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Contributors and Correspondents.

NEW BRUNSWICK.

AN EMINENT MISSIONARY GAVE TO HIS HOME—THE DOMINION CHURCH—A MINISTERS' CONFERENCE—A SMALL BAND OF PRESBYTERIANS.

The death of Dr. Geddie, the oldest missionary to the New Hebrides, though not altogether unexpected, has fallen with a heavy blow on the Church here. Dr. Geddie ranks with the most eminent missionaries of his age. He was the first missionary sent to the heathen from these Lower Provinces, and it was fitting, that being the case, that he should have been a native of the Province. He was born in Pictou, was educated in the institutions there in connection with the Presbyterian (secession) Church of Nova Scotia, and after being licensed to preach, was settled over a congregation in the Western part of Prince Edward Island. Shortly after his settlement he began to agitate the question of Missions to the heathen. He brought up the matter in the Synod year after year. The only question in the Synod was one of expediency. The demands of the home field were pressing, the ministers were few, and it seemed to be madness to engage in outside effort when the requirements of the home field could not be half met. Mr. Geddie's perseverance was crowned with success at last. He himself was the first missionary. After taking counsel with the Samson Missionaries of the London Society, the New Hebrides were selected, and in 1846 he landed on Anse-au-Loup as the first white missionary that was settled there. He found things as bad as it is possible to conceive of their being. There were no encouragements that were enough to intimidate a brave man. But he stuck to his post. In a few years he was joined by Mr. Inglis, from the R. P. Church of Scotland, then by others from Nova Scotia and from the churches of Australia and New Zealand, until he saw some twelve or thirteen ordained Missionaries on the Islands, representing some seven different Synods, all of them being Colonial except the R. P. Church of Scotland. Antoinism has been almost entirely Christianized since ago. Only once in a period of 37 years did he visit his native land. That was in 1865. For some time past he has resided in Victoria, Australia, superintending the printing of the Old Testament in Anse-au-Loup; the New Testament was printed before. Last summer he accompanied the *Daydream* on her annual trip to the Islands for the purpose of meeting the Missionaries in the Annual Council, which have now assumed to themselves the title of Synod, and of helping to settle the new missionaries, three from Nova Scotia and one from Victoria, the latter being his own son-in-law. When on the Islands he had an attack of paralysis, which was the first marked sign of the break down of his system. He was taken back to Victoria, and the expectation was that he might be applied to complete the supervision of the printing. A few weeks ago, however, work came to Halifax that no more work could be done by him, that he was not able to come home even to spend the evening of his days. Very quickly followed the news of his death. He died in December last, aged 67 years. As soon as the news reached this country that his work was done, steps were taken to raise a sum of not less than \$5,000, to be invested for the benefit of himself and family. A beginning had hardly been made when the news of his death followed. It has been resolved to go on with the raising of that sum. His widow and daughter will need it, and when they cease to be dependent it will be available for other benevolent enterprises or for the families of deceased missionaries, as cases may arise. Dr. Geddie was slight in frame, never commanding, yet by devotion and earnestness, and systematic application, he accomplished a great work for Christ in the high places of the heathen world. God honored him much, and he honored the Church whose representative he was.

Great interest is taken in the details of the census, one volume of which has just been issued by the Government. Both the secular and the religious papers are discussing the results presented with great earnestness. One of the religious papers has been comparing at some length the returns of the census and the returns made to the denomination by the several congregations, and urging the Home Mission Board to give attention to the spiritual destitution that they brought out. In Nova Scotia and New Brunswick the five principal denominations stand as follows:—In Nova Scotia, Presbyterians, 109,889; Roman Catholics, 100,000; Baptists, 70,000; Church of Eng-

land, 88,124; and Methodists, 40,470. In New Brunswick, Roman Catholics, 90,010; Baptists, 70,507; Church of England, 46,481; Presbyterians, 38,833; and Methodists, 20,845. In the Province of Pictou, Nova Scotia, the figures are:—Presbyterians, 143,901; Baptists, 144,017; Presbyterians, 143,901; Church of England, 100,045; and Methodists, 70,716. It will thus be seen that Presbyterians are first in point of numbers in Nova Scotia, fourth in New Brunswick, and third in the two Provinces combined, or almost equal to the Baptists—second. The returns of the census show how the counties of Pictou and Colchester are the strongholds of Presbyterians in the Lower Provinces. In the former the Presbyterians are 26,077, the whole population being 83,117; while in the latter they are 15,514, the whole population being 29,891. It is curious that Colchester has more of the Presbyterian church of the Lower Provinces than even Pictou, but then the Church of Scotland has not more than one in ten compared with it in that County, while in Pictou the two churches are almost equally represented. Of the 142,000 Presbyterians in the two Provinces, not more than 6,000 will be left out when the Union now in negotiation shall be consummated. These 6,000 are Reformed Presbyterians of two denominations, popularly known as Old Light and New Light, the former having at present four pastors and the latter two.

March 19th, 1878.

SCOTLAND.

NEW EDUCATION ACT—DR. DUFF NOMINATED MODERATOR OF F. C. ASSEMBLY—THE ANTI-UNIONISTS—DR. JOHN CAIRD.

Yesterday the Free Church Assembly's Commission met in Edinburgh, and were principally occupied with the consideration of a matter arising out of the New Education Act, especially the prospective loss of a great deal of valuable school property without any compensation. Having been built partly by state aid the Government now claim the right of appropriating them for national purposes. Evidently the Free Church are realising, more than ever, the practical difficulties connected with the application of the Establishment principle. A sub-committee was authorized to petition Parliament for a Supplementary Act recognizing and protecting their rights. At a private meeting subsequently held, Dr. Duff was unanimously nominated as next Moderator of Assembly, Dr. Miller having declined to act for reasons explained in my last letter.

Footing between the union and anti-union parties has been running high—fighting and miscegenation in another like a when pick-pocket, as an old man said to me the other day, and truly the amount of bitter personality amongst them, especially as coming from men hitherto eminent for Christian grace, has been most remarkable. There is however a bill at present and it is gratifying to learn that some of the more moderate anti-unionists, as Mr. Moody Stuart, in Edinburgh, and Dr. Smith, here, with a cautious section in Ross-shire and the North, have distinctly intimated to Messrs. Begg, Kennedy and Nixon, that even in the event of Assembly's adoption of the Mutual Eligibility Scheme they are unprepared to join them in any rash measure of the Free Church. Dr. Begg's absence of the difficulty of managing his Highland following at last Assembly must now more than dishearten him in prospect of the next.

Rev. Dr. Joe Caird, it seems, is to be the successor of Dr. Barclay as principal of Glasgow College, another appointment which will be highly satisfactory to the Evangelical Section of Scottish Society.

From England, there comes a rumour of another clerical prosecution instigated by the orthodox party against the Rev. Stopford Brooke, who has been giving a course of Rationalist Sunday lectures in London, on the "Theology of the English Poets." There is a hope that they may not be able to show the re-establishment party that they are not indifferent to any powerful attack against them. Their own immediate interests, too, may have some influence with them, as their services are deserted while the Broad Church men are gaining in popular favour.

CANADIAN ABROAD.

Glasgow, March 6th, 1878.

The wife of the late Mrs. Marie d'Arbuthnot continues to act in her favorite Sunday school in Geneva, of which she has had charge fourteen years. Her husband's pecuniary assistance is no longer at hand, and the devoted woman is obliged to depend on friends to carry on her enterprise. Her case is presented to the Protestant women of America.

PRESBYTERIAN WRONGS.

No. 5.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR—"Vindex" has appeared upon the stage. I do not intend to occupy much space in reply to his letter. The article so many remarks contain, it will be best to pass over in silence. A single sentence or two will be sufficient answer to all the rest.

He starts by making two charges against me, viz:—*bad taste and the circulating of erroneous impressions.* Throughout the entire letter he has not made even an attempt to show that either charge has any foundation. The second is repeated twice, and that is all the letter contains about either the one or the other. But he attempts to show that there are "inconsistencies" in my letter. He quotes the following, as being my language:—"It (the General Assembly) is looking for a 'topical preacher.'" The first part of the sentence is a misrepresentation; the assertion contained in the second nowhere occurs in my letter. He goes on to say—"The above statement, as far as they reflect upon the action of the General Assembly, and upon the character of our present professors and lecturers, are both absurd and untrue." The fact is that, in my letter, I carefully avoided making any reference to the past acts of the General Assembly in this connection. Here are my words:—"The sort of men that the church, generally, seems disposed to push forward as professors." Where is the reference to the past "action" of the General Assembly or any other assembly? "Vindex" ought to know that the words, *seems disposed*, do not usually refer to past actions, and that the word, *generally*, and the *General Assembly* are not identical. But he goes on to quote my language further:—"Our present professors are men of 'well-known ability.'" "Will 'Vindex' be so kind," he asks, "as to reconcile this statement with the former?" The person who can discern any inconsistency between them must have twisted eyes, indeed. The next "inconsistency" he alludes to, about the age of professors, vanishes, like the last, when my language is correctly read. Those remaining are not worthy of notice. He closes by saying that my suggestion about the method of electing professors "will not bear examination," but he has not told us why. He makes one more charge, however, against me, viz:—"self-satisfied assurance." For "Vindex" to charge anybody with "self-satisfied assurance" is, certainly, rather a bold thing to do, but he does not do the best that might be made; but I am doing the best I can to raise up the church to a sense of its duty in regard to the college, and I believe that I have misrepresented nothing. I am glad to know, also, that there are many sensible people who are of the same opinion. "Vindex" has assumed the prerogative of a patron of the College. What is he doing for it? Students are continuing to leave our college, and that in increasing numbers. I have been trying to convince the authorities that efforts must be made immediately to prevent that evil in the future. And I would rather be a reformer, even though I should sometimes be "inconsistent," than pursue "Vindex's" plan, by playing "dog in the manger."

