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NOTES OF THE WEEK.

WE direct attention to the Report of the Ontario Mutual Assurance Company, which our readers will find in another column. It will be seen that the affairs of the Company are well conducted, and that it is doing a good, safe business.

THE Presbyterian congregation in St. Thomas has so much increased under the ministry of Rev. Mr. Fraser, that an extension of the church is considered to be a necessity. It is probable that a Sunday school room will be erected this year. One liberal member of the congregation has offered \$500 for this object.

DR. DONALD FRASER'S congregation at Marybone, London, has become so large that it is found necessary to issue tickets of admission to strangers on the same plan as in Mr. Spurgeon's Tabernacle. The Doctor's many friends in Canada will rejoice to learn of his wide popularity and great usefulness.

THE First Presbyterian Congregation of Brockville (Rev. Mr. Burnfield's) are about to erect a new church. It will cost, when finished, \$25,000. Subscriptions have already been received amounting to \$17,000. The work of taking the old building down and erecting the new one will begin this spring. The dimensions of the new building will be 85 feet by 70.

WE are requested by Mr. Lang, in answer to enquiries regarding the sermon preached by him before the Synod of Hamilton and London, to state that while a few of the brethren have subscribed for it, the number of subscribers is not sufficient to cover the expense of publication, or to show that there is any general desire to obtain the discourse in a printed form.

WE are requested to state that the books of the Treasurer of the Montreal Presbyterian College will be kept open till Tuesday, 14th May. Congregations that have not yet sent their annual collection for the Ordinary Fund, persons due subscriptions to the Building Fund, and all other intending contributors, are requested to forward their contributions to the Treasurer PRIOR to Tuesday, 14th inst.

AT the close of the weekly prayer-meeting in the Presbyterian Church, Percy, on the 19th April, Mr. John Clozie was presented with a purse containing \$50 in acknowledgment of his gratuitous services as preacher for the congregation for the past five years.

The Rev. D. Sutherland, in making the presentation, referred to the great importance of the service of praise in congregational worship, and the very efficient services which Mr. Clozie had rendered in leading their psalmody in the sanctuary, in the Sabbath school, at the prayer meeting and also in the meetings of the choir for vocal practice. He concluded by expressing the wish that Mr. Clozie would be long spared to the congregation, and that, like the sweet singer of Israel, he would experience much of the favor of the Most High. Mr. Clozie replied in very appropriate and feeling terms.

REV. DR. FRASER writes to correct an inaccuracy in the notice of his address at Kingston, which appeared in our last issue. He says.—"In your notice of my address to the Woman's Foreign Missionary Society of Kingston, the sentence 'He described what was being done among them by means of schools, and also of female medical missions, etc.,' is fitted to mislead those who are not well acquainted with mission work in Formosa. The 'them' in that sentence should be understood as referring to the female population of various places on the mainland of China, and not to the women of Formosa, for whom something has been done in the way of private teaching by the wives of missionaries and native preachers, and two or three native Bible-women have been trained and employed for some time past in the Canada Presbyterian mission. There are, as yet, however, no female medical missionaries or schools for girls in the Island."

WE have most cheering accounts from the congregation of Knox Church, Lancaster, one of the results of Presbyterian union. The congregation was only recently organized; but under the ministry of the Rev. Donald Ross, formerly of Dundee, Q., it is rapidly developing into one of the strongest charges in the country. Notwithstanding the erection of a new church and manse—the latter finished last fall at a cost of about \$3,000—the following handsome contributions have been made by the Ladies' Society to the schemes of the Church, viz.: Foreign Missions, \$80; Home Missions, \$80, Woman's Foreign Missions, \$80; and the Sabbath School has undertaken the support of a Zenana Teacher. Altogether the people are to be congratulated, having raised nearly \$10,000 for all purposes, during the year. Nor have the minister and his family been forgotten. Mrs. Ross was recently presented with a handsome carpet, oil-cloth, etc., and Mr. Ross with a purse of money—all indications of the cordial relations subsisting between pastor and people. In this connection we may mention that Mr. Ross has been unanimously called to the pastorate of the Central Church, Richmond—an important charge in the beautiful city of Richmond, in the "Old Dominion." Several years ago Mr. Ross preached for the congregation for some months; and this unsolicited, unexpected call shows that he has not been forgotten. We do not know what his reply may be to this invitation; but it is to be hoped he may see his way to decide upon remaining in Canada, where he is doing good service for the Master.

PRESBYTERY OF QUEBEC.—The regular quarterly meeting of this Presbytery was held at Scotstown on the 20th and 21st of March last. Rev. W. Mathieson was appointed Moderator. The various conveners reported that missionary meetings had been held in nearly all the congregations and mission-stations. Mr.

McDonald reported that he had visited the mission at Kennebec Road and ordained two elders there. Mr. Lindsay withdrew his protest and appeal in the Lingwick case. The convener of the committee on Home Missions was instructed to apply for the grants to supplemented congregations and mission-stations. The only change asked in this matter was the addition for one year of \$50 to Hampden. He was also instructed to secure the services of three students for Valcartier, Lingwick station and Lake Megantic. A complaint and petition from Rev. P. Wright, formerly of Chalmers' Church, Quebec, now of Chalmers Church, Montreal, was next presented and read, complaining of the action taken by the Session of the former of these congregations by the insertion of certain minutes in their Record reflecting injuriously and unjustly upon him, and asking the Presbytery to take such steps in this matter as might be required in the interests of truth and equity. It was agreed to let said complaint and petition lie on the table meanwhile, and summon all the parties interested to appear at an adjourned meeting of the Presbytery to be held at Richmond on the 17th of April next. The Presbytery agreed to transmit to the General Assembly Mr. Lindsay's request "that he be allowed to retire from the active duties of the ministry whenever he shall see fit to do so." Delegates to the General Assembly were appointed as follows: Ministers, by rotation, Rev. Messrs. Lindsay and McConechy; by election, Rev. Messrs. McDonald, McCaul and M. Mackenzie. The elders appointed were Messrs. Philip Peebles, J. C. Thomson, D. Stewart, G. B. Houlston, and Aeneas McMaster. The case between Winslow and Hampden was then taken up, and finding that the arbitrators had failed to effect a settlement, the Presbytery, after much discussion, finally resolved to authorize the Rev. John McDonald to retain "the Sherbrooke money" in lieu of arrears due to him from Hampden. Against this finding Rev. John McKenzie, on his own behalf and on that of the congregation, protested, and appealed to the Synod. Mr. Le Claire, a colporteur, applied for recommendation to the Board of French Evangelization, which was granted. A committee was appointed to examine Mr. Pringle, student, with a view to application for license; and another committee to examine Messrs. Pritchard and McConechy with a view to their being employed as catechists. Remit No. 1 from the General Assembly was approved with the addition to the 8th Article, "But ministers who have served twenty years and contributed to the fund during that time shall be exempt from the additional rate. Remits Nos. 2, 3, and 4 were negative; and Nos. 5, 6, 7, 8, and 9 were approved of *simpliciter*. In reference to the letter of Dr. Cochrane entitled "The Presbytery of Quebec versus the Home Mission Board," and which appeared in the CANADA PRESBYTERIAN on the 8th inst., the following resolution was agreed to: "The Presbytery instruct their clerk to write to the convener of the Home Mission Board, and state that the same request was made for Metis as for any other grant, and if any misunderstanding has occurred it must have been between their former representative and the Board—that their former representative has been communicated with, and he has given assurance that he will either be present at the approaching meeting of the Board and explain matters, or communicate with them." It was then moved and agreed that the next regular meeting be held in Morrin College, Quebec, on the third Wednesday of July next, at ten o'clock a.m., after which this meeting was closed with the Benediction.

OUR CONTRIBUTORS.

ARCHBISHOP LYONS'S CONTROVERSIAL WORK.—IX.

On pages 32-4, his Grace takes the negative side of the question, "Does the Church of Rome suppress the second commandment?" His reasoning here, as in many other parts of his work, is extremely confused. He says (page 32), "All agree, both Protestant and Catholic, that the commandments are ten in number, but they don't agree in the division of them." Bad composition again, your Grace. You speak of two parties. It is, therefore, quite correct to use the word "both." But "all" is used in speaking of more than two. In writing, such contractions as "don't," should not be used. But to go on. He says, "The Catholics divide the commandments according to the sense or object of each, for instance the first commandment concerns the worship of God: of this commandment the Protestants make two, the Catholics only one. The second forbids to profane the holy name of God, etc.; this the Protestants say is the third, the Catholics hold that it is the second." On page 33, he says, "The Catholics therefore do not suppress the second commandment, but truly say, that it is comprised in the first, namely, 'Thou shalt not have strange Gods before Me, thou shalt not make to thyself a graven thing,' etc. Here it is evident the worship of the true God is intended and the worship of false gods prohibited, and the making of images for the purpose of adoration." His Grace thinks that only the first commandment refers to the worship of God. Instead of that, every one belonging to the first table does so. The first refers to the *object* of worship, the second to the *manner*, the third to the *spirit*, and the fourth to the *time* of the worship of that object. The first commandment forbids us to worship any god but the God of the Bible—Jehovah. This, Roman Catholics as well as Protestants believe. The second forbids us to worship images. These images are clearly not of false gods, because the worship of the gods themselves is forbidden in the first. If we be forbidden to worship certain gods, we are, as a matter of course, forbidden to worship their images. The second commandment, therefore, forbids the worship of images of the true God. The two are perfectly distinct from each other. We can worship false gods without making images of them. Yea, we can believe in their being, without worshipping them, as do the Hindoos in the case of their supreme God Brahm. We can worship the true God by images. The calf which Aaron made, and those which Jeroboam made, were meant for emblems of the true God. Neither Aaron nor Jeroboam ever meant them to be used in the worship of false gods. They sinned not against the *first* commandment, but against the *second*. The latter is, therefore, not included in the former, but is wholly separate from it. The excuse which Romanists make for worshipping "sacred images," that they do so, only out of respect to those whom they represent, is of no force whatever, for God in the second commandment most plainly forbids us to do any bodily act of homage to them. It is a very remarkable fact that though the Romish Church has not yet dared to blot the second commandment out of the Bible, she never—or at the most in extremely few cases—takes any notice of it in her Catechisms, even as forming part of the first. These are used by her people unspeakably more than the Bible is. The plea of not wishing to burden the memory is of no force. She states at great length in these Catechisms many things not taught in Scripture.

Rome's treatment of the second commandment gives us—according to our view—only nine. But she believes there are ten in all. How then does she get the tenth? She makes two of our tenth. His Grace says that she does so "because the coveting of a wife is a different object from the coveting of a house, an ox, an ass, for Christ has said 'the coveting of thy neighbor's wife is equal to adultery' (Matt. v. 28). In the book of Deuteronomy, 5th chap., when the commandments are again enumerated, the coveting of a wife is put before the coveting of the house, the ox, and the ass. The Protestants by making one commandment of our ninth and tenth, falsely make the coveting of the wife, the house, the ox, and ass, the same or equal sin." When his Grace says that the coveting of a wife is a different "object" from the coveting of a house, etc., he means "sin," but he says so in a very clumsy

way. Christ does not say what the Archbishop here represents Him as saying. In Matt. v. 28, He says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Under the Old Testament, God was pleased to permit polygamy. Consequently, a man could then wish to take his neighbor's wife and make her his own, without being guilty of adultery. The tenth commandment is directed against covetousness. Coveting one's neighbor's wife, his house, his ox, or his ass, are not different sins—as his Grace thinks—but only different forms of the same sin. The different things mentioned are merely specimens. "From one learn all." God mentions merely such things as a people like the Israelites, who were chiefly tillers of the ground were most apt to covet. The fact that a wife is first mentioned in the tenth commandment as we find it in Deuteronomy, helps the Archbishop nothing. If he interpret Exodus xx. by Deuteronomy v., we have the same right to interpret the latter by the former. Yea, we have a better. In Exodus xx., we have the commandments as they were written with the finger of God on stone. These were given the Israelites as members of the human family. In Deuteronomy v., we have them as they were given the Israelites as such. I have not space to point out the difference between the two passages, which, however, is not an essential one. In Leviticus xix. 2, God says, "Ye shall fear every man his mother, and his father." Here, the mother is the first mentioned. Surely, his Grace would not infer from this, that it is a higher duty to fear or reverence one's mother, than it is to fear or reverence one's father. The fact that coveting a wife is not the first, but the second thing specified in the tenth commandment in Exodus xx., is a clear proof that it is a form of the same sin as coveting a house, etc. If coveting one's neighbor's wife be adultery, on the same principle, coveting his house, his ox, or his ass is theft. It follows then, that God has in two instances, given two commandments against the same sin. Let us then put the Romish ninth commandment into the seventh, and the tenth into the eighth. We have thus, only eight commandments. But following out the principle laid down by his Grace when he says that coveting one's wife is adultery, I now proceed to show that there is but one commandment, "Thou shalt not steal." (1) To have other gods before the true God is to rob Him. "Will a man rob God?" (Mal. iii. 8). (2) The second—according to his Grace—is included in the first. (3) To take God's name in vain is to rob Him. (4) To profane the Sabbath is to rob Him. (5) To treat one's father and mother disrespectfully is to rob them. (6) To take man's life unjustly is to rob him. (7) Adultery is a form of robbery. (8) To bear false witness against one's neighbor is to rob him. (9) The truth—as I have already shown—is included partly in the seventh, and partly in the eighth. The expression, "the same or equal sin," in the extract above given, is not a correct one. It should be, "the same sin, or equal sins." The "learned prelate" is quite orthodox when he says that the second commandment does not forbid "the making of images except for the purpose of adoration," using the last word in the Protestant sense. He says (pages 33-4), that the Queen of England has a remarkable devotion to her late husband, and takes great pleasure in exhibiting him to the love and veneration of her English subjects. Does she exhibit his dead body? Why speak of her *English* subjects? Does she think that her Scotch and Irish subjects do not revere his memory? But to go on. His Grace adds, "When his statue is unveiled, the people uncover their heads to express their esteem, and give loud hurrahs. It is not to the marble or bronze the honor is given, but to the Prince and Queen. Are religious people to be blamed and called idolaters when they express their esteem for Christ and His saints, by an occasional bow of the head?" It is considered to be "in bad taste" to hurrah for the dead. I once heard three cheers given for Lord Metcalfe after his death. This was done at a political meeting in Toronto. It was "not the correct thing." When a toast is drunk to the memory of the dead, it is drunk in "solemn silence." But even if hurrahing were quite proper in such a case as the one which his Grace mentions, he would not approve of it as a way of expressing reverence for Christ and the saints. But he thinks that if people be allowed to hurrah on such an occasion, and for such an object as those referred to, Christians should not be found fault with when they express their reverence for Christ and the saints by an occasional bow of

the head. What does he mean by an "occasional bow of the head?" Is it a bow of the head when one hears the name of Christ, or a saint uttered? Many bow the head when they hear the name of "Jesus" uttered in worship, though they take no notice of any other of His names, as "Christ," or "Emmanuel." But it is plain from the context that his Grace refers to "sacred images." Here, he represents the adoration of these as a very small matter—only occasionally bowing the head to them. He says nothing about bowing the knee, prostration, kissing, embracing, or burning candles or incense, to or before them. But God forbids us even to merely bow the head to them. That should be enough for us.

In my next paper I shall review what the highest Roman Catholic clergyman in Toronto says on the kindred subject of relic-worship. Several of his remarks thereon are very droll ones. T. F.

Melis, Que.

THE AIM OF THE SABBATH SCHOOL TEACHER IN HIS CLASS.

NOTES OF AN ADDRESS GIVEN TO THE OTTAWA SABBATH SCHOOL TEACHERS' NORMAL CLASS.

We cannot properly understand the aim of the Sabbath School teacher without having some clear idea about his office, and the material on which he has to work. We must, therefore, briefly state our position regarding these.

Workers in the Church of Christ may be divided into two classes, those who attend to the spiritual interests and those who attend to the temporal well-being of the Church, a distinction maintained in the two great classes of office-bearers in the Presbyterian Church, elders and deacons. Sabbath School teachers come under the class of those who are concerned with the spiritual interests of the Church: they may therefore find their place and work in Eph. iv. 11, 12. Just as ministers are pastors or shepherds, to bring the wandering sheep into the fold and to feed those that are within, Sabbath School teachers are under-shepherds to assist ministers and elders, especially in gathering and feeding the lambs.

Their work is with the children, as the work of ministers and elders is with all the flock: they do not supplant, but only assist the ordained office-bearers; and they do not interfere with the duty or work of parents any more than the minister does when in the full discharge of his labors.

Now the children—the material on which they have to work, the young of the flock with which as under-shepherds they have to do—are not all the same. Some are believers, some are not. There are children in whom, from earliest years, the prayers of their Christian parents have been answered. Dedicated to God in baptism, they have in answer to the faith and prayers of their parents been quickened by the Holy Ghost. Christ says "Feed My lambs;" there are lambs within the fold; and such we have among our Sabbath School pupils, children who, like Timothy, have been instructed in the faith of mother and of grandmother, and have been nourished from early childhood by the Word. These must be considered, and in the Sabbath School must receive appropriate food, that in due time they may be strong to witness a good confession for Christ.

There are others, again, among the children who do not thus trust and love Christ. Our first object with these is to lead them to trust Christ. Our work in the Sabbath School, so far as it affects these, should not be merely prospective, looking forward to some future day when they may be sufficiently informed and matured to put in practice the faith about which we now instruct them; it should have the direct and present purpose of leading them to trust Him now.

This division of the members of the Sabbath School into the believing and unbelieving is similar to that of the members of the congregation. But would it not be well to separate these two classes, that some teachers might specially direct their attention to the work of winning the unbelieving, and others to the work of building up the young believers? No: such division cannot be made either in the Sabbath School or in the general congregation, because the presence and influence of the believing may be very powerful in influencing the others; and, moreover, we could not make such a division with absolute accuracy on account of our inability to read the heart; and unless the division were absolutely accurate, the union of the two classes would still continue.

The work of the pastor contemplates both these

classes, and he seeks by various means to assure himself to which class each individual in the congregation belongs. So must it be with the Sabbath School teacher. It is true that in dealing with adults there are means for such classification that are not available in our dealing with children, such, e.g., as the expressed desire to become a communicant. But the teacher may try to ascertain the spiritual condition of the pupil by questions which for their answer might require the experience of faith, and by securing the confidence of the pupil in such a way that he will feel free to speak to the teacher on spiritual things. Unless this is done there can be little or no directness of dealing on the part of the teacher with individual pupils, any more than there could be on the part of a doctor visiting a family of sick children and attempting to prescribe for them without ascertaining the symptoms of each one.

The Sabbath School teacher then is called to the twofold work of winning children to Christ, and of building up believing children in knowledge and holiness. How is this to be done? It is not necessary to devise new methods; it will be found sufficient to use the familiar instruments with clear and steadfast purpose. (1) By having the pupils learn parts of the Word and the Shorter Catechism, that they may be familiar with the truth. This familiarity with the Scriptures and Catechism, this storing of the memory with the truth is a great benefit both for believing and unbelieving children. The former appreciate it now, the latter may have it in readiness for a future day of blessing.

