

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

HARPER'S WEEKLY PRESBYTERIAN.

Vol. 2.—No. 12. (New Series).
Whole No. 362.

Toronto, Friday, January 10th, 1879.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

CONTENTS.

	Page
NOTES OF THE WEEK.....	151
PASTOR AND PEOPLE.....	159
OUR CONTRIBUTIONS—	
Interesting Places in Paris. College Trustees.....	171
The Church's Lack of Funds. A Suggestion. Presbyterian History.....	175
BOOKS AND MAGAZINES.....	176
WORDS OF THE WISE.....	177
SCIENTIFIC AND USEFUL.....	177
ADVERTISEMENTS.....	167
EDITORIALS—	
Interviewing.....	168
A Noble Mission Field. Our Colleges.....	170
CHOICE LITERATURE.....	171
BRITISH AND FOREIGN ITEMS.....	171
MINISTERS AND CHURCHES.....	177
SABBATH SCHOOL TEACHERS.....	173
OUR YOUNG FOLK.....	175
ADVERTISEMENTS.....	175

Sabbath School Presbyterian.

PUBLISHED MONTHLY

In parcels of twenty, and over, 15 cents per year.

Golden Hours for the Young.

PUBLISHED MONTHLY.

In parcels of twenty, and over, 15 cents per year.

THE SABBATH SCHOOL PRESBYTERIAN has been received with increased favor during the year, although there are still very many schools in which no copies are taken. It is encouraging to know that the patrons of the paper look with approval upon the efforts made to provide such a publication, and we bespeak largely increased orders for the coming year—promising, on our part, to make the paper more attractive than ever to our young folks.

GOLDEN HOURS, started in January last, will be continued; but as an entirely distinct publication. In reading matter and illustrations it will be quite different from the SABBATH SCHOOL PRESBYTERIAN, so that, if desired, the two papers may be given out to the same scholar alternately—thus forming a fortnightly issue.

PLEASE NOTE!

Superintendents and teachers will oblige us much by sending in their orders for 1879 as early as possible, so that we may know how many copies to print of the January number.

International Lesson Leaves

for 1879 furnished at 60c. per 100.

Address **C. BLACKETT ROBINSON,**
5 Jordan Street, Toronto. *Publisher.*

NOTES OF THE WEEK.

JOSEPH COOK is now lecturing with marked success in New York city.

THE pope has sent ten Jesuits to Central Africa, to evangelize the countries traversed by Stanley and Livingstone. The mission will cost \$40,000 and the missionaries will take with them 500 porters, servants, etc., who will be unarmed.

DR. HOWARD CROSBY's crusade in New York, against the rum-power, has resulted in the closing of 1739 grogeries in one year. The Doctor also says one of the results of his work has been "the vertebraing of officers and judges," who were weak-backed before. This good work is not yet finished.

MR. SPURGEON this year completes the twenty-fifth of his pastorate, and his congregation and friends have determined to celebrate the occasion by presenting him with a worthy testimonial. The inten-

tion is to raise a very large sum of money by the familiar agency of a bazaar.

A LATE despatch from Winnipeg informs us that "Louis Riel is reported to be in Pembina, where he has been about a week, though his presence there is known to very few. . . . His intentions have not yet been ascertained." His intentions! We really do not feel in the slightest degree anxious about what "his intentions" may be. Louis Riel was an accidental notoriety—the hero of a fizzle—and we hope we shall hear no more of him.

By another of those artful evasions of ecclesiastical law, for which Dean Stanley, in his broad charity, is so noted, Principal Tallach, a Presbyterian, has been preaching in Westminster Abbey. His theme was "A personal Christ the central fact of the Gospel, and the source of Christian enthusiasm." A good theme, and well treated; but the preacher could not occupy the pulpit, and delivered his sermon from the lectern.

THE ministers of a town in New York State, have agreed as follows concerning funeral occasions: First—That burial services be limited, so far as practicable, to Scripture reading, singing and prayer. Second—That we deprecate the appointment of funeral services for Sunday. Third—That we also deprecate the public exposure of remains. Fourth—That before the arrangements are made as to time and place of burial service, the convenience of the officiating clergyman should be consulted.

THE London *Spectator* has been discussing in its columns the subject "Will progress diminish joy?" The positive and negative aspects are both given. One writer maintains that the sorrows of the world are brought to us by the telegraph and press, and that science is directly setting towards despair—that joy is seriously threatened. The other maintains that the sufferings of people far away will not affect our gladness disastrously, and that even now, science is evincing signs of returning to the faith in the supernatural and Divine. It is a big question.

THE *Christian Union* lately had a letter from Edwin Booth, the great tragedian, containing rather disparaging statements of the theatre, as generally conducted. Mr. Booth does not sanction his wife's attendance at any play until he has satisfied himself as to the character of the play and players. The theatre, in his estimation, cannot be healthy and helpful to sound morals, so long as it is controlled by speculators. These gentlemen will place on the stage "immoral gimcracks." Words like these, from such a source, are worth considering. Did not Macready leave the stage because of its general immoral tendency?

HARPER'S WEEKLY says it is not a "waste of time" to read the periodical literature of the day, and argues that there is in the newspapers of the present time some of the best writing of which men are capable. Public men wish their thoughts to be brought quickly before the people, and resort to the newspapers and magazines, so that whatever is best is likely to be found there. It is true. And if people will refuse the trifling papers of which there are so many, and take those which have conscience and character, they will not need to complain of intellectual or moral deterioration. Providence makes it our duty to choose our

books, papers and associates. If we take the bad instead of the good it is our own fault and misfortune.

What a sight this is! Johnson, *vs.* Glen, in the Court of Chancery. The English church at Oshawa was vacant. The appointment of the incumbent lay in the hands of the Bishop, after consultation with the churchwardens and lay representatives of the parish. The Oshawa vestry submitted the name of a Rev. Mr. Fortin, of Sorel. The Bishop appointed the Rev. C. C. Johnson. The Oshawa officials locked the doors against the Bishop's nominee, and now he sues for the keys of the closed doors. Some interesting developments will be made by the trial. Both parties are determined—the Oshawa churchmen, not to have Mr. Johnson, the Bishop, that they shall have no other than Johnson. The Bishop, speaking with some dignity, maintains that the people have no right to suggest a name to him, but he has the right to suggest a name to them. The fuss must end some way; but how, whether on the side of popular rights or episcopal domination, no one can tell. Meanwhile, we are spectators.

LAST week we expressed our opinion that the officials of the British Government would either have to deal with the Afghan tribes singly, or to appoint a ruler and sustain his government. The latter alternative would have been the most expeditious way of dealing with the matter; but perhaps it would not have been the way most conducive to British aggrandisement. We find by later despatches that the British officials on the field of action have condescended to treat not only with tribes but with individuals, and have been distributing British gold among them at the rate of six dollars to each male and female. This, taken in connection with the proclamation of the Commander-in-chief of the British forces to the effect that "now the Ameer had run away, the inhabitants of Afghanistan had no one to look to but the Empress of India," indicates that Afghanistan is henceforward to be regarded as a British province. Perhaps this will be "all for the best." Anyway, it will be in keeping with Britain's traditional policy in her dealings with Asiatic territory. The Emperor of Russia will not interfere; he has "other fish to fry."

IT gives us sincere pleasure to learn that the young firm of Messrs Gordon & Helliwell have been awarded the first prize of two hundred dollars for their plans of the new buildings of Queen's College. This pleasure is enhanced as we learn that these gentlemen have been entrusted with the superintendence of the works. Mr. Gordon commenced business on his own account, when he was honoured by the building committee of the Toronto Central Presbyterian Church with their unanimous appointment of him as their architect. Such was the confidence of these gentlemen that they appointed him architect before the plans of the new church had been drawn. Of course, Mr. Gordon's eminent talent and Christian character were well known and appreciated, and in fact his appointment is itself an evident proof of such appreciation. The buildings of the Central Church speak for themselves, and do much credit to the talent and ability of the young architect. We are sure that Messrs. Gordon & Helliwell will add largely to their reputation and influence by the manner in which they will discharge the important trust that has been committed into their hands by the Trustees of Queen's College.

PASTOR AND PEOPLE.

EXPIRING CALVINISM.

While Alexander was ravaging the East rumor after rumor reached Athens that the great conqueror was dead. And the arrival of each rumor was followed by an enthusiastic outburst of popular joy. And now and then rumors go abroad that Calvinism is dead, and the exultation of certain people is hardly less enthusiastic than was that of the Athenians of old. The latter, however, had good reason to wish the wild Macedonian marauder under the sod, but what Christian of whatever name can give a good reason for the wish that Calvinism sink into the grave?

Calvinism does not lack eulogists even among indifferentists, even among opponents. Mr. Froude asks, as with a puzzled air, "How it came to pass, that if Calvinism is, indeed, the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions for some of the greatest men that ever lived, and how, being as we are told, fatal to morality, the first symptom of its operation has been to make the moral law the rules of life for States as well as persons? If it be a creed of intellectual servitude, how was it able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority? When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh, content to philosophize in the closet, and abroad worship with the vulgar; when emotion, and sentiment, and tender, imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between lies and truth, the slavish form of belief, called Calvinism, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence, or melt under enervating temptation."

Mr. Bancroft writes: "We boast of our common schools? Calvin was the father of popular education, the inventor of free schools. We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists, the ships from Holland that brought the first colonists to Manhattan were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows little of the origin of American liberty."

The Rev. Dr. Curry, an able and fair-minded leader in the Methodist Church, has written of the Westminster Confession that it "is the clearest and most comprehensive system of doctrine ever formed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the Gospel." "We concede to the Calvinistic churches the honor of having all along directed the best religious thinking of the country." "Some of the best fruits of the Christian life, and the noblest specimens of the Christian character, have been exhibited among those who have been, at least in theory, Calvinists."

Time was when more than one-half of France was Protestant, and those Protestants were Calvinistic Presbyterians. And these were the men that constituted the life-blood of French virtue. They were those who fought the great fight with Catharine de Medici and the Guises. Time was when the Netherlands were overrun by hordes of Spanish invaders, who, in the name of the Pope of Rome, were bent upon setting up the Inquisition, and binding hand and foot every champion of true religion and free thought. And the Dutch heroes who made sacrifices, and displayed a heroism rarely equalled and never surpassed, even breaking down the dykes, and calling in the inundating ocean to their aid, were, to a man, Calvinistic Presbyterians. Time was when Charles, Wentworth, and Laud had Ireland under the heel of despotism, and England bound hand and foot, Church and State, and lying helpless before the throne, and were directing all the energies of the realm to the subjugation of Scotland. And they who, not only successfully breast this invasion, but rolled back the tide, and raised a spirit that took off the heads of all three of those tyrants, and saved constitutional liberty for the world, were, to a man, Calvinistic Presbyterians. Why in the world, then, should any man, who loves his kind, wish the death of Calvinism?

In fact, however, there are more Calvinists in the

world to-day than ever before. Late statistics show that of the one hundred and seven millions of orthodox Protestants in the world more than thirty-four millions are Presbyterians. It is, indeed, said that among the Presbyterians there is a large leaven of non-Calvinistic view. But as this leaven is an unknown quantity, each one is at liberty to see it in such bulk as may suit his fancy. However, if there be any dilution of the Calvinism of the Southern Presbyterian Church, it has escaped our ken. As to our own church, it is certain that whenever an erratic brother comes well into view, he soon finds it convenient to repent of his errors, or withdraw to more congenial associations. Of the orthodox steadfastness of the other Presbyterian bodies in our country not so much as a whisper is heard. The same is true of the Presbyterian Church of Ireland, and also of that of England. How far Rationalism has penetrated into the heart of old Scotland we shall know one of these days. The ruling elders are moving, and when Scotch ruling elders set about a work, that work is very likely to be done. If there is defection in the ministry there, it will have to show itself in clear colors, and when it thus appears we shall learn whether the sons of those who could deal so grandly with the Marys, and Jameses, and Mortons, and in later days with Moderatism, have degenerated. Besides, the great Baptist Church in this country and abroad is, for the most part, soundly Calvinistic.