For me now to venture a solution of the old and vexed question of what is to be done with the Literary Department of Knox College, is, perhaps, of some of your readers. I should, perhaps, explain how it is carried out at present. The Literary Students have for years back been under the care of Professor Young, who conducted some of their classes. For the rest of their work, they attended the classes of University Colleges. Since Prof. Young was removed to that College, the students who were formerly under his care have been pursuing all their studies, with the exception of Classics, there. It still continues to be the case that nearly all of them enter upon their collegiate course with a knowledge of Classics insufficient to enable them to profit by the lectures given on that subject in University College, while some do so with no knowledge whatever of these languages. In consequence of this state of affairs, special classes have been taught in Knox College for the study of these languages. This is a very unsatisfactory way of doing things. Many students enter with almost no previous knowledge of Latin and Greek. The course is only three years; and in some cases it is shortened into two. From a variety of reasons, the work done in these classes can not be so perfect as it would be in schools specially adapted and equipped for that kind of work. It is just a case of students stepping from the Common School to the College—the intermediate and necessary stepping-stone of the High School being passed over. These students

never make up for this loss. But they continue to make their appearance at Knox College; and what is to be done? The plan which should be adopted seems to be plain. Bring the Literary Department of Knox College to a close at once, so far as new-comers are concerned, and send them all to the High Schools. The High School is the place for preliminary training, and for that laborious, grinding work, which alone will have the mind to hard study and exercise of thought. And that kind of drill, must have it. It is essential at the beginning of the course, to amount to college work will ever make up for the loss. Not every student, before entering Knox College, is required to matriculate in the University; and, as for a knowledge of Classics, Mathematics, History, and general English subjects is concerned, a higher standard must necessarily have been reached, both as to extent of knowledge and earnestness of method, than is commonly attained during the course of three years of the training, as it is done now. By all means let it be required of all at least to matriculate in the University. Great advantages will thus be secured to the student. He will do more with his time, and his course will be far less expensive, living, as he will often be able to do, at home, or, at all events, where he is very much cheaper than in Toronto. But, let all students be required, after matriculating, to complete *two years* in the University course; and thus they will be able to attend the classes in Philosophy, Oriental Languages, English Literature, &c., and thus devote as much time to these studies as they do now, while they would be far better prepared to profit by them. By beginning in the High Schools and then attending the classes of University College, they would moreover obtain an acquaintance with French and German—a thing they never do now. Now I can see no difficulty in the way of adopting this plan. It will only require three or four years—just the time that students are required to spend under the present system. Considering the advantages of being near home while attending the High School, and the scholarships offered by the University, it will be very much cheaper. They could then compete for the bursaries offered by Knox College to University students, while not a single bursary is open to them under the present system. The course will be very much more thorough and satisfactory to themselves. And, best of all, if they could only be induced to go thus far in the University, they would be very hard to hinder from going on to a degree. Of course there might arise exceptional cases, where it might be desirable to lessen the requirements; but all such cases could be dealt with on their own merits.

Mr. Editor, I have now finished what I wished to say about Knox College, and for the present I am done. I thank you for the space you have so kindly afforded me. I have tried to avoid hurting anybody's feelings; I have tried to represent everything fairly. I believe my letters have contained some useful suggestions. My aim has been purely the good of the College; and I venture to hope that what I have written has not been altogether in vain.

INDEX.

CHURCH MEMBERSHIP.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—Human life is divided into infancy, childhood, youth, and old age. The charge of D. J., in your issue of March 7th, is that of refusing infancy and childhood the privilege of partaking of the Lord's Supper. He cites as one of his proofs the circumstances recorded in Ex. xii. 25-27. If D. J. would take his Hebrew Bible and look at the word translated sons and children in that passage, he would find that it is not the infant but the young man and child, at all, but youth—young men and maidens.

Another fact I would have him bear in mind is that all who partake of the Lord's Supper are baptized, and it does not increase if followed by those who were circumcised at the Passover, or that all who are baptized should partake of the Lord's Supper. For there were qualifications necessary for a participation of the Passover which had good respecting those who would communicate that of which the Passover was a type. I will class them as follows. 1. Physical. An infant lacked the bodily strength and ability to partake of the Passover at the table of the Eucharist. 2. Intellectual. See Ex. xii. 25-27, where the parents were to instruct their inquiring boys, and it was necessary that the parents should be able to do so. 3. Moral. The Passover the youth required that they should be able to do so. In baptism the infant is not baptized, but in the Eucharist that is in the parent, but in the child, it is the child's own having a right to the nature and design. Hence in 1 Cor. xii. 28—another passage quoted by D. J.—the infant must be a man in understanding to consent to the nature and design of the baptism. 4. Moral. It is

As this had to be so regarding the profession made by the Jew *in a law*, and the external propriety of his conduct, so the Communicant at the Lord's Supper must have a law within him, and also, which is the evidence of a law within him, a *circumcision*. This, with respect to the Passover, is told us in Num. ix. 11. They had to be circumcised, even though they had not been circumcised before, and we have a circumcised generation of people. We must be regular members of regular churches. Submitting to the requisite qualifications which are demanded by the history of the Circumcision of Babylon, we find that the participant of either ordinance must be physically, intellectually, morally and conscientiously qualified. By baptism infants are admitted into the nursery of the church, and stand in the place of the infant, but yet within the pale. There they learn, while they are waiting, and are invited to enter when they are prepared. It is very wrong for any to say that the church apparently comes to care for them, and to be so generous in honoring her members, and to be so kind to her members in tutelage, and by this qualified for a complete membership whenever they will, and to enter into covenant with God and the church. Thus the principle that keeps back children from the ordinance exists in the very nature of things, and is as old as the church in any of its forms.

The true, safe and scriptural ground which I take is this: Baptized infants are not members of the visible church in the sense of the ordinance, and, consequently, should not be admitted to the Lord's Supper by virtue of baptism alone.

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"THE 'S. S. VISITOR' AND ANNEXTION."

A PRESBYTERIAN S. S. PAPER WANTED FOR CANADA.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Your issue of the 7th of March Mr. G. Bruce calls attention to an objectionable paragraph appearing in the "Presbyterian Sabbath School Visitor," of the 15th of February last. The objection is to a paragraph in the article entitled "Young Workers," viz:—"These lost Canadians, it is true, are still a province of Great Britain, but it seems highly probable that at no distant day they will become a part of the United States of America. Indeed, as far as we can read the future, it looks as if the United States would hereafter be co-extensive with the continent of North America, and will readily give Canadian territory as a block, for we have very few on this side of the line, who see the future in the light of the present." We do really value the "S. S. Visitor," and wish to continue it in our families and schools, but if such sentiments are to be repeated I would soon not dare to distribute the paper we have given to the scholars of the school under my charge.

Canada, we feel, is no insignificant province, but a Dominion, extending from the Atlantic to the Pacific, and our people should be interested in retaining possession of the northern portion of the Continent, and believing that there is room for the two nationalities to live in amity and good-will towards each other.

Moreover, we are danger ahead of the great United States, comprising, they are a diversified population, of their growing so great, as to be split up into several unions. But I would, had I the opportunity, shrink from submitting these views to the children of the United States, and hope that the "S. S. Visitor," will not be found even intentionally seducing our children from their loyalty to Canada. May we rely on the "S. S. Visitor" keeping clear of International Politics in the future?

To this letter I received the following reply:

Philadelphia, 27th of February, 1878. My Dear Sir.—Your kind note of remonstrance is received in the manner you are so kind to state, and the writer did not intend my attention especially. We do so kindly towards our friends in the north, and it would be happy to be in one heart with them, but certainly not unless they warmly desired it. I shall have an eye to my similar paragraphs hereafter—for we do not aim to foster the "annexation" spirit.

Yours very truly,

JOHN W. DUNLAP, Editor.

The little paper, I believe, is the best Presbyterian Children's Paper published, and is published by the Board of Publication. Still while the "S. S. Visitor" is published, it is necessary to obtain such papers, and indeed every child should be happy to be in one heart with them, but certainly not unless they warmly desired it. I shall have an eye to my similar paragraphs hereafter—for we do not aim to foster the "annexation" spirit.

Sabbath School Teacher.

LESSON XIV.

April 6, 1873.

Israel—The New Name.

Gen. xxxii. 24-30.

COMMIT TO MEMORY verses 27, 28.

PARALLEL PASSAGES.—Hosea xii. 8-5; Judges xiii. 18; Job. xi. 84.

With v. 24 study "the second man" in 1 Cor. xv. 47; with v. 25, 2 Cor. xii. 7; with v. 26, Matt. xv. 28; with vs. 27, 28, Gen. xxxiii. 4; with v. 29, Dent. xxiv. 10; and with v. 30, John i. 18.

THE CENTRAL TRUTH is—when we are weak, then are we strong. See 2 Cor. xii. 10.

INTRODUCTION.—A lesson of deep meaning and great value; to be studied with care, and in the light of Jacob's part course. He was a strong man, ready and full of expedients, and had succeeded in his aims. But he was always mingling his own strength of will and skill with his reliance on God, in which he was not wanting; and he had used his strength improperly.

The coming of Esau (v. 6) reminds him of wrong done his brother and sin against God, and drives him to prayer (v. 9). This was good, wholly. With his prayer he uses all his prudence in the direction of his prayer. This was also good. But there was still in him—perhaps to God's eye even now—the spirit of undue self-reliance; and to fit him for his place, that has to be expelled. Hence this event—a turning point in his life; a "restoring of his soul;" possibly an answer to his prayer in vs. 9-12.

The teacher will show that (a) Jacob had injured Esau; (b) was now sensible of it; (c) made amendment, and by his gifts and message owned Esau's right as elder brother, (d) and might well doubt how this step would affect his own standing to other parts of the birthright, when the event of the lesson occurred. Examine, in the first place—

1. THE "MAN" WITH WHOM HE WRESTLED—when "alone" after sending his train over the ford, himself remaining to the last, as having the care of all, and probably intending to have a season of prayer. (A father quitting his old home for a new—his family and effects sent off—remaining to see that nothing is left—alone in the solitary dwelling—kneels—thanks God for mercies past and waits on God for the unknown future—an illustration.) This "man" is not a mere human being, nor a created angel, but He who afterwards became man for us. For (v. 28) he does divine acts, and is described (v. 30) as God. It is God's way by the bodily to lead to the spiritual; the outward and inward are always touching, as in the ordinances; the body is the instrument of feeling, and its acts show the movements of the invisible spirit, as the needle in a telegraph office shows the movement of the electric force.