It is well to have coal in the grate when the fire burns brightly; and it is well to have the coal there and preparations made, even when there is as yet no fire, that everything may be ready when the fire is kindled. Moreover, the Word is the great instrument alike for conversion and for edification; and they who are thoroughly familiar with our Shorter Catechism have the teaching of the Word in a form which will enable them more clearly to understand the Scriptures, and which will greatly tend to keep them firm against the attacks of prevalent heresies. (2) By drawing from the Bible lesson the most varied and appropriate instruction, endeavoring to secure something that is suitable for each. This requires the teacher not only to make careful preparation, but to prepare with the wants of his individual pupils in his mind, endeavoring to secure something suitable for each. An angler when fly-fishing for trout or salmon, will patiently change his flies, till he is encouraged by a "rise," and will work on with steady purpose till he is rewarded by bringing his fish to land. We must try, as fishers of men or of little children, to present the truth in such a way as to secure their acceptance of it, though this may require much consideration, patience, and perseverance. Of course, this implies the effort on the part of the teacher to grow very familiar with each pupil.

(3) By having the pupils frequently in our thoughts.—We may thus hit upon something in our reading during the week, and not merely in our preparation for the class, which may be of direct benefit to some one or other of the pupils; and when we bear their individual cases before the throne of grace we may expect, in answer, that the Spirit will work directly on their spirits, and will guide and bless our efforts for their true welfare.

In our Sabbath School classes let us work for results. Aimlessness accomplishes nothing. The arrow shot at a venture may, it is true, "find mark the archer little meant;" but the skilful archer takes aim, and when the arrow flies true to the mark it is just what he expected as well as desired. At the same time, let us not be disappointed or discouraged if the results are delayed. In spiritual things there may be much preparation necessary, just as in supplying a city with gas there is much preliminary work of digging trenches and laying pipes before the bright light is ready; indeed, the privilege and joy of making the light manifest may frequently fall to other hands than those that prepared for its appearance. Further, let us thank God for any success, remembering how unspeakably valuable such spiritual results are. "They that be wise shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." D. M. G.

LITTLE good comes by disputing. Pride is generally at the bottom of it, and not charity or love of truth; and it is seldom managed with decency or candour enough to produce any good effect. Let fall a word in season, and wait in patience till the rain drops on it from heaven.

LIFE'S AIMS.

Passing along life's highway,
Wandering to and fro,
Presses the countless multitude
With steps, some fast, some slow.

Some so eagerly reaching
Out to a goal afar,
Hastening with worn, weary feet
Marked with many a scar,

That unheeding, they pass the blessings
Lying along the way,
Looking ever beyond them
For diamonds of brighter ray.

Carelessly turning aside from
The pitiful cries for aid—
Thus failing to gather the flowers
For the garlands that never fade.

Others we find in the numbers
That ever with ceaseless tread,
Cumbered with earthly vanities
Pass on to the home of the dead.

Whose backs are so bent with the burdens
Bowing them down to the dust,
That unheeded, the bright star of promise
Tells them of hope and trust.

Their eyes are so steadfastly bent on
The baubles beneath their feet,
They see not o'erhead the glory
Surrounding God's mercy seat.

But turn we our gaze to others
Here and there in the countless throng,
Who, though the road be weary
Are beguiling their way with song.

Their faces uplifted to Heaven,
Are shining in God's own light;
And their garments unspotted by earth
Are sparkling, and pure, and bright.

Though "the eye to the hills is uplifted,
Whence cometh sweet comfort and aid,"
The ear is ready to hearken
To the cry, by the suffering made,

The hand is ready to bind up
Wounds that poor stricken ones bear;
And their feet are ready to carry
Glad tidings to hearts full of care.

Ever Time's tide is flowing
On to Eternity's sea;
Soon will be over life's struggles,
Our wanderings ended be.

Vain will be then earth's treasures,
Vain all its pomp and power,
Faded the garlands gathered
From Fancy's brightest bower.

Alas for those who have garnered
Only life's meanest dross;
Who have counted for Time's vain trifles,
Eternal life as loss!

—HELEN LYNNE.

WHAT OF THAT!

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day!
Coward arise! go forth upon thy way!

Lonely! And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own,
Work may be done in loneliness; work on.

Dark! Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight!
Thy steps will guided be, and guided right.

Hard! Well what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get the task! Conquer or die!
It must be learned! learn it, then, patiently.

No help? Nay, 'tis not so!
Though human help be far, thy God is nigh,
Who feeds the ravens, hears His children's cry,
He's near thee, wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.
—Woman's Work in China.

CATHOLICITY OF THE PRESBYTERIAN CHURCH.

MR. EDITOR,—In the Rev. Professor Campbell's admirable lecture on the "Catholicity of the Presbyterian Church," there occurs the following statement: "Once only in the closing year of last century did the

Church of Scotland cut herself off from communion with any other section of the Church of Christ, for the purpose of excluding from her pulpits evangelical ministers of the Church of England. It was a great mistake, and will never be repeated."

Perhaps some of your readers may not be aware of the fact that the act referred to in the above statement, known in Church history as the "Act of 1799," remained unrepealed down till the year 1841, the which year it was rescinded by the General Assembly of the Church of Scotland, mainly through the influence of those who succeeded in 1843.

One of the first proceedings of the Assembly of the residuary Church that year (1843), was the restoration of the Act of 1799, and so far as I am aware, no effort has been made to repeal it by any subsequent Assembly, whatever latitude may have been allowed to individual ministers of the Church in the practical application of its provisions.

If this be so, we find the Church of Scotland by her Acts of Assembly, still standing aloof, not only from evangelical ministers of the Church of England, but also from fellowship with Churches, whose doctrine, worship, and government, are identical with her own. "I believe in the holy Catholic Church" is a noble confession, but it can be consistently uttered only by those, whether individuals or Churches, who are ready to recognize the brotherhood of believers, even if such be found worshipping within "chapels" or "meeting-houses," and bearing the despised name of "Dissenters." Yours truly,
W. T.

"LOOK ON THIS SIDE AND ON THAT."

The Romish Archbishop of Toronto reasons in substance as follows, regarding his Church.

"The true Church must be holy . . . in the large number of its members, though some may be so only in name." (See page 8 of his "Answers, etc.")

The Church of Rome is so.

Therefore, the Church of Rome is the true Church. Facts do not, however, warrant the high opinion which his Grace has of "Mother Church," as the following particulars, taken from "El Saffro," an Italian paper, prove.

In 1870, before Rome became the capital of Italy, the population of that city was 205,000. Of this, there were 2,469 secular clergy, including cardinals, bishops, priests, and *curios*; 2,766 monks, 2,117 nuns—in all 7,322 religious of both sexes; or about one for every thirty of the people. Surely, the moral and religious welfare of the latter was well attended to. Let us see. In the same year, there were 4,378 births, of which 1,215 were legitimate, and 3,163, or seventy-two (nearly three-fourths) in every hundred, illegitimate. But let us see how Rome, as regards this matter, looks when compared with other cities. For every hundred legitimate births, there are in: London (Protestant), four illegitimate; Brussels (Protestant, but not so much as London), nine illegitimate; Paris (Popish), forty-eight illegitimate; Rome (Headquarters of Popery), 143 illegitimate.

Before the Papal States became part of United Italy, there was one murder in England (Protestant), for every 187,000 inhabitants; Holland (Protestant), for every 168,000 inhabitants; Russia (Greek Church), for every 100,000; Austria (Popish), for every 4,133; Naples (more Popish), for every 2,750; Papal States (most Popish of all), for every 750.

Add to this the fact that Quebec is the most ignorant province in the whole Dominion. There, Romanism has almost unlimited power.

His Grace might do worse than take a copy of the foregoing, put it into his Breviary, and there, often "read, mark, learn, and inwardly digest" it. I am afraid that he would seldom see it if he were to put it into his Bible—I mean the Bible properly so called—not the "open Bible" of "sacred images."

Melitis, Que.

T. F.

SUBSTITUTION.

MR. EDITOR,—The communication in your last issue, from "A Presbyterian," on the subject of Christ's substitution, is evidently written in a spirit of enquiry and I should be glad, if possible, to help him out of his difficulty.

Your correspondent wishes any who reply to follow it up in the same line in which he presents it, but I think you are right in saying we cannot find in human affairs, any perfect analogy to the substitution of Christ, and the very fact that there is no such provision made

in human law, or in earthly economy, shows that the plan is not man's but God's.

I think you have shown clearly in your reply, that the degree of crime makes no difference as to *guilt*, for God has said "There is no difference, for all have sinned, and come short of the glory of God," (Rom. iii. 23), and, "He that offendeth in one point is guilty of all," (James ii. 10).

The difficulty with "A Presbyterian," seems to be, that in the case of an innocent person suffering in the place of a criminal, the guilty one remains a criminal still; and the word has gone forth, "The soul that sinneth *it* shall die." The sovereign may pardon, and the criminal *escape* punishment, but he remains guilty still. Now, we surely learn in God's word, that *He* does more than this,—more than merely pardon the sinner, so that he shall escape punishment; that would clearly not be justice, and He declares at this time His righteousness, that He might be *just*, and the *justifier* of him who believeth in Jesus (Rom. iii. 26). Truly Christ the innocent One, did suffer and die in the room of the guilty, but there is more than that, for "We thus judge, that if one died for all, *then were all dead*" (2 Cor. v. 14), so that God looks upon us as having died in our substitute. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed." He that is dead is freed (margin, justified) from sin. "Now if *we* be dead with Christ, we believe that we shall also live with Him" (Rom. vi. 6-8). From these and many other passages, we see, by faith, that the believer has died with Christ, but if that were all, where would we be? "If Christ be not raised . . . ye are yet in your sins" (1 Cor. 15-17), so He was not only delivered for our offences, but raised again for our justification. To go back and follow the analogy, as far as possible; suppose the criminal himself should die for his crime; as you say, the law would be satisfied, it could claim no more: now suppose it were possible to give that dead man a new life, a blameless, perfect life; and I think we have a figure of what God has done for us who believe in Jesus, as we see in the second of Ephesians, "You hath He quickened who *were dead*." The man who has been executed is not called a murderer, but we say he *was* a murderer. So of us "we who *were dead*." Now, we are risen with Christ in a *justified state*, and we are told in Rom. 6-11 to reckon ourselves to be dead to sin, but alive unto God. I think in Israel crossing the Red Sea, and the Jordan, we get a beautiful figure of it. God provided a way for them to go safely across, without injury or pain; just as in Christ our Substitute, we have died, and are risen.

With regard to the question "How does His keeping of that law, and His obedience, answer for my breaches of it?" Is Gal. iii. 13 not a satisfactory answer? "Christ hath redeemed us from the curse of the law (not by keeping it, but) being made a curse for us." A READER.

LETTER FROM REV. K. F. JUNOR, MISSIONARY TO FORMOSA.

MR. EDITOR,—I intended to have written before this time, but have been laid up by a most severe cold. I have been prevented from doing anything I proposed to myself, save some necessary business. Confinement has, however, given me perfect rest. The goodness of the Lord to us all in our journey was extreme, and we look upon it as the answer to the many prayers we know have ascended for us. Strange to say, the journey overland, usually tiresome, was to us the most pleasant we ever experienced. The weather was delightful. The company in our car was of the same character. We were as one family from Chicago to San Francisco. We reached here on Thursday night, without a single mishap. From Chicago to Omaha, 503 miles, there is not much of interest. After leaving Omaha we felt we were really entering upon our great journey. Here we first had the solemn feeling of stepping away from everything behind, perhaps forever. Here, too, we felt and spoke of what was to come. From Omaha we began to ascend the eastern slope of the Rocky Mountains. There is nothing to be seen in this ascent but a wide-stretching prairie on every side—a prairie which is in many parts only a vast desert covered with scrubby sage. When you reach Sherman, the summit of the Mountains on this line, and 8242 feet above the sea, you have no perception of having been travelling upward so rapidly as 8,000 feet in 550 miles from Omaha. Leaving Sherman, which is a city of three saloons for its sum and substance,

you gradually descend the western slope of the Mountains. Only after leaving Ogden, a city of 3,000, do you meet any scenery, and then not till the next morning (for you leave Ogden in the evening). Before dusk you catch a glimpse of Salt Lake in passing its northern point. Salt Lake City is only thirty-seven miles south. Now of course you are in Utah, and hence you enter upon the first fine scenery in running through the wonderful pass down the western slope of the Mountains. Not, however, till you begin to cross the Sierra Nevadas do you come upon the really remarkable scenery of the journey. Here it is beyond all description grand. The train twists through curving canons, through which you look up, sometimes 2000 feet, to overhanging temples of rock standing out on the brows of the mighty hills. As you twist and turn the way closes up behind, and there seems no way out, ahead. In descending from the Sierras into the valley of the Sacramento, the scenery is touched with greater beauty. Hitherto all has been grandeur in mighty masses of rocky hills—no trees or foliage. Now the valleys and the hills are green. Then comes the valley of the dirty Sacramento, the most beautiful and fertile valley I have ever seen. Here the almond blossoms on the trees and the carpeting of flowers among the grass and grain makes a scene gorgeous beyond description. Then comes Oakland, the Brooklyn of the West, and the terminus of the Central Pacific. The ferry-boat crossing over to San Francisco is large and crowded, and after a sail of eight miles we land in the great city, grown in twenty-eight years to nearly 300,000 inhabitants. San Francisco is as godless as it is great. Everywhere is gaunt and flaunting atheism. Hotels splendid and prosperous, and more of them than in any other city four times its size. Everybody lives in the hotels. The great question now agitating the city is the "Chinese." The "Workingman's Party" has been formed. It is godless, blasphemous, communistic, revolutionary. Its representatives so far have been invariably elected in municipal and senatorial halls. They were nominated by the leader of the party, a Dennis Kearny, who invariably performs such kindly office with a hempen halter in his hand and a threat accompanied by a blasphemous oath that hanging will be the fate of the man who proves traitor. The great motto of this party changes as times change. First it was "Drive out the rich aristocrats;" now it is "The Chinese must go." This party is armed and drilled, and threatens to burn the city, which is of wood, if they cannot gain their object. So great is the alarm that life as well as property is becoming unsafe. Capital is withdrawing, building is stopped, and more and more are being thrown out of employment. Before many weeks a great crisis will be upon this city, and no man can forecast the end. I send you an extract from the last speech of the leader of the above party—a man who can elect whomsoever he pleases for Mayor, Assemblyman, Senator, or any office he pleases, so great is his power.

For the present I must stop; hoping I have not trespassed too long upon your time, and that what I have written may be useful. Having been confined to the house, I have so far not sufficient information to speak of what the Church is doing in this great field. Only let me say in conclusion that my heart rejoices in this land at the recollection of the *spirit* I found almost universal in our own dear Church in Canada in my journeying for three months through her congregations. The thought that the sense of Christ's great desire—the bringing in of all people—is taking a deeper hold on all the Churches, but especially on our Canadian Church, is one that gives courage and hope. I pray that it may grow, and that nothing may stay the spirit of conquest for Christ in this struggle until as a flood it shall overflow in the Church, burying all differences and absorbing all streams of lesser purpose.

Before you get this we will, God willing, be on the great Pacific, on the Steamship "City of Peking." Wego forth greatly strengthened by the knowledge of many prayers from many faithful hearts and in the sure confidence of our kind Father's watchful care and love.

San Francisco, March 28th, 1878.

WIDOWS' AND ORPHANS' FUND.

MR. EDITOR,—Mr. Irvine's letter respecting the application of Mrs. — to be put on the Widows' and Orphans' Fund, and the decision of the General Assembly on the same, leads me to express my views on the whole subject, hoping that you will be so kind

as to give them space in the columns of your much-esteemed paper. With respect to this particular case, I am really surprised at the application, and at the decision of the Assembly thereon. The Assembly's action seems to me to be in contradiction with its own rules, and fitted to lead ministers of the Church not to connect themselves with the Fund. If the widows or orphans of ministers (not connected with the fund, and who have been in the ministry longer than four years), by applying to the General Assembly, and by paying arrears, it may be, with interest, are permitted to enjoy the benefits of the fund as well as those who have paid in their yearly rates, it is enough to encourage ministers not to connect themselves with the fund at all. It may be their wives and families will never need aid from that source. The former may die before them, and the latter become of age before their fathers die, and thus manage to escape paying into the fund. But if the wives should happen to survive their husbands, or the children to be under age at the time of their father's death, then the Assembly would make it all right for them. By paying arrears, which arrears could be deducted from the first year's grant, they would be entitled to the benefits of the fund. There is worldly wisdom and policy in the matter. But there is another thing connected with this application (and this would be true of all such applications) into which the General Assembly, I fear, did not inquire as they ought, perhaps, to have done, viz., this: Was the widow needing that aid she applied for and is receiving and to receive? Had she or has she means of support of her own? Now, Mr. Irvine seems to have heard or to know personally that she has; and I for one am inclined to believe the same. Had she been a poor widow, with a family, unable to do anything for her support, which, it seems, is not true of her in any case, and had the scheme for widows and orphans been based on a different principle, then we might have approved of the Assembly's action. But as it is, we regard this case, and all similar cases, as an injustice to those who pay into the fund, especially to congregations. And this leads me to say a few words on what I regard as the unjust, if not the unscriptural, principle on which the scheme of our Church for the widows and orphans of ministers is founded and worked. I believe in the wisdom and desirability of such a scheme amongst us ministers. I would even like to see it include all the members and adherents of the Church, as many as would join and pay into the fund. It would be something like the practice of primitive Christians. But as only ministers' widows and orphans are permitted to enter into the benefits of the scheme, I do not see in virtue of what principle or right we are asking and expecting our congregations to contribute to it. I have an idea of the reasons which some of the brethren would give, but I think their reasons weak and answerable. Would it not look more like equity, if ministers alone were asked and expected to contribute to that scheme? They could well afford to double their rates, as their families only are to reap the benefit, and if aid out of this fund was to be given only to those widows and orphans who are really in need, who have no means of support of their own, as I think ought to be done, there would be sufficient to relieve their wants and minister to their comfort. I do not mean by this that if members and congregations of our Church, of their own accord and unsolicited, were willingly to contribute their mite, it should be declined. No; it should be received with thanks. But I never yet asked my congregation to take up a collection on behalf of that scheme without feeling that I was doing what I regard as unjust.

But there is another thing connected with the scheme of which I do not approve, viz., that each minister's widow or orphan is entitled to receive from the fund (and they are always certain to avail themselves of this right, for which I do not blame them, since the General Assembly gives it to them) an equal amount, whether it be needed or not. Now, if only ministers were contributing to the funds of that scheme it would not be so bad. But, I ask, is it fair, is it right, to ask and take money from congregations, many of whose members are poor, needing aid themselves, to give to widows and orphans of ministers, many of whom are in good circumstances, or at least well able to do something for a living? I could name not a few of such. I cannot see the justice of that. We might complain if we were asked to contribute to such a scheme without expecting to receive any benefits from it. Are we doing for our congregations what we ask them to do for us in this respect? Many of our people, and I

think justly, too, are beginning to find fault with the part they are asked and expected to perform in this scheme, charging ministers with selfishness and greediness. My candid opinion is that this scheme of the Church should be supported only by ministers, and by such members and congregations of the Church as should be willing to do so, unsolicited; and that only those widows and orphans of ministers who are really in need of aid should be allowed to draw upon its funds. If the scheme be founded on a business principle, then it ought to be carried on in a business-like way, supported by those only who are entitled to its benefits, but if it be founded on the religious principle, meant to relieve the wants and minister to the comfort of widows and orphans of ministers who have spent their life, strength and means in the service of their Master, I think it comes short of its aim, and abuses the generosity of the Church when it gives its funds to those who need it not.