Inquiring at our Board of Publication as to quantity and quality of the literature our church furnishes to the people, we learned that last year we put three hundred thousand volumes into circulation, and with these volumes we sent out four and a-half millions of pages of tracts; and of our various periodicals eight millions and a-half of copies.

The character of this literature may be judged by the following. Our press has issued, in the aggregate, very nearly two millions of copies of the Shorter Catechism, and are now sending them forth by the thousand. Of the "Child's Catechism" we have issued very nearly two millions. With these have gone more than one hundred thousand copies of the "Confession of Faith;" about twenty thousand of "What is Calvinism?" about ten thousand of "Dickinson's Five Points;" about twenty thousand "Fisher's Catechisms," and nearly the same number of "Boston's Four-fold State." Respecting this last book a letter was some time since received at the Rooms of the Board, of the following purport:

"TO THE REV. THOMAS BOSTON, 1334 Chestnut St., Philadelphia:

"Dear Sir—I found some time ago a copy of your admirable work, 'The Four-fold State.' I have read it repeatedly, and have lent it to my friends till it is nearly worn out. Please let me know how much one hundred copies will cost.

"Yours, &c., * *"

Thus as the Rhone pours its pure waters into the channel side by side with those of the muddy Arve, so does our Board of Publication pour its super-cerulean tide of thought along the world's great channel, alongside of the non-religious issues of the secular press, and the demoralizing issues of the infidel and Satanic press.

On the whole, we are inclined to think that those who are to act as pall-bearers at the funeral of Calvinism are either yet to be born, or that they have before them the prospect of a protracted sojourn on this bank and shoal of time.—*Dr. Baird in Philadelphia Presbyterian.*

THE TRUE TREATMENT OF CHASTISEMENT.

The twelfth chapter of Hebrews is very specific in direction here.

We are not to despise chastisement: "My son, despise not thou the chastening of the Lord." That is to say, we are not to cherish any hardened defiance of suffering, springing from a stiff, self-will or a proud reluctance to confess that we need chastisement. We are not to have, under chastisement, any contumacious spirit. We are not to kick against God's will. We are not, in a hard way, to stand out against it. Christianity is never stoicism, it is loving submission. One said to me once, in effect, "It was wrong and cruel for God to take away my son. I will not be reconciled to it. It was very ugly, unnecessary harshness." That was meeting chastisement with a stony heart; refusing to learn its lessons; despising it. We

may not carry ourselves thus under our chastisement. Matthew Henry says, "We must take heed of being made cross by cross providences."

We are not to faint under Divine chastisement. "Nor faint when thou art rebuked of Me." Some people, when trouble comes, just despond and give up. They become like tangles of helpless sea-weed, dashed by the waves against the shore. There was an old Israelitish king, Jehoram by name, who, surrounded by all sorts of difficulty, cried out "Behold this evil is of the Lord; why should I wait for the Lord any longer?" That was fainting under chastisement, thinking that God did not care, that prayer was useless. There was a great prophet once who had been immensely brave and had done for the Lord most vallant service; but obstacles hindered him, and, all of a sudden, he ran away and tired himself utterly out by a long flight into the wilderness, and sank down under a juniper tree and wailed weakly forth, "It is enough; now, O Lord, take away my life." That was fainting under Divine chastisement. How good God is not to answer our fainting, despairing prayers! Elijah did not die. God swept him upward at the last in a chariot of fire, he not tasting death.

We are to be sure that every chastisement is right and wise. God makes no mistake in the measure or the kind of pain He sends us. For our earthly parents "verily for a few days chastened us after their own pleasure; that is, as seemed good to them—but He for our profit, that we may be partakers of His holiness."

Some one lays down these five admirable rules for reproving children—"First, reprove without anger; passion destroys the moral power of rebuke. Second, reprove with consideration; take the best view of the case, not the worst. Third, let your reproof be directed to the reason and the conscience; thereby you educate the child. Fourth, reprove gently; thy gentleness hath made me great. Fifth, do not always reprove; molasses catches more flies than vinegar. Fathers, provoke not your children to anger, lest they be discouraged." Admirable rules certainly—but then, who keeps them? In this difficult work of rearing children what bunglers we are! We chasten them as it seems good to us, and how constantly do we fall into sad mistakes! But God, in His chastisement of us, we are to be sure makes no mistake. "Should we not much rather be in subjection unto the Father of Spirits, and live?" Infinite wisdom, infinite love, infinite tenderness, appoint the pain. It is best, wisest, most right.

We are to be sure that some grand design of beatitude is coming out of our chastisement. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

"Wherefore, lift up the hands that hang down, and the feeble knees.—*N. Y. Christian Union.*

DOUBTING CHRISTIANS.

That Christians should rejoice in the Lord always is an injunction of Scripture. That the promises which are "exceeding great and precious," and the fulness of Christ, afford ample ground of confidence is undeniable; and that many, if not the large majority, of God's people have but few and short seasons of assurance is unquestionably a fact. Why is this? The hope of many is clouded if not extinguished by some such reasoning as this: despite of all my resolutions and vigilance I have to lament the most humiliating compliances with temptation, and often feel the most violent motions of sin in my heart, more violent now than immediately after my supposed conversion. Now, if I deal fairly with my soul, how can I entertain a hope when I am thus spiritually declining, and brought into captivity to these unholy and turbulent passions? We answer:

1. The mere presence of sin in the heart and life is not evidence against the genuineness of a professed conversion. In conversion there is not an eradication of all tendency to sin. The child of God is a new creature, but not a perfect creature. The old man has received a death-blow, but is still capable of violent and convulsive efforts; and sanctification, which is a work and not an act of grace, is but the successive victories of the new man over the old man. We have no reason to think that this conflict is ever terminated this side of death. In the progress of this sanctification the motions of sin may be violent, but this is only

what might be expected. An evil habit when taken into custody becomes more rebellious. The glint when thrust through with a dart often manifests an unexpected strength. So sin, the moment grace lays upon it its restraining hand, becomes more violent and, for a time, seems quickened into a new life and possessed of a new power. But,

2. The discovery of more sin in the heart than we were aware of at the time of a supposed conversion is no evidence against a present gracious state. The discovery of more sin does not prove the actual existence of more sin. There may be less dirt in a brilliantly illuminated room than when it was dark or dimly lighted, and yet the reverse may be apparently true, for the simple reason that the light has discovered what was before hidden. And so there may be really less and yet apparently more sin in the heart now than at any former period, simply because the Holy Spirit has shined into that heart and discovered to us that sin of which we were before unconscious and unaware. Thus the discovery of our sins, so far from casting doubt upon our spiritual state is sometimes evidence of increased sanctification, and so the believer, though thus in darkness, may be as truly advancing, shining more and more unto the perfect day, as the morning sun is mounting up the heavens, though apparently detained for a time behind a cloud. The Christian under the influence of sudden temptation may be surprised in a sin, and indulge desires and thoughts which in a more sober moment he would be the first to condemn. At the moment of sinning there is, of course, no growth, but an actual momentary going backward and decline, and yet when his whole spiritual history and life are brought under view there may be real progress. To an observer standing on the beach at one of our seaports, a vessel entering the harbor and tacking against the wind, may appear at times to be receding, and in fact it may be actually at the moment retrograding, but if he will watch it long enough it will be seen, despite of appearances, to be actually advancing. So the Christian may be caught and driven out of his course, and be apparently declining, and yet upon the whole, despite of his backslidings, truly and substantially advancing and growing in grace.

More. To judge fairly whether there is this advance or not the Christian must pass a large section of his history under inspection. Measured by any particular day, there seems to be no progress, simply because it is slow, and imperceptible during the process, but when he compares his spiritual status to-day with what it was five or ten years ago, the growth is very apparent. There is a star while you watch it there is no perceptible advance, but mark its position, and measure on the sky a considerable section, and then, going away for a while, return and look, and you perceive at once by comparison that it has mounted up the heavens. Thus Christians, by confining their attention to the present moment, and failing to take in a large section of their spiritual life, are filled with discouragements and doubt, when if they would compare distant periods of their history they would be convinced that despite of the present and intervening sins they have progressed.

It is not the mere motions of sin in the heart, or its presence in the life which convicts a professed conversion as spurious, but sin loved, welcomed, submitted to. "If I regard iniquity in my heart the Lord will not hear me." *Rev. E. W. Shanks, in Christian Observer.*

GO THYSELF.

An unconverted teacher in a day-school, where the Bible and religion had not yet been excluded, became very much concerned for the spiritual welfare of his scholars. He went to his pastor and laid the case before him, and asked him to come and talk to his school. The pastor was a wise man, and he replied, "You go and talk to them yourself."

"Oh, that would never do! I am not a Christian, and it would be the blind leading the blind, and we should all fall into the ditch together."

"But God has very evidently laid this work on your conscience, and you are the man He has called to it," replied the pastor. "God is speaking to you, and He does not intend you should throw the work on some one else."

The teacher went with great trembling before his school; he told them how he felt, and how deeply he was concerned for them. As he spoke God opened his lips, and opened his heart, and he was the first

convert in a revival that spread all through his school, and all through the place. Had he followed his own thought, he would have missed the blessing, and probably the work would have been left undone. He felt the impulse God gave him, he saw the need as God revealed it to him. But he would have turned the work over to another. But God said, through his servant, "Go thyself." And as he went, God went with him and blessed him.

A great many Christians miss the richest blessing by throwing on others what God would throw on them. A parent feels an unusual concern for his child and refers it to the Sabbath-school teacher. A teacher feels an intense concern for her class, and satisfies it by urging them to come to some meetings where she hopes they may be impressed. A Christian feels anxious for his neighbour, and satisfies that anxiety by bringing that neighbour out to church. All these things are very well, but they stop short of the Divine call. That call has a personal intent. When God moves the heart of the Sabbath-school teacher to yearn for her scholars, he intends she shall go to them herself. If he had wanted another, he would have called another. If God has touched your heart with a concern for your class, you are in the mood and place to do what no one else can do. When your scholars come to you hungry for the bread of life, you have no right to send them away to find nourishment elsewhere. Do you be sure and feed them yourself. The task may seem large, but when Jesus told the disciples to feed the multitude, He was prepared to increase their five loaves to the needs of the occasion. He has not forgotten how to multiply the feeblest efforts of those who trust Him, and work for Him.

You have often felt an impulse for the spiritual uplifting of some one about you. You have often felt a peculiar drawing towards some special Christian work. If every such impulse were obeyed, how the church of God would arise in her strength! It is the resistance of these gentle impulses that hardens us and bewilders us. We do not heed the Divine voice, and we soon come not to know the voice when we hear it.

Be sure and do yourself what God asks you to do, even though He ask you by the gentlest breathing. Obey the gentlest impression of the Divine Spirit, and you will not only find yourself enriched thereby, but you will also find that the same Spirit which spoke to you, has gone before you to prepare the way, and will go with you to guide and help. God always speaks softly. He never comes in the storm, or the thunder, or the earthquake, but always in "the still small voice." But there are rich blessings and large results in store for those who listen and hear when He speaks. We are barren in our lives because we suppress so much of the best impulses that ever come to us. How often have you gone to your class with a yearning heart, and yet never opened your heart? Then you went away burdened and discouraged. In the warm impulse of that yearning, God would have touched every scholar in your class, and left an impression that would have remained. What a change would come over all our schools if all the teachers were true to the best impulses of their hearts; or, it would be more correct to say, if every teacher would be true to the best impulses of the Holy Spirit. A school often seems on the borders of a glorious revival, all the teachers are so impressed with their responsibility. If they would all follow this impression, the result would astonish them. But the voice is hushed within them, and the hovering cloud is lifted. The impression dies because it finds no vent.

When God speaks to you, therefore, be sure you hear Him. When He lays a work on your soul, be sure you do not lay it off on some one else, no matter how poorly you may be furnished. God furnishes us for the work to which He calls us, and He will multiply your gifts as you use them, just as He did the loaves as the disciples brake them.—*S. S. Times.*

PULPIT AND PRESS.

How the religious newspaper may aid the pulpit and benefit the home, is well stated in the following extract from Dr. Murphy's work on Pastoral Theology:—

"In a previous chapter we sought to show that it is for the interests of pastors to keep themselves well informed, through religious journals, of the progress of Christ's kingdom; we would now strongly urge

upon them that they should also use their influence to introduce such journals into the families of their congregations. As almost all great enterprises of the day have their newspaper to support them, so every denomination of Christians, and every important Christian undertaking has its journal. There are papers adapted to every class of minds and to every drift of religious thought. This subject the minister should look into, and endeavor to have his people benefited by the rich stores of instruction which are flowing out from the religious press.