We need not try to conceive the manner of the "wrestling;" but we need not fear to think of real bodily holding each of the other, as is proved by (v. 26) the putting of the thigh out of joint. Hunger, pain, loss of limbs are all bodily, and employed by God for moral and spiritual ends, just as truly as the wrestling. It is wonderful that the Angel of the Covenant should stoop to it; but so it is wonderful that he should be born, be hungry, be in agony, be spit upon, buffeted, crucified, and show his pierced hands. "His name shall be called (Isa. ix. 6) WONDERFUL."

We need not suppose that it was a contest of bodily strength; for the Angel, as he proved, could easily have disabled Jacob. It was rather as when a child clings to a father's neck. The father, physically, could dash the child to the ground. Morally he could not. His parental love would not let him. So here. When the Angel said, "Let me go, the day breaketh," he thought of the duties immediately to be done by Jacob in meeting and appeasing Esau.

2. THE INWARD PART OF THE WRESTLING.—Jacob had been "more than a match," as we say, for Esau and for Laban. He had contended and won with men. Can he always do so? Strong men are apt to think so. They can carry everything. He has been, in part, forced from this twice—at Bethel (ch. xxviii. 20), and now, when he prays. He must learn it thoroughly. So his limb is disabled. He cannot stand up any more—only, in his weakness, cling to the Superior Strength, and say, "I will not let thee go, except thou bless me."

He may have sought in the "blessing" the birthright in its spiritual part—may have feared that his submission to Esau gave that back—we cannot tell; but we may catch the meaning from similar cases in the nearer and clearer New Testament.

Study Peter (John xxi. 15-19), who, like Jacob, was strong—had erred—was in the main true to his Master—had much more to learn and to do; is allowed to fall; is given an interview with Christ; is called by his old name "Simon" (Jacob); is reminded of his bodily weakness (v. 18); gets an opportunity of declaring his attachment to his master; and goes away with a new strength, to be a prince, of power with God and men. (See Acts ii. and iii.)

Look at Paul's case. Prevention, not cure, is sought. He has revolutions; is in danger of pride; undue thinking of self; and a thorn in the flesh is given him, lest he should "be exalted above measure" (see 2 Cor. xii. 7). So Jacob's "flesh" was touched and his weakness shown. He must not think that his own strength has won what grace gives freely.

3. THE MEMORIALS OF THIS EVENT.—Begin with the less important. You may see in the cities where Jews live a Hebrew sign over some butcher's stores, which you cannot read. Why is it there? Certain regulations regarding meat exist among Jews, which their own people only respect in killing animals. One of these is in v. 32. Now, either this event made the custom, or the story was invented to account for the custom. But how did the custom begin? What is the meaning of the "Fourth of July?" How hard it would be to begin a "Fourth of July" without the fact! The place where the event occurred is called "Pen-

face of God" (v. 30); "I have seen the face of God, and God has saved or delivered me." Names often commemorate events—e. g., Independence Hall.

The Patriarch asked, "Tell me, I pray thee, thy name." He who knows a little of God wishes to know more. (See Moses, Ex. xxxiii. 18; Ps. xlii. 1, 2; David, Ps. lxxiii. 1; John xiv. 21, and Phil. iii. 10.) The Divine visitant says, "Wherefore," &c. (v. 29), probably meaning, "What need to ask?" It was suggested by the question, "What is thy name?" which recalled his supplanting ways and old life, now to be changed in life and in name, and to be called "Israel," one who contends and conquers. He had prevailed as to Esau and as to God, in both cases by yielding, which disarmed Esau, and by throwing himself on divine grace. This becomes the name of his seed, and all true saints to the end.

Among "lessons" the teacher can select—

(1) What good care God takes of his own! (See ch. xxvii. 20.) Laban followed Jacob with anger; parts with a kiss. How ever Esau set out, he meets Jacob with a kiss. He has all hearts in his hand. "When a man's ways please the Lord" (Prov. xvi. 7).

(2) How needful that we should be taught! God condescends to this for the instruction of Jacob. So He sends losses, trials, pains, morns our plans, that we may learn truth and exercise our graces.

(3) How good to be taught by God in any way! "O happy loss of Jacob! He lost a joint and won a blessing."

(4) How much prayer glorifies God! Ps. 1. 15. Why?

(5) "Prayer and pains go together." Neither displaces the other. Thus prayer helped Jacob on the way, as saith the homely proverb, "Prayer and provender hinder no man's journey."

(6) What results one interview with God may have! Moses at Horeb; Saul and Jesus.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One early glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our paths, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent, and strife, and trouble, they fly forth as the vultures to rend their prey.

The class of men that disturb and disorder, and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those round them.—Friends' Intelligencer.

GIVING GRUDGINGLY.

There are many professing Christians with whom giving to the cause of Christ is not a matter of conscience, or of love to Christ and men's souls, and who, if they were not solicited to give, would seldom give anything at all. If their minister now and then calls for collection, they will for respectability's sake respond to the appeals for aid. But to assist in adding to the Lord's treasury, often and liberally, purely out of love to Christ, and that, too, without being solicited to do it, is a thing which their sense of obligation does not seem to require. If they gave a trifle when solicited, they feel that they have done all that their consciences demand. The frequent and voluntary consecration of their money to the Lord forms no part of their creed. Brethren, I hope you are aware that all you have is the Lord's gift, and that He as really demands of you, according to your ability, frequent appropriations of money for His cause and service, as He demands your heart, your prayers, or the setting apart of one day in seven for His service. There is no need of your waiting for your minister to solicit you to give. And if you love Jesus, show it in this way, among others:—by giving Him from time to time a portion of that which the world loves supremely—money. The Master hath need of all the offerings you can spare; and if you have given him your hearts, I see not how you can withhold from him your money. In the words of Paul I would affectionately charge you, "See that ye abound in this grace also"—that of giving freely to the Lord.—In Weekly (London) Review.

There never was a man who suffered more than David. His life is a true tragedy. There is nothing like it among the Greek. We are all poor schoolboys compared with him; we have indeed the same spirit, but no where are such gifts as his were. He was a great rhetorician. He could weave one subject into a vast web, with words, as in the hundred and nineteenth Psalm. He could be brief, and embrace all religion and doctrine in one psalm, as in the hundredth and tenth.—Luther.

Our Young Folks.

CHRIST FOR ME.

For me He left His home on high,
For me He earth He came to die,
For me He in a manger lay;
For me He Egypt fled away.
For me He dwelt with fishermen;
For me He slept in caves and glen;
For me He wore His meekly here;
For me a crown of thorns He wore.
For me He braved Gethsemane,
For me He hung upon a tree.
For me His final feast was made.
For me by Judas was betrayed.
For me by Peter was denied.
For me by Pilate He died;
For me His precious blood was shed
For me He slept among the dead;
For me He rose with might at last;
For me above the skies He passed;
For me He came at God's command,
For me He sits at His right hand.

PEOPLE WHO NEVER GO TO SCHOOL.

A STORY FOR SMALL BOYS.

"I wish I never had to go to school another day!" exclaimed Harry Dean, impatiently, while hunting around the sitting room to find his school books one morning.

"You needn't go to school if you don't want to, my son," said Mr. Dean, quietly laying down his newspaper.

Harry looked astounded for a moment, and then burst out:

"Oh! needn't I? Won't that be jolly! What times I'll have!" And he bounded off with a shout, to tell Nellie that he was never going to school any more.

"Well, you may be a dunce, then, if you like," said Nellie; "for my part, I prefer to know something;" and she walked off with dignity.

Mr. Dean was a peculiar man. He had a way of letting his children learn by their own experience, and did not so much govern them as teach them to govern themselves.

Harry had a grand time that morning—at least, he persuaded himself that he did—though he had to admit that playing alone was not so nice as having some one to play with.

After dinner, Mr. Dean asked him if he'd like to ride that afternoon.

"I want to show you some people who never go to school, but spend their lives 'having a good time,' as you boys say. If you are to spend your life so, of course such people are those you will like best to live with."

"What sort of people are they, father?" asked Harry, with interest.

"Oh, you'll see!" was the reply, as they went out to the buggy.

They rode through very pleasant woods, and over charming rolling prairie, for about ten miles, when Harry was surprised to see his father drive up to a tree and prepare to tie his horse.

"Why do you stop here, father?" he asked.

"Just in that grove are the people we came to see," answered Mr. Dean.

Harry looked more closely, and saw three or four wigwags.

"Oh, Indians!"

"Yes," answered his father, "Indians are the only people I know of who never go to school, even when they have a chance, and that is the life you have chosen."

The horse was now tied, and they drew nearer. There were several wigwags, built of broad pieces of bark laid against poles stuck in the ground. The poles came together at the top, and a hole was left for a chimney. Out of each one came a thin smoke—which was a sign that it was near supper time.

Mr. Dean went up to a door, and told Harry to look in.

In the middle of the hut was a fire, and over it hung a black kettle, with some horrible smell of stuff boiling in it. A dirty and utterly disgusting squaw was attending to the kettle and driving out dogs and children alternately. She didn't look much like the dainty Indian maiden you have seen in pictures, with pleasant face and graceful fringed wrappings.

Far from it. An old, horrid calico jacket and cloth petticoat were her cloths, and a blanket lay there to be put over her when she had finished her work.

The men outside were lounging around, each wrapped in a blanket. Some were smoking, but most of them were not even doing that. Sitting or lying round, they seemed like so many dogs. They paid no attention to the visitors, so they walked around at their leisure.