JUSTICE.

PAY AND TREATMENT OF PROBATIONERS.

MR. EDITOR.—As one who has had no correspondence with Dr. Cochrane, I beg to thank him on behalf of Probationers for his candid and manly declaration, in your issue of the 22nd ult., in regard to Rule 3 on the Probationers' Scheme. This is the more praiseworthy when so many who ought to be equally interested in the matter are discreetly silent or only break silence on the side of the delinquents, and against the already injured party. Allow a quotation for the benefit of all concerned, "It is manifestly unjust that congregations offering stipends of \$1,000 or \$2,000 should pay the probationer the lowest sum allowed in the case of weak and struggling charges. It is a grievous wrong to the preacher, and a plain violation of the spirit and letter of the law." And yet as far as is known, that is just what every vacancy has done and is now doing. Perhaps a few dollars are added to the \$8, making the sum \$10 per day, when the stated salary given is \$2,000 (cases could be cited). So in all the vacancies where the salary was above \$572, i.e., $52 \times 8 + 52 \times 3$ (board) = 572. Now I have no grievance beyond what is common to all, nor do I purpose dilating on the evils of the system, but after consultation have agreed to begin an agitation which will be continued by others until justice is done to all. Small pay is not the only point where the shoe pinches. There is another sore place in the treatment which preachers receive when billeted. On the average this treatment ranges from moderate to good, but in some cases it is quite inferior. An early preacher, before the present system came in vogue, fared on locusts and wild honey; now some get the locusts without the honey. Their bodies and their minds are weakened by roughing it up and down the country, upon inferior nourishment, and meeting harsh criticisms from all sorts of people, good and bad. Probation is a hard road to travel. It takes a man to be strong in body and mind to stand it. Some have gone off it to other professions, etc., and doubtless "there are more to follow." Now as to the remedy. Let some official—say Convener—notify each vacancy as to the amount it is required to pay, rated according to the statistics of the congregation. Let Presbyteries see that delinquents are dealt with, instead of shielding them. Let preachers stand up for their due. I don't propose a "strike" for higher wages or better fare, but let each man quietly ask for the amount each charge ought to pay. I don't mean that he is to dun the treasurer, as a collecting agent might do, but just put in a gentle reminder to awaken the sleeping conscience. Finally, agitate! Give no rest until restitution is made and justice done. Others suffer as well as probationers. When settled pastors desire "a change" they go off to preach occasionally in vacancies. Some spend weeks, even months, in preparing a special sermon, travel a great distance, do their best, and are rewarded perhaps by a slight advance on the pittance of probationers.

Again, students in winter or summer are not paid as they ought to be, if our Church is to hold its own or regain lost ground.

A. P.

April 6th, 1878.

PROBATIONERS IN THE WESTERN SECTION OF THE PRESBYTERIAN CHURCH IN CANADA.

MR. EDITOR.—On comparing the Distribution of Probationers' Scheme for the quarter ending April 7th,

with the one just published for the quarter beginning April 14th, it is found that eighteen congregations which were vacant three months ago have now settled pastors. But only three of these ministers were taken from the number of probationers whose names appear on the scheme published by the General Assembly's Committee on Distribution. The vacancies on the list three months ago diminished eighteen in number, but the probationers on the list three months ago diminished only three in number. From this fact it appears that there must be somewhere a supply of probationers over whom the Assembly's Committee has no control. It would also seem that these are more successful in obtaining charges for themselves than those whose names are on the scheme. Five congregations obtain their minister from this irregular supply, over which the Committee has no control, to one that obtains its minister from the regular supply.

So much appears from the Scheme of Distribution. Let us see how it corresponds with the experience of the regular probationers. Many of those on the list are kept for several months together doing the part of humble servants for their more highly favored brethren by being sent to congregations whose members are already morally or formally bound to call, or who have already called, one of those men whose names are not on the scheme. It will be asked how does this come about, how is it possible? Generally it is thus. The man on the list must go wherever he is sent by the Convener of the Presbytery's Committee on Distribution. His appointments are generally made three months in advance. The man not on the list can go where he pleases. Accordingly, he watches his opportunities, does a good deal of correspondence, ascertains a suitable occasion to appear before a congregation ready to give a call, obtains a high recommendation from a mutual friend, goes to the congregation just at the right time, preaches with all earnestness, and satisfies a majority of his hearers. He is asked if he will accept a call. He hesitates a little, and replies, that he has so many appointments to fulfil, but that he will consider their call favorably if they wait a while. Thus they are quite ready to do as it will take several weeks to get the stipend subscribed. But the persons specially interested persevere in their canvas for their "highly recommended" man, and at last are in a position to ask the Presbytery to send one of their number to moderate in a call. Their request is granted, and in due time a settlement is effected. In the meantime the probationers under the control of the Presbytery's Committee are sent to this congregation in their regular turn. But as the people are getting up a call for the Rev. Mr. Wide-awake these must be very cautious to do nothing that might seem like trying to win the hearts of the people to themselves, and so cause disunion in the congregation and prevent the call from being unanimous. One of them may have to read from the pulpit the notice of moderation, another, the notice of ordination or induction. Thus the regular probationers are kept doing service for their brethren. Some are kept at this kind of work for months, and may be for years almost continuously; and their time is considered as "probation," and therefore their names are subject to be struck off the roll of probationers, and themselves cast out on the world as unfit for ministers, unless they get settled within four or five years. Four years of probation are allowed to preachers who demitted their charges, five to those who never had a charge.

Now in all the manoeuvring by which some preachers not on the list obtain calls there is a considerable amount of wire-pulling which has been well named by one of our ministers as "underground patronage." It cannot easily be reached or checked either by the Assembly's Distributing Committee or by the Presbyteries, and yet it is becoming so prevalent in the Church as to amount to an abuse by which many worthy ministers and their families suffer. The distress it brings to them is only fully known to the Searcher of hearts. How can those "highly recommended" brethren answer the question that is put to them on the day of their induction: "Have you directly or indirectly used any undue means to procure this call?" May it not be fairly called "undue means" for any one to avoid the regular way of obtaining a hearing in congregations, and "procure" a hearing by means of recommendations from irresponsible parties, and by eluding the regularly constituted authorities of the Church. If the getting of "calls" has come to be a competitive race, let it be a straightforward honest one. Give us fair play gentlemen. Put your names on the list. If you

are worthy of being "highly recommended," open, artless dealing will not diminish your lustre.

ONE OF THE THIRTY-ONE.

REMUNERATION OF PROBATIONERS.

MR. EDITOR.—In your issue of the 19th inst. there is a letter from the Rev. Mr. Battisby, in which I am charged with having misrepresented, in a former letter to you what "the St. Andrew's congregation, Chatham, was in the habit of paying for supply." Will Mr. Battisby point out the sentence or clause in the letter referred to in which I do so. In that letter I confined myself to the facts regarding myself, and studiously avoided any reference to what they gave to others; and I challenge Mr. Battisby to show otherwise. With what the congregation "paid the man of their own selection" I have nothing to do; but I am called upon to defend myself when accused of misrepresenting facts. But Mr. Battisby is not satisfied with this illogical conclusion—he must defend his congregation, and the action of his Presbytery in rejecting my claim upon his congregation for more pay. I shall leave "Equity," who is of age, to answer for himself, but I can scarcely avoid referring to him, as we are both referred to in the following sentence: "Both the above writers declare that St. Andrew's congregation violated the law of the Church both in the spirit and letter, when they only paid eight dollars per Sabbath." Then Mr. Battisby triumphantly adds, as if the asking of such a question ought to settle the matter, and silence all further complaints—"What law do these mean?" It is the law of 1876, Mr. Editor—the year to which Mr. Battisby appeals, but not the law as quoted by Mr. Battisby, who is either culpably ignorant of what he writes about on this point, or carefully conceals the rule applicable to congregations who are able to pay in full for their pulpit supply. I enclose, for your personal satisfaction, a copy of the "List" of vacancies and appointments (with which every Probationer is supplied) for the quarter beginning Oct. 15, 1876, and ending Jan. 7, 1877, and refer you to sec. 3, at the foot of the page, which permit me to transcribe for the enlightenment of Mr. Battisby and others similarly interested:—"All Probationers are to be paid at the minimum rate of eight dollars per Sabbath, with board, but this amount must be increased so as to be in proportion to the ability of the congregation, or the stipend paid the regular pastor, if they had one." Let me ask, then, was this law in force (which Mr. Battisby denies) before I supplied St. Andrew's congregation on 10th and 17th June, 1877? Has not that congregation violated both "the spirit and the letter" of that law when "they only paid me eight dollars per Sabbath?" And has not the Chatham Presbytery, by sustaining their action, laid themselves open to the same charge? Had the law stood then as Mr. Battisby gives it, he would be right in saying that "its provisions were not violated," either by the congregation or the Presbytery. Hence the logical conclusion from what he says is, Had the law stood in 1876 as I have stated it, St. Andrew's congregation would have paid me (for their own credit, I presume, according to "the spirit and the letter" of that law. Now that they know better, I have no doubt they will acknowledge their mistake in a practical way. Any other conclusion would be an insult to the sense of justice of this intelligent congregation. Who, then, to use Mr. Battisby's dignified language, has "misrepresented the matter?" It will not do for Mr. Battisby to take shelter behind what was paid to his predecessor. That may be according to "the spirit and the letter" of a part of the law; but what about "the ability" of a congregation? I leave the decision as regards my statement of the law, to each and all the conveners of Home Mission committees; and its application to the common-sense of any disinterested person. Now, sir, I would leave the matter alone here were it not that Mr. Battisby is not contented with trying to defend his personal interests upon legal grounds solely, but tries to do so by bringing a very grave charge against all Probationers, with few exceptions, in the following chaste and tasteful language: "It does seem to me unreasonable that they (the Probationers) should be paid at the same rate as the regular pastor, who has all the business and work of the congregation to attend to. He must visit the sick in season and out of season; attend his weekly meetings; officiate at funerals; and work incessantly for the spiritual welfare of all around him; while, on the other hand, the Probationer, as a rule, does nothing except the Sabbath day work." "A Daniel come to judgment!" It is truly refreshing to find a young man of so many months' standing as "a regular pastor" so fully alive to a sense and the practice of his profession, and I hope my fellow-Probationers will charitably construe the foregoing sentiments, so far as applicable to us as a whole, by connecting them with their proper motives. But let me say, sir, in our own defence, that it is only when, as was the case with St. Andrew's when I was there, there are no sick to visit, no Bible class, no Sabbath School, no weekly meetings, no funerals to attend to, that they are not attended to, "in season and out of season," by Probationers "as a rule;" and sir, with all humility, by yours, etc.,

ALEXANDER BURR.
Komoku, April, 22nd, 1878.

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell & Gay.

The numbers for the weeks ending April 6th and 13th are the first two numbers of a new volume. They contain articles from the "Fortnightly Review," the "Contemporary Review," the "Cornhill Magazine," "Macmillan's Magazine," "Blackwood's Magazine," "Fraser's Magazine," the "Pall Mall Gazette," "Chamber's Journal," etc., thus supplying the reader with that which is most note-worthy in the periodical literature of the day at a cost comparatively small.

St. Nicholas.

New York: Scribner & Co.

In the May number of this magazine the boys and girls will find many lively and interesting papers and engravings; and the very little folks will find, in large type, a nice story for themselves with a very pretty picture. There is an instructive sketch of Russian life, by David Ker, entitled "The Charcoal Burners' Fire; or, Easter Eve among the Cossacks," and another by Caroline A. Mason, under the heading "Where Money is Made," describing the Government Mint at Philadelphia. There is also a bright little poem about the frost and the snow, the wind and the rain, the sunny skies, the flowers, the bees, the birds and the butterflies well executed, considering that it is the work of a little girl ten years old.

The Sunday School Times Scholars' Quarterly.

Philadelphia: John D. Wattles.

We have just received the number for the second quarter of this year. It contains the lessons for the current quarter in a compendious form, giving the Daily Home Readings, Golden Text, Topic, Outline, brief but valuable Lesson Notes, Suggestions for Writing, Questions on Home Readings, Questions on Marginal References, Introductory Questions, Questions on Lesson, and Promptings to Further Study. The number also contains a Comparative Chronological Table of the Kings and Prophets of Judah and Israel, taken from Bagster's Polyglot Bible, and two colored maps, one of the Kingdoms of Judah and Israel, and the other of the countries to which the Jews were carried captive. The number closes with the Quarterly Review Chart, accompanied by questions; Responsive Review Exercise; a dictionary of the proper names occurring in the lessons for the quarter, giving the pronunciation, meaning, etc.; and an Order of Service. The only depreciatory remark we have to make about this publication is that it supplies too many questions. The space they take up might be better occupied. Cut and dry questions are often more of a hindrance than a help to both teachers and pupils. A good teacher likes to frame his own questions.

Scribner's Monthly.

New York: Scribner & Co.

The May number of Scribner contains the first of a series of interesting and valuable papers by Dr. Brewer on "Bird Architecture," treating of Bower-Birds, and of the wonderful Garden and Cabin-building Bird discovered by Dr. Beccari; some sketches of travel in Colorado; an article on "The New York Post Office;" with many other valuable papers, all beautifully illustrated. Dr. Holland, in "Topics of the Time," discusses "Recent Financial Legislation," "The Defeat of the Turk," and "The Talk about Retribution." On the last-mentioned subject he says:

"A question on which men divide as partisans, — a question which is decided by votes and not by arguments, — a question which ostensibly rests in men's opinions, and is kicked about by the lowest orators and the lowest processes, — is one that soon becomes deprived of its importance; and men who trembled in the prospect of endless suffering as the consequence of sin, cease, at last, to believe in retribution altogether. No greater misfortune could happen to the world than this, for, if there is one thing in which revelation, science, and experience thoroughly agree, it is in the doctrine that suffering is, and must forever be, the consequence of sin. A man must trample on his own common sense before he can believe that if he falls asleep in this world an impure, vicious, malignant man, he will wake up in the next a saint in heaven. To lose the idea of retribution is to lose the idea that holds the moral world in equipoise. To make God so tender and loving that without repentance and reformation He will "clear the guilty," is to degrade Him beneath human contempt. It blots out the sense of justice; it transforms crime into a mistake; it makes nothing of that which has filled this world with misery, and that which will fill any world with misery, so long as it may be persisted in. As long as consequence follows cause, just so long will retribution follow sin, whether in this world or the next; and to blot out

the belief in retribution in any man's mind is to demoralize and debauch him."

A Miracle in Stone: or the Great Pyramid of Egypt.

By Joseph A. Seiss, D.D. Philadelphia: Porter & Coates. Toronto: Hart & Rawlinson.

This book professes to give a succinct and perfect account of the Pyramid of Gizeh, particularly of the recent discoveries and claims with regard to it. It is in the form of three lectures, and presents the whole subject within a compass which will enable ordinary readers to make themselves masters of it. The author paid a visit to Egypt some years ago for the express purpose of personally examining this pyramid, but sickness prevented him from accomplishing that object. On that account he was under the necessity of contenting himself with the data supplied by the writings of other explorers, principally those of Prof. Piazza Smith. Along with these data Dr. Seiss has adopted a good many of the deductions of the astronomer royal for Scotland. It would be well if modern explorers would take a lesson from the builder of the pyramid and take care that they build their theories, as he built his pyramid, on a good, broad base. At the same time, taking only the facts, and leaving the fancies, the subject remains surrounded with intense interest. There is quite enough to shew that the people who erected these ancient memorials were neither ignorant men nor idolaters. Their knowledge of astronomy was much more extensive and accurate than that of the Egyptians (at least of the Egyptians known to history), and whether specially inspired or not to perform this work in the manner in which they did it, they at least had a knowledge of the true God and of their relation towards Him. Thus the great pyramid of Gizeh, whatever else it does, stands as a witness to the truth of the Bible account of the origin and history of man, and confutes the theory that the race was originally in a state of barbarism and ignorance.

Sunday Afternoon; a Magazine for the Household.

The number for May is the fifth number of this new publication. Its contents are: "Periwinkle," by Ed. Egglestone; "A Typographical Crime," by Rossiter Johnson; "The Morning Moon," by Adeline D. T. Whitney; "College Morals," by C. F. Thwing; "The Crew of the Sam Weller," by John Habberton; "Dr. Franklin's Investment," by Horace E. Scudder; "A May-flower," by Elizabeth W. Demson; "Ways and Means," by Anna C. Garlin; "Reminiscences of Washington Allston," by C. S. Henry; "One Summer's Work," by Eleanor J. Lovett; "The Alexandrian Schools," by George A. Jackson; "Tom's Heathen," by Josephine R. Baker; "The Cuckoo," by Harriet McEwen Kimball; "A Russian Village Tea Party," by David Ker; "The Constitution of Benevolent Societies," by Leonard Woolsey Bacon; "The Donkey's Miracle," by Caroline Leslie; "In the Church Tower," by Marian Stockton; Editor's Table; Literature. The "Typographical Crime" which Rossiter Johnson exposes is the way in which the Bible is printed. He prints a piece of Tennyson's poetry in the same way, divided into numbered verses, with a word or two here and there in italics without any occasion for emphasis; he bespatters the text with figures, letters, asterisks and daggers referring to unnecessary explanations in the margin, and prosy comments at the foot; and then he asks, "How many readers would Tennyson have if we had printed his works like that? The following paragraph is from one of the short articles in the department styled "Editors Table."

"Two objects are to be sought in Church music, religious impression, and religious expression. It is a crude notion that no music is legitimate in church except that in which the whole congregation may join. The congregation may be benefited by listening as well as by singing. But those who listen will find emotions stirring within them which it will do them good to express for themselves; and therefore the congregation ought to have an opportunity to pour out its voice in a grand choral song. And when the congregation is called on to sing, the value of the chorus as a leader is felt. The congregation will sing with a chorus to lead; and led by such a force of steadily marching melody, it is quite impossible that there should be any dragging, or that the discords should make themselves prominent."

"As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, nor inquiring into things not revealed. I would fain know all that I need and all that I may; I leave God's secrets to himself. It is happy for me that God makes me of his court, though not of his council."

SCIENTIFIC AND USEFUL.

ANTIDOTE TO STRYCHNINE.—A correspondent of "Nature" saved the life of a terrier, which had been poisoned by the sixth of a grain of strychnine, by injecting, under the animal's skin, forty five grains of caloric in solution.

To clear cistern water, add two ounces powdered alum and two ounces be to a twenty-barrel cistern of rain-water that is blacken it or oily, and in a few hours the sediment will settle, and the water be clarified and fit for washing.