"He may draw much important aid in his work from this source. The periodical religious press, when habitually perused, will undoubtedly make the people more intelligent, and, consequently, more interested in the kingdom of Christ; it will supplement the teachings of the pastor, which must necessarily be limited in extent; it will enforce by adding additional authority, the truths which are uttered from the pulpit. Its assistance will make the work of the pastor easier. It will give the people fuller information than the pulpit possibly can, about the great enterprises of benevolence which the church is carrying on, and so will interest them in those enterprises, and make them more liberal in their support. If religious journals did no more than take the place of, and so crowd out the pernicious literature that is issuing from so many other presses, it would be an unspeakable blessing to the Church and the world. *That pastor is neglecting a splendid auxiliary to his work, who is not using every effort to induce his people to take and read papers which are devoted to the spread of the righteousness of Christ in the salvation of souls, and purifying the lives of believers.*

"We need to give continued thought to the subject, in order to appreciate the value of a good religious newspaper, coming regularly into a family, and being read by its various members. Weekly it preaches its timely sermons to the household. Some of the most able and pious ministers, and other writers, that are to be found in the land, are those who may be heard through its pages. And they send forth, in this way, the very best of their thoughts. The religious newspaper keeps the people informed of what is going on in the Church and the whole kingdom of Christ. It says many things plainly to them which the pastor, from delicacy, or other causes, could not say. Many of the people will scarcely read anything else than newspapers; how deeply important it is that those papers be of the right kind! The family which habitually reads a good religious journal, will undoubtedly have a higher and more intelligent tone of piety than that which neglects this method for growth in knowledge. They will have wider views and more generous impulses towards the truth, whether it is to be supported at home or extended abroad."

IT FRETTED, BUT SAVED.

A prominent merchant, in one of our towns, gives the following account of the way in which he was led to Christ: "I was in B—, buying my stock of goods. On Saturday I was in the store of —, away up in the highest storey of the building, attended by the salesman of that department. Suddenly, and right in the midst of our business transactions, he stopped talking of his goods and began to talk to me about my soul. He talked on a little while, then opened his memorandum book, and went to business again. Now that fretted me at first. I could not help feeling worried that he should interrupt our buying and selling in that way. And how did he know but that I might take offence and quit. The truth is I *did think* of turning on my heel and leaving the store. Well, that night, I could not get rid of what he had said to me. While it worried me, it also kept me thinking of my spiritual condition. I could hardly sleep that night, because the man's words haunted me so. And I never got rid of them. They kept me thinking, until, a short time afterward, I became a Christian. That man fretted me, but I believe he saved me."

A word in season—how good it is! One little conversation, not five minutes long, brought this heedless worldly soul to Christ. Reader, did you ever try such work as this? If not, begin it now. But pray first; then speak to that lost soul near you. How do you know what the result will be? Many a soul would be saved if more of this sort of work were done. And is not many a soul lost because Christians are so dumb? Will you let that man at your side go to hell for want of a word that you can speak?—*Percy, in Central Presbyterian.*

OUR CONTRIBUTORS.

INTERESTING PLACES IN PARIS.

BY REV. J. A. R. DICKSON

BEING A PAPER READ BEFORE A YOUNG PEOPLE'S ASSOCIATION

To go to Paris after one has been reading its history for years and through the study of the pages of Bungerer and Michelet and Carlyle, mixing in its magic scenes, and listening to the voices of its great and mighty orators, the throb of whose majestic eloquence is felt in the pulse of the world still, and beholding its rapid changes from the quiet of a peaceful, contented existence, through the restless fever of growing uneasiness, to the roaring hurricane of a blind fury and maddened rage from the calm dignity of repose to the complete abandonment of passion and that in localities and places of which we catch but glimpses—mere glimpses, most imperfect glimpses, in the reading—is like going on a voyage of discovery.

And it was to us a voyage of discovery. We longed to see the places where the deeds were done that startled Europe out of its political middle-age slumbers, and awoke it to the beginning of a new era, and to stand on the spots where the dread words were spoken that shook the world to its circumference and filled it with a trembling fear. We longed to see Paris. Our imagination was busy picturing it to us, but, as you may easily conceive, it was being continually baffled for lack of materials with which to build up Paris. For Paris is, of all cities seen by men, that that most completely defies description, and leaves imagination unaided.

While in Glasgow we accidentally met an intelligent Yorkshire merchant who had just returned from Paris, and as at that time we had not even seen London, we asked him if Paris was equal to London? and he answered by a contemptuous *wheew!* "London!! why Paris is the most beautiful city of the world! London is nothing to it, nothing!" At the time we thought that the most extravagant praise, praise not at all likely to be justified and confirmed by facts; but after we had seen both London and Paris we had good reason to change our opinion. Now, we consider Paris the most magnificent city we have ever seen. It is a city of palaces and temples. It is everywhere adorned with abundance of finely executed statuary. Indeed, there is no end to the work of the sculptor on its streets, in its gardens, on its fountains, on its bridges, on its squares, on its palaces, on its churches, on its public institutions. As we walk about Paris, everywhere we see statuary executed with a freedom and a boldness and a mastery, which makes it a continual feast to the eye and a joy to the heart. It is, as if for centuries Paris had taken up Cicero's petition of his friends "*Orna me!*" adorn me! embellish me! and that the people had heard it, and with one consent had gone about the fulfillment of it. In Paris one has many aids, in what is seen around him, to rise to a conception of the grandeur of ancient Rome.

The magnificent public buildings, which are so numerous; the triumphal arches in imitation of the Roman arches, which, within and without are literally covered with the richest sculpture as an almond tree is with blossom; the columns commemorating great historical events, the public gardens with their shaded avenues, their rare trees and flowers, their colossal fountains and statuary, and the great temples which spring up into heaven, adorned on every part with carvings of saintly legend or Scripture story. Add to these, the noble embankments of the Seine, the beautiful bridges and the gorgeous palaces, and the substantial streets, white, as if built of marble, and you have a city that will compare favourably with the very best of all the ancient, and that outstrips with ease all the modern. "Paris is one great spectacle of architectural vastness, splendour, taste and finish, where magnitude, costliness, arrangement, and effect combine to surprise and delight the eye. The city is laid out with scenic art. It seems the work of one mind, in which all the parts are subordinate to the whole, and every private interest or convenience is subservient to a public result." (Bellows' "Old World with a New Face," p. 21.) To a stranger, as we were, the first place of interest is the streets.

The first realizing sense of their grandeur we had was while resting for a little in the garden of the Tuilleries. There we first awoke to their splendour. They are built of a white stone, like marble; with

great regularity; and are surmounted by an upspringing mansard roof (of which our mansard roofs are feeble imitations) which gives the buildings an appearance of great height. They are exceedingly clean. The traffic on them, and they are very busy, is almost noiseless. The exposure of all that is for sale, at the open window or along the arcade, as in the Rue Rivoli or the Palais Royal, renders Paris itself an "exposition." While in Paris, we learned why there is no word for "Home" in the French language and it is this, everybody lives out of doors. The city belongs to the people, and the whole city with its treasures of art and its almost endless magnificence is home. It is marked by the orderliness and politeness and sobriety and quietness and honesty of home.

On the streets not a drunk man is to be seen. On the streets no unseemly altercations or hideous noises are to be heard. Perhaps the French spend all their angry words in Revolution periods. On the streets the cabman charges only his proper fare, and gives back change. On the streets the ladies walk at leisure, enjoying the coolness of the silvery Seine, or the recognition of many friends, or the gaiety of the happy throng that moves ceaselessly onward. On the streets the people eat and drink at marble tables under widespread canopies. On the streets there are no beggars, and the poorest are as polite and respectful as the richest, and the richest to the poorest. On the streets all are equal, for the legend of the republic, blazoned on every church and public place is "*Liberty, Equality and Fraternity*," and that means something in Paris. It is a legend that has been written a hundred times in blood. On the streets the people are at ease, full of home-feeling, not rushing in hot haste as is the manner of our western life. Everywhere they are seen—on the avenues and boulevards, in the gardens and in the palaces, and in the public places, such as the "Louvre"—they are evidently enjoying themselves; they seem all to be penetrated with this feeling, "*Paris is ours*," all these pictures were painted, and these gardens were planted, and these sculptures were carved, and these buildings were planned and builded for us, and we are unworthy of ourselves if we do not thoroughly enjoy them." And they do enjoy them. Paris is to the Parisians a paradise, a heaven upon earth. Never were we in any place where a sense of rest and real enjoyment and quiet happiness pervaded the community so thoroughly as it does here. Paris is home.

It is a grand sight from the Garden of the Tuilleries, to look upon the regular masses of white structures stretching out for miles in every direction, masses heaved up against the sky, and relieved here and there by the spires of churches, and the pavilions of palaces, and the domes of hotels, and the towers of cathedrals—all tossed up higher still; while all beneath swarm a clean and neatly dressed and happy people. It is a grand sight; for the Parisians match Paris. No doubt the splendour of their environment does much to refine them. Their environment is the result of their refinement, but that re-acts to produce a higher refinement still.

But the grandest sight of all is to see Paris lighted up at night. It is almost impossible to conceive the brilliancy of the scene. The city is like one vast parlor blazing with light. They do not spare either gas or electricity in Paris. When they light a street, or a Champs Elysées, or a square or a bridge, it is lighted. In it you could easily read a book or pick up a pin, such was our impression. In addition to the lamps, which are very close together, there is the excessive brightness cast out by the shop windows, whose rich wares of silver and gold and all manner of costly merchandise, multiply the light a hundred-fold. At night you are tempted to go out, for inside the house is dull compared with the cheerful and vivacious street; and as you walk along beneath the arcade of the Rue Rivoli you come upon a large, arched entrance, and looking in, a perfect fairy scene greets you. There is a court, with a fountain playing in the centre, and around it are palm trees, and evergreens of every kind; and at one side leaping from beneath a grand staircase, over rocks piled up, as if from the creation, is a cascade of living water, which hides itself again in a little lake bordered with creeping ivy and beautiful shrubs. On this scene a flood of blue light falls; while around the court are the open entrances of apartments rich with crimson and gold, and brilliant with varied-coloured lights. And overhead is a dome of glass. This is a Parisian hotel of the best kind: and it is well patronised, too,

from the groups we see in the court and in the rich and stately arched and pillared entrances to the far receding apartments.

But we must not tarry too long in the streets. To a stranger visiting Paris in this exhibition year the second place of interest is the *Exhibition*. And here we see the same taste and scenic art and royal magnificence that is everywhere displayed in Paris. The main building, called the *Trocadero*, of which the best illustration we have seen is but a poor setting forth of its greatness, is a truly grand building. It lifts up its head, and stretches up its arms like a great giant who would embrace the world. In front of it is a miniature Niagara, and countless fountains cooling the air; while the work of the sculptor abounds on every side any individual piece of which would be an ornament to the proudest city. A short distance in front of the Trocadero is a beautiful grotto, reached by flights of descending steps. When you stand on the floor you look into a cave with stalactites depending from the roof, and as you walk through its winding passages, you see on either side through the glass walls fishes of all kinds, lampreys, salmon, trout, bass, perch, eels, gold and silver fish and so on, sporting in a stream that flows about the grotto.

Farther on, in front of the grotto, is a bridge spanning the Seine, on which are canopied seats for wearied pleasure-seekers; and beyond that again the Champs de Mars, where there is a great collection of buildings full of the products of the world. But who can speak of all that is to be seen here? Perhaps to speak comparatively may give an idea that will serve the present. At Philadelphia there was no building approaching in magnificence the *Trocadero*, and the grounds were bald and bare compared with the embellishment of these with statuary and water falls and fountains and parterres of flowers and shrubs.

