flood rolled in.

III.

That rushing flood I had no power to meet,
Nor strength to flee: my present, future, past,
My self, my sorrow, and my sin, I cast
In utter helplessness at Jesus' feet:
Then bent before the storm, if such His will,
He saw the winds and waves, and whispered "Peace, be still!"

IV.

And there was calm! O Saviour, I have proved
That Thou to help and save art truly near;
How else this quiet rest from grief and fear,
And all distress? The cross is not removed,
I must go forth to bear it as before,
But leaning on Thine arm, I dread its weight no more.

V.

Is it indeed Thy peace? I have not tried,
Go analyze thy faith, dissect my trust,
Or measure if belief be full and just,
And therefore claim Thy peace. But Thou hast died,
I know that this is true, and true for me,
And, knowing it, I come, and cast my all on Thee.

VI.

It is not that I feel less weak, but Thou
Wilt be my strength,—it is not that I see
Less sin; but more of pardoning love in Thee,
And all-sufficient grace. Enough! And now
All fluttering thought is stilled; I only rest,
And feel that Thou art near, and know that I am blessed.

CHRIST, THE CAUSE OF DIVISION.

"SOME said he is a good man: others said, nay, but he deceiveth the people." In the face of such a passage as this, the endless differences and divisions about religion, which we see on all sides, in the present day, ought never to surprise us. The open hatred of some toward Christ,—the carping, fault-finding, prejudiced spirit of others,—the bold confession of the few faithful ones,—the timid, man-fearing temper of the many faithless ones,—the unceasing war of words and strife of tongues with which the Churches of Christ are so sadly familiar,—are only modern symptoms of an old disease. Such is the corruption of human nature, that Christ is the cause of division among men, wherever He is preached. So long as the world stands, some, when they hear of Him, will love, and some will hate,—some will believe, and some will believe not. That deep, prophetic saying of His will be continually verified: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." (Matt. x. 34.) What think we of Christ ourselves? This is the one question with which we have to do. Let us never be ashamed to be of that little number who believe on Him, hear His voice, follow Him, and confess Him before men. While others waste their time in vain jangling and unprofitable controversy, let us take up the cross and give all diligence to make our calling and election sure. The children of this world may hate us, as it hated our Master, because our religion is a standing witness against them. But the last day will show that we chose wisely, lost nothing, and gained a crown of glory that fadeth not away.

"EVERY sin is too great to be measured. There is one God, and He is great; and sin is great because it is sin against God. There is one law and not two; one a law of little commandments, and the other a law of great ones. But all the law and all the commandments are summed up in one great commandment—Thou shalt love the Lord thy God with all thy heart. The law claims the hands and the lips for God, but it claims also the heart. It is no question about greater or lesser sins. Every sin you have committed is sin against God. Nay, if your very heart is not the Lord's your whole lifetime has been one great sin against the one great and first commandment. It is the veriest folly to stop and compare your sins with others, or to let your commandments kept over against your commandments broken. Even your good is all evil if you do not love the Lord. You stand convicted of the great sin. There is only one way of escape from your guilt. Christ died for our sins. There is cleansing in his blood. Believe and be saved."

"WHEN CHRIST died on the cross it was not to give man a chance of salvation, but He there died as embodying His Church in Himself. We put it plainly before your minds that there cannot be a chance in this matter. The Church of God was covenanted for by CHRIST, and therefore does the Scripture speak of the Church in this way—'chosen in CHRIST.' It tells us that it is the mystical body of which He is the Head. So that each individual member of that Church is a member of the body of CHRIST; the very weakest, little, shivering, trembling tendril of the living vine is as secure as the Son of God Himself; always in CHRIST, everlasting in CHRIST, one with CHRIST."—*W. H. Krauss.*

"OH, the difference loving our work makes! and how soon it is discovered, and yet perhaps too late for retreat, whether a man has taken Holy Orders from a wrong motive or a right motive; whether because a family living awaits him, or because he yearns to win souls to Christ; whether because he is a younger son, and nothing else seems open to him, or because, John Baptist-like, or Timothy-like, or Cecil-like, or Mackenzie-like, he has been raised up by God out of a family of sons and daughters to do the Lord's work, and, dedicated to the Lord in baptism, the Lord has accepted the parents' gift, and is using him in his service! It makes all the difference, and a difference that tells more and more every year."—*Rev. F. Pigou.*