BREAD PUDDING.—Take any pieces of dry bread; cut into small bits and pour over sufficient boiling milk to soak it; beat smooth with a fork; sweeten to taste; add a little nutmeg, the peel of a lemon grated and half a pound of raisins; then add three well-beaten eggs and bake about one hour and a half.

FOOD FOR AN INVALID.—The following is recommended as a good dish for an invalid: Crumb crackers into a bowl—more or less, according to the size of the crackers. Pour boiling water, sufficient to soak them, over the crumbs. Break a fresh egg, and add quickly, stirring the whole rapidly. The boiling water cooks the egg. Season according to discretion, with salt, pepper, cream or butter.

EAR-ACHE.—The "Journal of Health" gives the following: "There is scarcely any ache to which children are subject, so hard to bear and difficult to cure as the ear-ache. But there is a remedy, never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil, and insert into the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

CHOCOLATE.—To each quart of new milk, or milk and water, allow three heaping tablespoonfuls of scraped chocolate. It is best to set a coffee-pot, or any convenient dish, into a kettle of boiling water; pour in the milk and as it heats add the chocolate mixed to a paste with a little milk; boil for two or three minutes and serve. Some prefer to boil chocolate only one minute, others fifteen, while others boil it one hour, setting aside to cool that the oil may be removed and then re-heating when wanted.

DANGER IN THE PEEL.—It is a very bad habit to eat orange peel. Nor is the juvenile habit of eating apples with the peel on to be recommended either. Parents who do not care as yet to correct these evil propensities will perhaps be more inclined to do so when they hear that the little black specks which may be found on the skins of oranges and apples that have been kept some time are clusters of fungi, precisely similar to those to which whooping-cough is attributed. Dr. Tschamer, of Graz, who has made the discovery, scraped some of these black specks off an orange and introduced them into his lungs by a strong inspiration. Next day he was troubled with violent tickling in the throat, which by the end of the week had developed into an acute attack of whooping-cough.

HOUSEKEEPING HINTS.—The battle against those little pests, the moths, will not be successfully waged in any household, unless in company with spring cleaning, there is a thorough overhauling and airing of every roll and bag of pieces in every drawer, closet and attic corner where they can make themselves at home. Here, as everywhere, prevention is better than cure; for when once a house becomes infested with these insects, they are as defiant as any winged and crawling creatures can well be. At this busy season to the housewife, carpets must be taken up and shaken, beds well beaten, and bedsteads washed with strong brine to destroy all insects, etc. Tea leaves, after using, if saved for a week or so, steep in a bucket or pan of water for half an hour, strain through a sieve, and use the tea or tea water to wash all varnished paint. It requires very little rubbing, as the tea acts as a strong detergent, cleansing the paint from its impurities and making the varnish shine again; it also cleanses window-sashes and oil-cloths,—indeed, any varnished surface is improved by its application. It washes window panes and mirrors much better than soap or water, and is excellent for cleaning black walnut picture and looking-glass frames. It will not do to wash unvarnished paints with it. Whiting is unequalled for cleansing white paint. Take a small quantity of whiting on a damp flannel, rub lightly over the surface, and the effect will be surprising. Wall papers are readily cleansed by tying a soft cloth over a broom and sweeping down the walls carefully, then follow with a light rubbing of stale bread.

REMEDY FOR DIPHThERIA.—An exchange publishes the following: "A few years ago when diphtheria was raging in England a gentleman accompanied the celebrated Dr. Field in his rounds to witness the so-called wonderful cures which he performed, while the patients of others were drooping on all sides. The remedy to be so rapid must be simple. All he took with him was powder of sulphur and a quill, and with these he cured every patient without exception. He put a teaspoonful of flour of brimstone in a wine-glass of water and stirred with the finger instead of a spoon, as the sulphur does not readily amalgamate with water. When the sulphur was well mixed he gave it as a gargle and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in man or beast and plant in a few minutes. Instead of spitting out the gargle he recommended swallowing it. In extreme cases when the fungus was too nearly closing to allow of gargling he blew the sulphur through a quill into the throat, and after the fungus had shrunk to allow of it then the gargling. He never lost a patient from diphtheria. If a patient cannot gargle take a live coal, put it on a shovel and sprinkle a spoonful or two of flour of brimstone at a time upon it. Let the sufferer inhale it, holding the head over it, and the fungus will die. If plentifully used the whole room may be filled almost to suffocation; the patient can walk about in it inhaling the fumes with doors and windows shut. The mode of fumigating the room with sulphur has often cured most attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma."

TRUTH STRANGER THAN FICTION.

A curious romance will soon be the talk of the moment, and will add one more instructive fact to point the moral of a miser's life and of "the love of money." For many years past an old man might be seen carrying an old bag on his shoulders, scraping up odds and ends from the gutter and garbage from the streets. This man's home was in a London suburb, a wretched room, filled with rubbish—old pieces of iron and brass, bits of string, etc., etc. Around the room were tin deed boxes, which some of his friends half suspected must be possessed of properties of more or less value. The wretched man lived on what he chanced to pick up by the way, or what was given to him by the charitable who thought him to be a beggar. He used to attend one of our metropolitan hospitals as an out-patient, receiving advice and medicine gratis. This man has just died in the midst of wretchedness and apparent want. His friends at once proceeded to ransack the place in search for his money; the deed-boxes proved to be "dummies," containing only strings and tapes, and for some time the search proved fruitless. At last, however, the old chair in which he used to sit was found to contain in the worn-out cushion, a bundle of most valuable securities amounting to £60,000, and a will. This will, after leaving £100 each to his executors, devised all the residue of his property to two institutions—one moiety to the Royal Free Hospital, Gray's Inn-road, in which institution he used to obtain advice and medicine gratis, as above; and the other half to the Royal National Lifeboat Association. So that these two useful Institutions will receive £30,000 each, and possibly more as the result of this "miser's" wealth! Search is being made for further documents amid the heaps of rubbish that have been allowed to accumulate in the wretched man's attic. The case constitutes a sad and melancholy illustration of this fallen nature of ours, in one of its most afflicting forms of eccentricity and madness.—*Hand and Heart.*

BURNING IDOLS IN NORTHERN CHINA.

Mr. Sprague and Dr. Porter have recently taken a Mission tour of about fifty miles to Yü-cho. They mention the case of a convert at Swei-chuan desirous of church fellowship, who burnt his thirteen idols and ancestral tablets. It is at this place that Fêng, the native helper, resides.

Dr. Porter says,—“When Fêng made an inquiring intimation as to what should be done about the idols and tablets, the man was all ready. He un-hung the pictures from the central room, called the ancestral hall, and brought them all to me, with eight most sacred ancestral tablets, the resting-places of the souls (as Dr. Legge reads) of the ancestors of the house. I was strongly tempted to keep some of them as curiosities, but was a little afraid it might not be understood. So I said as mildly as I could, but with intense gladness in my heart, “Now you shall make a grand confession of your new faith.”

So we took the paper gods, the kitchen god, the god of wealth and the god of mercy, and made a pile in the centre of the little court. The tablets were of fine hard wood and I was afraid they would not burn easily. The man got a wisp of lighted straw, and with a stout heart set the fire a-going. He brought some kindling too, and at last the tablets fairly caught.

The paper gods were painted heavily, and bright lurid and green flames crept up slowly through the smoke. At length the paper and wood burned fiercely, and we had a grand bonfire. I was afraid the tablets might not be burned enough, but we all stirred them into the hottest flame, until they were all but consumed to ashes.

What a sight that was for a hot July sunset scene! A man in his own court, with his family about him, with hosts of friends and neighbours in the court or standing on the roofs and walls all around, quietly setting fire to his guardian deities, the shrines of his own parents and ancestors! I confess to an exultant feeling as I saw the calm determination of the father, and as I heard the low mutterings of horror or deprecation from the by-standers. What a grand witness to the new faith of the man! I suppose that village never saw a like scene. Perhaps few others would have dared to act so openly.

When nothing but charcoal was left of the once worshipped gods, the man merely said, “Well, those tablets cost money when erected.” I said, “And how much richer are you without them? Surely there is joy in heaven among the angels on your account to-day.”

Twenty thousand people, perhaps, will be startled into some sort of thought by the testimony of this one man?

INFLUENCE OF HOME.—Those of you who are best acquainted with the world or who have read most extensively the histories of men, will allow that, in the formation of character, the most telling influence is the early home. It is that home which often in boyhood has formed beforehand our most famous scholars, our most celebrated heroes, our most devoted missionaries; and even when men have grown up reckless and reprobate, and have broken all restraints, human and Divine, the last anchor which has dragged, the last cable they have been able to snap, is the memory which moored them to a virtuous home.

FAITH, HOPE, AND CHARITY.—These three Divine graces are a created trinity, and have some glimmering resemblance of the Trinity uncreate. For as there the Son is begotten of the Father, and the Holy Ghost proceeds from them both; so here a true faith begets a constant hope, and from them proceeds charity. “Thus is God's temple built in our hearts,” saith Augustine, “the foundation whereof is faith; hope, the erection of the walls; charity the perfection of the roof.” In the godly, all these three are united together, and cannot be sundered. We believe in God's mercy, we hope for His mercy, and we love Him for His mercy. Faith says there are good things prepared; hope says, they are prepared for me; charity says, I endeavour to walk worthy of them. So that, what good faith believes shall be, hope expects for herself, and charity aims at the way to get it, by “keeping the commandments.”

THE ONTARIO MUTUAL LIFE ASSURANCE COMPANY.

ANNUAL MEETING.

THE Eighth Annual meeting was held in the Company's Office, Waterloo, on Tuesday, April 23rd, 1878, and was well attended.

The President, I. E. Bowman, M.P., being absent attending to his Parliamentary duties at Ottawa, the Vice-President, C. M. Taylor, Esq., occupied the chair, and read the minutes of last meeting (which were confirmed) and the DIRECTORS' REPORT.

To the Members of the Ontario Mutual Life Assurance Company:

GENTLEMEN,—In calling you together at this time to consider the affairs of your Company at the close of its Eighth financial year, we feel that, although the continued depression in almost every branch of business has to some extent curtailed our operations, we may fairly congratulate you upon the increase in the receipts of the past year over the previous year, and upon the reduction which we have been able to make in the ratio of expenditure.

The total receipts for the year, including premiums and interest, amount to \$55,217.68, being an increase of \$13,965.28, or about 34% over 1876.

The cash balance on hand at the close of the year 1876 was \$61,141.70. The cash balance on hand at the close of the past year is \$88,836.72, showing an increase of \$27,695.02, or 45%.

The total assets on hand at the end of the year 1876 amounted to \$81,105.36, and the total assets at the close of the past year amount to \$110,209.46, an increase of \$29,104.10, or about 36%.

During the past year we issued 631 new policies for assurance, amounting to \$768,950.

The death claims paid since our last annual meeting amount to \$6,000, which is again much below the expectation as indicated by the ordinary mortality tables.

We have now invested in first mortgages on farm property the sum of \$53,042; in municipal debentures, \$29,932; in loans on policies, \$1,779, which brings our interest-bearing investments up to \$84,753, as against \$54,315 at the end of the previous year, showing an increase of \$30,438 or 56% during the past year.

Since our last annual meeting we increased our deposit with the Treasurer of Ontario from \$26,164 to over \$57,000, and we have recently obtained an Act of Incorporation from the Dominion Parliament, which will bring our Company under Dominion License and Inspection so soon as we are prepared to transfer our deposit to the Minister of Finance at Ottawa.

The detailed report of your Auditors, and the Actuarial statements of your Manager are herewith submitted for your consideration.

You will be called upon to elect two Directors in the place of Isaac E. Bowman and James Trow, both of whom are, however, eligible for re-election.

All of which is respectfully submitted on behalf of the Board of Directors.

ISAAC E. BOWMAN, President.

H. F. J. Jackson, Esq., one of the Auditors, read the EIGHTH ANNUAL STATEMENT.

Balance, as per Audit of 1877.....	\$61,141.70
RECEIVED IN 1877:	
For Premiums	\$51,360.70
For Interest	3,856.98
	55,217.68
	\$116,359.38

DISBURSEMENTS IN 1877:

To Policy Holders,	
For Claims by Death.....	\$6,000.00
Purchased Policies.....	1,407.84
Dividends in Cash.....	3,554.91
	\$10,962.75
Commissions to Agents.....	6,273.75
Medical Examinations.....	2,309.50
Salaries to President and Directors,	
Auditors, Manager and his Assistants and General Agents.....	5,168.19
Printing, Stationery, Advertising, Postage, Rent, Travelling Expenses, etc.	2,521.87
Re-assurance	231.60
Government License.....	55.00
	27,522.66
Balance, Net Assets	\$88,836.72

SCHEDULE OF ASSETS.

Debentures.....	\$29,932.23
Mortgages.....	53,042.24
	\$82,974.47
Loans on Policies.....	\$1,779.26
Agents' and other balances..	3,561.91
Merchants' Bank, Cash on call	210.88
Cash in hand.....	310.20
	\$5,862.25
	88,836.72
Notes secured by Policies in force....	\$5,206.83
Half-yearly and Quarterly Premiums on existing Policies, due in three, six and nine months.....	9,226.31
Interest accrued and due.....	4,465.45
Premiums in course of collection....	2,474.15
	\$21,372.74
Total Assets.....	\$110,209.46
LIABILITIES.	
Reserve or Re-assurance Fund, based on 4 per cent. interest.....	86,822.31
SURPLUS.....	\$23,387.15

and the

AUDITORS' REPORT.

To the President and Directors of the Ontario Mutual Life Assurance Company.

GENTLEMEN,—We now have the honor of laying before you our Eighth Annual Audit of the Company's affairs for the year ending 20th January, 1878.

We have carefully examined the receipts of the Company from all sources, and have passed all vouchers for disbursements properly authorized by your Board.

The investments of the Company have been audited and found correct, the securities having been produced and examined.

We consider the present position of the Company to be such as to invite the most perfect confidence in its safety, and we feel assured it will obtain in the future the same measure of success it has hitherto enjoyed and to which its prudent and economical management fairly entitle it.

GEO. J. JAFFRAY,
HENRY F. J. JACKSON, } Auditors.

The Vice-President read the

ACTUARIAL REPORT.

To the President and Directors of the Ontario Mutual Life Assurance Company.

GENTLEMEN.—The amount of assurance in force on the 20th day of January, 1878, was \$1,699,301.00 under 1551 policies.

I have carefully computed the reserve necessary to re-assure these policies according to the Actuaries' rate of mortality and four per cent. interest, and find that according to that high standard the reserve requires to be \$86,822.31.

The assets of the Company, according to the Auditors' Report is \$110,209.46, the Reserve of \$86,822.31 deducted therefrom, there remains a surplus of \$23,387.15.

The portion of this surplus available for distribution will average about thirty per cent. of the premiums on policies which have been in force four years and over, and about seventeen per cent. of the premiums on policies three years in force. Owing to the different terms the respective policies have been in force, and the various forms of assurance, the distribution of surplus by percentage either on the amount of assurance or on the premiums is not equitable, hence the adoption by this Company of the "Contribution Plan," by which each policy-holder receives the share he has contributed.

The mutual principle applied in practice shows clearly the advantage to policy holders in the rapid reduction of their premiums, giving a satisfactory assurance that the premiums will long inside of the term of expectation be entirely paid by surplus, and to those who live beyond that period, their early investments will become a source of income, and the so-called burden of paying premiums in old age entirely removed. Your obedient servant,

W. HENDRIE, Manager.

The Vice-President in connection with the Directors' Report gave an interesting review of the Company's affairs, conveying a large amount of information to those present. He also read a statement showing the progress of the Company as follows:

YEAR.	INCOME.	RESERVE.	SURPLUS.
1870	\$ 4,995.52	Not valued.	None.
1871	7,763.07	“ “	“
1872	15,506.23	\$12,246.85	“
1873	16,354.32	17,520.85	\$5,624.12
1874	22,652.41	29,428.19	4,293.22
1875	28,727.14	44,829.21	8,851.87
1876	41,261.40	67,124.56	13,980.80
1877	55,217.68	86,822.31	23,387.15

In respect to this statement he remarked that such progress should be satisfactory to every member of the Company, our aim was not so much to do a large business at any cost; but to do a careful one and extend our limits and operations gradually every year; in the object of our business we have been eminently successful, as the fact that our oldest policies already produce surplus sufficient to bear more than one third of the premium, amply shows.

In connection with the new charter of incorporation obtained from the Dominion Parliament which entitles the Company to take business anywhere in the Dominion, and to have its statements appear in the official report of the Government Superintendent, some explanation was given, and in accordance with a request by J. B. Hughes, Esq., the Act itself was read for the information of the meeting.

The adoption of the reports was moved by the Vice-President, seconded by H. F. J. Jackson, Esq., and after discussion was carried unanimously.

On motion of Mr. Melvin, seconded by R. C. Tye, Messrs. Jackson and Hughes were appointed scrutineers for the election of Directors in room of Messrs. I. E. Bowman, M.P., and James Trow, M.P.

The scrutineers reported the unanimous re-election of Messrs. I. E. Bowman and James Trow as Directors.

The Vice-President re-nominated Mr. H. F. J. Jackson, and the meeting re-elected Mr. Jaffray, as Auditors for the present year.

On motion of Mr. Tye, seconded by W. Wells, L. D. S., the President was voted the sum of three hundred dollars as salary for the past year.

Robert Melvin, Esq., of Guelph, moved that a cordial vote of thanks is due and now tendered to the Auditors, the Manager and his assistants, also to the agents of the Company, which was seconded by H. C. Baird, Esq., of Parkhill, and unanimously carried.

The vote was suitably acknowledged on behalf of the Manager and Auditors by H. F. J. Jackson, Esq., of Montreal, and for the agents by Messrs. J. H. Wood of Woodstock, H. J. Brine of Toronto, J. H. Saul of Stratford, and S. Burrows of Belleville.

The Board met immediately after the annual meeting and re-elected I. E. Bowman, Esq., M.P., President, and C. M. Taylor, Esq., Vice-President.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor.
OFFICE—NO. 8 JONIAN ST., TORONTO.

TO SUBSCRIBERS:

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

Post Office money order or registered letter at our risk. Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid. Thus: John Jones, 31 Dec. 7, shows subscription paid up to end of 1877.

Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped. Subscribers are responsible until full payment is made.

Receipt of money is acknowledged (no other receipt is given) by a change of figures on label, and if this is not done within two weeks of date of remittance the Publisher should be notified. Subscribers should from time to time examine label, so that mistakes, if any, may be corrected.

In changing an Address, it is necessary to send the old as well as the new address. The change cannot be made unless this is done. Parties remitting will please note that giving the Township is quite useless, the name of post-office alone is all that is required.

Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$2.00 per line.



TORONTO, FRIDAY, MAY 3, 1878.

DOCTORS OF DIVINITY.