When the meal was ready they had the pleasure of seeing how they took it. The squaw merely took the kettle off the fire and stood it on the ground. The family squatted around it, each putting his hand into the dish, and each seeming to try and see how fast he could stuff himself.

"You see the women have a tolerably easy time of it, Harry," said Mr. Dean: "no dishes to wash; only when nothing remains in the pot but bones, to stand it out for the dogs to lick, and then it is ready for the next meal."

"But what makes it smell so horrid in the wigwag?" asked Harry.

"Partly the oil in which they cook their meat. By the way, wouldn't you like to taste it?" and Mr. Dean started to go in, but Harry took his arm.

"Oh, no, father, please don't! I should choke!"

Mr. Dean smiled.

"The smell comes partly from that, partly from the dried fish hanging on the walls, and partly from the Indians themselves."

"Well, I'm sure I never want to put my head in 'em in," said Harry.

"It isn't very pleasant. Let us go and look at those papooses."

Sure enough, hanging from a low tree near by, were two or three poor little Indian babies.

Do you know how they take care of Indian babies? They take a board a little longer than the poor little thing, lay the baby on it, and wind lots of cloth around the whole. The poor little thing is all bound up, clear to its chin; arms and legs all tied up; and there it stays all day, looking around, but never crying. Sometimes it hangs on a tree or bush, sometimes it stands against a rock, and sometimes hangs on the mother's back, with its droll little head and sharp black eyes peering out upon the world.

Harry looked at and pitied the babies, but soon turned to some boys who were amusing themselves with bows and arrows. Mr. Dean, to try their skill, threw some pebbles up in the air, and they shot at them, never failing to hit the penny.

But now Mr. Dean said they must go, and soon they were on their homeward way.

"Father," said Harry, "what do you suppose they had in that kettle to eat?"

"Boiled dog, perhaps," said Mr. Dean.

BESSIE.

Bessie was the daughter of a distinguished lawyer, who, I am very sorry to say, was a profane and wicked man. But though much given to profanity, he never allowed himself to swear in the presence of his family. His little daughter he almost idolized. That she loved her papa very tenderly was most evident; but she loved the dear Saviour also, and had been taught that profanity was exceedingly wicked. Two years ago this winter, a farmer was delivering some wood at her father's wood pile, and the latter went out to give some directions about it. The fence was between the two men, the lawyer being on the side nearest the house. For some reason or other he became excited, and swore terribly at the farmer. Soon, however, he went into the house, but his attention was instantly attracted by his darling Bessie, who was crying as if her heart would break. "Why, Bessie, what is the matter?" he inquired in a subdued voice. Getting no reply, he went out, supposing it to be some trifling matter, but upon returning in a few minutes, he found her still sobbing deeply, and he took her up tenderly on his knee, and began to press her for the cause. "Are you sick, Bessie?" "No, papa; but I went out on the stoop a few minutes ago, and heard two men talking, and one of them used very wicked words, and I was afraid it was the one on this side of the fence." "Was ever a home thrust made more delicately or more directly?" "I was afraid it was the one on this side of the fence."

The appeal was more than the profane father could withstand. It soon became most evident that the little preacher, though drawing her bow at a venture, had lodged an arrow where it had taken effect. Her father found no peace till he had welcomed the Saviour to his heart, and became a decided and earnest Christian, exchanging the language of profanity for that of prayer and praise to God; and he is now a regular attendant upon the weekly prayer-meeting, and takes an active part in all religious movements.—Zion's Advocate.

UNIFORM LESSONS FOR 1873.

Table with 4 columns: Quarter, Lesson Number, Scripture Reference, and Page. Includes First Quarter (Jacob and Esau, Joseph sold), Second Quarter (Israel in Egypt), Third Quarter (The Flight into Egypt, The Baptism of Jesus), and Fourth Quarter (Parable of the Sower, The Cross Foretold).

Afflictions, if we make a discreet use of them, are messengers of love from heaven to invite us thither.

Going into a village at night, with the lights gleaming on each side of the street, in some houses they will be in the basement and nowhere else, and in others, in some middle chamber, but in no house will every window gleam from top to bottom. So it is with men's faculties. Most of them are in darkness. One shines here, and another there, but there is no man whose soul is luminous throughout.—Becher.

A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautiful at that time wherein we desire it, or everything is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working.—Charnock.

IRISH ECCLESIASTICAL AFFAIRS.

The Irish Presbyterians are busy putting forward names for the next Moderator of the General Assembly. The present incumbent of that office, Rev. Wm. Johnston, was named by the correspondent of a Belfast paper for re-election, whereupon the reverend gentleman intimates in the same journal that he would not permit himself to be nominated again, stating, with commendable handsomeness, that re-elections were unwar to many worthy men who were qualified for the office, and whose claims thereto were as strong as any one who could be re-elected. Several Presbyterians have nominated the Rev. George Bellis, of Belfast, and a correspondent very ably discusses the claims of the Rev. Wm. Magill, of Cork. The Rev. Dr. Porter's name is not mentioned, although he had not gone to the United States last year he would be very likely to have been chosen Moderator instead of Mr. Johnston.

The Rev. Hugh Hanna had an Episcopalian clergyman preaching for him in his splendid new church, on Sunday evening last. The act has provoked discussion, and the subject of the validity of Presbyterian ordination is likely to be pressed upon the Diocesan Synod of Down, in such a way that the opinion of that body cannot be declined. A one-sided interchange of pulpits is an interchange which no Presbyterian minister ought to respect. It is simply an insult.—Cor. American Exchange.

EUROPEAN LANGUAGES.

A recent calculation relative to the principal European languages shows that English is spoken by 90 millions of persons, inhabiting Great Britain and Ireland, North America, the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Diemen's Land, Newfoundland, and the East Indies; Germany by 55 millions in their own country, Switzerland, Austria, Hungary, Russia, North and South America, La Plata, Australia, and the East Indies; Spanish by 55 millions in Spain, Cuba, Mexico, the republics of South America, Manila, &c.; and French by 45 millions in France, Belgium, Switzerland, Canada, Cayenne, and North America.

Random Readings.

He sees thee in thy poverty and wretchedness, and knowest thou hast nothing to pay; therefore he freely forgives, and gives thee all.

Keep your soul in an attitude of heartfelt trust in God, and the more you are encompassed with troubles and infirmities, hope the more steadfastly in him.

Our life is a warfare, and this world a place of masteries, wherein the greatest garlands are allotted to those who sustain the greatest labors; for by the smart of our stripes is augmented the glory of our reward.

When one asked what was the best service of God, which pleased him best, Dr. Martin said, "To hear Christ, and be obedient to him." This is the highest and greatest service of God. Besides this, all is worth nothing.

I have known a vast quantity of nonsense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonesty will stare honesty out of countenance any day in the week, if there is anything to be got by it.—Dickens

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest purely for conscience sake, will prove a cordial for weak and low spirits far beyond what either indulgence, or diversion, or company can do for them.—Paley.

Study to attain a holy simplicity; look straight before you, and do not dwell upon all those dangers which you tell me you foresee. You take them for armies, and they are but willow trees, but all the same you may easily stumble while you are gazing upon them.

To maintain their place, and to be leaders of men, preachers should feel the necessity of devoting themselves to severe mental and spiritual training, and by studying, praying, thinking, by close self-denying labor, that sometimes sees the stars grow pale, to obtain a deep and broad culture.—Prof. Hopkin.

The gospel is like a "fresh, soft, cool breeze in the great heat of summer, a comfort in anguish of conscience; not in winter, when there is already cold enough (that is in time of peace, when peace are secure); but in the great heat of summer—that is, in those who truly feel terror and anguish of conscience, and God's anger against them."

Strauss, of Strasburg, discovered that by taking silic and potash, and borax and red lead, he could make a very good imitation of some jewels, but before that Satan found out that he could imitate the Lord's jewels. A composition of orthodox faith and of good works has made many a child of the devil look like a child of the Lord. Nevertheless, borax, potash, silic, and red lead are not jewels.—Talmage.

Life is not one battle but many. It is made up, too, of defeats as well as victories. Let us not be unduly troubled or grow moody when a battle is lost. There is always time to win another; and such a thing as flight or demoralization should be unknown in the army of the living God. It is the lost battles of the world (like Thermopylae) that have told most of a nation's history.

Think not Christ will do with you in the matter of suffering as the Pope doth in the matter of sin. You shall not find that Christ will sell a dispensation, or give a bankrupt's protection against crosses. Crosses are proclaimed as common accidents to all the saints, and in them standeth part of our communion with Christ; but here lieth a sweet casualty to the cross, even Christ's presence and his comfort, when they are sanctified.

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FRIDAY, MARCH 28, 1873.

TOPICS OF THE WEEK.

The Gladstone Ministry has resumed its place after the conservative leaders had declined the responsibility of forming an administration.

The great struggle between the car-horn murderer and the law has at last terminated in the defeat of Foster and his being hanged by the neck till dead.

Our Local House is still in session through it is understood that it will soon be prorogued. It will be a great mercy when it is, for it has not, during the last three months, presented a very dignified and attractive spectacle to the country.

The Dodge scandal has occupied a very prominent place in the current gossip of the week. It is a very melancholy case, viewed in any light one possibly can.

gives a most saddening glimpse into the current morality in political matters. Very far indeed are we from saying that Mr. Dodge is a fair specimen of the average politician, or that Canon Ramsay may be taken as a typical representative of the Canadian clergyman with strong political leanings.

PRESBYTERIAN COLLEGE, MONTREAL.

We are requested to announce that the closing lecture of the present session will be delivered by the Rev. John Campbell, M. A., in Erskine Church, on Wednesday, April 2nd, at 7:30 p. m.; subject—"A plea for the historical evidences of Christianity."

MISSIONS OF THE CANADA PRESBYTERIAN CHURCH.

A very interesting and able paper on "the statistics and general working of Home Missions in Canadian Churches" was read by the Rev. R. H. Warden, of Bothwell, at a meeting of the Chatham Canada Presbytery, on the 7th of January last, and has been published by request of those who heard it.