ANTICIPATIONS OF FAITH.—Just as the way-worn and weary traveller, fainting beneath a burning sun, and scarce able to drag his limbs along, gathers up new vigor when his thoughts go forward to the journey's end, and his home, and his wife, and his little ones, and all that is dear to his eye and his ear; even so the pilgrim to heaven, faint with fatigue, harrassed with a thousand cares, and half heart-broken with griefs with which no stranger can intermeddle; even so he is inspired with fresh courage and comfort, when faith sets before him the land of which it is so beautifully said, "And there shall be no more curse." "And there shall be no more night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

TO WHOM DO YOU YIELD YOUR OBEDIENCE? (Rom. vi. 16.) Let it be sincere and universal obedience: this will evidence your unfeigned subjection to Christ. Do not dare to enterprise anything till you know Christ's pleasure and will (Rom. xii. 2.) Inquire of Christ, as David did of the Lord (1 Sam. xxiii. 9-11): Lord, may I do this or that? or shall I forbear? I beseech Thee, tell Thy servant. The kingdom of God is not in word, but in power. It is not meat and drink (that is, dry disputes about meats and drinks,) but righteousness and peace and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable of God, and approved of men." Oh, I am afraid, when the great host of professors shall be tried by these rules, they will shrink up into a little handful, as Gideon's host did.—*John Flavel.*

CHRIST THE SUBSTANCE OF RELIGION.—This is the full and solemn truth, that Jesus Christ is not merely the Teacher but the Substance of Christianity; not merely the author of the faith Christians profess, but its central object. For Christians, the popular phrase, "the religion of Christ," does not mean, as Lessing suggested, only or chiefly the piety which in the days of His flesh He exhibited towards the Father. It means the piety, the submission of thought and heart, the sense of obligation, the voluntary enthusiastic service, of which He, together and equally with the Father, is the rightful and everlasting object; which, when He was on earth, He claimed as His due, and which has been rendered to Him now for more than eighteen hundred years by the best and noblest of the human race.

EDIFICATION.—The word "edification" is metaphorical, taken from material buildings; but it is often used by the Apostle Paul in his epistles, with application even to the Church of God, and the spiritual building thereof. The church is "the house of the living God." (1 Tim. iii. 15.) All Christians, members of this Church, are so many stones of the building whereof the house is made up. The bringing in of unbelievers into the Church, by converting them to the Christian faith, is as the fetching of more stones from the quarries to be laid in the building. The building itself, and that is "edification," is the well and orderly joining together of Christian men as living stones, in truth and love, that we may grow together, as it were, into one entire frame of building, to make up the house strong and comely for the Master's use and honor.

"THE character of a Christian man bears testimony to the certainty of the promises and the deep inward peace and joy which are the inheritance of the children of God. Who has ever heard a Christian man say that he was disappointed in Christ, or did not find Him the precious and perfect Saviour he had believed Him to be? Ask whether he has found the promises fulfilled, and there will come from his heart and lips the adoring confession of the Apostle. 'He is faithful that promised,' and 'all the promises of God in Him are yea, and in Him, Amen.' Ask the man of the world if he has found happiness in excitement, in wealth, in honour and ambition, and he will frankly tell you, with a sigh, 'Vanity of vanities, all is vanity.' The confession is like a moan out of the abyss compared to the song of praise, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints.'"