QUEEN'S University has just illustrated the importance of her right to grant honorary degrees to distinguished persons. She has with careful discrimination singled out four gentlemen for the degree of Doctor of Divinity. These clergymen thus brought together as sharers in a great honor, are as to their fields of labor widely separated from one another, and represent different sections of the country. The first of these gentlemen is the Rev. Dr. Selgwick of Musquodoboit, N.S., who during the long period of upwards of thirty years has done valiant service for the Master, the greater part of which has been spent in the Maritime Provinces. His lectures and publications well entitle him to the degree; while the position he has long enjoyed in the Church, his great talents as a preacher and leader in the Courts, and his eminent character, constitute him a *primus inter pares* amongst his brethren. The second of the Queen's batch of Doctors is the Rev. John C. Baxter, minister of Stanley Street Presbyterian Church, Montreal, a minister who had distinguished himself by twenty years of pastoral life in the Scottish bonnie Dundee, before he accepted the call to his present charge. He is also favorably known as the author of "Athens in Apostolic Times," "The Greatness of Missions," and "Notes of Travel in the Holy Land," and is regarded as an able and eloquent preacher, and a loyal servant of the Church. The Rev. Thomas Wardrope, pastor of Chalmers' Church, Guelph, is the third of the gentlemen named. In Ottawa he fulfilled a lengthy and fruitful ministry, where he was much beloved and highly esteemed. For a number of years he has been gathering around him in Guelph a large and influential congregation. His winning manner and silvery eloquence have given him a conspicuous place amongst preachers, while at the present moment his standing in Church Courts is seen from the fact of his being Moderator of the Synod of Toronto and Kingston. The degree in the case of Dr. Wardrope is all the more valuable, that he was one of the earliest and most distinguish-

ed of Queen's students. The address which he gave in response to the honor conferred upon him was very happy, as he could speak of Queen's University and her history from experience. The last named of the four Doctors, is the Rev. William Fraser of Bondhead. Dr. Fraser occupies a very high place in the estimation of the Church, as evinced by his election to the moderator's chair, and his position as one of the clerks of the General Assembly. As a legal adviser he is second to none, while his long residence in Canada, and his upwards of forty years' ministry in the Gospel of Christ have given him a truly patriarchal name and reputation. These are the four recently made Doctors of Divinity. A better choice could not have been made. It is one which will give satisfaction to the Church at large. It is one by which Queen's University has done honor to herself, and which will raise her if possible still higher in the estimation of the community.

While commenting upon this subject, we take the opportunity of congratulating Principal Grant and the Professors of Queen's University upon the successful results of this thirty-seventh session of the College. The number of graduates is this year larger than in any preceding one in her history. Convocation day exhibited the utmost enthusiasm on the part of students, professors, and the friends of the University, and proved itself one which shall long be remembered in Kingston. Principal Grant delivered an admirable address to the students in which he gave advice of a useful kind to the graduates who were going forth to their various fields of labor, and in such a way as to command the deepest interest. His after speech to the citizens of Kingston and the friends of learning was one of paramount importance. Principal Grant goes straight to the point and calls for additional buildings and for an endowment fund of one hundred and fifty thousand dollars. This is hitting two right nails on the head. And we are certain from the well known energy and perseverance of the Principal, and from his success in similar work in the past, that it will not be long before he can report satisfactory progress in the attainment of these ends. The question of endowments for all our colleges is practically asserting itself at the present time, and must come sooner or later to occupy the attention of the Church at large. Without proper equipment, a college or university must be crippled and enfeebled, and so long as there is insufficient support for such, there must be considerable friction. We sincerely wish that Principal Grant and his co-workers may experience the greatest success in their undertakings for the future usefulness and influence of Queen's University.

We regret to learn that the continued illness of Professor Mackerras made it impossible for him to be present on Convocation day. His absence was felt, as there is no one more beloved by his students and all who know him, or more highly respected by the professors. No one would feel his absence more keenly than Professor Mackerras himself, as he has been so cheered and encouraged by the co-operation of the new Principal. But we trust soon to have good tidings of the Professor's health, and we express the hope, which is fully shared by the large circle of

his friends and admirers, that he will be able to resume in another session the work which he so dearly loves.

ECCLESIASTICAL ESTIMATES.

IN view of the crippled state of the funds of our Church generally, it is not unreasonable to suspect that our financial system is defective, and that the whole blame does not rest with our people. In point of fact they give from year to year in a vague indefinite way, without any clear conception of what is to be aimed at, or what precise portion of the general burden they should individually bear.

The Church as a whole is committed to a certain amount of work involving a certain annual expenditure, and every true and loyal member of the Church is a debtor in a certain proportion in respect of the expenditure to be provided for. True, it may be said that every one should give "as God has prospered him," and if so, then every one has definite guidance in his giving. But we do not think our people would give less, or more extensively lose sight of the principle now quoted, if a minimum were placed before them from year to year as the very least to be aimed at. And in order to place such a minimum before them it is not enough to say that the whole Church requires to raise so much in the course of the twelve months. Each congregation is as much in the mist in that case as the people of the Dominion would be, if the Government abolished all revenue tariff and asked the people to send by post to Ottawa twenty-five millions of dollars for the annual public expense! But what can be done to remedy this defect in our system? We answer, let the Assembly appoint a good large committee to prepare the estimates for the year, and then let the Assembly apportion to each Synod what is believed to be a fair share of the total amount to be raised; let the Synod apportion the amount among the Presbyteries, having regard of course to the ability of each; then let each Presbytery in a similar manner distribute its amount among the congregations according to the ability of each. Then the individual member knowing that the congregation in order to bear its fair share of the public burden of the denomination must raise a certain amount, will be at no great loss to ascertain what the very least is that he should think of giving. But while all should be counselled to make it a matter of conscience to contribute to the paying of the debt of the Church for the year, let them be exhorted not to stop at that, but go on and give over and above it as God has prospered them, that the operations of the Church may be extended more and more.

Such a method as this might at least be worth trying, and no serious objection could be raised against making the experiment. Some might object that it would be inconsistent with free voluntary giving. We cannot see that in a strict sense it would. The people of this Dominion are a self-governed people, and yet the estimates for the year are regularly fixed and distributed by Parliament. Besides there is a great difference between a person's being notified how much he must pay, under compulsion, and his being informed how much the congregation to which he belongs ought to contribute in order that the Church

may be placed in a condition to pay a certain amount of indebtedness. The plan we propose does not compel any individual to pay the amount specified, and certainly it is not intended to restrict him to that amount; so that the principle of voluntary giving remains uninjured. It is easy to raise objections against any scheme whatever, but that our present vague hap-hazard system might be improved every true friend of the Church must admit. Put congregations on their honor to raise at least a certain minimum, and appeal to them to exceed it if they can, and then definite guidance is given to them, and full room left for abounding generosity.

THE INTERNATIONAL CONVENTION.

THE International Sabbath School Convention recently held at the City of Atlanta is worthy of more than a passing notice. It was an event in this age of events. It marks an epoch in the history of Christianity.

There was a large attendance. Upwards of four hundred delegates from all parts of the United States and the Dominion of Canada were assembled, including a number of the most distinguished clergymen of all denominations and of the most eminent Sabbath School workers.

The exercises are said to have been of a most delightful description. The singing of itself was worth the pains and the expense of the longest journey, and there were some delegates who came all the way from Mexico to attend the Convention. The brethren enjoyed sweet fellowship together, and it cannot but be that prayers expressive of such unity and of desires for the best interests of society will be speedily and richly answered by the prayer-hearing Father.

A variety of papers of a more than usually interesting nature were read and discussed. It shows the important position that is being attained by Sabbath Schools, that many days can be spent by so large a number in a profitable manner with such a subject as this of Sabbath School work. From a small beginning indeed the Sabbath School as a Christian institution has grown until it has reached fair and noble proportions, and is felt to be invaluable and indispensable. It is destined still to reach a higher development, as new methods of instruction are introduced and fresh objects to be accomplished are brought into view. The International series of lessons is an invaluable outgrowth of Sabbath School work. The point gained of concentrating the attention of the whole world upon one and the same portion of Scripture is doing much for the study of the Bible and the dissemination of a wholesome literature. The infant class is itself an institution. A prettier or more encouraging sight cannot be found anywhere than that which is presented by a large number of bright eyed, intelligent little ones listening eagerly to the lesson, or praising God with such words as, "Jesus loves me, this I know, for the Bible tells me so."

The International Convention is a broad platform upon which all denominations meet. It is therefore unsectarian in its character. What a gratifying progress has been made in "unsecting" the Churches in the course of a

few years! And yet the denominations are more clearly defined than ever, and their roots are deep and far reaching. We have learned in these days that the marriage of Christian Churches does not involve the destruction of their individuality. A Methodist is as pronounced a *genus homo* as ever he was. So is a Presbyterian. We know a Congregationalist whenever he gets on his hobby, and a hard shell Baptist cannot disavow himself. Nor is this desirable. Let every man be true to himself, true to his convictions, true to his Church, and he will be all the more fitted for a seat as delegate of the Sunday School International Convention.

It gives us pleasure to learn that the Convention has appointed its next meeting in 1881 to take place in our good city of Toronto. We need scarcely say the delegates are sure of a hearty welcome, and we shall look forward with much hopefulness to the great occasion, praying that God may bless the work more and more, so that when the Convention shall meet in Toronto it may prove a season of precious revival. We presume we are indebted to our Canadian delegates for this, and to the Rev. John Potts of this city, who by his kindly, humorous, and sensible speech in reply to the address of welcome to the Dominion representation did so much to represent worthily the Dominion in the domain of brother Jonathan. Canada is well represented on the committees, the Rev. W. Millard and Messrs. David Morrice and W. B. McNutt having been appointed on the Executive Committee; and Revs. John Potts and Principal M. Vicar on the Les-on Committee.

PRESBYTERY OF MANITOBA.—The Presbytery met in Knox Church, Winnipeg, on Wednesday, March 1st, at ten o'clock a.m. The attendance was not very large, owing to the state of the roads. A large amount of business was transacted of which the following items are of public interest:—The committee appointed at the last meeting for the purpose, reported that they had waited on the Premier of the Province, and that they were assured that the request to have issuers of marriage licenses appointed at Emerson, Little Britain, Palestine and Pembina Mountain would be carefully considered. The report was adopted and the committee continued. The committee on Sabbath observance reported progress and was reappointed. The committee appointed on temperance reported fully the steps taken by them in conjunction with other denominations and the satisfactory results in the legislation effected. A copy of the License Act accompanied the report. The committee was thanked for diligence and continued. The convener of the Foreign Mission committee reported fully from all posts occupied by the Church. The report was supplemented by an interesting address made by Rev. Mr. McKellar, who has recently returned from the Riding Mountain district. The school at Prince Albert is doing good work under Mr. Johnson. Mr. Johnson has also, in the absence of a missionary, been engaged in mission work in the settlement. The Presbytery appreciated his services in this respect and recommended the Home Mission committee of the General Assembly to make a grant of \$200 to defray all expenses. The attention of the Foreign Mission committee of the General Assembly was directed to the orphan children of the mission, and the desirability of their being put wholly under the missionary's charge. The Presbytery recommended the Foreign Mission committee of the General Assembly to make grants to aid in erecting mission premises on the Sioux Reserve near Fort Ellice, on the Bird's Tail Creek Reserve, and also to enable Mr. Fleit to visit distant points of the Swan River district. The Foreign Mission committee of the Presbytery was charged with the duty of attending to this work. Arrangements were also made for conducting the Roseau school, and application was made for a grant from the General Assembly Foreign Mis-

sion committee to pay off certain arrears. The Foreign Mission committee of the Presbytery was instructed to prepare and transmit to the General Assembly's committee a full report of all business connected with this department of work during the last year. Prof. Bryce read the report of the Home Mission committee of the Presbytery. The report set forth the action of the committee in sending Rev. Mr. McKellar west to Portage Creek and High Bluff, Rev. Mr. Campbell to Contract 15, C.P.R., and recalling Rev. Mr. Ross to labor in Springfield, etc., the steps taken to secure a permanent missionary for contract 15, C.P.R., and the arrangements made for holding missionary meetings. The report also showed that at Sunny side, Springfield, Little Britain, Selkirk, Boyne and Pembina Mountain, Emerson and Roseau, Grassmere, Rockwood, Winnipeg, Woodlands, High Bluff, Portage Creek, Portage la Prairie, Burnside, Woodside, Palestine, Golden Stream, Squirrel Creek, missionary meetings had been held and that arrangements were made for the same at the remaining points. The committee recommended that the Springfield group of stations be divided into two groups consisting respectively of Springfield, Sunnyside and Plympton, and Millbrook, Pointe de Chene, Caledonia, and Clear Spring, so soon as the sum of \$300 has been subscribed by each for the support of ordinances. The committee recommended that Rev. Mr. McKellar be stationed at Springfield till the next meeting of the Presbytery, and Rev. Mr. Ross at the Boyne and Upper Mountain for the same time, and that Messrs. Donaldson and Bell supply High Bluff and Portage Creek in the meantime. The committee, however, wished the Presbytery to declare to the people at the Boyne and Upper Mountain the impossibility of having a missionary settled there permanently unless a contribution of at least \$300 was made for his maintenance, this being a regulation adopted by the General Assembly's Home Mission committee. The committee also submitted a constitution for missionary societies. The report was received and after discussion adopted. A petition was presented from Springfield and Sunnyside asking for completion of organization; and the missionary in charge was instructed to call a meeting of the congregation for the election of managers to take charge of the temporal affairs of this congregation, and to take the usual steps for the election and ordination of a session. A draft report was presented by the Home Mission committee to the General Assembly's committee, and the committee was instructed to complete and transmit the same. Remits from the General Assembly to be considered by the Presbytery were then taken up. For the support of Montreal College, Knox College and Queen's College Theological Departments the Presbytery decided by a majority in favor of one fund. The consideration of the remit ancient the appointment of a mission agent was deferred. The questions proposed to be put to office bearers and the formula to be signed by the same were approved with the exception of one question about the standards, which was reserved for future consideration. The remit bearing on the widows and orphans fund was approved *simpliciter*. The remit on ecclesiastical procedure was remitted to a committee consisting of Rev. Messrs. Robertson and Ross and Rev. Dr. Black, and the committee was instructed to consider the questions deferred and bring in a report on all the subjects at the next regular meeting. There was laid on the table of the Presbytery from the congregations of High Bluff and Portage Creek a call in favor of the Rev. Mr. McKellar. The Rev. Mr. Bell, who had moderated in the call, stated that the call was hearty and unanimous. The call was sustained and placed in the hands of the rev. gentleman, who asked some time for its consideration. This the Presbytery readily granted. Rev. Principal Grant was nominated as the moderator of the next General Assembly. Rev. Messrs. Barthwick and Matheson by rotation, and Rev. Messrs. Robertson, Hart and Bell by election, were appointed clerical commissioners to the next General Assembly, and Prof. Bryce, Dr. Reid, Toronto, Mr. Croil, Montreal, Mr. McLellan, Hamilton, and Mr. McMicken, Winnipeg, were elected representative elders. Rev. Mr. Donaldson asked leave of absence for four months, which the Presbytery readily granted, dating from such time as would best suit the convenience of Mr. Donaldson. The Rev. Mr. Stewart, late of Battleford, applied for the usual Presbyterian certificate, when, on motion duly seconded, it was unanimously agreed to defer any action on the application, but instruct the clerk to correspond with Mr. Stewart and with the General Assembly's Home Mission committee so as to secure Mr. Stewart's services permanently for this Presbytery, if possible. The Presbytery appointed the fourth Wednesday in May, at ten a.m., as the date of the next regular meeting, and agreed to hold an adjourned meeting on the second Wednesday in April to receive Mr. McKellar's answer and attend to any other business that may come up.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XLII.

Anthony Beresford fell back on the cushions of the sofa where he lay, and closed his eyes, muttering to himself, "Why did I not die? why did not they let me die when I lay beneath my horse in the desolate ravine?" He had then been at the summit of his hopes, happier than he had ever been in his life before, and it had been as truly the last moment of joy for him as if he had died indeed in his terrible fall. Then had he never known the cruel bitterness of the hour that had come upon him now, or battled with the agony that tore at his heart as he thought how, while he lay unconscious in his darkened room, Rex and Innocentia had been combining to steal away from him all that was most precious to him on earth, all that made the sum of his life's happiness.

Yet Anthony was too true and generous to blame either of them, stricken to the soul as he was. He recognised the truth that they were both altogether guileless in the matter. Rex had scarcely known of the existence of Vivian's daughter before he came to Refugium, where he had been only a very few days when Anthony's accident shut him away into silence and oblivion, nor had he ever heard one word of his brother's hopes and wishes with regard to Innocentia. It was natural that he should love her, most natural that he should seek to win her; and as to the young innocent girl who had been brought up in such singular ignorance of all ordinary conditions of life, it was plain that she had never understood that Anthony thought of her otherwise than as a friend, or that he had any affection for her which could make him wish to be more to her than he was already. Her heart had slept in its childish guilelessness and peace till Rex awoke within it the full power of a woman's love, and she had given herself to him then with the unreserved surrender of a pure and ardent nature, and without dreaming for a moment that there was any other upon earth who even thought he had a claim to her. Anthony owned to himself that, bitter as it was to feel that his helplessness in illness had given them so favourable an opportunity of learning to know and love each other, yet there had been no treachery in their taking advantage of it, he could even feel that it had been best so, for no doubt the same deep affection would have sprung up between them had he still been present with them, and he should but have suffered the slow agony of watching the growth of a love which he would have been too noble and righteous to interfere, although he must have known but too well that it was fatally undermining all his best and dearest hopes. There was one, however, who had fully known what Innocentia was to him, and who must have been aware how utterly his happiness was being wrecked while he lay senseless in the grasp of the cruel fever.

"Innocentia," said Anthony in his faint, sad voice, "your father knows, I suppose, that you are engaged to marry Rex?"

"Oh yes; of course I do nothing without his knowledge. When Rex first told him that we could never more be happy apart from each other, he came to me, and seemed grieved, so that I was very sorry. He asked me if I did not love you best, and said he had meant me to belong to you alone; but he understood it all when I told him that could never have been possible, for I had merely felt a simple friendship for you, and Rex was the only one in all the world for me, to whom the love of my whole heart and soul was given. I told father I could not live if he took my darling from me, and reminded him that he had always promised me I should have happiness if he could secure it for me. I told him it was no longer a question of happiness only, but of very life; and when I said that he sighed, and answered, 'Be it as you will, then, Nina; be happy in your own way; you are my only one, and you must come first with me.' Since then he has been quite pleased in the prospect of our marriage, and smiles when he sees us looking so happy together."

"And he is right," said Anthony, mournfully; "I will say to you, as he did—be happy in your own way; you come first with me, as well as with your father, and your happiness must ever be that which I desire the most on earth. Since Rex alone can give it to you, I resign you to him freely, and I pray that you may both be blessed with every joy!" His face became the colour of ashes as he spoke, and with difficulty he gasped out, "Ring for the nurse!" and gently waved Innocentia back, when she would have applied some restorative. She shrunk aside, pained by the movement, and stood looking at him timidly, with tears in her great blue eyes, as the nurse, hurrying in, began to bathe his hands and face, exclaiming at the same time at his impudence in having ventured to leave his room. "It is enough to kill you," she said.

"Small matter if it did," he answered with a wan smile. "Take me back, nurse, and put me to bed like a tired child; oh, how tired I am of living!"