And while the exhibits at Philadelphia were mainly the same as here, in some lines even superior, yet here we had what could not be seen in Philadelphia, the crown jewels of France—crowns and necklaces packed full of lustrous diamonds; and the presents given to the Prince of Wales on his visit to India, presents worth millions of francs; and above all, the Loan Collection of Retrospective Art. This was in the left wing of the Trocadero. To see this we had to enter by one door, and pass on through all the rooms in an orderly manner, and out at the centre of the building. Here were MSS., of the 13th, 14th, 15th, 16th centuries beautifully illuminated and richly lettered. Here we saw the Koran in an immense volume, all written with the hand, in Arabic. Here we saw tapestries covered with historical events; carved cabinets of great beauty, and crowns and cresses of Bishops and of Kings, and stores of China showing how richly the artist potter wrought in the past. Here, too, were weapons of ancient warfare and suits of mail as well as the treasures of peace.

Time would fail us to speak of the paintings, the sculptures, and the almost endless treasures shown here.

(To be continued.)

COLLEGE TRUSTEES.

MR. EDITOR,—Our venerable University of Queen's College has a great variety of friends, and some of them evince their friendship in peculiar modes. Our anti-union friends, last June, expressed their gratification at the vigorous life she was manifesting, and sought to induce the people to contribute to the \$150,000 fund, by advertising that the money would be sure to be presented to themselves, as soon as it was raised, if not sooner. It would seem that in virtue of, or in spite of, this enticing notice, the \$150,000 have been secured and that the fund is expected to reach \$200,000. And now "Dubius" comes forward and expresses his hope "that the work will be carried on to a triumphant termination," and he gives his contribution to the work by announcing that "no doubt there are differences of opinion in the Church on the subject," and by several other remarks; more stimulating to intending contributors than strictly accurate, and by asking a few innocent questions about the appointment of lecturers. Well, each one according to his taste. Doubtless the authorities of the University are much gratified at the interest taken in their efforts, and their only regret must be that, as "Dubius" undertakes to speak for "the Church," he does not write over his own name as the Anti-Unionists did. As, however, he asks for information in a very modest way,

permit me to supply it from documents accessible to every member of the Church.

1. As to what "the Church had to do" with the present scheme of the Trustees. The General Assembly of 1877 unanimously resolved as follows with reference to Queen's:—"The Assembly recognize the desirableness of having an additional professor in Theology in this Institution, so soon as the state of the finances shall admit, and recommend the friends of the College to exercise all possible liberality in the way of increasing the endowment, so that such appointment may be made without unnecessary delay." Some months after that was passed, the Board learned that the grant of £550 stig., given annually by the Colonial Committee, and which was the only kind of endowment that the Divinity Faculty of Queen's possessed, would probably soon be withdrawn, and that therefore fully \$70,000 instead of the \$30,000 contemplated by the Assembly of 1877 would be needed, and that at least \$40,000 more were needed for additional buildings, and for the Arts Faculty; and they therefore placed before their friends the present noble scheme. With reference to it the General Assembly of 1878 unanimously resolved as follows. "The Assembly express their sincere gratification with the success which has attended the efforts to increase the endowment of Queen's College, and recommend to the friends of the College the completion of the whole so successfully begun." If there are differences of opinion in the Church on the subject, it is strange that no expression was given to them on the floor of the Assembly.)

2. With reference to the appointment of lecturers or professors, I would refer "Dubius" to the resolutions accompanying the basis of Union. One of these is that Queen's University and Colleges to be brought by legislation (and that has been done) into relations to the United Church, similar to those which it held to the Kirk before the Union, and is to preserve its corporate existence, government, and functions, on terms and conditions like to those under which it existed prior to Union. Now, the old Kirk Synod never had any ambition to appoint professors and lecturers directly. They acted on the well known legal phrase, "he who does a thing by means of another, does it himself." They believed that to appoint such officers by means of a judiciously selected Board was a more excellent way. Their way, too, is the one that all the historic Protestant Churches of Europe have acted on for centuries; that the Church of Scotland and the Church of England, and the great Presbyterian Churches of the United States follow; and that gave to the Church such Professors of Divinity as Hill, Chalmers, Crawford, Flint, the Alexanders, Hodges, etc., At the same time it should be known that during the Union negotiations, the representatives of the Kirk declared that they were not inalienably wedded to their old way, and that they were quite willing to allow the General Assembly to appoint all the Professors of Queen's. Their offer was declined; and hence we have in the United Church a variety in the administration of our Institutions. Many think this variety an unmixed blessing to the Church for various reasons; but it is of little consequence what their opinion is. We have to do with the facts of the case, and to keep scrupulous good faith with one another. Only an enemy to the Union would propose or insinuate any infringement on the terms on which the Churches united.

3. "Dubius" asks whether the Trustees may appoint any one they please to teach our students. They may not. The Trustees themselves must be ministers or members of our Church; they act under the same restrictions as the General Assembly must act in making appointments; and the teachers in all our Divinity Halls are alike subject to the authority of our regular Church Courts.

4. "Dubius" also wants to know if ministers can leave their own fields of labour to lecture without the Church having any say in the matter. If "Dubius" is a Presbyterian, he ought to know that no minister can leave his field of labour without the Church having a say in the matter. All the lecturers that have been appointed are members of Presbyteries; and if in any case the Presbytery thinks that such work is inconsistent with discharge of congregational work it can say so, and stop it summarily. And with regard to the cost, I am informed that not one dollar of it is charged to the ordinary income of the Institution, but to the expense account of the Endowment fund.

With regard to the question of lectureships on its merits, that is, whether it is wise to appoint lecturers occasionally who are distinguished for knowledge of special subjects, and who bring into our Divinity Halls minds fresh from actual parochial work, I have not a word to say, except that I cordially agree with what has been editorially expressed in the CANADA PRESBYTERIAN. The question, however, is one for fair discussion.

COVENANT-KEEPER.

THE CHURCH'S LACK OF FUNDS.

The present state of the finances of our Church is a question that is enlisting the anxious concern of those who are interested in her work. And it would, perhaps, not be out of place if a meeting were called of her leading members, to confer together in brotherly counsel, on the causes that lie at the root of this state of things. The cry of commercial depression does not very much, if at all, apply to the situation. A glance at the contributions per member shows that that cannot be the cause of our present pinched condition: although some may use it as an excuse for doing less than they are able; but so far as explaining present deficiencies and necessities that is not sufficient. For as one notable fact, more money has been expended on building churches during these years of depression than at any former period. The cause is evidently a deeper one and a sadder one not commercial depression, but spiritual depression. Without going abroad to seek any other reasons, this, it seems to not a few, is sufficient to explain the unhappy state of things that exists. No doubt some of the money lavished on extravagant churches has been withdrawn from more necessary objects of expenditure in connection with the Church. And some of the money employed in building up a University may also have been withdrawn from more necessitous objects, and objects more in harmony with the Church's mission. It will be said, perhaps, in answer to this, that those who give most liberally to these purposes also give most liberally to other schemes of the Church. That may be so. But none the less will it be found that contributing to these objects will be given as a reason for not coming to the help of the Church in her present straits. However this may be, even these drafts on the resources of the people, do not explain the constant stringency prevailing in the various schemes. As has been said, the real cause lies deeper, and all the more, on this account, does it demand the prayerful consideration of the Church.

No one, who knows the state of our membership, can say that we are undertaking too much. We are not taking up in any of the schemes more than is demanded of us. We are not, indeed, coming up to what is demanded of us, in our Home Mission field especially. We may be in error in running so blindly into debt. Many think we are. But would the Church prefer it to be said publicly that she was bankrupt—that she had no funds to carry out her mission in the land, as other Churches are doing. Our members, while they grumble, would not like this to be said. To hear it said, "the Presbyterian Church cannot support her colleges, cannot sustain her missions, cannot enlarge her borders, and yet she has as rich a membership as any Church in the land. The Presbyterian Church has failed in carrying out what she attempted." No, we would not like this said. But if things do not change for the better, either this result will have to be faced, or an ever increasing burden of miserable debt.

If then it be true that this condition of things arises from a low state of spiritual life, we are brought to face the question as to the reason for this. Our ministers are sound in the faith. They preach with faithfulness. They labour devotedly from one end of the land to the other. No cases of clerical delinquency occupy the church courts. And yet the sign of spiritual life which a full treasury affords is not found; and this is the best sign of vital godliness among the people. Without this, pious forms and pious talk are simply vanity. It would perhaps be presumptuous to suggest any explanation of this state of things, but even at the risk of this imputation may it not be said, that, even where there is orthodoxy and fervour in the pulpit, men's religion may lose itself in phraseology.

There may be moderatism that is evangelical in its terminology, as well as moderatism that is anti-evangelical. There may be a departing from the fundamental truths of the Gospel, a losing hold of them,

even while there is what may be called sound preaching.

There may be preaching about the Gospel that is interesting, but yet is not fitted to awaken men's consciences. Ministers know from painful experience, that the hardest kind of field to labour in, is where the people have had interesting and good preaching, but where no direct assault has been made on men's hearts by pressing home, as Paul did on Felix, the truths of righteousness, temperance, and judgment to come. Perhaps a more simple and direct appeal to men's hearts, through the doctrines of our faith, such as all successful preachers have employed, would reach the souls that are encrusted with covetousness, and that are doing out their unwilling cents, where copious dollars should flow into the church's treasury. This suggested explanation, however, may not be accepted may not be correct. Another may be named that is worthy of consideration. That is the stream of irreligious, irreverent writing, that in newspapers and other periodicals is pouring in upon the minds of the people. This is producing undoubtedly bad effects on the rising generation. Their fathers were not so exposed to this. And we will feel the consequences of this more and more unless we endeavour to counteract it. Again, some think a spurious evangelism another cause of depressed spiritual life. It may be so, but it would be well for the Church to consider that spurious evangelism is often the issue of a dead church. It arises in the absence of a pure evangelism. Plymouthism should be denounced, but if the Church does not welcome earnest, living, active converts to the faith, they will seek a home elsewhere. Again we suggest that the whole question is worthy of being a subject of conference in every Presbytery of the Church. An assessment of so many cents a member will not keep the chariot moving.

PRESBYTER.

A SUGGESTION.

MR. EDITOR,—Permit me to make a suggestion regarding the study of Scripture in connection with the International Sabbath School Lessons. Many have felt that it would be desirable, that the portions of Scripture between the lessons, could be read by the scholars, as well as the passages particularly selected, and thus that a more intelligent acquaintance with God's Word should be obtained. It is also desirable to secure that the scholars should have read the lesson before coming to the Sabbath School. Both these ends can be secured in a very simple way. If our Public School Trustees and teachers would take the necessary steps, the children might during each week read in the Day School the portions of Scripture intervening between the lessons of the preceding and following Sabbath, and the lessons for the latter Sabbath. As all denominations are using the International scheme, and the work of the Day School consists merely in reading intelligently the text of Scripture, while any exposition or application would be reserved for the Sabbath Schools, our whole community would thus be able to co-operate in making the youth of our country acquainted with God's revealed will, while there would be no room for fear of proselytizing or sectarian teaching. The course proposed is practicable, and it remains to be seen whether Christian parents feel the importance of the subject sufficiently to adopt it.

JOHN LAING.

Dundas, Dec. 31, 1878.

PRESBYTERIAN HISTORY;

MR. EDITOR, Some errors and omissions occurred in the publication of my last article which seem to require prompt correction. Rev. Charles Jones was never connected with the United Synod, but was ordained by the Niagara Presbytery of Upper Canada, and his name should have appeared with the names of the other survivors of that body. Besides Messrs. McMillan and Rogers, Rev. Samuel Porter, of Barrie is a surviving member of the United Synod, although his membership began but a short time before the union which occurred in 1840. I may add, as an historical fact, that Mr. Porter, after that union, cast his lot with the Secession or United Presbyterian Church in Canada.

I regret these errors, especially because the value of my historical researches and contributions will depend almost entirely upon their accuracy. You will please, therefore, excuse the statement that the responsibility for errors or omissions, in this case, does not rest with me.

H. S. MCCOLLUM.

St. Catharines, Jan. 4th, 1879.