From tables of statistics given it appears that members of the New Connexion and Wesleyan Methodist Churches contribute to the various schemes of their denominations, apart from Ministers' stipends and church building, nearly double of what is given by members of the Canada Presbyterian Church.

Table with columns: Name of Church, Fields under charge of Home Mission Committee, Total membership of whole Church, Contributions to Home Missions, Average per member to Home Missions, Contributions to all Missions, Average to all, Contributions to all Church Schemes, Average do.

This table tells its own story very significantly, and Presbyterians should read, mark, and inwardly digest its lessons. The Wesleyans, it will be seen, contribute \$94,016 for Domestic Missions, and that sum does not include what the people in those mission fields raise for the support of those ministers who labor among them.

class in other denominations. Indeed, as a rule, except in the Eastern part of the Church in connection with the Montreal College, the wealthy Canada Presbyterians have scarcely done anything for the cause of Christ during the past year, though in general they have enjoyed all but unexampled prosperity, and in a good many cases have indulged in a very large amount of what might justly be called extravagance in personal expenditure.

To carry on the extra-congregational work of the Canada Presbyterian Church for 1873 we are told the sum of \$56,000 will be required. That is on an average about \$1.15 per communicant, and surely it ought not to be a difficult task to raise that amount.

THE PRINCIPALSHIP OF GLASGOW UNIVERSITY.

It is understood that the Rev. Dr. Caird is to be appointed Principal of Glasgow University in room of the late Dr. Barclay. Some were anxious to have the Rev. Dr. Robert Buchanan appointed, but though at last accounts official intimation had not been given, it was understood that Dr. Caird had been fixed upon.

KNOX COLLEGE.

We are glad to understand that active measures are being taken to raise a sum of money sufficient to erect new and commodious buildings for Knox College. It is high time that this were done, and if the gentlemen who have taken in hand the work of collecting the necessary funds set about the matter with that zeal and energy characteristic of those who really believe in what they are about and are determined at all hazards to put the matter through, we have no doubt the whole money will be in hand, and the building erected before very long.

Ministers and Churches.

The presentation of a handsome writing desk, and gold pencil and pen, was made by a few young friends to Rev. G. Burnfield, B. A., on the occasion of his leaving Cookstown to take charge of the congregation of Scarborough.

A congregation of the U. P. Church, Glasgow, wishes to call Dr. McAnslane, a Congregationalist minister of London. It has been told that this is not possible the Dr. asks for admission into the Presbyterian Church, and has been actually admitted.

Dr. Murray Mitchell was to leave India for England about the beginning of last month. He is not likely to return. The Doctor has occupied worthily the place in Calcutta left vacant by Dr. Duff, and his removal is deeply regretted.

The Rev. Capel Molynnes has finally and fully succeeded from the Church of England, and has begun to preach to large congregations in St. James Hall, London, England. The Rev. Richard Gardner, vicar of Christ's Church, Winchester, has followed his example.

We are pleased to learn from the Montreal Witness of a recent date that the Rev. Professor McVicar, of the Presbyterian College of that city, was a few days ago presented with the sum of six hundred dollars, by a few friends of the College, as a slight acknowledgment of his great exertions on its behalf and the marked success that has resulted therefrom.

From the last statements given, there was a serious deficiency in the sustentation fund of the Free Church of Scotland, as compared with what it was at the same time last year. The deficiency is not in the contributions of congregations but in the Legacies. Still it amounts to the large sum of \$2700. It is to be hoped it will come all right before May.

The appointment of Dr. Wallace to the Chair of Church History in Edinburgh University is still causing a large amount of unpleasant feeling. Even the London Spectator,—"broad" as its views on church matters are,—thinks the appointment very unfortunate for the Church of Scotland, and likely to give increased ground for people believing that church is becoming more and more rationalistic, and "famous for non-natural interpretations of religious phraseology."

There seems very likelihood that the mutual eligibility scheme will be carried by overwhelming majorities in the Free Church General Assembly, and that in spite of all threatening there will be no occasion for less a disruption. Indeed the very fact of its being notorious that the majority have made up their minds to carry this matter through at all hazards has had a very quieting influence upon the fiery spirits who have so long indulged in talk about leaving the church.

On the evening of Tuesday 4th inst., the people of the Bayfield Road Congregation held a very successful soiree. The Rev. M. Danby, who has lately been ordained and inducted into the pastorate of this congregation, presided. After tea able speeches were delivered by Revs. H. Gibson, Layfield, L. O. Rice, Bayfield, P. Scott, Cromarty, and T. Thomson, Blyth. The evening was also much enlivened with music from the choir. The friends through whose efforts the soiree was got up, presented their pastor, Rev. M. Danby, with the sum of \$56.39, being the amount realized after current expenses had been met.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of this Society, for the session 1872-73, was held on Friday evening, 21st inst., in the College, when the prizes offered by the Society were awarded, and the officers for the ensuing year elected. The prize for secular reading was awarded to Mr. E. W. Pantou; for Scripture reading, Mr. W. H. Rennelson, M. A.; for public speaking, 1st, Mr. J. Scriver, M. A.; 2nd, Mr. W. H. Rennelson, M. A.; for essay writing, Mr. D. McKeracher.

- The following is a list of the officers elected: Mr. H. H. McPherson, M. A., President. D. McKeracher, 1st Vice-President. W. Reid, 2nd Vice-President. P. Nicol, Recording Secretary. A. F. Tully, Corresponding Secretary. J. H. B. Smith, Treasurer. D. McKeracher, Curator. H. McKay, D. McKenzie, H. D. Fraser, Counsellors.

LECTURE ON HUGH MILLER.

On Monday night last the Rev. J. McColl, of Hamilton, delivered a lecture in the Presbyterian Church, St. Thomas, taking for his subject "Hugh Miller." The aim of the Rev. lecturer was to show that neither the obscurity of a man's birth nor the loneliness of his early social position could prevent a successful career to a place of usefulness, eminence, and honored distinction in the world.

THE "ORGAN QUESTION" IN BRANTFORD.

A vote was taken in Zion Church, Brantford, on Sabbath the 9th, in regard to introducing an organ to aid in public worship. By a very large majority, both of members and adherents, the congregation resolved that it be introduced. Only thirty-seven members and six adherents voted nay. The organ has been used for years in the Sabbath-school of Zion Church and since the beginning of the present year in the weekly meetings.

In a number of English Episcopal churches, an extra communion service is held in the evening, for the benefit of church-members who are unable to attend in the forenoon. The result, in many cases, has been very gratifying, the attendance being sometimes larger than at the day service.

The proposed Japanese journal, Tai Gei Shimbun, has come out in London. Its leader discusses the nature of the English press. Next is a description of Windsor Castle, and then an illustrated article on Napoleon. One article introduces Roman letters for Japanese, to acquaint its readers with our alphabet, as has been done in India. This journal goes to Japan for its readers.

It is evident that Protestantism is not to be established in Mexico without encountering bitter and possibly violent opposition. The law granting freedom of worship to all forms of religion of course is not resisted by the Catholics, and they protest against its enforcement at every opportunity. Not long since, says a Mexican journal, a priest clad in the garb of his order appeared in the streets of the capital and publicly denounced the liberalizing law, but the Government remains firm and declares that it must be fully observed. Under its operation Protestantism is making good progress throughout the Republic, which gives great offense to the priesthood, who are using every means to circumscribe its influence. Their conduct has been the cause of some outbreaks lately, one case being reported where a crowd of fanatics, excited to frenzy by the sermons of some priests, made an attack upon a congregation of Protestants in San Luis and injured a number of worshippers.

Ecclesiastical.

PRESBYTERY OF SIMCOE.

This Presbytery met in the Barrie Presbyterian church on the 4th March. 9 ministers and 5 elders were present. A large amount of routine business was transacted. Several session records were examined and found to be fully and correctly kept. Applications from Stayner congregation and Duntroon mission for aid from central fund were favorably commended to the General Assembly's Committee, to which was also made the suggestion of laying down more specific rules to guide Presbyteries in regard to grants in aid. The esteemed and efficient Treasurer of the Presbytery, Mr. A. Macnab, having, against the earnest wishes of the court, resigned his office, Mr. D. B. Cameron was appointed his successor. The question of the liquidation of some old standing arrears due by the Muskoka people, was referred to the Assembly's Home Mission Committee. Reports on missions, on the state of religion, and on the circular about the increase of stipends were given in, and occasioned considerable discussion of a pleasing character. It was found that the interest in missions is growing, that the state of religion engages much earnest attention, that four congregations had augmented the stipends of their respective ministers, and a fifth was expected to do so. An interesting debate arose in connection with an overture submitted by the Rev. D. B. Cameron, of Bradford, recommending the appointment of the Rev. J. McFavish as successor to Prof. Inglis. The mind of the majority of the Presbytery was that the movement was premature, and was expressed in the following terms:—"That, inasmuch as the Chair of Systematic Theology in Knox College cannot be regarded as vacant until the resignation of Prof. D. Inglis, D. D., has been considered and accepted by the General Assembly at its meeting in June next; and as, moreover, it is premature for any Presbytery to move in the appointment of a Professor in said college until the supreme court of the church, under whose special charge the Theological Colleges have been placed, has taken action on the question, this court, while cherishing a very high appreciation of the eminent piety and abundant labors in the Lord's vineyard, as well as of the superior ministerial qualifications and excellencies of Mr. McFavish, nevertheless declines to adopt and transmit said overture." Revs. Messrs. W. Fraser, J. Gray, and D. B. Cameron were appointed by election, and Rev. Messrs. R. Moodie and R. Knowles by rotation, as commissioners to the General Assembly, along with Messrs. D. Macrae, H. Truman, A. Macnab, Jas. Borrowman and Thomas Dallas, elders. Messrs. Moodie and Borrowman were appointed members of the committee on bills and overtures. The Rev. W. Reid, M. A. was unanimously nominated as Moderator of the ensuing General Assembly. Mr. J. Gray laid on the table his resignation as clerk of the Presbytery. The Presbytery declined to entertain an application from the Rev. W. Wright, of Muskoka, for readmittance into the Canada Presbyterian Church. On account of the pressure of business, two important matters were postponed till next meeting, viz.: 1. An overture on missions by Mr. Rodgers; 2. The question introduced by Mr. Moodie of procuring a supply of the Word, with the psalms and paraphrases, from the National Bible Society of Scotland. The next meeting of Presbytery was appointed to be held in the Barrie Presbyterian church, on the first Tuesday of May, at eleven o'clock, a. m. During the afternoon *several* telegrams were received from Prince Albert and Toronto, intimating that calls from Lindsay and Scarborough to Mr. G. Burnfield, B. A., minister of Cookstown, Ke., had been respectively sustained by the Presbyteries of Ontario and Toronto. A special meeting to consider these calls was appointed to be held in the Barrie church, on the 18th March. The Presbytery accordingly met, and after reading the several papers in the case, and hearing the respective commissioners, as well as the expressions of Mr. Burnfield to accept of the Scarborough call, agreed to loose him from his present charge on the 18th April next, after passing the following resolution:—"The Presbytery, in taking leave of their co-presbyter, would place on record the expression of their appreciation of Mr. Burnfield's talents and acquirements, as an acceptable preacher of the Gospel, their regret at losing his efficient services within their bounds, and their best wishes and prayers for his abundant comfort and success in his new sphere of labor.—Com.