"You are just so worn-out that you hardly know what you are saying, sir," said the good woman, bluntly; "but you shall go to bed, sure enough, it is the only place fit for you; and raising him with her strong arm from the couch, she made him lean upon her heavily, and so half led, half carried him from the room. As he passed Innocentia, who did not dare to interfere, or even speak, he saw the wistful beseeching gaze of her soft eyes, and he held out his hand to her, saying, "All is well, Nina; you have only to be happy, and in perfect peace."

Then she caught his hand impulsively, saying, "Have I done or said anything wrong, Anthony? I do not understand. I am very sorry if I have grieved you, but I do not know how it has been."

"You have done quite right, darling; there is nothing to regret; only be happy, and I shall be very thankful to have you for my sister."

It was the last effort he could make; his head sank on

the nurse's shoulder, and by the time she got him down upon the bed he had fainted quite away. The kind woman was much disturbed, for she had grown greatly attached to Anthony during the many weeks that she had tended him. She succeeded, with some difficulty, in restoring him to consciousness, and then kept guard over him most assiduously for the remainder of the day. She refused to allow either Mr. Vivian or Rex to see him when they returned home, telling them that Mr. Beresford had been extremely imprudent, and had over-exerted himself, so that he must now be kept perfectly quiet.

When Vivian heard from Innocentia the history of her conversation with him, although she told it in most guileless ignorance of its import to Anthony, her father understood at once how it had all been, and deeply as he felt for the young man who was only less dear to him than his own child, he felt thankful to have been spared the pain of making the revelation himself, to which he had looked forward with exceeding grief and dread for many weeks past. He fully concurred with the nurse in thinking that perfect solitude in a darkened room was best for Anthony that day, and made no attempt to go near him.

So, while Rex and Innocentia spent the hours together in a delight that was more than usually rapturous because they had been separated for a little time in the morning, Anthony lay, with his crushed heart and broken spirit, on his bed, with all the blinds drawn down as though one newly dead were lying in that room, and with his face pressed against the pillow to shut out the very sights and sounds of the life that had become for him so dark and sad.

Yet who shall say that he was not after all the happiest, as happiness is measured in the True Home to which all three alike would one day come. Rex and Innocentia had indeed the sunshine of earth's brightest joy around them, and hope for the future that lay on this side of the grave was shedding golden gleams on all the years that might yet be for them below. But Anthony, in his noble self-surrender, his pure and generous offering of all that was most precious to him for the happiness of others, was drawing closer and closer the sacred links that bound him to the one divine Example of perfect sacrifice, in whose adorable Presence he should enjoy, when this brief life was over, throughout the eternal years, that blessedness which passes all men's understanding.

That night, when the nurse was about to leave Anthony, with many anxious expressions of her hope that he would sleep till morning, he gave her a little note, addressed to his brother, which he had written in pencil, and asked her to take it to Mr. Eidsleigh before she went to bed. The nurse obeyed, and found Rex in his room, having just left Innocentia after a most especially happy evening, for she had whispered to Rex that Anthony now knew she was to be his sister, and that he was so pleased!

Rex had felt a vague uneasiness, he hardly knew why, at thought of making the announcement of his engagement to his brother, and so it was a relief to him, as well as to Vivian, to find that Innocentia, in her guileless candour, had told him all without reserve or fear.

Anthony's note to his brother contained only these words: DEAR REX,—Come to my room this evening after they are all gone to bed. I must speak to you.—Yours ever,

ANTHONY.

The young man was glad of the opportunity of talking with his brother, as they had not been alone together since the commencement of his illness; and so soon as all was quiet in the house, he went noiselessly along the passage to Anthony's room.

It was dimly lighted by a shaded night-lamp, which the nurse had placed on a table behind Anthony's bed, that it might not shine on his eyes, and he therefore lay in the shadow, while Rex, when he came and stood by the bedside, was in the full glow of all the radiance it gave out.

The brothers were a strange contrast as they thus met for the first time alone. Anthony, propped up against his pillows, was deadly pale, while his large eyes seemed to have grown darker from the mournful expression with which they looked out from under their white lids; while Rex, with his fair hair tossed back, and his beautiful face bright with happiness, seemed a perfect picture of joyous youth and strength.

CHAPTER XLIII.

The brothers remained for a moment in silence, looking on each other, unconscious how apt a symbol of their destiny the scene presented; for Anthony had indeed been truly consigned to life's deepest shadows, while Rex—for the present at least—stood in its fairest glow of light.

Anthony held out his hand, with a faint smile, to his brother, saying, "You look very bright and joyous, Rex, but no doubt you have good cause to be so."

"Yes, indeed I have; but, dear old fellow, it seems heartless in me to be feeling so rapturously happy when you are still so ill and mournful-looking," said the young man, struck with a sudden compunction. "Are you worse to-night, Anthony?" he continued, anxiously.

"No, only very weary," he answered, with a piteous quiver of his pale lips.

"Will it be too much for you to have me with you to-night?" said Rex. "Shall I come another time?"

"Ily no means," said Anthony, rousing himself; "I must speak to you at once. Sit down, dear Rex."

The young man obeyed, and drew a chair close to the bed.

Then his brother raised himself, and looked him full in the face. "Rex," he said, "is it true that you love Innocentia Vivian?"

"It is indeed. I love her with all the powers of my being," said Rex, fervently; "and, to my infinite happiness, she returns my affection."

"Yes, I know she does," said Anthony; "of her tender devotion there can be no question."

"You do not doubt mine, surely!" exclaimed Rex, his eyes flashing.

"I do not doubt the sincerity and warmth of your love for one moment, Rex; but I want you to reflect that she whom you have won is very precious—a peerless jewel which no

breath from the world has ever tarnished. She is very different from ordinary women. She knows nothing of evil, or inconstancy, or change, and if she lived to find her idol less pure and perfect than she believed him, she would wither and die like a white flower in poisoned air. You mean to marry her, do you not? to have her for your own exclusively, so that none other may have a right to help and succor her if you should fail her?"

"She is to be my wife, assuredly, and that as soon as may be. But, Anthony, what is it that you fear? can you doubt that I will guard her carefully, as my one best and dearest treasure?"

"Rex," said Anthony, grasping him by the arm, "do you know all that is implied in the guardianship of that pure pearl? Not only must you preserve her from the contamination of the world, but you must shield her from all evil in yourself. Well did Vivian call her his white-souled child, her mind and spirit are like unsullied snow in their innocence and purity. If ever taint of vice came to her knowledge through the one most near and dear to her, I tell you again she would droop and die."

"I think I understand you, Anthony; you cannot forget how easily I was led astray by Dacre, and you dread my inherent tendency to at least the one vice of gaming," said Rex, humbly; "but, brother, believe me, I have had a lesson sufficiently strong to effect a radical cure; and even if it were not so—as I can pledge you my honor it is—Innocentia herself will be my guard; for I can appreciate her pure nature as thoroughly as you can, and I would rather die than shock her unsuspecting innocence by any revelation of the evils that lurk in the hearts of men. For her sake, as well as for my own and yours, who have done so much for me, you need not fear but that I will struggle unceasingly to be as little unworthy of her as any man may be."

"That is well," said Anthony. "But, Rex, it is not all; remember this also, Innocentia has never so much as heard that the love once given can ever change or fail. She believes that in your affection she has a stronghold where she may rest in joy and security all her days. If ever you failed her in this respect it would be worse to her than death. Rex, Rex, can you say to me that you will be true to her in heart and soul and life? that she shall never to the hour of your death be less intensely dear to you than she is now? Oh, beware how you take her to yourself away from all others, unless indeed you can guard and care for her even to your life's end, with devotion as deep, as entire, as lasting as theirs might have been!"

Anthony sank back, pale and agitated, and Rex knelt down by his side.

"My dear brother," he said, "I can most solemnly promise and vow to you that I will be to Innocentia—my love, my wife, my treasure—all that one human being may be to another; that I will devote my life, my heart, to her alone, and strive, with all the power that is given me, to make her happy and blessed. Are you content now, dearest Anthony?"

"Yes," he answered, faintly, "and I am grateful to you, Rex, for the peace you give me for that dear child's sake."

"Then, Anthony, if you can, will you remove a fear that has come into my mind since you have been speaking so earnestly on her behalf. Can it be that you yourself have loved her? have dreamt of happiness with her as your own? I trust with all my soul it has not been so! I never dreamt of it; I thought you were only her friend, as she said. Oh, tell me, if you can, that you have not been injured by me unconsciously; for there can be no change now, Anthony. I cannot give her up; she loves me."

"Yes," said Anthony, with a smile of strange beauty, "she loves you, and you alone; you need not fear that I have any desire to take her from you. I wish nothing on earth so much as that you and she should be happy together ever while you live—happy without regret or alloy."

"Then you have not loved her, Anthony, too well?" said Rex, still anxiously.

"Who could know Innocentia Vivian and not love her?" he answered, calmly. "But be at rest, dear Rex, I have not loved her too well, either for your sake or hers. I shall love her now as my sister, and your dear wife."

The young man drew a long breath of relief.

"Now you have made me entirely happy, brother. If you will only get well now, and be as strong as you were before, I shall have nothing left to wish for."

"That is not in my hands, dear Rex; but I am content however it may be for myself. Now, tell me, has anything yet been fixed—as to the time?" He paused, and then, with an effort, resumed—"the time of your marriage?"

"I have asked Mr. Vivian to let it be as soon as possible, for there is no reason that I can see to cause any delay. Darksmere is ready for my darling whenever he may give her to me, and I think it will be better for herself to feel that we are united beyond the possibility of any further parting."

"Rex," said Anthony, anxiously, "you do not contemplate parting Vivian from his child, I hope; under their peculiar circumstances I think he ought to live with you."

"Of course; I never dreamt of any other arrangement. It would grieve my darling to be separated from her father, and that is quite enough for me. I thought we might make Darksmere our headquarters, and come to Refugium in the summer; and you will be with us, too, Anthony, will you not?"

Anthony shook his head. "You must set me aside out of your calculations," he said.

"I cannot do that even if I wished it," answered Rex; "for when I pressed Mr. Vivian to say what arrangements could be made as to our marriage, he always answered that he could say nothing at all on the subject till you were well enough to be spoken to about it. I thought it rather hard. I must say, for after all, it does not concern you especially; but he was immovable. I hope, now that you are better, all needless delays may come to an end."

"You may be sure, at all events, that I shall do my best to promote your wishes and Innocentia's. I will speak to Vivian to-morrow."

"Oh, thank you, Anthony!" said Rex, warmly; "there never was a brother like you in all the world."

Anthony smiled gently. "I am doing our mother's bidding, Rex. She gave you to me that I might care for your interests, and make you happy to the best of my power, and I am very thankful for the mercy which has enabled me so far to succeed; but now, my dear brother, I think you must leave me to such rest as I may be able to get; I feel very much exhausted."

He was indeed pale and wan as with the shadow of death itself; and Rex, somewhat alarmed at his appearance, made him take some wine, then, satisfied by Anthony's assurance that he was only tired, he gently pressed his hand, and left him to repose.

Sleep and rest, however, were impossible for Anthony Bererford that night. He lay through the long hours till morning, with his dark eyes looking out sadly into the dim room, while he tried to realize the consequences that must result to himself from the cruel change that had fallen on all his prospects in life.

For a time he was unable to detach his thoughts from the one desolating fact, that he had now in very deed and truth lost Innocentia finally. On the previous occasion, when, after his interview with Dacre, he believed he had lost her, he had been sustained at least by the sense of a great duty accomplished, although at a terrible cost to himself—he had given up the one who was most precious to him on earth as the price of his brother's soul, and there could be no sting in his anguish, deep as it was. Now he had lost her by no deed of his own, but simply because she could not love him, and did love his brother. There was no compensating sweetness of self-sacrifice in the bitterness of his sense of failure and loss. He brooded for a long time over the hopeless wreck of all his earthly happiness, till heart and brain were so utterly weary that he turned his thoughts impatiently to the future, in order to forget, for a moment, if possible, the wearying pain of the present.

He felt that there was a future for him yet upon the earth, thankful as he would have been to know that he should never rise from that bed again, where he had lain so long hovering between life and death. But he was conscious that despite the drawbacks to his recovery which his mental troubles had caused, he was in reality quite convalescent and regaining strength every day. He felt that he should have to live, it might be through a long tenure of years, and if he could not do so happily, at least he would endeavor that it should be done worthily.

As he turned his mind to this, suddenly a ray of light seemed to shoot through all the darkness in which his soul was plunged, and bring him instantly a vivid consolation. It came to him with the thought that the total change in his circumstances within the last few days had unexpectedly broken down the barriers which his dead mother had built up between him and his early dream and aim in life. What was there now to prevent him from going out to Africa, and giving himself up to labor for the poor oppressed slaves, as he had once so ardently desired? Was it not plain that he was now entirely liberated from all care of Rex? He had amply fulfilled his pledge to his mother, and delivered him from every semblance of danger. Dacre, his enemy, was dead, and every peril that might yet remain for his brother in the hereditary tendency to the one fatal taste for gambling would be entirely obviated by his marriage, which would not only give him Innocentia as a blessed safeguard, but would secure to him the perpetual protection of Vivian's presence.

(To be continued.)

KATHERINE'S FIRST SACRIFICE.

Little Katherine sat in the pew alone.—The chip hat, which her mother had woven as best she could, had slipped back on her shoulders as she sat leaning forward, with her small chin resting on her hand and her eyes on the preacher.

Nobody would have guessed but that she knew the sermon by heart, so well had she seemed to listen; and, indeed, she could have told a great deal of it, but she was a little body, and there were many parts she could not understand. Besides, strange as it might seem, she had something troubling her busy mind; indeed, the whole of the service through, she had been halting and wavering between two opinions.

Nobody would have dreamed of it, but the more she tried to listen, the more the conflict went on—the more she wavered and hesitated. A stray glance once in a while toward a small coin in her hand would alone have given a clue to the direction of the troubled thoughts.

It was a little silver bit, one of the valuables she had hoarded among the odd scraps of things in her treasure-box—the most valuable of them all. But she had nothing to drop in the treasury she had come to think was the treasury of the Lord—nothing but the one coin looked at and kept so long. This she had resolved to give up, and, with a fluttering little heart, had taken it from her box and carried it in at the pew door without a thought of turning back; but the time of the service was long, and the little treasure grew dearer each moment that she had it, and, before she was aware, she was debating earnestly with herself whether to part with it after all.

When would such luck fall to her again? How empty would the crevice be at home; how strange she would feel when she was no longer rich; and besides, it was such a bit of a thing, would the great far-away Eye ever see it after all? And she would take a tiny glance, to see if it was still there. A sorry conflict she had of it, and preaching time never seemed so wondrously long. How her heart quickened and fluttered as she heard at last the jingle of coin, and knew that her time was coming—that she must either give or keep.

"There'll be plenty," she thought, "nobody dreams about mine, and the great folks are dropping in enough to build a church—don't I hear it ring? He won't see mine," but a small still voice seemed to be saying: "He sees the smallest reed hidden in the brook, and knows the evil and good thoughts hidden within the heart, and He will see and remember the smallest gift for His name's sake." In a minute more the little coin was dropped among the treasures of the great folks and slipped down among the larger coin, and

Katherine leaned forward again, with her chin resting on her hand, and sat thinking; but they were light thoughts this time, like the sweet soft breathing of the air after the restlessness of a storm. Then she felt and knew He saw, and that her treasure was safer than it had been before.—*N. Y. Observer.*

A SWIVEL "CANON."

I believe it was the genial John Phenix who described the consternation produced, when, by way of experiment, a shotted howitzer was strapped on the back of a mule, and fired by means of a slow-match. The unsuspecting "father of all the rabbits" stood quietly, allowing the spectators to distribute themselves to all points of the compass except that toward which the muzzle was directed. While things were thus, the poor brute was astonished to perceive that all was not right with his load. Something was alive! He turned to have a good look at it; but it turned also. Not to be beaten, he kept on turning. "Fizz!" went the slow-match; round and round went the mule, sweeping the whole horizon with the muzzle of the gun; while the uncertainty of its probable direction at the instant of discharge would have been extremely amusing to spectators, if it had not also been extremely dangerous. At last, while everybody was dodging and ducking, the explosion came, and nobody was hurt! But the mule was considerably "shook up" by the recoil; in fact, knocked over completely.

From this fable we will eliminate the mule, and think only of the gun.

There is in England at present, a canon whose objective point one would be glad to know. The slow-match began to fizz some time ago, in a startling way. It blew three words out of the English Bible to begin with, and wanted to know what would be left when they were gone. Then, when everybody supposed the shot would take Major Orthodoxy (who stood in the rear) full in the face—presto! the gun began to wheel about. The match still smokes, but through the smoke we learn that that wasn't the design of the gun at all; in short, that gun is much misunderstood! It isn't shooting in the service of Universalism O, no; it distinctly repudiates Universalism as a dogma, as it also repudiates the dogma of purgatory, and conditional immortality.

Well, we are so glad to know that. But, dear Canon, before you go off, it would be a happy circumstance if somebody should find out which way you will shoot, and in what direction safety may be found. This dodging and ducking is unpleasant, you know!

Remember also what happened to the—but there, we eliminated the mule, and I don't know that any disaster occurred to the gun, except that it was dismounted. Well, remember that, then!—*The Advance.*

THE NEW REGIME AT THE VATICAN.

The Roman correspondent, of the *Pail Mail Gazette*, writing on the 28th of February, says:—The new Pope is not making himself popular with the inhabitants of the Vatican; on the contrary, he has given the most of them orders to quit. You will probably be surprised to hear that the population of that enormous palace amounts at present to 2,348 persons. The prelates and their households number 470; gendarmes, halberdiers, 276; the Palace Guards and their families, 1,280; servants and others, 361. After the entry of the Italians, one family after another obtained permission to inhabit the Vatican—some of the prelates, because they were supposed to be in danger of the population; Kanzer, the head of the Papal army, in order to be ready at a moment's notice. The Jesuits were invited by the Pope himself; nor had he during his lifetime the heart to dismiss any who had remained faithful to him in his misfortunes. His successor, who until quite recently lived at Perugia, has none of these ties. He accepts things as they stand with regard to the finances of the Church. As the Civil List is not to be accepted from the Italian Government, and as Peter's pence dwindle considerably, the utmost economy is to be introduced into the management of affairs. None of the old customs and privileges consequent on the advent of a new Pope have been retained. The rabble of Rome have clustered as of yore in the hope of a scramble for the five-sous and ten-sous pieces hitherto distributed, but on approaching the Bronze Gates were informed that there was nothing; and those who went to bless returned to swear in true Trastevere fashion. At the Dataria, the employes thought they would be beforehand, and, in obedience to the good old custom, claim a year's pay as their right. The paymaster, it seems, acceded to their demand, and the Pope, on hearing it, said, "Well they have had a year in advance, that is all." As yet the receptions have been few and brief. The Pope is very courteous to the visitors admitted; but when the chief of a party of French pilgrims began to read a long speech he stopped him, saying that these addresses prepared beforehand fatigued him. Then he recommended them to be careful of provoking agitation. At present the Pope spends the greater part of his time in the secret archives of the Vatican, where Pius IX., with the help of the Labrarian, arranged all the letters and documents which he had received from persons of importance during his Pontificate, and which influenced his own policy. Without any special feeling for or against Leo XIII., it is probably safe to affirm that he is an honest man and a good Churchman; that he will by no means help on the renunciation of the temporal power, but at the same time, having little hope of its recovery at the present moment, will not raise up fresh obstacles by promoting futile demonstrations and luneful agitation. As soon as the foreign cardinals have returned home, and affairs get back to their normal condition, the Pope will dedicate his attention to the internal government of the Church. Foreign missions will have his special attention, and the vacant sees of Italy will probably be filled up.