BOOKS AND MAGAZINES.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The January number of the "Canadian Monthly" contains: "Reginald Ross—a Christmas Story," by Edgar Fawcett; "A Christmas Hymn," by Mary E. Sandford; "Washington Irving's Old Christmas," by Walter Townsend; "Kaspar," by R. Rutland Manners; "Something about Peru," by S. R. Smith; "A Reverie," by H. L. Spencer; "The Monks of Thelema," by Walter Besant and James Rice; "Christmas," by John Reade; "Christmas Literature," by J. L. Stewart; "Under One Roof," by James Payn; "L'Homme qui Crie," by Fred. A. Dixon; "Christmas, 1878," by Watten Small; "Papers by a Bystander;" Round the Table; Current Literature. "Papers by a Bystander," commenced in this number, deal pretty freely with the political questions of the day, and both in style and views vividly recall to the reader's memory the writer of "Current Events" in the old "Canadian Monthly." The article headed "Something about Peru," is entertaining and instructive, and the beautiful illustrations which accompany it throw a considerable quantity of light on the subject, in addition to what is done, or could be done, by words. The other articles are, to say the least of them, unobjectionable.

The Canada Educational Monthly.

Toronto: Printed for the Proprietors by C. Blackett Robinson.

The country has long needed a magazine that would minister to the higher wants of education, and at the same time foster and direct into right methods the efforts of even the humblest teachers. The "Canada Educational Monthly" supplies this need; and we do trust that there is enough educational enthusiasm in the country to give it the support necessary to carry it through. The comprehensiveness of view and the firmness of grasp with which the magazine approaches its proposed work, the ability displayed in its editorials and contributions, and the chaste beauty of its mechanical execution, ought to recommend it to a very large constituency of intelligent men throughout our Dominion. The first number is now before us, containing: "University Consolidation," by Alpha; "The Effect of Examinations on School Culture," by A. Purslow, B.A., LL.B.; "Some Thoughts on School Hygiene," by T. M. Mills, M.A., M.D.; "The Training of First-Class Teachers," by John Seath, B.A.; "First Principles of Education," by A. W. Gundry; "Natural Science in Schools," by An Amateur Biologist; "Our School Manuals," by the Editor; "The Reply of the Nineteenth Century," by F. R. Arts Department—"Examination Papers for admission into the High Schools, and for Intermediate and Second-class Teachers;" Teachers' Associations—Chronicle of the Month; Contemporary Literature; Editorial Notes—"Topics of the Time;" "Educational Matters Abroad;" "Briefs on new Books;" "Literary, Scientific, and Art Jottings." The publication is under the able editorship of Mr. G. Mercer Adam.

THE SECRET OF USEFULNESS.

The wheat-field stands, thick and rank, rustling in the breeze, the husbandman's joy and hope. Whence its luxuriance? It is planted in rich soil, which, quickened by sun and shower, imparts its life to the germinating seed, the growing stalk, the burdened head, and the whole waves in ripened magnificence, kindled by the golden glories of autumn, promising abundance for the necessities of man. There are trees in Palestine, growing in rugged and barren places, which remain green and fresh when the fields are burnt and browned by the intense drought of summer. The cause is the depth to which their main roots sink, where the sun's rays never pierce to drink up its moisture. By this means they flourish when everything else is parched and withered.

So the Christian must strike his roots deep into nutritious soil. He must be able to say, with Paul, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God." To the sinner, dead in his trespasses, Christ alone is the source of life and power. The Christian, by nature a child of wrath, must be rooted in Christ, sensible that from Him alone he derives sustenance, vigor, activity, perseverance. In Him he must be planted, in Him he must abide, to Him be united as the branch to the vine, drawing from it

alone its nutriment. Christ must ever be in him a well of water springing up into everlasting life.

Would you, dear reader, be an efficient worker in Christ's vineyard? In Him you must dwell, and He in you. Pass not over this remark as commonplace, demanding little thought because often repeated. It is a truth taught us by Jesus himself. It is most vital to His kingdom, and vital to all His efficient co-workers. Reflect upon it till you realize its necessity to your constant activity and success. Meditate deeply and long on your total sinfulness and utter helplessness without Christ, till the truth, "Without me ye can do nothing," rises before you in all its preciousness, and you feel in your inmost soul that, divided from Christ your strength, your life, you are feeble as infancy, eye, are but a withered branch, a useless thing, fit only for the burning. It is not enough that you go to Him occasionally: you must abide, dwell in Him. The gigantic oak of the forest remains through all varieties of seasons and all mutations of weather, standing ever firm. Uprooted, it withers and dies. So the co-worker with Christ must remain standing firmly in Him day by day, hour by hour. Then, and only then, will he live with Christ's life, be strong in Christ's strength, and be fitted to fight valiantly as a good soldier under His banner.—*Presbyterian Journal.*

HAD WE BUT KNOWN.

What an educator knowledge is! There is a sheriff's power in it to put an arrest upon tongue, and eye, and lip. Knowledge is judgment. Knowledge is punishment. Knowledge, when quickened by recollection, is heaven or hell.

If we had known how the sharp words we spoke this morning at the door had stung the sensitive heart, leaving a pain that throbbled and ached all the day long; ah, if we had known we would not have said what we said. If we had known how the remembered sneer would have cut into the dear one's happiness, as a knife cuts the fine-fibered and sensitive flesh, with a pain not felt at the gash so much as in the sore and the healing; ah, if we had only known how the sneer would hurt, the lip would not have taken that wicked curve. Had we but known how the absence of the customary kiss would have made home dreary all the day through—have cast the sun into an eclipse; have taken the pleasure from the social day and made the children's laughter sound like a painful intrusion; ah! had we but known, we would not have left the door without leaving within the door, as it closed, the benediction of the looked-for kiss.

Had we known the pain the harshly-spoken judgment would cause judgment right in itself, perhaps, but which spoken harshly seemed like censure, when if spoken gently, would have made the needed and meekly received correction—ah, had we but known, we would have put it different. Had we but known that it was written on the invisible scroll that it was to be the last parting, and not the brief and insignificant one that we deemed it, how would the soul have gone out in prayer, that the tribute to the loved we were about to lose might be seen by God and man. Had we but known; ah, had we but known.—*Golden Rule.*

A THOUGHT FOR THE MIDDLE-AGED.

It is the solemn thought connected with middle life that life's last business is begun in earnest; and it is then, mid-way between the cradle and the grave, that a man begins to marvel that he let the day of youth go by so half-enjoyed. It is the pensive autumn feeling. It is the sensation of half sadness that we experience when the longest day of the year is past and every day that follows is shorter, and the light fainter, and the feeble shadows tell that Nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up-hill, but down, and that the sun is always westering, he looks back on things behind. When we were children, we thought as children. But now there lies before us manhood, with its earnest work; and then old age; and then the grave; then home. There is a second youth for man, better and holier than his first, if he will look on and not look back.—*F. W. Robertson.*

Dr. Talmage has concluded his series of sermons on the Dark Side of City Life, but announces a new series, which he calls the "National Series."

WORDS OF THE WISE.

WHEN I would have mercy I may not find repentance. To do nothing is to be nothing. COMMON sense is too uncommon. ALMOST to be a saint is to be an unconverted sinner. To mourn for sin is to weep for joy. ALMOST to hit the mark is to miss it. THOSE who sail with Christ are sure to land with Him. To be almost saved is to be lost for ever. HE who swims in sin will sink in sorrow. IF there is work for Christ, there will be war with sin. THE end of life should be to live without end. LEISURE is the time for doing something useful. IF I put off God to-day He may put me off to-morrow. HE who marries for money buys money too dear. FEW will leave a possession to live upon a promise. THOUGHT sin may live in me, I will not live in sin. WOULD you have a faithful servant, serve yourself. IF I shine to God I care not how I show to the world. BETTER be poor with a good heart, than rich with a bad one. HE who does not feel himself to be a sinner cannot be a saint. BETTER go mourning with saints than laughing with sinners. THOU hast none of Christ till thou canst truly say none but Christ. HE who sails by a compass may compass that for which he sails. HE has no part at all in Christ who will not part with all for Christ. NOTHING is so sure as death; nothing so uncertain as the time. HE is not rich who lays up much, but he who rightly lays out much. THAT man hath nothing of heavenly things who thirsts not for more. SHOULD I find too much friendship in my inn, I might forget my Father's house. SOME will praise and adore the saints in heaven who persecute the saints on earth. HE who brings his heart to his estate will have an estate according to his heart. WE must not presume upon the means without God, or upon God without the means. IT is a fool who praises himself, and a madman who speaks ill of himself.—*Danish Proverb.* A MAN who is good company for himself is always good company for others.—*Josh. Bunting.* A FOOT uttereth all his mind; but a wise man keepeth it till afterwards.—*Proverbs xxix. 11.* ONLY sorrow, like weeping Mary, seeks Christ; saving faith, like wrestling Jacob, finds and holds Him. CHRIST has entrusted me as a steward, therefore what I have and need not He shall have in His members who need and have not. IF any one says he has seen a just man in want of bread, I answer that it was in some place where there was no other just man.—*St. Clement.* BLESSINGS on all unselfishness; on all that leads us in love to prefer one another. Only by losing ourselves can we find ourselves.—*Lydia Maria Child.* ALL that we possess of truth and wisdom is a borrowed good. . . . You will be always poor, if you do not possess the only true riches.—*St. Augustine.* 'TIS much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.—*Goethe.* No man can be a man who has not learned how to overcome self-indulgence; that has not learned through pain, under burdens and crosses long continued, to carry himself right manly. MORALITY without religion is only a kind of dead reckoning; an endeavour to find our place in a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Henry W. Longfellow.* SUFFERING well-borne is better than suffering removed. When we reach the blessed garden above, we shall find that out of the very bruises and wounds over which we sighed and groaned on earth, have sprung verdant branches, bearing most precious fruit for eternity.—*Bushnell.* Do good as opportunity presents, and don't wait for great opportunities. The Good Samaritan bound up the wounds of the wounded, half-dead Jew, put him on his beast and took him to an inn. But the Samaritan had all his life done the little deeds of kindness, or he never would have done the greater. He who seeks opportunity will find it everywhere. As our own poet laureate beautifully says:
I shot an arrow in the air;
It fell to earth I know not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.
I breathed a song into the air;
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?
Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

Do the little deed, be it only to give a hearty handshake, or say an encouraging word; and assuredly you shall find your song again in the heart of a friend.

Scientific and Useful.

PORK POT ROAST.—Take a piece of lean fresh pork, put it in a pot, brown it a little on both sides, either in butter or in its own fat; then barely cover it with water and let it simmer until very tender; chop an onion and throw in the pot with the seasoning; also about two tablespoonfuls of smoked liver chips, which seasons nicely and makes very rich gravy; remove the meat when tender, and thicken the gravy with flour rubbed to a paste with butter and mixed smooth with hot water.

CIGARETTES.—A very great number of boys who would not think of using a pipe or a cigar will buy and smoke cigarettes. A doctor in England lately, because he saw so many boys smoking, began to see if it was not injuring them. He examined thirty-seven boys between the ages of nine and fifteen, and in twenty-seven cases smoking had already done great harm. Twelve had frequent bleeding at the nose, ten had disturbed sleep, twelve had ulceration of the mucous membrane of the mouth, and twenty-two had various disorders of circulation and digestion, and a marked taste for strong drink. Boys, don't smoke! It spoils your nerves, makes your breath bad, makes it not half as pleasant for your mothers and sisters to kiss you, and will gradually, as a rule, weaken your minds as well as bodies.

TEA A POISON.—The *Journal of Chemistry* asserts tea is not the simple, harmless beverage that it is generally supposed; but that its effects in their character, may rightly claim to be classed with those of tobacco and alcohol. The *Journal of Chemistry* adds:—"Many disorders of the nervous system are the direct result of extensive tea-bibbling. Tea is a 'narcotic poison'; its essential principle, theine, is allied in composition and properties with strychnine and morphine. It first excites the nervous system, and then exhausts it. Experiments show that both in man and other animals, it impairs power in the lower extremities; so that it affects the 'understanding' in a double sense—literally as well as figuratively. It is not the harmless exhilarant it has been considered, but a powerful agent, whose effects are often very serious."