SUNDAY A DAY OF GLADNESS.—God does not mean us always to be sombre, least of all upon Sunday, the glad feast of the Resurrection, a day whose atmosphere throughout should be one of quiet, unworldly joy. Let not boisterous merriment disturb the calm; let hearty worship, and kindly intercourse and refreshing rest—rest of tired mind from its dragging brood of week-day anxieties, rest of tired body from the round of week-day toil—let this be the employment, this the tone of the hallowed day. Religion, not in every word, act, look, obtruded with painful effort, but present in the heart, should pervade the day, its rest, its-reading, its conversation. Oh! never represent Sunday—at any

rate to the young—as a dull and gloomy day, nor dream that a heart devoted to the kind God need abjure all that is genial and joyous, or that a subdued, spirit-broken step is necessary to the child who has chosen to walk beside that tender Father, holding by His hand.—*Random thoughts.*

"TO our senses nothing seems so real as the things we taste, and see, and hear, and handle, and yet these, after all, are not the real things. The bread which we eat is the bread that perisheth. After tasting the water of the purest of earth's fountains we thirst again. Gold and silver are but the unrighteous Mammon, not the true riches. Our Father gives us the true Bread from heaven; the water which Christ gives is in us 'a well of water springing up into everlasting life.' Heaven's inheritance, not earth's, is incorruptible, undefiled, and unfading. Jesus Christ is the true Vine, the true Shepherd, i.e., the fulfilment of every type, and the real substance of which every earthly blessing is but a faint shadow. My reader, remember 'He that findeth his life shall lose it; and he that loseth his life for Christ's sake shall find it.' For what are you living? Have you found the pearl of great price? Are you in possession of the true riches? We believe that Christ shall come again to judge the quick and the dead. Then justice and judgment will be shown to be the habitation of his throne. In love to us, that we may not be ashamed before Him at his coming; He now sends before his face as pioneers mercy and truth. 'He that believeth shall not be ashamed.'"

"IT is especially important that those who are trying to benefit others should possess the wisdom which is profitable to direct. Much good has been defeated by the want of skill or practical wisdom in Christian professors. Children have grown up with gloomy notions of religion from the mismanagement of parents, who so enforced its authority as to obscure its attractions. Many persons have been repelled from the Gospel by the long lectures of those who were faithful enough to reprove them, but not wise enough to win them. And many a noble enterprise, when almost safe in port, has at last been shipwrecked by well-meaning wilfulness, or through that infirmity of vision which, mistaking a house-lamp for a light-house, has steered by a denominational crotchet in the belief that it was a Christian principle. Sow thy seed, and sow beside all waters. It was said of Charles of Bala, that it was a good sermon to look at him. No disciple can resemble his Lord who does not retain this benignant bearing. He who governs his family by fear is an oppressor. Liberty, or exemption from man's oppression, is a priceless blessing."

FIRST, then, dear friends, let us look to Jesus Christ for fruit in the same way in which we first looked to Him for shade. That sounds like something you have heard a great many times before. Very well, but have you really understood it? To give an illustration: you want to overcome an angry temper; you are given to ebullitions of passion—you try to overcome that. How do you go to work? It is very possible there are even believers here who have never tried the right way. How did I get salvation? I came to Jesus just as I was, and I trusted Him to save me. Can I kill my angry temper in the same way? It is the only way in which I can ever kill it. I must go to Christ with it, and say, "Lord, I trust Thee to deliver me from it." This is the only death blow it will ever receive. Are you covetous? Do you feel the world entangle you? You may struggle against this evil as long as you like, but if it be your besetting sin you will never be delivered from it in any way but the cross. Take it to Christ. Tell Him, "Lord, I have trusted Thee, and Thy name is Jesus—Thou shalt call His name Jesus, for He shall save His people from their sins. Lord, this is one of my sins: save me from it." Do not take Jesus Christ with the blood only and without the water—that is to have only half-a-Christ.—*C. H. Spurgeon.*

GIVEN AWAY.—A superb pair of 6x8 Chromos, worthy to frame and adorn any home, and a Three Months' Subscription to LEISURE HOURS, a charming 16-page literary paper, full of the choicest Stories, Poetry, etc., sent Free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of money sent. News dealers sell LEISURE HOURS, price seven cents.

Births, Marriages and Deaths.

BORN.

At the manse, Keady, on the 27th February, the wife of the Rev. Hugh Currie, of a daughter.

MEETINGS OF PRESBYTERY.