It is estimated that the British cotton strike will stop 212,000 looms out of 470,000 in the United Kingdom.

BRITISH AND FOREIGN ITEMS.

THE cost of the recent war to Russia was \$50,000,000 roubles, or \$607,142,860.

SWITZERLAND has accepted the proposal of the United States to participate in an International Congress to fix the relative values of gold and silver.

GENERAL GARIBALDI has been presented at Caprera with an album containing the signatures of 8000 Milanese, and his own portrait, surrounded by wreaths bearing the names of his battles.

WILLIAM HARVEY, the illustrious discoverer of the circulation of the blood, was born at Folkestone, England, on the 1st of April, 1578. Measures have been adopted to celebrate the ter-centenary of his birth by erecting a statue to his memory in his native town.

AN evidence of the severity of the hard times is found in the fact that during 1877, for the first time in six years, the number of marriages in England fell below 200,000. The number in Scotland—namely, 25,790—is the lowest registered since 1872.

MR. LEON SAY, the Secretary of the Treasury, in the annual budget, presented in the French Chamber on April 1st, estimates the receipts for 1879 at \$542,800,000, and the expenditure at \$542,600,000. There is an increase of seventeen millions of francs in the estimates for the army and navy.

BARONESS BURDETT-COUTTS is negotiating for the purchase of a large piece of land in London, on which she intends to put up buildings, arranged in flats, which will accommodate 10,000 persons of those of little means. The rent of a suite of rooms is not to exceed one dollar and twelve cents a week.

AMONG those who received degrees on Tuesday last from the University of Edinburgh, well known in this country, are Rev. A. M. Fairbairn and Rev. Stanley Leathes, who receive the degree of D.D., and Lord Houghton, Francis Turner Palgrave, and Samuel Smiles, who are honored with the title of LL.D.

THE Turks have been guilty of inhuman atrocities in putting down the insurrection in Thessaly. Women and children, the old and the young, were barbarously put to death. The correspondent of the London "Times," Mr. Ogle, described the transactions as equal to the Bulgarian horrors. He was soon after assassinated by the Turks.

THE English papers claim that the suspension bridge to be constructed over the Thames at London, between Tooley street and the tower, will be the largest in the world. The span will be 850 feet, and the cost of the whole structure is estimated at a little over six millions of dollars. But this is a very great error, for the span of the bridge over the East River between New York and Brooklyn is 1595 feet, nearly twice that of the English structure.

ROMAN CATHOLIC MISSIONS TO CENTRAL AFRICA.—Pope Leo XIII. has sanctioned a plan for the conversion of Central Africa, which was prepared by Cardinal Franchi while Prefect of the Propaganda. The missionary work has been entrusted to a congregation established some ten years ago by M. Lavigne at Algiers. Twelve missionaries have already left for Zanzibar, and it is expected that they will be able to leave in April for the interior. P. Livinsac will take charge of the missions to be established on Lakes Victoria and Albert; P. Parcal will fix his headquarters on the Tanganyika; and it is proposed to push forward as far as the capital of the Muata Yanvo, which might certainly be reached far more easily from the west coast.—*Athenaeum.*

"COFFEE PUBLIC-HOUSES."—Miss Florence Nightingale thus testifies to the value of these "institutions," in a letter to the Duke of Westminster:—"God speed" with all my heart to your 'Coffee Public-house Association,' with all the heart of an old nurse like me, appalled with the diseases of hospitals, and especially of work-house infirmaries, where the young men patients—at least a very large proportion—come in from 'the drink,' and worse, come in again and again from 'the drink,' knowing that it will be 'the drink' again which brings them there, and will bring them there as long as they live; helpless and hopeless to save themselves, knowing that they are caught and will be caught (like Hindoo ryots in the moneylenders' clutch) in the same desperate trap, which, like the Indian money-lender, extorts a higher and a higher rate of usury every year—another pound of flesh—to their dying day."

THE official returns of the government, just made public, show that in the recent war the Russian loss in killed and wounded amounted to 89,304 officers and men. Ten generals were killed and eleven wounded. One prince of the Imperial family and thirty-four of the higher nobility fell on the field. Of the wounded, 36,824 have perfectly recovered, and it is expected that 10,000 more will be able to leave the hospitals in a few weeks. Only 121 prisoners remained in the hands of the Turks when the armistice was concluded. The proportion of killed and wounded to the number engaged was large; one out of every six who went into action being either injured or left dead on the field. The proportion was nearly the same in the great actions of the late Franco-German war; being one-sixth in the battles of Worth and Spicheron, one-eighth in the battle of Vionville or Mars-la-Tour, one-eleventh at Gravelotte, and one-twelfth at Weissenberg. The losses used to be much heavier. In the great battles in the early part of this century the killed and wounded often amounted to one-third of the number engaged. At Salamanca, Borodino, Eylau, the proportion was one-third, at Marengo, one-fourth, and one-fifth at Friedland. The report also shows that one out of every eleven of the Russian wounded died of his injuries. During the campaign only two men were punished with death, one for desertion, and one for robbery accompanied with violence; while, on the other hand, 30,000 rewards were given in the form of promotions, awards of money, or decorations—the 5th corps, which so long and bravely held and defended the Shipka Pass, receiving the greater proportion.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY ANNUAL REPORT, 1877.

The main object of the Society is to carry the Gospel to the more recently settled portions of the country. During the summer months missionaries are sent to those districts, by whom stations are established and cared for until strong enough to take their place among the regular mission stations of the Church. They then pass into the charge of the Presbytery within whose bounds they are situated, and the Society's missionaries are again sent forward to new fields. The work is thus largely of a pioneer kind. A considerable number of fields first occupied by the Society are now healthy mission stations or pastoral charges. In the County of Essex a new church has just been completed in a field occupied until last year by the Society.

In the Parry Sound District an ordained missionary now labors, where a few years ago our missionaries were breaking ground.

At Prince Arthur's Landing a pastor is now settled where he first labored as our missionary.

In Manitoulin Island an ordained missionary has now the oversight of fields which owe their origin to our Society.

Fields have also in past years been occupied in the Ottawa Presbytery, in Lambton and Simcoe counties, at Sault Ste. Marie, Silver Islet, and as far west as Manitoba. Supply is sometimes given to fields in which there is little prospect of establishing permanent stations—the prosperity of the districts depending almost wholly on lumbering or mining operations. In most cases, however, the stations become permanent. New fields are asking for supply every year, but the work can be extended only as the funds will permit. The expenses in connection with the work are defrayed by contributions obtained by the missionaries in their respective fields, and by donations from friends throughout the Church. The fields generally contribute well, but the very fact that they are handed over to Presbyteries so soon as they become self-sustaining, and that the Society then goes forward to fields that are not self-sustaining, may indicate how essential to the progress of our work is the liberality of friends outside of the fields. The attention of friends of the Society is invited to the nature of our work, as worthy of a generous support. The following fields have been occupied during the past year, viz: North Hastings, Waubashene, Nipissing, Rosseau, Cobocok, Manitoulin North, Manitoulin South, and Maganetawan. The following special items may be noted:

Manitoulin Island.—A few years ago the Society was in much doubt as to sending a missionary to this field. Happily, however, one was sent, and the result has been such as leads us to thank God and take courage. Soon two missionaries were sent, one to the north and the other to the south side of the Island. The district extends over a tract of country at least fifty miles in length, and there are not less than ten regular preaching stations. The growth has been rapid. There are considerable tracts of good land in the Island, and the progress will likely be not less substantial than it has been rapid. The North field has now passed from our hands. Rev. Hugh McKay, who formerly supplied the field for the Society, has been sent there as ordained missionary. An urgent request was sent from the South field for supply during the winter. A student was ready to go, but owing to lack of funds, the request could not be complied with.

Cobocok Field.—This is not a newly settled district, but it came into the care of the Society for the first time during the past year. The results have been very gratifying. The field is about forty-five miles in length. Four stations received regular fortnightly supply, and two others were opened by the missionary, where occasional services were held. Sixteen members were added to the church during the summer.

Nipissing Field.—Some years ago one of our missionaries sent to the Upper Ottawa, penetrated westward as far as Lake Nipissing, and through him a request was sent for one who could both teach school and preach the Gospel. Nothing could be done at that time. A year ago the district was again visited by our missionary from the Maganetawan, and during the past summer preaching stations were established. The field is an encouraging one. There is a considerable portion of moderately good land, and the district is settling rapidly. The desire of the people to have

religious service is evinced by the fact that before our missionary arrived, they were wont to assemble every Sabbath, and after Sabbath School, which they regularly carried on, a sermon was read by one of their number. It is more convenient to work than most of our fields, being about twenty-five miles in length, with four stations in prospect for the coming summer.

Maganetawan Field.—This field has been occupied for two summers. It is already so large as to be quite beyond the power of one missionary to work properly. During the past summer, services were held fortnightly in six stations, Bible class in three, and prayer-meeting in one. Three Sabbath Schools were also carried on. The missionary reports "not a few, especially among the young, have been brought to a saving knowledge of Jesus—upwards of 1,000 tracts in English and German have been distributed—three new congregations have been organized, one in Beggsboro', one in Spence, one in Maganetawan—forty-two new members have been added to the Church, nine by profession of faith and thirty-three by certificate."

The congregations were organized, and the sacrament dispensed by the Rev. Allan Findlay, who visited the district during the summer. Our missionary adds:—"In regard to the future working of the field, it is evident that it must be divided, not so much to lessen the work as to extend it." This recommendation has been adopted, and two missionaries will be sent during the coming summer.

Rosseau.—A new church has been built during the past year, though not quite finished yet. Friends in Toronto and Barrie, in the Severn Field, and in Glasgow, Scotland, gave liberal assistance, and the church has been opened free of debt. The regular work has been carried on with vigor in this, and in the Waubashene and Hastings fields as well. These have been in the care of the Society for some years, and being better known do not require any special items to be reported this year.

An idea of the work done in all our fields during the year, and of the strength of each, may be gathered from the statistical table subjoined to this report:

In reference to work during the Session of 1877-78, but a word need be said. Assistance has been given to those engaged in Christian work at the Jail and Central Prison. Davenport has been regularly supplied on Sabbath evenings, the student also teaching Bible class in the afternoon. Brockton has received regular supply both morning and evening, the students also teaching the Bible class. Work has also been begun in Leslieville, a Sabbath School has been organized, the Bible class is taught by the students, and supply is given every Sabbath evening.

STATISTICAL TABLE.

FIELD.	STATIONS.	Num. of Services.	Average Attendance.	Other Meetings.	Average Attendance.	Members.	CONTRIBUTIONS.
1. Maganetawan.	1. McMurch.	F.	18	B.	16	11	\$3 50
	2. Doe Lake....	F.	85	S. S.	25	20	10 00
	3. North Seguin.	F.	22	B.	16	8	35
	4. Spence.....	F.	50	S. S.	23	12	20 00
	5. Maganetawan.	F.	75	B. P.	22	23	35
2. Manitoulin I. (North Side).	6. Chapman....	F.	33	P.	20	12	50
	1. Little Current.	F.	20	S. S.	12	7	20
	2. Sheguandah.	F.	33	S. S.	45	25	25
	3. Gore Bay....	F.	63	B.	22	14	35
3. Manitoulin I. (South Side).	4. Kagawong....	F.	60	P.	30	32	50
	1. Manitowaning.	O.	25	P.	30	17	22
	2. South Bay....	O.	60	P.	30	17	22
	3. Green Bush....	O.	35	P.	30	17	22
	4. Michael's Bay.	O.	35	P.	30	17	22
4. Cobocok.	5. Providence B.	O.	35	P.	30	17	22
	6. Mademoisya.	O.	35	P.	30	17	22
	1. Colocok....	F.	90	S. S.	45	30	46 20
	2. Head Lake....	F.	55	S. S.	30	9	18 00
	3. Digby.....	F.	60	S. S.	35	10	45 00
5. Rosseau....	4. Carden.....	F.	70	S. S.	40	17	5 00
	5. Mud Lake....	O.	..	..	..	..	15 00
	1. Rosseau....	F.	60	B.	20	16	83
	2. Misenhamer.	O.	40	..	..	..	6 58
	3. Turtle Lake..	F.	40	..	..	..	..
6. Nipissing....	1. Nipissingan..	W.	30	S. S.	25	..	25 00
	2. Comanda....	W.	35	S. S.	25	..	21 25
	3. Comanda L.	O.	16	..	..	..	..
	4. Mecunoma...	O.	20	..	..	..	..
7. Hastings....	1. Carlow.....	W.	100	S. S.	30	30	..
	2. Vandusen....	F.	40	..	..	..	16 36
	3. Dodd's Se. in.	F.	25	S. S.	2	25	..
8. Waubashene.	1. Waubashene..	W.	125	S. S.	..	..	120 05
	2. Port Severn..	W.	43	S. S.	..	..	..
	3. Sturgeon Bay.	W.	25	S. S.	..	..	18 00

*NOTE.—W., Weekly; F., Fortnightly; O., Occasional; R., Bible-class; P., Prayer-meeting.

SUMMARY.

Fields, 8; Missionaries, 8; Preaching Stations, 34;

Communicants 254; Bible Classes, 6; Sabbath Schools, 17; Revenue from Society's Fields, \$656.62; Revenue from other sources, \$619.91; Total Revenue, \$1276.53; Number of Missionaries for 1878, 9.

A new Field is to be occupied this summer on the C. P. R., west of Prince Arthur's Landing. In conclusion sincere thanks are tendered to the friends who by their contributions have enabled the Society to carry on its work. While God has been pleased to own and bless our labours, we are not forgetful of the fact that our whole work, in the Mission Fields and in our Monthly meetings, is a valuable means of fostering the missionary spirit, and quickening religious life among us. Our prayer is that the Great Head of the Church may grant blessings still more abundant in years to come.

A. LESLIE, M.A., Recording Secretary.
F. BALLANTYNE, M.A., President.
Knox College, April 1st., 1878.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met at Duffin's Creek on the 16th April. The Committee appointed at last meeting to bring in a finding arising out of the conference on the state of religion then held, reported, through Mr. Rogers, as follows, "That the Presbytery have heard with interest the utterances of desire and hope and counsel expressed in the course of the conference on the state of religion, and learned with joy and thankfulness the stirring of revived spiritual life in the congregation and community of Oshawa, and pray God the awakening may continue, increase and spread far and wide, and that so a rich baptism of God's spirit may descend upon all of our congregations. They desire humbly to acknowledge past shortcomings and to resolve by God's grace to address themselves more earnestly than ever to the work of the Lord, and especially to seek to arouse parents to their great responsibility for the ingathering of the young to the fold of Christ, and their up-bringing in the knowledge and nurture of the truth; also to do what in them lies toward realizing the same important end. They do resolve that, God willing, a similar conference be held at the Autumn meeting of Presbytery, to be introduced by an address upon some subject by some member previously appointed, and that brief verbal reports from ministers and elders be called for at future conferences. Also, that in future one-half hour be given to devotional exercises at the opening of each of our ordinary meetings of Presbytery." The report was received and after consideration was adopted, and Mr. Carmichael was appointed to open the Autumn conference with an address on some appropriate subject. Mr. Douglas laid on the table the resignation of his charge of Port Perry and Prince Albert, and stated that his reason for doing so was that he had accepted an appointment from the Home Mission Committee to labour in Manitoba, and as it was desirable that he should proceed thither as soon as possible he had intimated the same to his congregation, requesting them to appear for their interests at this meeting of Presbytery. Mr. Foreman, commissioner from the congregation, stated that in the circumstances they would throw no obstacle in the way of his removal, though they regretted his leaving them. The Presbytery, on motion, agreed to accept his resignation and dissolve the pastoral relation between Mr. Douglas and Port Perry and Prince Albert, to take effect on April 30th. Mr. Carmichael was appointed moderator of session, and also to preach the church vacant on May 5th. The Presbytery agreed to record the following minute, "It is with deep regret that the Presbytery has accepted the resignation of another co-presbyter, the Rev. James Douglas, who has been appointed by the Home Mission Committee to the Manitoba field and has accepted the appointment. The Presbytery has been much pleased to hear of the success of Mr. Douglas in his present field of labour, and of the reluctance with which his congregation has consented to acquiesce in his decision, and the Presbytery unites with the congregation in the desire that our esteemed brother may have still more abundant usefulness in the new part of the Lord's vineyard to which the Providence of God seems to direct his path." The minutes of a meeting of delegates from all the congregations in Pickering were read by Mr. Parker, in which it appeared that a kindly spirit of union exists among them, but that no definite action had been taken, whereupon the Presbytery expressed the hope that at an early day such a re-organization of the field may be effected as shall advance the interests

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 12, 1878. } THE CAPTIVES IN BABYLON. { Dan. i. 8-17.

GOLDEN TEXT:—"A good understanding have all they that do his commandments," Ps. cxl. 10.

HOME STUDIES.

- M. Ps. cxxxvii. 1-9. Weeping in captivity.
- T. Isa. lxv. 1-12. Jerusalem a desolation.
- W. Ps. lxxxix. 1-13. Deliverance sought.
- Th. Ps. lxxx. 7-19. The vineyard laid waste.
- F. Jer. l. 33-46. Judgments against Babylon.
- S. Dan. i. 1-21. The captives in Babylon.
- S. Ps. cxl. 1-10. Golden Text and connection.

HELPS TO STUDY.

The scene of our lessons now change. The kingdom of Judah, the throne of David, the temple of Solomon, lie prostrate at the feet of the conqueror; and we follow the captives across the Syrian desert to the great Pagan capital on the banks of the Euphrates. The captivity began before the fall of Jerusalem. Twice at least did Nebuchadnezzar invade the land, seize the city, and carry off the cream of the inhabitants, before the end came. The seventy years of bondage are commonly reckoned from the carrying away of Daniel and other young princes and nobles in the reign of Jehoiakim, (Dan. i. 1-3); a still larger deportation took place a few years later when Jehoiachin was dethroned.

The captivity was by no means an unmixed evil to the Jews. They came back from Babylon very different from what they were when they went there. "Our God turned the curse into a blessing." Accordingly we find that, from the time of the first carrying away, the exiles and not the remnant left behind were the hope of Israel. In Zedekiah's miserable reign, we find Jeremiah likening the captives to good figs and the "residue of Jerusalem to very evil figs, that cannot be eaten, they are so evil," (chap. xxiv.); and he sends a letter all the way to Babylon with a divine message of grace to the exiles. (Chap. xxix.) Two of the greatest prophets, Ezekiel and Daniel, belong to the time of bondage; and several Psalms which are attributed by most critics bear witness that God did not limit his inspiring gifts. We see God's wisdom in the two-fold sifting to which Judah was subjected. First, in taking away the better elements into Babylon, leaving behind in Judah the men who had sunk physically and morally so low as to be of no particular account as elements of society. Then when seventy years had transpired, and the Lord put it into the heart of Cyrus to invite the Jews to return, the sifting process was again put in requisition, this time by making it a call for volunteers. The willing, the earnest and true-hearted,—not the easy-going and indifferent,—would respond to this call; the men of moral heroism who could welcome sacrifice and hardship for the love they bore to the land of their fathers' sepulchres, and for their faith in the yet unfulfilled promises of his covenant.