GOOD FOR MOTHS BUT BAD FOR BABIES.—In India, both upholsterers and saddlers were badly troubled with moths in their work, especially in the rainy season; and the upholsterers in that country follow a series of simple rules by which they entirely avoid the ravages of these pests. They never put on a burlap or cotton covering without first steeping it in a solution of sulphate of copper, made by dissolving about one ounce in one gallon of boiling water, and then quickly drying the material in the sun or by a hot stove. For over coverings, especially if of wool, a solution of corrosive sublimate dissolved in patent colorless alcohol is frequently used with good effect. The boiling solution of sulphate of copper is often applied to a floor previous to laying a mat or carpet, and invariably under heavy articles of furniture.

THE USE OF LEMONS.—There is not a hundredth part of the lemon juice used that its valuable qualities would seem to commend. There is nothing better as a stomachic corrective as well as strengthener of the nervous system. We all know that it is used for rheumatism, and that it is also good for gout, if taken regularly three times a day, and at least half a gill at a time. It can be taken in much or little water, or no water at all. It is not unpleasant; one soon becomes accustomed to it, and would rather drink it than pure water. For headache, it is the best cure ever used. It will relieve it in from ten to fifteen minutes by a single dose. Not less than half a gill at a time. Some people take it three times a day as a preventative of disease, and as a refreshener in hot weather. It quenches thirst, also, better than anything else. No sugar.

POISONOUS FISH.—Several varieties of fish, at all seasons of the year, are reputed to be poisonous. Of course, they should always be let alone. Shell fish, at certain seasons of the year, after spawning, are considered poisonous when eaten; at least, they are unhealthy. This process of nature is known to be very exhausting to the individual, which during, or just afterwards, is so reduced in vitality as to be unable to resist ordinary tendency to decomposition. Oysters in hot weather, are often unwholesome, perhaps from the causes suggested; or it may be that the collection of liquid secretion between the shell and the contained animal, in hot weather, is in a state favorable to putrefaction upon slight exposure to the air; and the disagreeable symptoms often said to arise after partaking of this fish as food, are due to this as much as anything else.

SPECIAL NOTICE.

The subscribers have just received a very complete assortment of the undermentioned

PIANOS AND ORGANS,

which they will offer at reduced rates during the HOLIDAY SEASON. Sole agents for the PIANOS of

STEINWAY & SONS, CHICKERING & SONS, DUNHAM & SONS, HAINES BRO'S.

Also General Agents for the ORGANS of **GEORGE A. PRINCE & CO, TAYLOR & FARLEY.**

1st SECOND HAND PIANOS FROM \$60 UPWARDS.

Special rates and terms offered to Clergymen.

A. & S. NORDHEIMER, 15 King Street East, Toronto.

Branches: Ottawa; London; Kingston, St Catharines, Ont.

BRANTFORD

Young Ladies' College,

Re-opens after Christmas Holidays, on **FRIDAY, THE 3rd JANUARY, 1879.**

NEW STUDENTS will then be admitted, and also at the beginning of the Third Term, Feb. 7th. The class preparing for the Toronto University examinations will resume work on Monday, the 6th January.

For Calendars and admission apply to the Principal.

F. M. MACINTYRE, M.A., LL.B.

CANADA Business College HAMILTON, ONT.

THE LEADING BUSINESS COLLEGE OF CANADA.

The proprietors of this popular Institution are determined to spare neither pains nor expense to give every student thorough satisfaction, and to maintain it on its present high standing as that of the leading Business College of Canada.

Our teachers are thoroughly practical, our course is practical, and our graduates are practical accountants.

Young men, patronize the best and most successful Business College in the Dominion, by taking a course in the Canada Business College, which is acknowledged by all to be the most complete school of business training in the country. Send for circular.

TENNANT & McLACHLAN.

ROLLESTON HOUSE,

186 JOHN ST., TORONTO. BOARDING & DAY SCHOOL. MRS. NEVILLE. Spring Term commences in April.

ANNUAL VOLUMES, 1878.

- Band of Hope Review, 30 cents.
- British Workman, 45 cents.
- British Workwoman, 45 cents.
- Chatterbox, 90 cents.
- Child's Companion, 40 cents.
- Child's Own Magazine, 30 cents.
- Children's Friend, 45 cents.
- Cottage and Artizan, 40 cents.
- Family Friend, 45 cents.
- Friendly Visitor, 45 cents.
- Golden Childhood, 90 cents.
- Infants' Magazine, 45 cents.
- Kind Words, 90 cents.
- Little Folks, 90 cents.
- Little Wide-Awake, 90 cents.
- Peep Show, 90 cents.
- Tract Magazine, 40 cents.

Sent free by mail on receipt of price.

JOHN YOUNG, U. C. Tract Society, 106 Yonge Street.

December 2nd, 1878.

JONES & McQUESTEN, BARRISTERS & ATTORNEYS-AT-LAW, HAMILTON, ONTARIO.

JNO. W. JONES, LL.B. L. B. McQUESTEN, M.A.

SUPPLEMENTED

INTERNATIONAL LESSON SCHEME.

Mailed free at 60 cents per 100.

The Supplemented Lesson Scheme is edited by the Rev. T. F. Pothieringham, M.A., and is well adapted for use in Presbyterian Schools. The printing is neatly executed, and the Schemes for 1879 are now ready for delivery.

Orders by mail promptly filled.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

JUST PUBLISHED.

44 pp. Price 10 Cents.

DOCTRINES OF THE

PLYMOUTH BRETHREN.

By Rev. Professor Cressley, M.A., Magee College, Londonderry.

A comprehensive and very complete exposition in short space of the Errors of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet.

In quantities, \$8 per 100.

C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

JOHN M. O'LOUGHLIN,

IMPORTER OF

Theological and Standard Books.

Agent for British, American, and Foreign Newspapers and Magazines, Winsor & Newton's Artists' Materials, 243 ST. JAMES STREET, MONTREAL. Orders by mail promptly filled.

ROBINSON & KENT,

(Late Duggan & Robinson.)

BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

Office:—Provincial Assurance Buildings, Court Street, Toronto.

G. ROBINSON, M.A. HERBERT A. KENT.

SPENCER & SMELLIE,

BARRISTERS AND ATTORNEYS-AT-LAW, Solicitors in Chancery and Insolvency, Conveyancers, &c.

Office: 39 Adelaide Street East, opposite the Post Office, Toronto, Ontario.

Money to lend at lowest current rates. Special opportunities of investing money.

T. H. SPENCER, LL.D. ROBERT SCARTH SMELLIE.

GORDON & HELLIWELL,

Architects and Civil Engineers, 23 Scott Street, Toronto.

Acoustics and Ventilation a Specialty.

H. B. GORDON. GRANT HELLIWELL.

WM. H. SPARROW,

Importer and Dealer in

House Furnishing Goods,

Dealer and Jobber in Perambulators, Illuminating & Lubricating Oils, Lamps, Chandeliers, and all kinds of Kerosene Goods, manufacturer of Water Filters, Refrigerators, and every description of Tin, Sheet Iron and Copper Ware. Wolverhampton House, No 87 Yonge St., Toronto.

CRAIG'S CABINET FAC-TORY.

473 to 483 St. Bonaventure Street, Montreal.

PARLOR, DINING & BEDROOM SUITES

in all modern styles.

CHURCH FURNITURE MADE TO ORDER.

Retail Warerooms 463 Notre Dame St., Montreal.

USE A BINDER.

Subscribers wishing to keep their copies of THE PRESBYTERIAN in good condition, and have them at hand for reference, should use a binder. We can send by mail.

A Strong Plain Binder for 75 Cts.,

POSTAGE PRE-PAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The papers can be placed in the binder week by week, thus keeping the file complete. Address, OFFICE OF THE PRESBYTERIAN, Jordan Street, Toronto.

GAS FIXTURES.

Ecclesiastical & Architectural Designs made to order in a superior manner.

Dealers and Manufacturers of all kinds of Gas Fittings, Brass Railings, and Metal Ornaments.

D. S. KEITH & CO., 109 KING ST. WEST, TORONTO. D. S. KEITH. J. B. FITZSIMONS.

R. MERRYFIELD, PRACTICAL BOOT & SHOE MAKER, THE OLD STAND, 190 YONGE STREET.

Order Work a Specialty.

ESTABLISHED 1854.

A. McDONALD, Renovator and Dyer Of Gentlemen's Wearing Apparel, 24 ALBERT ST., corner of James, TORONTO.

ONTARIO STEAM DYE WORKS,

334 Yonge Street, Toronto,

THOMAS SQUIRE, - PROPRIETOR, Is now complete and in full working order. Fitted up with later improved machinery than any in Canada for finishing Silks, Ribbons, Dress Goods &c. Silks and Ribbons a Specialty.

JAMES THOMSON,

IMPORTER AND DEALER IN

WALL PAPERS & STATIONERY.

Calculating, Painting, Glazing, Paper Hanging and Tinting done to order.

Country orders promptly attended to. 364 Yonge St., Toronto. P.O. Address Box 185.

D. PRENTICE,

MERCHANT TAILOR, 257 YONGE ST., TORONTO.

THE PEOPLE'S FAVORITE

THE OLD ESTABLISHED

Cook's Friend Baking Powder.

PURE, HEALTHY, RELIABLE.

Manufactured only by

W. D. McLAREN,

Retailed Everywhere. 53 & 57 College St.

J. GORMLEY,

WHOLESALE AND RETAIL

FAMILY GROCERY

Nor'k East Corner Jarvis and Duke Streets, Toronto.

A choice stock of Groceries and Provisions always on hand at reasonable prices for Cash. Fine Teas a specialty. City housekeepers will always find choice lots of

Roll and Tub Butter

from which to select.

The highest market price paid for good Butter and fresh EGGS.

SELF-RAISING FLOUR.

BRODIE & HARVIE'S Self-Raising Flour was awarded PRIZE MEDALS at

Philadelphia, 1876
Paris 1878

and obtained First and Extra Prizes at the Provincial Exhibition when exhibited.

Manufactured and for sale to the trade by

ANDERSON & CO.,

91 CHURCH ST., TORONTO.

P.O. Box 1, 122.

CANADA

Stained Glass Works,

Established 1856.

Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

Banners and Flags Painted to Order.

JOSEPH MCCAUSLAND,

Proprietor.

8 KING ST. WEST, TORONTO.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor.

OFFICE—NO. 5 JORDAN 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 20 cents a line—12 lines to the inch. Yearly rates \$3.00 per line.



TORONTO, FRIDAY, JANUARY 10, 1879.

INTERVIEWING.

THE newest feature in journalism is that which has received the above designation. The interviewer is a sort of Paul Pry, who is deeply interested in everybody's affairs, and who is not easily abashed in the presence of the great ones of the earth. He is supposed to be ubiquitous; and he is really so, if we understand by this term that there is not a square inch of the globe to be considered safe from his approach. He makes his way into the secret chambers of monarchs and presidents. He takes his seat at the counsels of governments. The family circle may be invaded by him at any time. The boudoirs of noble ladies seem to fly open before him. The laboratory of the chemist, the studio of the artist, the consulting-room of the physician, the sanctum of the minister of religion, the lawyer's chamber, the banker's or merchant's office are none of them too sacred for the inroads of our modern reporter. Never was ambassador of kingly courts more self-possessed than this plenipotentiary of the press, the mightiest monarch of the age.

Nor can we say the work which he accomplishes is unimportant, or necessarily despicable. It is true that as a rule his reports are written with dash and spice, and furnish the sort of reading that is well suited to the breakfast table or the railway car. The interviewer has evidently a place amongst the men of letters, though it is by no means the highest. Without his sparkling sentences the newspaper would be wanting in a valuable element. The newest fashions in metropolitan centres could not be read and scanned of a morning by our wives and daughters. The movements of the Queen and her court would not be known beyond the limits of the royal residence. The *personnel* of distinguished persons would not be familiar to any but their immediate friends and attendants. Such as Beaconsfield and Gladstone, Bismarck and Gortschakoff, Thomson and Edison, Carlyle

and George Elliot, Stanley and Spurgeon, Lady Coutts and Florence Nightingale, the generals of armies, the statesmen, the poets, the painters and sculptors, the humorists of the day, seem to be placed upon intimate terms with us, as we read of their sayings and doings, and as we are made acquainted with their every movement. What we know of Edison's wonderful electric light, and his countless discoveries and inventions, is almost entirely the work of the interviewer. Nor should we forget the service rendered to science and the world by the greatest of interviewers, Henry M. Stanley. It was not benevolence pure and simple that sent Stanley in search of Livingstone. There was humanity in it, no doubt; but it was the journal which has exalted interviewing into one of the fine arts, that gave Stanley his commission, and by a free use of the means at its command made it a possible thing to find Livingstone among the wilds of the dark continent. The African missionary interviewed by a daring reporter upon the shores of Tanganika is the sublimest feat to which journalism has yet attained.