PRESBYTERY OF BRUCE.

The Presbytery of Bruce held a special meeting at Teeswater, within the Ontario church there, on the 18th inst. The Rev. D. Cameron, moderator, pro tem, preached an excellent discourse from Rev. iii. 2, "Be watchful and strengthen the things which remain, that are ready to die." At the close of the service a call was moderated on to fill up the vacancy in that congregation which came out most unanimously and heartily in favor of the Rev. Peter Currie, of Aldboro'. The call was signed by 75 communicants and 151 adherents. The salary promised is \$700. On motion of Mr. Davidson, seconded by Mr. Gordon, the call was sustained and transmitted to the clerk of the Presbytery of London, with the request that it be put into Mr. Currie's hands for his acceptance as early as practicable. The Rev. Mr. Cameron was appointed commissioner to prosecute Mr. Currie's translation before the London presbytery. There were read a call and relative papers from the congregations of Port Elgin and Dunblane in favor of the Rev. D. G. McKay. The salary promised is \$600. The call was signed by 74 members and 112 adherents. After hearing Mr. John Falconer, commissioner from the congregations, on motion of Mr. Forbes, seconded by Mr. Ballagh, the call was sustained, and transmitted to Mr. McKay for his acceptance.—A. G. Forbes, Clerk.

PRESBYTERY OF OWEN SOUND.

This Presbytery met on Tuesday, 11th March, in Division-street Church, Owen Sound, the Rev. C. C. Stewart, Moderator. The Committee appointed to examine Mr. Wrigley, a candidate for the ministry, reported through their Convener, Mr. Stewart, that they examined Mr. Wrigley in Theology and were satisfied with the result; that they assigned him a subject for a discourse to be read at this meeting; and that they gave him employment as instructed. The report was received and adopted, and thanks tendered to the Committee for their diligence in the matter. Mr. Wrigley then read a discourse on the words, "Except a man be born again he cannot see the Kingdom of God," which was approved of by the Presbytery. Mr. Dewar brought forward an overture to the General Assembly on the method of appointing professors to our Chairs of Theology, and praying for its adoption and transmission. After discussion thereon, it was moved, duly seconded, and agreed to, that the overture be adopted and transmitted. Mr. Dewar was appointed to support it before the General Assembly. The Presbytery then proceeded to elect Commissioners to the next General Assembly. The following ministers were elected:—Messrs. Dewar and Stewart, with Messrs. Durie and McNabb, elders. Messrs. Stewart and Durie were appointed members of the Assembly's Committee on bills and overtures. The Rev. Wm. Reid, M.A., of Toronto, was unanimously nominated as Moderator of the next General Assembly. A circular letter from the Presbytery of Toronto was read, intimating their intention to ask leave of the General Assembly to receive as minister of our church the Rev. George Clarke, formerly a minister of the United Presbyterian Church of the United States. Mr. Alexander Nicol, a member of the Owen Sound congregation, appeared before the court and made application to be received as a candidate for the ministry. The following members, Messrs. Stewart, convener, Cameron, Dewar and McLennan, were appointed a Committee to confer with him, and report at an adjourned meeting to be held at Owen Sound, on the 2nd Tuesday of May, at 2 p. m. According to previous notice, Mr. Cameron submitted a motion to change the time of meeting of Presbytery from 2 p. m. to 10 a. m. The motion was agreed to. The remits from the General Assembly were then taken up. In reference to the one bearing on the status of retired ministers, the Presbytery agreed to recommend the re-enactment of the old law. The remittance of the appointment of a Mission Secretary was also considered, when the court came to the following deliverance thereon:—"It is the opinion of the Presbytery that it is inexpedient in the meantime to make such an appointment. The next ordinary meeting of Presbytery was appointed to be held in Division-street Church, Owen Sound, on the 1st Tuesday of July, at 10 a. m.—D. J. McInnes, Pres. Clerk.

SABBATH SCHOOL CONVENTION.

The second annual convention of the South Dumfries Sabbath School Association was held in the Wesleyan Methodist church, St. George, on the evening of Tuesday the 4th inst. At the appointed hour the Rev. John Dunbar, Glenmorris, president of the Association, took the chair and opened the meeting with devotional exercises, when, after the report of last meeting was read, received and adopted, Alex. McRoberts, Esq., of St. George, was chosen president for the coming year. Reports were then read from the various Sabbath-schools in the township. The chief topic for discussion during the evening was "Sabbath-school Libraries," which was ably opened up by the Rev. Mr. Dunbar and spoken to with much effect in five minutes speeches by other members of the Association. The gathering was exceedingly good, showing the interest taken in Sabbath-schools by the township.

On next forenoon in the same place the Fourth Annual Convention of the County of Brant Sabbath-school Association was held. In the absence of H. B. Leeming Esq, the retiring president, Dr. Clarke of Paris was called to take the chair, when, the meeting being duly opened with devotional exercises, Rev. John Dunbar, Glenmorris, was elected President, Alex. McRoberts, Esq., of St. George, Vice-President, and Rev. Thos. Lowry, Brantford, Secretary.

The Rev. Mr. Dunbar, on taking the chair, thanked the Association for the honor conferred upon him and in a short address related the Association of the great and growing importance of Sabbath-school work. The attendance at each of the three sessions was exceedingly good, and especially in the evening it was very large. The chief business of the Convention is briefly embodied in the following resolutions which were adopted.

I. "That in view of the importance of due preparation for the duty of teaching, the Convention would earnestly recommend to all Teachers the desirableness of carefully securing time to prepare the lessons for their classes, and of diligently employing the best helps within their reach to aid them in this work; and would affectionately enjoin on them the necessity for much prayer, in this connection, and of godly living, without which all other means will be of little use."

II. "The Convention, regarding the work of Infant Classes as being of primary importance, would strongly recommend that, so far as is practicable, every facility be afforded for conducting them, and that suitable rooms, galleries, &c., be provided, together with Blackboards, Pictures, moveable Catechisms, &c., and especially that the most suitable Teachers that can be found in the several Churches, be appointed to this department."

III. "That in view of the prominence given in the Word of God to the duty of children to obey their parents, and the solemnity with which this duty is insisted on;—in view, also, of the lamentable neglect and, too often, gross violation of the Divine precept in this regard;—this Convention would most earnestly and affectionately enjoin on all connected with the Sabbath Schools within the bounds of the Association, that special attention be directed to this matter."

IV. "That the Convention regarding the relation which Ministers of the Gospel sustain to the Teachers and Pupils of Sabbath Schools as peculiarly sacred and highly important, would earnestly recommend that Pastors and Sabbath School workers should cherish, as far as possible, mutual confidence and co-operation on."

V. "That the cordial and unanimous thanks of this Convention are due, and are hereby tendered to the retiring President, H. B. Leeming, Esq.; to the President, Rev. John Dunbar; to the Secretary, Rev. Thos. Lowry; and to the Executive Committee; also, to the Trustees of the Wesleyan Methodist Church, to the Choir, and to the Christian friends who have so kindly extended their hospitality to delegates and others attending this Convention."

The Rev. Mr. Andrews of St. George gave the closing address to the Convention.

The President then gave a short address, when after announcing that the next annual meeting would be held in Paris, the Convention was closed with the usual devotional exercises.

CONGREGATIONAL REPORTS.

We have received several annual reports, from which we glean the following information:—

ST. GABRIEL CHURCH, MONTREAL.

The pastor—Rev. Robt. Campbell, M. A.—in his report, says:—

"The number of families adhering to the congregation now amounts to 168. Of these 13 have identified themselves with us since this time last year, while we have lost only 4 families in the same period. There has been a corresponding increase in the communion roll, which now numbers 895 communicants. The net increase for the year 1878 was 25, the names added to the roll amounting to 44, while 19 were removed by death or otherwise."

The total receipts amounted to \$2,861.39; total expenditure, \$2,854.58. The total receipts of the Missionary Association amounted to \$424; the Sabbath School collection to \$17.84; Young Men's Association, \$21.00; Dorcas Society, \$94.00.

Besides the amounts embraced in the several foregoing accounts, considerable sums were raised during the year in the congregation by extra-ecclesiastical agency—about \$180 towards the erection of a church in Owen Sound; \$40 towards supplementing the salary of Mr. D. B. Patterson; special donations to the French Mission; and other minor objects; in all, say \$800."

The managers decided to increase the ministers salary \$200.

CHALMERS' CHURCH, KINGSTON.