But the captives bitterly felt their banishment from the Land of Promise and the holy city. To them it was the heavy judgment of God upon their nation. "By the waters of Babylon we sat down and wept when we remembered thee, O Zion." Daniel's own beautiful prayer in chapter ix., offered at the close of the seventy years, illustrates the acute humiliation of their position; and his habit of kneeling toward Jerusalem (chap. vi. 10,) was no doubt the habit of the exiles generally. But the elevation of Daniel to the high office he so long occupied, the extraordinary reputation in which he was held from the first, (see the allusions to him in Ezek. xiv. 14; xxviii. 3,) as well as the great miraculous interpositions recorded in his book, would be a sign both to them and to their oppressors that the God of Israel was the great God after all; while his visions and prophecies would show that Jehovah was not God of Israel only, but marked and overruled the histories of all nations—which ought to have prepared them (though it did not,) for the admission in after times of the Gentiles to the covenant of grace.

Our present lesson begins with a picture of the youthful nobles and princes (verse 3) torn away from home and fatherland by ruthless hands as Isaiah (xxx. 7) had predicted. Among these were Daniel and his three friends.

I. THE PURPOSE OF PURITY: Verses 8, 9.

Daniel is one of the noblest characters in Old Testament history. Ezek. xiv. 14. He appears to have been in the company of the princes who were carried captive to Babylon in the reign of Jehoiakim, B.C. 607, probably as hostages for the good conduct of those left behind. At the court of Nebuchadnezzar, his talents and character, aided by the favor of God, brought him into notice and honor. He interpreted the visions of the great king, and was advanced to high position, which he retained through all the changes of dynasty, until the reign of Cyrus. He lived to witness the return of his people from captivity, B.C. 536, but from his extreme age remained at Chaldea until his death, which must have taken place soon after. Here we have the foundation of his prosperity in a noble resolve. He purposed in his heart. It was a solemn deliberate resolution that he would not defile himself. Ps. cxli. 4. The king's meat was either food which God's law had forbidden, Lev. xiii. 17, xi. 14, or what had been offered in sacrifice unto idols. Compare Acts xv. 29; 1 Cor. viii. 13; Rev. ii. 14, 20. It is everything to have a purpose and a principle in life. "This one thing I do;" Phil. iii. 14. In this way alone purity of life be maintained.

God had brought Daniel into favour, etc. Whatever honour and affection we receive from men is the gift of God; for which He should be praised: Gen. xxix. 21; Ps. cvi. 46; Prov. xvi. 7. The gentle and attractive character of Daniel aided by his rare personal beauty (verse

4) had gained the affection of the chief of the eunuchs, Ashpenaz by name. Thus and the expressions used in verses 8, 12, of Daniel's approaches to the chief eunuch, show that courtesy is not inconsistent with timidity. There is a resemblance here to the relation of Joseph to his jailor, and Jeremiah to Artaxerxes.

II. THE PURPOSE TESTED: Verses 10-14.

Daniel's request that he should not be compelled to eat of the royal dainties did not at first approve itself to the prince of the eunuchs. His hesitation was not unnatural, when he was servant to a king who could slay children before the eyes of their fathers, (2 Kings xxv. 7; Jer. xxxix. 6,) and in a moment of passion threaten with death "the wise men" of his country. (Dan. ii. 5, 12.)

Ye shall make me endanger my head was no exaggeration. It was easy to offend the capricious mood of an Eastern despot, and the penalty of disobedience was death. Daniel, however, presses his point, not rashly, but with prudence and discretion. He speaks to the steward and proposes a trial, trusting to God to protect His faithful servants.

Prove thy servants ten days. This was a sacred period among the Babylonians, and some have thought that there was in this an appeal to the religious scruples of the steward. Give us pulse to eat, and water to drink. Was not this a wise choice? High living and luxuriousness ruined Babylon. Wine is the deceiver which beguiles its votaries to ruin. At the end of ten days these young abstainers were to be compared with those who partook of the royal delicacies; that it might be seen which company presented the most healthy and vigorous appearance. Consent was given. A courteous request prevailed, where a peremptory command would have failed. The brief trial proved successful. Experience tests the wisdom as well as the strength of a resolution.

III. THE PURPOSE VINDICATED: Verses 15-17.

What Daniel and his friends lost in the delights of the banquets, they gained in vigour of body and strength of mind. They became fairer and fatter. The face is often the mirror of the soul. The glutton, the drunkard, and the debauchee carry the stamp of their deeds upon their features. A depraved character corrupts even the flesh which covers it. The fair faces and vigorous frames of these young men came partly from their simple diet, partly from their pure life, but more than all else from the blessing of their God. "Man shall not live by bread alone;" Deut. viii. 3; Eccles. viii. 1; Prov. x. 22. God also gave them knowledge. While we are diligent in study, yet we must look to God for power to understand. "If any man lack wisdom let him ask of God."

Learning and Wisdom: One word means information, the other skill in the use of it. Not every learned man is a wise man.—Understanding in all visions: Oneiromancy, or the interpretation of dreams was a subject of study among the Chaldean sages, who had reduced it to a science, with certain fixed rules. By divine power this young Hebrew obtained a knowledge far surpassing theirs, who deemed themselves the masters of their art.

With reference to the whole subject of visions and dreams, it is plain that the Scriptures take the distinct and decided ground that the divine Spirit may be brought into contact and communication with the spirit of man in his waking and in his sleeping thoughts; but the sacred history shows us that that intercourse of the soul with God is the highest, and is the one which is preferred by God, in which the human will and understanding take part; and that consequent revelations made by God to man in dreams might be expected to pass away in proportion as men become spiritual; and that, as a matter of fact, revelations in dreams have been given chiefly to men who, like Abimelech (Gen. xx. 3) Pharaoh (Gen. xli. 1,) Nebuchadnezzar (Dan. ii. 1,) Joseph (Matt. i. 20,) were men in a low spiritual condition; or else, like Daniel and the prophets generally, were living in a period of low spiritual life. The whole sacred history leads us to expect that in proportion as men become enlightened and spiritual, and capable of higher forms of inspiration, revelations by visions and dreams will cease. So on the one hand God has spoken to men in dreams, and the dreams ascribed to him in the Bible were genuine revelations; and, on the other hand, at the present day, and under the dispensation of the Spirit, revelation by visions and dreams has long since ceased, and there is no superstition more foolish and wicked than that which leads weak people to attach importance to the wanderings of their thoughts in their sleep.

IV. Now let us learn one or two lessons from this part of Daniel's history.

1. Always be brave enough to do right. Think Daniel and his friends had no temptation? A very strong one. Think of what Daniel risked. But he was willing to give it all up. How many of us would have stood firm? Some would have said, "What does it matter what meat I eat? It surely won't matter very much." Daniel not like this. Some people have plenty of courage of one sort—but not brave enough to say "No." Don't be ashamed of trying to do right in all things. Daniel was not. (Mark viii. 38.)

How easy for these youths to have done as everybody else did! But they ruled their conduct by God's law. It was not, "What are the rest doing?" but, "What does God's law say?" (Rom. xii. 2, rep.) What a lesson for all young people! Do not think it mainly to do always just as bad companions do. Think of Daniel's manliness. (See Prov. i. 10.) "Conforming to the world" is often "following a multitude to do evil."

2. Try to be lovable, as Daniel was. Look at verse 9. Even the officer of Nebuchadnezzar loved him. We may be sure Daniel deserved it. One great way to make people love us is, to be upright, always doing our duty, doing it cheerfully. How we love sunshine! We may bring sunshine with us wherever we go. Let us try. Then we shall be loved as Daniel was. See what Paul teaches us about the way to do this: (Rom. xii. 10.) [Story of little girl. Some one asked her how it was everybody loved her so much. She replied, "I suppose, because I love everybody so much."]]

of Presbyterianism in the township, and inasmuch as the feeling of the conference as embodied in their resolution was, that sufficient time had not elapsed for consideration of the matter, the Presbytery leave it to the free action of the congregations, and will be glad to hear from and advise with them from time to time; and in the meantime the resignation of Mr. Kennedy lie on the table till the meeting in July, and leave be asked of the Assembly for Mr. Kennedy to retire from the active duties of the Ministry. The Committee on Finance was instructed to notify the congregations the amount of the Presbytery fund allocated to each, with the request to remit the amount if possible before the 15th May. A considerable portion of time was spent on the remits from the General Assembly. The remit on ecclesiastical procedure was adopted with several alterations. The remit on Widows and Orphans was adopted with a slight omission in Regulation 8th. The Presbytery agreed that it was not expedient at present to have a common fund for our Colleges; they also agreed to the questions to be put to office-bearers, with the addition that Number 5 for ministers be also put to Elders, with the necessary verbal alteration. The question as to the status of retired Ministers who have received the sanction of the General Assembly to retire, was answered, retain their names in the Roll of Presbytery, and the same privilege conferred on ordained Missionaries. The Presbytery did not think it expedient to appoint a Home Mission Agent in the meantime. Agreed to take up and consider at next ordinary meeting the Report of the Sabbath School Association connected with the Presbytery. After disposing of some other matters of less importance, the Presbytery adjourned to meet at Oshawa on the 1st Tuesday of July next at 11 o'clock.—A. A. DUMMOND, Pres.-Clerk.

A CALL has been moderated in from the congregation of St. John, Yarmouth, N.S., to the Rev. A. V. Millingen, M.A., late of Constantinople.

WE have received Mr. H. S. McCollum's second article on Canadian Presbyterian History. It has been crowded out of this issue, but will appear in our next.

ON Wednesday the 17th ult. the Rev. M. Pritchard formerly of Bluevale, was inducted into the pastoral charge of Manchester and Smith's Hill congregations, in the Presbytery of Huron. The Rev. W. T. Wilkins of Belgrave, preached to a very large and attentive congregation a very appropriate and eloquent discourse from 1 Corinthians xvi. 13, "Watch ye, stand fast in the faith, quit you like men, be strong." The Rev. Mr. Sieveright of Gerich, presided, and addressed the minister, instead of the Rev. Mr. Urc, D.D., who had been appointed to perform this duty. The Rev. J. S. Lockhead, M.A., of Hullet and Lonsdale, addressed the people. At the close of the services the newly inducted minister was conducted to the door of the church and received a very hearty welcome from the members of his congregation. The Rev. Mr. Pritchard has been highly blessed in his labors among his former people, and it is to be hoped that he will be equally successful in winning souls to Jesus in his new field of labor. The congregation of Manchester and Smith's Hill may be congratulated on securing the services of Mr. Pritchard as their minister.—COM.

POWER OF THE CROSS.—How powerful is the preaching of Christ,—yes, one or two words about Christ and the cross, how powerful are they in changing the hearts of men! Preach, if you like, about the great deeds of kings and generals, and their courage and glory;—these things will please men for a little time, but they will not convert them. But preach concerning Him that was crucified, a subject apparently ignominious and foolish,—and then the story of the cross, which is foolishness to them that perish, will be the power and wisdom of God to them that believe.

MEETINGS OF PRESBYTERY.

- LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.
- GUELPH.—In Chalmers' Church, Guelph, on Tuesday, 14th May, at 10 a.m.
- GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.
- OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.
- TORONTO.—First Monday and Tuesday of May, at 11 a.m.
- KINGSTON.—At Pictou, on Tuesday, 9th July, at 10 a.m.
- QUEBEC.—In Morin College, Quebec, on Tuesday, 16th July, at 10 a.m.
- PETERBORO'.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.
- STRATFORD.—At St. Mary's, on Tuesday, May 7th, at 10.30 a.m.

OUR YOUNG FOLKS.

HOW A CHILD CAN PLEASE GOD.

THERE is one thought which very few have opened their hearts to, which yet is one of the best thoughts we can think. It is the thought that we have been made, and are kept in life, that we should give pleasure to God.

It will make a great difference in our lives when, instead of doing things to please ourselves, or our companions, we do everything to please God.

I once read a poem, by Mary Howitt, in which this good thought is put into the lips of a very little child. He was called Willie. One day Willie's mamma saw him sitting very silent in the sunlight, with all the men and women and the beasts and birds of his Noah's ark set out in a row. "What are you thinking about, Willie?" said his mamma. Willie answering, said :

"You know that God loves little children,
And likes them to love Him the same;
So I've set out my Noah's Ark creatures,
The great savage beasts and the tame,—
I've set them all out in the sunshine,
Where I think they are plainest to see,
Because I would give Him some pleasure
Who gives so much pleasure to me."

It is true that it is only a very little child who would think of giving God pleasure in that way. But although the way of doing the good thing is a little child's way, the thing itself is good to do.

It is good for everybody to try to give God pleasure.

There was a great prophet in the world once, in the days before the ark, who tried to do this, and who did it all the days of his life. It was the prophet Enoch. At the end of his life, the story of his life told by God Himself was this: "He pleased God." Not himself, not his friends, but God. I have tried to see what it was he did that was pleasure to God, and I find it was this, that "He walked with God." Now you know why it is you walk with some young people and not with others. It is because you know them and love them, and know that they love you. Enoch knew all that about God. He knew that God loved him and he loved to be in God's presence, and to have God near to him in everything he did. He walked with God: the very way God did—the way of truth and right. "He walked with God:" he had God for his friend, and told Him by prayer all that was in his heart. "He walked with God:" he went about with God doing good, helping the helpless and trying to bring people to God. Every day he would say to himself, "How can I please God to-day?" And day by day he kept doing the will of God, and walking out and in with God for his friend.

But there was a greater than Enoch Who pleased God. You remember this is the very thing which the voice from heaven said of Jesus: "This is my beloved Son in whom I am well pleased." And God was very well pleased with Jesus. He began to be pleased with Him: even when He was a child. It is said that Jesus, when He was a little boy at Nazareth, "grew in favour both with God and man." Could anything better ever be said of a child's life? To be in favour with God! To have God well pleased with you!

That is to be like Jesus Himself. And you may really be like Jesus in this very thing if you do as He did. He set himself so to give pleasure to God that it became his meat and his drink to do God's will.

Now I give you this good thought. I ask you to admit it into your hearts. I advise you to take it for the rule of your lives. Say in your own heart to God, "O my Father, from this time forth I will try to give pleasure to Thee."

In the fairy stories, the young prince or princess, who is setting out in the world always meets a kind fairy who gives a cap, or a ring, or a flower, or a ball, which must never be let go or lost, and it will be help by the way. But this which I am offering you is a better gift than any fairy could give. This will be better than wishing-cup or ring, better than gold or silver. The child who shall say, "I will from this day live to please God," will live a happy, good life. And at the end, God will tell the same thing about the life of that child as He told about Enoch's and Christ's. He will say, "I have been well pleased with this child."

You want to know how you can live this life of pleasing God?

There is one thing we all must have if we would please Him. We must have faith in Himself. "Without faith it is impossible to please God."

Now as this is the very beginning of the way to please God, I must try to make it plain to you.

"To have faith" means, to believe that God loves you, that He has sent His Son Jesus to bless you, and that He intends you to come up to His home and live with Him for ever, when you have lived your life upon earth.

Next there are some things which are a grief to God—bad things, untruth, hatred, deceit, meanness; these must not be let into the life. There are other things which give joy to God; these you should seek from God in your daily prayers. Obedience and love to parents are things which are well pleasing in His eyes. And He loves to be asked for faith and truth and goodness of every kind.

But the great secret after this is a very simple one; a little child can understand it. It is letting God please you. Indeed, one of the very best ways of giving pleasure to God is just being pleased with the things with which God is pleased. And God has set Himself to give us pleasure by giving us things to be pleased with. He begins by giving us Christ. He Himself, as we saw, is well pleased with Christ. And He says to you and me, "Take pleasure in my Son in Whom I am well pleased." And whoever enters into this and is able to be pleased with Jesus, and with his love, and his life, and his death, in that very way begins to give pleasure to God.

To be pleased with Jesus is a child's first step in giving pleasure to God.

THE BOOK OF BOOKS.

ROBERT MOFFAT, the missionary, tells that an African chief once came to him lamenting that his best hunting-dog had eaten his New Testament. "Oh! I'll give you another," said Mr. Moffat. "Ah!" said the hunter, "my fear is not

that the dog has spoiled the book, but that the book has spoiled my best dog. The words he has eaten are so full of love and gentleness that they will keep him from fighting or hunting for me any more." But he soon found that the good words had not made his dog better or worse. And many who know well the blessed words of the Bible seem to get no more good from them than that hunting-dog got.

The Bible is God's great medicine-book, but what good can it do you unless your soul receive not its words merely, but the very things these words signify—God's remedies for our diseases?

Mungo Park, the African traveller, says that the African doctors write the names of their remedies on a black board with chalk, add some spells, wash off the chalk into a bowl, and make the sick man drink the dirty water, which they think will cure him. Sometimes their doctors write the names of medicines on dried leaves, which they put into hot water, as we do with tea-leaves; the sick man drinks the infusion, and expects a cure.

You smile at their folly: but are not you just as foolish if you fancy a mere head knowledge of the Bible will heal your soul?

ROBBY BOB'S LITTLE SERMON.

YESTERDAY morning Robby Bob climbed up into his grandmother's arm chair, and preached this little sermon to the children in the nursery.

"Beloved hearers and chil'ren: I'm a goin' to preach to you about shoes. It was what aunty told me onct, and it was true. Every morning, beloved hearers and chil'ren, there was two pair of shoes standing by every boy's and girl's bed—not the cradles, coz babies don't know enough. Well, one pair of these shoes is nice, and makes you good natured and pleasant, and the other pair is all wrong, and makes you just as tigers. If you put on the good pair, you walk through the day just as good and cheerful as a birdy-bird, and everyboy'll like to hear you comin', and your step'll be just like the music of a beautiful hand organ with little men and women dancing round and round, and everywhere's you go things will seem all right and nice, and you won't even mind having your face washed and your hair curled, if they don't pull too awful.

"But if you put on the other pair you won't have any comfort, and nobody won't want you, and everything will kind o' crack. Now, my hearers and chil'ren, remember these two kinds o' shoes is by everybody's bed every mornin'. You can't see them, but they are there; all you've got to do is to say, I'll put my foot into the good natured shoes, and wear them all day, and not forget it, and you'll do 'plendid. But just as sure as you don't, your feet'll slip into bad shoes afore you know it; and then look out.

"Now, my hearers and chil'ren, I must get down. The breakfast bell is ringin'. I want you all to remember what I have just said to you—and another thing; if you've got on your good natured shoes this morning you'll wait for me till I get my hair brushed, coz I've been preaching, and we ought to start fair if there's griddle cakes."—*Hearth and Home.*

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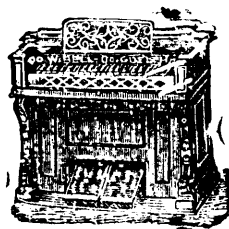
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