The danger that arises from the abuse of interviewing at once suggests itself to every mind. There have been many illustrations of this, which have but recently occurred, and which should teach us not to take for gospel everything that the reporter in search of scandal tells us. To every reader of common sense the interview which was recently reported in an American paper as occurring with the Duke of Edinburgh was an evident tissue of lies. The idea of the princely sailor making, to a conceited imp of the fourth estate, a clean breast of his opinion about the Earl of Beaconsfield and the Berlin treaty was on the face of it sufficiently absurd. Yet it was quoted by nearly every newspaper in the States, and of course it was widely believed. It was too tempting as a tit-bit of news for the Canadian journals to pass over. It crossed the Atlantic and found its way into the English papers. It was a fine thing for the German and French press. What a delightful morsel for the ordinary Russian to read that the son-in-law was so loyal to the sentiments of the Czar! It was enough to arouse the most plethoric Turk from his divan and his pipe, to express himself with but scant courtesy towards the Queen's son.

While with sensible people the denial of the Duke of Edinburgh that such an interview had ever taken place was not needed, it is gratifying that His Highness was able to give it his authoritative denial. There must have been more of humorous contempt than righteous indignation in his answer. But for all this the occurrence is valuable in the interests of journalism. It is suggestive to the reading public, who are too ready to devour all kinds of scandal, not to be such ready dupes as to believe a thing because a newspaper says it. Let readers frown upon all such attempts to give papers a good run by sensational lies. Let the proprietors of journals feel they have to cater to a class of readers who can never approve of the shams and frauds practised by interviewers. The

spirit of journalism should be above anything so low and mean as spicing its columns with vulgarities and falsehoods. There is an *esprit de corps* about newspapers, which, if carefully watched and fostered, will banish from them everything of a merely sensational character. The press should feel that it is a mighty and powerful engine for good or evil, that it is the vehicle of thought for the people, that it is the teacher of manners as well as moralities, that its mission is to elevate society by its pure and truthful teachings, and that while it may amuse by its wit and humor, and by its descriptions of public men and their sayings and doings, it must never do so at the cost of its own veracity, or its moral influence.

There is one thing clear, that the evils of interviewing will work their own cure, and that very quickly. If the names of ladies and gentlemen are to be bandied about like a foot-ball by the players, if the words of men in high position are to be distorted and misrepresented, if the rights of privacy are not to be respected, if interviewing is to be done for the sake of scandal, the sooner all who are likely to be interviewed, resolve upon the course of denying themselves to such impertinent approaches, the better for society at large. In these words we have reference only to such reported interviews as misrepresent and convey false impressions, but not necessarily involving character. But newspaper proprietors should take care not to allow any matter to appear of the nature of defamation of character. Whether it is such directly or indirectly, it should be carefully excluded, as defamation is, if possible, a worse crime than that of murder or arson. But here there should be self-interest observed, for nothing would please those, who have the interests of truth and character at heart, better than to see the newspaper proprietor and editor taken into the courts by such as are suffering from the infliction of interviewers, and to have them heavily mulcted in damages.

A NOBLE MISSION FIELD.

In speaking at a recent Missionary meeting in Montreal, the Rev. Donald Ross, of Lancaster, Ont., Missionary-elect to Prince Albert, Saskatchewan, N. W. T., made reference to the extent and capabilities of the North West, and the noble field for mission effort which it presented, as follows:

Your gratitude is asked for the extent of the field which God in His Providence has given you to cultivate. Is it not magnificent. Is there a church to whom a more glorious heritage is given, a field extending from the Atlantic to the Pacific, from the line of 45° to the healthiest end of the earth, a land of varied capabilities and industries, of broad lakes and mighty rivers, of extensive prairies and boundless forests, a rich soil, a generous climate, peopled with inhabitants who glory in civil and religious liberty, freedom of thought and independence of action. No country in the world affords better scope for Presbyterian principles, none whose genius in the character of its inhabitants is more susceptible to Presbyterian influence and principle than this Dominion. The churches all around are drifting in that direction, and if the day should ever come when to the Dominion there shall be but one Church, fear not, it will be Presbyterian in its polity, purity and principle. With such a field and such a prospect before you, well may you give thanks and take courage and boldly press on to crown and kingdom. Here the speaker related a remark made to him last summer by the late Rev. J. Ryerson of Simcoe, to the effect that if Presbyterians had worked 40 years ago as they do now there would have been very little room for Methodism. "In olden times," said he "you Presbyterians believed in faith,

now," said he "you believe in faith and works." To which Mr. Ross replied, we do believe in faith and works, we have hold of these two oars and by God's grace intend to pull and push to the shining shore, with our boat laden with saved souls. The speaker then called attention to Manitoba, a little garden which we have in the far-west, a most interesting field of missionary labor. It was my privilege, (said he), to visit that distant Province last summer, and I must say that my expectations were more than realized, as to soil, character of its inhabitants, and the vigour and energy displayed by our missionaries, in union with the missionaries of other denominations, ... giving the Gospel to the scattered settlers in the newly formed districts. It was my privilege to meet with the Presbytery of Manitoba the first day after my arrival in the Province, and here I must say, because duty demands it, we have not as far as my knowledge goes a better Presbytery for its numbers than the Presbytery of Manitoba. It numbers 21 ministers, the great majority of whom were present on that day, a joyous, hearty, earnest, loyal band of men, animated with one spirit, devoted to one enterprise—the spread of the Redeemer's Kingdom in that great lone land. Referring to the difficulties with which the missionaries have had to contend, and their adventures incidents like the following, which were very amusing, were related: A missionary sitting in his buggy all night, afraid to move lest he might be swallowed up in a "muskeg;" another burrowing into a hay-stack to escape the tempest, better known in the North-West as a "blizzard." In short he paid a very high compliment to their missionaries, as well as to those of other denominations who were equally zealous, and between whom there was a friendly spirit of earnest and holy rivalry. The speaker was also pleased to make this statement, as one given from different reliable sources, that the emigration of Presbyterians to that country was more than that of any other denomination. This fact (said he) while it cheers, entails upon you a deep responsibility. Men and money are wanted. The colleges are busy preparing the men—a noble class of men; will you not give the money—furnish the material to cultivate this God-given glorious heritage? I know you will. I have been asked my impressions of the country. All I have to say is that it has exceeded my expectations. I am thoroughly convinced of its future greatness—that millions will ere long people its fertile prairies and develop its vast mines and minerals; but of these and the productiveness of the country I do not now speak, because I know you would not believe me, and hence I would say to all desirous of knowing the whole truth, Go and see for yourselves. The distance now is greatly shortened. My friend, Mr. Galloway, returned to your city yesterday in seventy-six hours from Winnipeg. As you are aware, the Home Mission Committee have appointed me to Prince Albert, a point on the North Saskatchewan, about 600 miles west of Winnipeg, and about 2,200 miles, in a bee line, west of this city, and about 500 miles north-half-way to Greenland. Do you not pity the sorrows of a poor old man going 500 miles to the north of you! My future parish will be the furthest north of our Church; and, hence, in summer I will have this advantage over you, I need not rise for about one-and-a-half hours after you have, in order to see the sun rise, and still my day will have about four hours more sunshine than yours. My parish will extend north-ward to the pole, west-ward to the Pacific, and south-ward as far as I can win. Prospectively, this point is deemed very important—situated near the junction of the two great Saskatchewans, and where a river from the north joins. Here, Professor Hind says, the Chicago of the North-West will arise. Here is where the pious and devoted missionary of our Church, Mr. Nesbit, began his labors among the Indians twelve years ago.

Of his labors, perseverance and triumph over difficulties, I don't need to speak. You are all familiar with his name, memory and worth. That faithful servant of God has gone to his rest and reward, and others have entered upon his labors. Here is where the lad, Donald MacVicar, namesake of the worthy Principal of the Presbyterian College, Montreal, was born and baptized, who gives promise, in the near future, of becoming Principal of the Theological Institute of the North-West. Coming events cast their shadows much further ahead as you approach the north pole. Here we have a church, wooden, capable of seating 160 to 200 persons, which serves the

double capacity of church and school-house. For the past two years the Rev. D. C. Johnson has conducted the school with efficiency, and also the work of the mission with great acceptance. He is at present assisted by the Rev. J. Duncan, a zealous and able missionary, a licentiate, first-fruits of Manitoba College. All that I have heard said justifies the wisdom of Mr. Nesbit's choice of Prince Albert as a point of missionary effort, and as the centre of large undeveloped industries. Here I expect to see ere long many of your sons princely merchants, and not a few of your daughters adorning their stations by their grace, beauty and accomplishments.

The Saskatchewan from that point are navigable about 800 and 500 miles west-ward, to the Hudson Bay about 600 miles, and to Winnipeg about 900 miles; which, with good land, coal, and wood in abundance, indicates future greatness.

Thus I have answered all the questions that I have been asked. I have obeyed the command "be short." By and by I hope to see you up there, and then I will take pleasure in showing you the "lion."

In the meantime be content to remain where you are, diligent at your post, while I go and look out a place for your sons and daughters. Remember me and my family in all your prayers, with the whole band of missionaries in this and other fields. Contribute of your means freely for the spread of the Gospel. Do it now. Let the poor give, let the rich give, let all give; this is an investment that pays—a bank that never breaks, but will keep yielding its large and yet larger returns in eternity. The cause of God must and shall succeed. The gold of Sheba shall be given to Him. The heathen and the uttermost part of the earth for His possession.

OUR COLLEGES.

MR. EDITOR,—Certain questions about our colleges recently touched on in your columns call for the earnest attention of our Church and specially of our General Assembly. That the time is not distant when it will be insisted on that all Theological Professors at least, if not all without exception, must be appointed directly by the General Assembly, I am fully persuaded. There is another question which must soon be dealt with, and that is the power of conferring degrees in divinity. Who that devotes a moment's reflection to the subject can fail to see that the colleges which have no power for conferring degrees are suffering, and must suffer, a species of disadvantage and loss which it is difficult to put in words without being too plain on a delicate point. The power of making any prominent minister of the Church a D.D. is a power fitted to draw forth active service for expected favours on the part of one class, and grateful service for favours received on the part of another; and the other colleges are by the present arrangement expected to admire, and, with all due gracefulness of manner, applaud all the parties concerned. Let me admit that the applause is well deserved and the power wisely exercised, the point remains, is the arrangement a fair one?

Another point, on which I hope some of the authorities of Knox College can give the needed information, is this: in the PRESBYTERIAN of Dec. 27th you have in your editorial columns the following sentence. "In the case of a permanent lectureship, like that of Dr. Proudfoot in Knox College, the General Assembly would be required to appoint some minister in due and regular form." From the fact that Dr. Proudfoot has during part of the present session been lecturing to the students on the art of preaching, and the additional fact that you speak of his lectureship as permanent, I infer that the Assembly has made it so; but I can find no trace of any such action in the Assembly Minutes. Can you, Mr. Editor, or any of the College Authorities, tell me where to find the record of such action?

That a course of lectures on homiletics is a permanent arrangement in Knox College is of course obvious enough, and I thought of this as probably your meaning, but this will not account for Dr. Proudfoot's being the lecturer this session, and of his permanent appointment I can find no trace, nor do the minutes of last Assembly say anything about who was to lecture on that subject during the present session. I am anxious to see the Yale College system introduced, and a course of lectures given to our students on the art of preaching by a few of the most vigorous and successful preachers in our Church, and we have a good list of such men to draw upon.

I am no friend of sensationalism in the pulpit, but the failure of those who prove failures is in nine cases out of ten due to intolerable and incomprehensible dulness. Any minister who could effectually guard our students against a prosy, sleepy, spiritless delivery, would be a good man to lecture on homiletics.

Jan. 3rd, 1879.

CLERICUS.