WHITBY.—In Whitby, on the third Tuesday of March at 11 o'clock a.m.
LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the third Tuesday in March, 1878.
MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 19th March, at 11 a.m.
GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, 19th March, at the usual hour.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 7th April, at 11 a.m.
KINGSTON.—In Chalmers' Church, Kingston, on Tuesday; 26th March, at 3 p.m.
GUELPH.—In Chalmers' Church, Guelph, on the 12th March, at 10 a.m.
STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 19th March, at 10 a.m.
BARRIE.—At Barrie, on 26th March, at 11 a.m.
QUEBEC.—At Scotstown, on 20th March, at 10 a.m.
HURON.—At Seaforth, on 19th March, at 11 a.m.
PETERBORO.—In St. Andrew's Church, Peterboro, on Tuesday, 26th March, at 1.30 p.m.
BRUCE.—In Knox Church, Paisley, on 26th March.
OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.

OUR YOUNG FOLKS.

A SERMON ON PUSH.

FOR BOYS.

WHEN cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolick, before he went back to his studies, was a long tramp after hazel-nuts. As they were hurrying along in high glee, they came upon a discouraged-looking cart. The cart was standing before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! push!" was the cry.

The man brightened up; the cart trundled along as fast as rheumatism would do it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man; "you just wait a minute;" and he hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now, boys," said cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. 'Push!' It is just the word for a grand, clear morning. If anybody is in trouble and you see it, don't stand back; push!"

"If there's any thing good doing in any place where you happen to be, push!"

"Whenever there's a kind thing, a Christian thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might—push!"

At that moment the farmer came out with a dish of his wife's best nuts, and a dish of his own best apples; and that was the end of this little sermon.

JESSIE'S LESSON.

"O MAMMA! may I wear my blue silk to the party this afternoon?" cried Jessie Hayes, coming down stairs three steps at a time, to bid mamma good-by.

"It looks so much like rain that I think you had better wear the white pique. If you were caught in a shower your silk would be ruined."

"But if it don't rain, I may wear it, mayn't I?"

"Yes, dear, if it is pleasant. Now good-by. be a good girl while I am gone."

Jessie waved her handkerchief after the carriage until it was no longer visible, then ran back to her dollies. It was a difficult question to decide which of her numerous family should be allowed to accompany her to the party. By the time that Miss Bell, the favored dolly, was ready, nurse Blake came to dress the little mother.

"I am not going to wear that dress," cried Jessie, as nurse laid out the white pique; "I am going to wear the blue silk."

"I don't think you'd better. I fear there will be rain before the afternoon is over."

"No," said Jessie, very decidedly, "it won't rain."

If you had heard the tone in which Jessie said this, you would have thought that Jessie had studied the clouds for years before nurse Blake was born. Now I must whisper to you a secret, though it is not much of a secret either, for every one who knew Jessie knew it only too well. With all her bright, winning

ways, Jessie had one grave fault. She thought that Jessie Hayes knew a little more about everything than any one else in the world. Mamma knew a great deal, and papa knew more, but sometimes Jessie was wiser than either.

To-day she could not wait patiently while nurse studied the sky.

"I know it isn't going to rain," she repeated over and over again.

Nurse shook her head doubtfully. "Maybe it won't, but it looks like it."

"I think it's too bad in you not to let me wear the dress mamma said I might," pouted Jessie.

At length, by pouting and coaxing, and reiterating that mamma said she might, Jessie prevailed upon nurse Blake to dress her in the blue silk.

Before the afternoon was over Jessie wished more than once that she had worn the white pique, for the children played out of doors, and the silk was so delicate that Jessie had to take continual care lest it should be spoiled.

Down at the foot of the garden, quite a way from the house, the cunningest of little brooks danced along under the trees. This little brook was a charming playfellow. The children would drop into the water bits of colored paper, which they called their ships; then they would watch whose ship first reached a given point down the stream. Jessie was so intent upon the fate of her "ships" that she failed to notice the gathering clouds. Suddenly there came a peal of thunder and a dash of rain. Fast as her feet would carry her Jessie ran to the house, but her utmost speed did not avail. Before she could gain shelter the blue silk was drenched and ruined.