Total receipts for the year, \$2,930.73; disbursements, \$2,874. The debt on the church, amounting to \$984.52, was paid early in the year by a special collection. The bulk of the funds is raised by the weekly offering scheme; the ordinary collections amounted to \$408.34; No. of families 95; names on communion roll, 137; added during the year, 21.

CENTRAL CHURCH, HAMILTON.

The managers' report shows the following gratifying exhibit:

"The ordinary revenue shows a considerable increase both in seat rents and Sabbath collections; part of the seat rents, however, are arrears from last year, which the congregation will remember were larger than usual.

The following are the totals for the two years:—

Seat Rents collected 1871	\$247 92	
" " " " 1872	285 60	Increase 47 68
Ordinary Sabbath Collections,	1871 1915 73	
" " " " 1872	1812 31	Increase 521 53
Total amount of ordinary	\$247 92	
Special Collections 1871	\$81 25	
" " " " 1872	61 25	Decrease 20 00

Leaving a net increase of \$70 28.

"On the third day of September the last instalment of debt and interest on the Manse, amounting to \$1,118.87, was paid off, and the congregation is now in the satisfactory position of possessing all its property clear and unincumbered."

The gross receipts amounted to \$6,557.24; disbursements \$6,255.60; balance on hand \$301.64.

We have reports from King and Gould St. Churches, Toronto, and from Cote St. Church, Montreal, which will be noticed next week.

The oldest foreign missionary now living, in active service is supposed to be Rev. John Ross, of the Free Church of Scotland, whose field is in South Africa. He completes the fifth year of his work this month, and in celebration of the event the Scotch Foreign Mission Board have resolved to send out to him \$2,500 to enable him to send a native congregation to build a new house of worship for their use.

OPENING OF A NEW PRESBYTERIAN CHURCH AT COLUMBUS.

Something over two years ago the Canada Presbyterian Congregation worshipping at Columbus, feeling that the church they occupied was unsuited to the requirements of the congregation, and wanting in the respectable appearance that should characterize a building dedicated to the service of Almighty God by a well established and prosperous congregation, elected a Committee James Shand, Chairman, John Ratcliffe, Secretary; James Burns, Treasurer; Duncan McLaren, Robert Ormiston, John Smith, John Hepburn, and Alex. McKenzie, to attend to the construction of a suitable edifice. A more eligible site was procured, and plans were sought. It was intended, in the first instance, to build at a cost of about \$5,000; failing, however, to secure plans at that cost, the matter was put in the hands of T. P. Johnston, Esq., of Bowmanville, who had designed a neat and commodious church for the Canada Presbyterian Congregation there, with injunctions to moderate in regard to the expense of the building. Plans being secured, the contracts were let to Messrs. Pearson, of Ashburn, for stone work; Edwards & Cameron, of Oshawa, for bricklaying and plastering; Creech, of Etobicoke, for carpenter and joiner work; and Marsh, of Port Perry, for painting and glazing. Material was collected, and the work progressed till on Sabbath, the 16th inst., without accident or injury to the workmen, or difficulty between them and the Committee, the house was completed, and occupied, and set apart for the service of Jehovah. Rev. J. M. King, of Gould-street, Toronto, preached in the morning and evening, and Dr. Thornton, of Oshawa, in the afternoon. The attendance in the morning was thin, on account of the storm which raged. The house was filled in the afternoon and evening. The collections amounted to \$120.

On Monday an entertainment was provided by the ladies of the Congregation, when the church was well filled and the sum of \$289 realized. After speeches by Rev. Mr. Morrison, E. M., of Myrtle; Thom. C. P., of Port Perry; and Ballantyne, C. P., of Whitby, the Secretary read the report of the Building Committee, to the effect that there had been expended in the purchase of the lot, building, furnishing, insurance, &c., the sum of \$8,186, besides gratuitous labour to the value of at least \$2,000; that after the collections and receipts from tickets sold, there still remained \$2,500 unpaid for, and recommended that arrangements be made at once for paying it off. Mr. John McKenzie, seconded by Mr. Hugh Ross, moved the adoption of the report, which was carried. The Pastor, Rev. J. B. Thomson, who occupied the Chair, then called for volunteer subscriptions. The Building Committee led off with sums of \$150 each; other sums, from \$200 down to \$5, were promised, till the Chairman announced that the whole amounted to \$2,845, which was received with hearty cheers.

Congratulatory speeches were delivered by Rev. J. M. King, C. P.; A. Daws, C. P.; Montgomery, D.; and Gaud, B. C.; and votes of thanks were passed to the speakers, the building committee, the ladies, and the choir (which, under the leadership of D. G. Kitchin, with Miss Palmer at the organ, rendered in excellent style and taste some beautiful anthems and selections), and to Mr. Rundle, for the use of the organ. The large audience—who were highly delighted with whose entertainment—sang the Doxology, and were dismissed with the benediction.

The church, which is of red brick, with white dressings, is 64 x 40 feet. There is a stone basement, handsomely built, with land stone, squared and laid in regular courses. It is light and airy, being 11 feet in height, and contains, besides the large room 50 x 40 feet, a room for an infant class, and a vestry room. Two coal furnaces in the basement furnish heat for the whole building. The church proper is the whole size of the building. Steps inside the tower lead to a spacious vestibule, over which is a commodious gallery. The pulpit is of modern design, being simply a very handsome desk, on a platform about two feet above the level of the floor. An elegant sofa and chairs fill the back part of the platform. The ceiling rises to 32 feet in height, exposing the principals, which are painted in light drab. Desk, seat fronts, and ends, and gallery front, are grained oak, and light oak standards support the lamps to light the building, which is seated to accommodate nearly 500. The exterior has been placed on each corner of the church and tower, as well as between each window, which are of stained and enamelled glass. The cover rises to the height of 126 feet, is elegant in form, as well as substantial, and the whole reflects credit on the hands that executed the work.

In the words of the Psalmist, "Peace be within her walls and prosperity within her palaces." May the glory of God be seen there, and may it be the birthplace of many souls.—Com.

The Russian Government has authorized the academy of Medicine of St. Petersburg to receive in a lady an endorsement for a course of medical instruction for women.

One of the results of the foolish agitation of the tradesmen of New York about less labor or more pay, is that about one-half less buildings are in progress of erection than usual at this season of the year.

The N. Y. Observer anxiously inquires where are the eight hundred unemployed mechanics of the Presbyterian Church? It is not in view of the fact that seven churches and some stations in Atlantic county, N. J., and three churches in adjoining towns are vacant.

The Oshawa Vindicator refers to the fact that among the apprentices in the general machinery department of the Hall Works are: a son of a retired army officer, the son of an ex-Cabinet Minister, and the son of a Judge. They are indentured for the regular apprentice work without fear of the dirt or favor from the foreman. The same paper further remarks that Canadian newspapers every now and then contain paragraphs deprecating the rush there is towards the professions of law and physic, resulting in over-crowding and general starvation. Manufacturers are just as honorable and are sure to furnish prizes more lucrative and as satisfying to an honorable ambition, as any profession. To obtain these prizes ability, education, skill, and experience are necessary. We are glad of an indication of the recognition of these facts, and it will be a happy day for the country when it becomes generally accepted.

Elihu Burritt is to lecture in Belleville next week.

Stanley declares that Dr. Livingstone never could have endured the climate of Central Africa if he had not been strictly temperate. A drunkard, or a man of vicious habits, must have died there.

Among the vast material enterprises of our time, remarks the N. Y. Christian Union, we must not fail to note one which, if it succeeds, will have enormous political results upon this continent. We refer to the project undertaken by our neighbors and cousins just over the Canadian border, to build a railroad from a point near Lake Nipissing to a point on the Pacific coast, thus traversing a region which is larger than all Europe, and is capable of furnishing comfortable homes to millions of mankind. Sir Hugh Allan, already famous for successful undertakings on a large scale, has this one in hand. Surely, the people of the Dominion are too enlightened and too energetic to succumb under the difficulties of this herculean task. Success in it will do much to make them a united and great nation.

Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO.—At Toronto, in Knox Church, on the third Tuesday of April, at 11 a. m.

OTTAWA.—At White Lake, on the first Tuesday of August, at 10 a. m.

BROOKVILLE.—At Prescott, on 5th day of May next, at 2.30 p. m.

BRUCE.—The Presbytery of Bruce will hold its next ordinary meeting at Kincardine on the last Tuesday of April, at 2 o'clock, P. M.

CHATHAM.—The Presbytery of Chatham will meet in the Wellington church, on Tuesday, 25th March, 1879, at 11 a. m. Elders' commissions will be called for, and representatives to the General Assoc. by election.

MONTREAL.—At Montreal, in Erskine Church, first Wednesday of April at 10 A. M.

Commercial.

BRITISH AMERICAN PRESBYTERIAN OFFICE,

March 27, 1879.

PRODUCE.

There has been very little change in the state of the market since our last. The enquiry has not been very active, and the tendency of prices has varied in different cases. Stocks on the 24th inst. were as follows:—Flour, 28,910 barrels; wheat, 426,090 bushels; oats, 7,150; barley, 54,585; peas, 49,101; rye, 700 and corn, 11. There were in sight on the 15th inst. 7,335,000 bushels of wheat and 1,365,000 of barley, against 9,469,000 of wheat and 1,794,000 of barley in 1878.

Flour.—The market has been quiet and prices rather weak. Extra sold on Monday at \$6.45 on the track. Fancy remained steady all through at \$5.90. No. 1 super sold on Monday at \$5.50 for a lot of 1,000 barrels. Fine sold on Monday at \$4.50 f.o.c. The market closes quiet with No. 1 super offering at \$5.45 to \$5.50 without buyers and easy steady.

OATS.—There has been no enquiry for carlots; they would probably bring \$4.70 to \$4.75, but choice brands are worth 25c. more. Small lots sell at \$4.90 to \$5.00.

WHEAT.—Holders are not anxious to sell and buyers are not inclined to pay as much as asked. There have been sales of both fall and spring on p. t., the only lot reported being a cargo of spring for \$1.31 at a point east for May delivery. There are buyers at quotations. On the street fall brings \$1.20 to \$1.45 and spring \$1.22.

CORN.—Have been slow of sale. Carlots sold last week at 39c. on the track and 41 1/2 bagged f.o.c. Cars are now offered at 39c. but do not find buyers. Street price 40 to 41c.

BARLEY.—Has been in active demand at advancing prices. Sales of No. 1 inspected were made last week at 70c. f.o.c. and of No. 2 at 65c. in store. On Monday 11,000 bushels of No. 2 sold for 69c. f.o.c. at a point east, and No. 1 at 70c. f.o.c. and on Tuesday 10,000 bushels of No. 1 for 73c. f.o.c. at a point east on opening of navigation. There was nothing reported yesterday. Street price 65 to 67c.

PEAS.—Have been quiet but steady; carlots would bring 67 to 68c. On the street 68 to 69c. is paid.

CORN.—Carlots sold last week at 49 and 50c. on the track, and this week at prices equal to the same figures.

SEEDS.—Carlots of clover have sold at about \$5.40 to \$5.50; dealers sell at \$5.50 to \$5.75. Timothy is firmer; common sold at \$3.25, choice would bring \$3.60; dealers sell at \$3.50 to \$4.00. Tares are scarce and wanted at \$1.75 to \$2.00.

PROVISIONS.

BUTTER.—Demand and supply seem both to have declined. The only sale reported was that of a lot of 240 packages of mixed qualities at 12 1/2 delivered here. The season may be regarded as closed.

CHEESE.—Is quiet but firm; small lots generally sell about 13 to 13 1/2c. but inferior goes at 12 1/2c.

EGGS.—Are scarce and firm at 18 to 19c.

PORK.—There is little movement; stocks are light and holders firm.

BACON.—Is fairly active; 200 sides of Cumberland sold at 7 1/2c.; 100 sides and a lot of four tons at 8c.; a lot of 250 hams brought 12 1/2c.

LARD.—Seems to be firmer; small lots moving at 9 1/2 to 10c.

HORS.—Small lots are moving slowly at 35 to 40c.

THE STATISTICS OF CHRISTIANITY IN INDIA.

One good result of the recent General Conference of Missionaries, held at Allahabad, is the collection of accurate statistics of the number of native Christians in India.

Ten years ago there were 186,731 native Christians in the whole of India. This number has since then increased to 224,161—that is, to the extent of 84,430 persons, that is at the rate of 61 per cent.

In several missions, the increase has been very remarkable, and is worthy of special attention. For instance, at the commencement of the last decade, the American Baptist Missions in the Telugu country had only 23 converts.

It will be seen from the above that the record of our own Church in India is highly honorable to the laborers we have sent there. In the work of general education, also, the fruits of Christian mission are most cheering.

As to the mission presses in India, Burmah, and Ceylon, here are some facts:

They have published, in the course of the last ten years, no fewer than 3410 separate works, mostly of a Christian and educational character, in 31 languages and dialects.

Table with 2 columns: Description of books and their quantity. Total: 12,317,172.

We leave the sceptics who insist that missions to the heathen do not pay, to digest these facts at their leisure.

IS IT WICKED TO READ FICTION?

That depends. We never knew of a man's receiving serious moral or intellectual injury from reading the Parables of Christ, the Pilgrim's Progress, or Milton's Paradise Lost.

Nations and men are only best when they are gladdest and deserve heaven when they enjoy it.—Richter.

SHEEP-STEALING.

A late editorial in Good News opens with these words, "Sheep-stealing is usually regarded as the meanest kind of stealing."

But we understand herds find certain suspicious characters prowling around our folds, and even occasionally making away with a straggler or so.

Here is a person of the high, prolatinal turn of mind. He peers stealthily over the fences, or lies in ambush by the way, looking out for a weakling or a giddy youngling.

Here is a somewhat amphibious character—a man that will wade up to his waist any day to catch a sheep, or even a lamb (if it isn't too young).

He haunts the river-banks and other such places, often in a very rough and disagreeable manner. For he is satisfied that if he can only shove a sheep into the water, it is won.

It is intrinsically and necessarily a discourtesy, and is no more entitled to respectful reception than is any other ungentlemanly conduct.

Now, have my readers thought what that means? The Presbyterian who is asked to join the Baptist Church, for example, is asked thereby to say, and all his life to maintain, that when his parents dedicated him to God in baptism they enacted a solemn farce, solemn—that is, in their regard—but in fact empty and sinful.

So with the prelatical person—so-called priest; he modestly asks you to consider him the proper shepherd, and your own pastor the "thief and robber."

There are a great many who see these things in the proper light, and resent them accordingly; but others are thoughtless and short-sighted, or allow themselves to be beguiled by a polite and kindly manner.

SHOES.

The early Britons wore coarse bags of hide, made all of one piece, and tied round the ankle, but the Romans introduced daintier foot-gear, and from them the Anglo-Saxons learnt to make both boots and shoes of leather, both being generally of one piece, laced from the toes all the way up with strings, and sometimes protected at the sole with a sort of wooden clog.

The changes of fashion in shoes and boots during the last two or three centuries may be traced in familiar paintings, such as Hogarth's.

I think the first virtue is to restrain the tongue, he approaches nearest to the gods who knows how to be silent, even though he is in the right.—Cato.

PRAYER AND THE PRAYER GAUGE.

This is the title of a discourse by the Rev. President Hopkins, of Williams College, delivered in the First Presbyterian Church in Troy, at the invitation of several of the pastors of that city.

In the first place, if there is anything in spiritualism, nothing could be easier than to demonstrate its truth. Why do we believe, it is asked, in the revelations of the electric telegraph? Because we submit them to crucial experiments every day and every hour of the day.

By the interposition of that will, the water is made to set back, and turn his mill-wheel. He stands at the sluice-way and directs the flood. But he does this through the very immutability of the law of gravitation.

Of course, he makes the actions of man supernatural as far as they are free. An act which has its origin in free-will is just as much beyond any power of nature, and therefore just as supernatural as it would be for an angel to descend from the sky.

WHY WOMEN ARE EXTRAVAGANT.

Somebody once said that the women of to-day are so extravagant in dress, and so helpless in other respects, that none but rich men can afford to marry; and foolish people have been saying the same thing, or something very like it, ever since.

No account is taken of his club expenses, or his unnecessary restaurant bills, or his fast horses, or the vanity which prompted him to buy a bigger or finer house than he needed.

SENSATIONALISM IN THE PULPIT.

Zion's Herald administers a well deserved rebuke to the ministers of the present day who endeavor to attract an audience by the eccentricity of their sermons, and mentions the following case in point: "We have just now seen a card printed for circulation by the pastor of one of the oldest Congregational Churches in Central Massachusetts; a church which has long been blessed with the labours of the most cultivated ministers and men of the finest taste.

O wisdom, with how sweet an art doth thy wins and oil restore health to my healthless soul! How powerfully merciful—how mercifully powerful art thou! Powerful for me, merciful to me.

SPIRITUALISM.

In the first place, if there is anything in spiritualism, nothing could be easier than to demonstrate its truth. Why do we believe, it is asked, in the revelations of the electric telegraph? Because we submit them to crucial experiments every day and every hour of the day.

If a spiritualist had announced the event in England before it had come to us by any ordinary means (the submarine telegraph was not then laid down) we should have been convinced instantaneously that spiritualists possessed some mysterious power.

By the interposition of that will, the water is made to set back, and turn his mill-wheel. He stands at the sluice-way and directs the flood. But he does this through the very immutability of the law of gravitation.

Of course, he makes the actions of man supernatural as far as they are free. An act which has its origin in free-will is just as much beyond any power of nature, and therefore just as supernatural as it would be for an angel to descend from the sky.

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Scientific and Useful.

LOBSTERS AND LIZARDS.

If a lobster's claw is broken off below the third joint, another will soon appear in miniature at the end of the stump; about the third year it will overtake in size the one on the other side.

When, by accident or otherwise, a Brazilian lizard's tail is missing, another crops out immediately, requiring considerable time, however, to develop into full proportions. It is to thomas indispensable an appendage as a balancing pole in the hands of a rope-dancer, in maintaining their centres of gravity while racing through the top of a tree in pursuit of prey.

IMPROVED COOKING VESSEL.

For some time past we have employed in our domestic establishment one of Warren's improved cooking vessels, and find it to be an important and valuable addition to the culinary service. It is, in fact, an automatic cook, and performs its allotted duty with a great deal better judgment and far less fuss than the best forty-dollar-a-month French cook that ever officiated over a stew pan.

STONE-COLORED WASH.

I painted a board fence and a rough out-building two years ago, and it is nearly as good to-day as it was when finished, and it cost comparatively nothing. The fence is a common, rough board fence, with a cap-board nailed on the top; and I have leaned on the fence a hundred times, and it will not soil a black coat, or any garment, by so doing, but appears slaty, with no disposition to crumble.

"Take two pounds of flax seed and boil it in a common wash boiler for an hour or more, in four pails of water; after thoroughly boiling, strain it into an old tight barrel; put in one peck, in bulk, of common sand plaster, one peck of nicely sifted wood ashes, one quart of wheat flour, and one quart of salt.

The above was made in quite warm weather, and worked up like sponge batter, two or three times, before putting it on; but a good stirring would, in a minute or two, reduce it again to its creamy consistency. It is now as hard as slate, and is certainly valuable in preserving the wood, and is a cheap luxury in good looks for fences or second-class buildings, and I know it is no humbug.—Rural Home.

CHATS WITH SEDENTARY PEOPLE.

John Smith, a book keeper, asks what he shall do. Dyspepsia, nervousness and all that sort of thing have got hold of him. He has no time to get the fresh air, no time to exercise—no time for anything, and would I advise him to change his occupation.

"John Smith, what time are you due in the counting-room in the morning?"

"About half-past eight."

"Could you put it off till nine?"

"Well, perhaps so, if I didn't let my work get behind hand."

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42 Superior do do	50c.
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