A sorrowful little girl awaited mamma's return, to sob out on her bosom the story of the party. Mamma looked very grave as she said, "If the loss of the blue silk teaches my little girl that older people know more than she, I'll not regret it."

Then she took Jessie's Bible and marked this passage for her to learn: "Be not wise in thine own eyes."

I am afraid that Jessie learned the words with her lips only, for each day as it passed proved that she had a very good opinion of Jessie Hayes' judgment.

When the sultry August days came, Jessie's mamma took her and her little baby brother to the sea-side. Jessie had never seen the ocean before, and every hour brought delights. Jessie liked nothing better than, taking her book, to sit on a rock and hear the waves dashing at her feet: There was one high rock standing far out into the sea, which Jessie greatly desired to mount. One day, book in hand, she started. On the way she met a fisher-boy.

"Better look out, miss," he said, "and see you get back before the tide comes in; for these is all under water then."

"Nonsense," thought Jessie, "I don't believe the sea can come up here. That was a ragged, dirty fellow; I don't believe he knew anything about it."

After looking at the sea for a little time Jessie began reading. The book was an interesting one, and in its perusal Jessie forgot her surroundings. She was called back to the present by a gurgling sound behind her.

Looking up, she found that the tide was in. The path by which she came was deep under water.

"Oh dear! I shall be drowned! I shall be drowned!" she cried, in fright. "There is mamma's window, but its so far away I can't make her see me. Why didn't I believe that boy! O God, please save me! I will believe folks next time. I will be a better girl. Please, God, don't let me drown,"—and poor Jessie dropped on her knees on the rock already wet by the incoming tide.

"I will do better. I haven't been good. I was saucy to mamma this morning, and I slapped the baby because"—the memory of mamma and the baby brother she was no more to see was too much for Jessie, and burying her face in her apron she cried bitterly.

"Got skeered, didn't you?" said a rough voice near her, and looking up Jessie saw the fisher-boy fastening his boat to the rock.

"I just got back from the village; saw somebody out here and thought it was you, so I took my boat and came for you. This 'ere rock will be under water in a few minutes."

Jessie forgot rags and dirt as the fisher-boy lifted her from the rock to his boat. Her usually active tongue was quiet, for the shadow of a great danger still hung over her.

This lesson, so hardly learned, was not forgotten. Sometimes, when Jessie was asserting with her old confidence that she knew memory would bring back the dash of the waves, and that sound always humbled her.—*Christian Banner.*

THE LITTLE SWEEP'S PRAYER.

I LIKE to repeat the answer a little sweep gave me the other day in Sunday School. Knowing that all the children in my class were constantly occupied during the week, I feared that the duty of prayer was sometimes neglected. I insisted that day on the importance of prayer. At the close I asked a little boy, ten years of age, who led a very uncomfortable life in the service of a master-sweep:

"And you, my friend, do you ever pray?"

"O yes, monsieur."

"And when do you do it? You go out very early in the morning, do you not?"

"Yes, monsieur, and we are only half awake when we leave the house; I think about God, but cannot say I pray then."

"When, then?"

"You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top of the chimney and pray."

"And what do you say?"

"Ah, monsieur, very little. I know no grand words with which to speak to God; most frequently I only repeat a short verse."

"What is that?"

"God, be merciful to me, a sinner."

We would like to know how you commenced the new year. What have you to give to Jesus? We know a little girl who said to Papa at Christmas time like this:—"Papa, I am going to make you a Christmas present." "What is it, my child?" "I am going to give you a good girl." She meant that she intended to be a good girl all the year to come. Now, dear children, wasn't this a beautiful gift?

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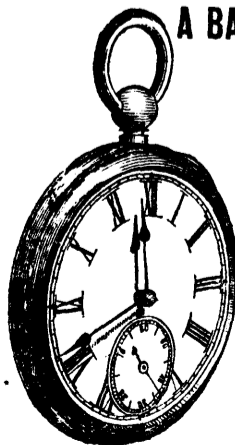
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