THINK of the consternation of "The Church Times," the English organ of Ritualism. It has been informed by several American correspondents that "The Princeton Review," in which Bishop Ellcott printed his opinion of Ritualism, "is a Presbyterian organ, and not an organ of the American Church!" Presbyterian, to be sure; but how does "The Church Times" know but that "the American Church" is the Presbyterian Church?

TITUS N. Y. "Independent" pertinently says: "It would not be polite to call it a fatuity; but it is at least a mystery beyond explanation in common sense that so many people write to a paper seeking some information, and sign themselves 'A Subscriber,' 'An Enquirer,' instead of subscribing name and address to their notes. What right have they to assume that the editor can give space in the paper to an answer? And why should they refuse him the privilege of writing a courteous personal reply, as once in a while he might be inclined to do?"

BISHOP SIMPSON told in one of his Yale lectures that a great difficulty in the way of his determining to become a minister was the fact that he had no gift of speech. His fellow students told him this made it impossible for him either to become a preacher or a lawyer. But the call of God was strong upon his spirit, and he felt, "Woe is me if I preach not the Gospel." The way in which he overcame his defects was almost equal to the triumph of Demosthenes, and the success he has achieved remains to encourage many another young man who hesitates respecting a call which he has reason to believe is from God.

THE late secession of the Rev. Orby Shipley, from the English National Church to Romanism, has occasioned no little controversy. Evangelicals are blaming Ritualism for Shipley's change of base, while the Ritualists assert that "it has nothing whatever to do with Ritualism, but is the fault of the archbishops and bishops who have failed to vindicate the catholic character of the Church of England." The seceder himself lays it to the fact that he has discovered that "private judgment is a wrong principle." The controversialists continue their word-battle, and Rome smiles at the whole scene, having secured the person of the seceder.

THE Irish Presbyterian Church has been suddenly and sorely bereaved in the unexpected death of Professor Smyth, of Magee College, Derry. He was Member of Parliament for the County of Derry, and occupied the chair of Theology in the College. He visited Belfast to attend a banquet in honour of Lord Dufferin, and also the Lay Conference of his Church in reference to the Sustentation Fund. Soon after his arrival he was attacked by severe illness, and in a few days breathed his last. The immediate cause of death was congestion of the brain. He is another victim of overwork. For a number of years he was a distinguished minister of the Presbyterian Church of Ireland; he was twice Moderator of the General Assembly. He was only fifty-two years of age. He was one of the ablest theologians of his Church.

THE YOUNG MAN'S COURSE.

I saw him first at a social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by sordid indulgence. He thought there was no danger.

I saw him again with those of his own kind meeting at night to spend a short time in convivial pleasure. He said it was only innocent pleasure.

I saw him yet once more. He was pale, cold, and motionless, and was carried to his last resting-place.

I thought of his future state. The Bible teaches, "Drunkards shall not inherit the kingdom of heaven."

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. E. P. ROE.

CHAPTER X.—HUMAN NATURE.

The dismal tidings from the lower regions, that the larder had been stripped and that scarcely even a pie remained, soon became an open secret, about which everybody was whispering and commenting. The supperless wore a de-frauded and injured air. The eyes of many who had not left so important a duty to the uncertainties of the future, but, like Auntie Lammner, had availed themselves of the first opportunity, now twinkled shrewdly and complacently. They had the comfortable consciousness of taking care of themselves. But the greater number were honestly indignant and abated that such a thing should have happened. This feeling of mortification was increased when the committee reported but a small sum of money handed in as yet. The majority were provoked at others, and a few at themselves, for having brought so little. As the situation became clearer, all began to act characteristically, some preparing to slink away and escape a disagreeable state of things, and others putting their heads together in the wish to remedy matters. Some giggled, and others looked solemn. Some tried to appear resigned, as if it were a dispensation of Providence, and others snarled about "them mean Joneses and Rhamm's."

Lottie hastily summoned her party together, and told them of the dire emergency, as Mrs. Gubling had stated it. "Now," said she, "if you gentlemen have got any worth the name, you must hit on some way of helping the parson out of this scrape, for I have taken a great interest in him, or rather his wife. She is the queerest little woman I ever saw. I shouldn't wonder if she were an angel in disguise."

"As you are undisguised," whispered De Forrest. "Oh, be still, Julian. That compliment is as delicate as Auntie Lammner's appetite. But see, some of these mean 'locusts of Egypt,' after eating their minister out of house and home, are preparing to go. We must get a collection before a soul leaves the house. Julian, you lock the back door, and Mr. Hemstead, you stand by the front door; and now Mr. Harcourt, you are a lawyer, and know how to talk sharply to people: you give these cormorants to understand what we expect them to do, before they leave."

Hemstead obeyed with alacrity; for the effort to help the overburdened pastor of Scrub Oaks to meet the rigours of winter seemed about to end in disastrous failure. He had noticed, with satisfaction, that many of the people shared his regret, and wished to do something, but through lack of leadership the gathering was about to break up, each one blaming some one else, and all secretly mortified at the result.

Harcourt thought a moment, and then stepping to a position where he could be seen through open doors and heard from the upper story, clapped his hands loudly to secure silence, and draw attention to himself.

"Do you know where your pastor has gone?" he asked. "He is out now buying provisions with his own money to feed a crowd who came here under the false pretence to give a donation, but in truth, seemingly to eat him out of house and home."

Flushes of shame and anger flashed into nearly every face at these ringing words, but Harcourt continued remorselessly:

"You know who I am, and I thought I knew something about you. I had heard that the people back in the country were large-handed, large-hearted, and liberal, but we must be mistaken. I think this the quintessence of meanness, and if you break up to-night without a big collection, I will publish you through the land. I want you to understand that your minister has nothing to do with what I say. I speak on my own responsibility."

"Capital!" whispered Lottie. "That was red-hot shot, and they deserved it. If that don't drain their pockets, nothing will."

But she was not a little surprised and disgusted, when a stalwart young farmer stepped out, and with a face inflamed with anger, said in harsh emphasis:

"I was sorry and ashamed to have this affair end as it promised to, and was going to come down handsomely myself, and try to get some others to, but since that sping of the law has tried to bully and whip us into doing something, I won't give one cent. I want you to understand, Tom Harcourt, that whatever may be true of the people back in the country, you or no other man, can drive us with a horse-whip."

The young man's words seemed to meet with general approval, and there were many confirmatory nods and responses. They were eager to find some one to blame, and upon whom they could vent their vexation; and this aristocratic young lawyer, whose words had cut like knives, was like a spark in powder. Many could go away and half persuade themselves that if it had not been for him they might have done something handsome, and even the best-disposed present were indignant. It would seem that the party would break up, before the minister returned, in a general tumult.

The young farmer walked to the front door, and said threateningly to Hemstead:

"Open that door."

"No, don't you do it," whispered Lottie. He threw the door open wide.

"Oh, for shame!" she said aloud; I did not think that of you, Mr. Hemstead."

Without heeding her he confronted the young farmer and asked:

"Do you believe in fair play?"

"Yes, and fair words, too."

"All right, sir. I listened quietly and politely to you. Will you now listen to me? I have not spoken yet."

"Oh, certainly," said the young farmer, squaring himself

and folding his arms on his ample chest. "Let every dog have his day."

Hemstead then raised his powerful voice, so that it could be heard all through the house, and yet he spoke quietly and calmly.

"The gentleman who last addressed you, now in the spirit of fair play offers to listen to me. I ask all present, with the same spirit of candor and politeness, to hear me for a few moments. But the door is open wide, and if there are any who don't believe in fair play and a fair hearing all around, they are at liberty to depart at once."

No one moved. And the young farmer said, with the sternness of his square face greatly relaxing:

"You may shut the door, sir. We will all listen when spoken to in that style. But we don't want to be driven like cattle." Then yielding farther to the influence of Hemstead's courtesy, he stepped forward and shut the door himself.

"Thank you, sir," said Hemstead heartily, and then continued:

"I am a stranger among you, and am here to-night very unexpectedly. My home is in the West, and like yourselves, I belong to that class who, when they give, give not from their abundance, but out of their poverty. There has been a mistake here to-night. I think I understand you better than my friend Mr. Harcourt. From the pleasantness of the evening more are present than you looked for. There are many young people here whom I suspect have come from a distance, unexpectedly, for the sake of a ride and frolic, and were not as well prepared as if their households had known of it before. Long drives and the cold night have caused keen appetites. When the result became known a few moments ago, I saw that many felt that it was too bad, and that something ought to be done, and no one was more decided in the expression of this feeling than the gentleman who last spoke. All that was needed then, and all that is needed now, is to consider the matter a moment and then act unitedly. I ask you as Christian men and women, as humane, kind-hearted people, to dismiss from your minds all considerations, save one—your pastor's need. I understand that he has six little children. A long, cold winter is before him and his. He is dependent upon you for the comforts of life. In return, he is serving the deepest and most sacred needs of your natures, and in his poverty is leading you to a faith that will enrich you for ever. It is not charity that is asked. A church is a family, and you are only providing for your own. How could any of you be comfortable this winter if you knew your minister was worthy and lacking? The bible says that the laborer is worthy of his hire. You have only to follow the impulse of your consciences, your own better natures, and I have no fears. A few moments ago your pastor had a painful surprise. You can have a very agreeable one awaiting him by the time he returns. You can make his heart glad for months to come, and so make your own glad. Though I am a stranger, as I said, and a poor man, yet I am willing to give double what I proposed at first, and if some one will take up a collection, will hand in ten dollars."

"Give me your hand on that," said the young farmer heartily. "And there's ten dollars more to keep it company. When a man talks like that, I am with him, shoulder to shoulder. Will some one bring me the dominie's hat?"

One was soon forthcoming.

"And now," said the young man, stepping up to Lottie, "you seem to take a slight interest in this matter, miss. I think you can look five dollars out of most of the young chaps here. I'll go around with you, and see that each one comes down as he or she ought. If any body ain't got what they'd like to give, I'll lend it to 'em, and collect it, too," he added, raising his strong hearty voice.

Thus through Hemstead's words and action the aspect of the skies changed, and where a desolating storm had threatened, there came a refreshing shower.

What he had said commended itself to so many that the mean and crochety found it politic to fall in with the prevailing spirit.

Amid approving nods, whispered consultations, and the hauling out of all sorts of queer receptacles of money, the graceful city belle and the blunt, broad-shouldered farmer started on an expedition that, to the six little Dlimms, would be more important than one for the discovery of the North Pole.

"No coppers, now!" shouted the young man.

Lottie, fairly bubbling over with fun and enjoyment of the whole thing, was all graciousness, and with smiles long remembered by some of the rustic youth, certainly did beguile them into generosity at which they wondered ever after.

The result was marvellous, and the crown of the old hat was becoming a crown of joy indeed to the impoverished owner, who now had the promise of some royal good times.

That fast filling hat meant nourishing beef occasionally, a few books for the minister's furnishing maid, a new dress or two for the wife, and a warm suit for the children all round.

No one was permitted to escape, and in justice it could now be said that few wished to, for all began to enjoy the luxury of doing a good and generous deed.

When, having been to nearly all, Lottie said to her now beaming companion:

"Go and get Mrs. Dlimm, and seat her in the large rocker in the parlor."

The poor little woman having witnessed all the earlier scenes from the stairs with strong and varying feelings, had, during the last few moments, seen Lottie pass with such a profusion of greenbacks in her husband's hat, that in a bewildering sense of joy and gratitude she had fled to the little nursery sanctuary, and when found by some of the ladies was crying over the baby in the odd contradictoriness of feminine action. She was hardly given time to wipe her eyes, before she was escorted on the arm of the now gallant farmer, to the chair of state in the parlor.

Then Lottie advanced to make a little speech, but could think of nothing but the old school-day formula; and so the stately introduction ended abruptly but most effectively, as follows:

"As a token of our esteem and kindly feeling, and as an expression of—of—I—we hereby present you with—with the reward of merit;" and she emptied the hat in the lady's lap.

Instead of graceful acknowledgement, and a neatly worded speech in reply, Mrs. Dlimm burst into tears, and springing up, threw her arms around Lottie's neck and kissed her, while the greenbacks were scattered round their feet like an emerald shower. Indeed the grateful little woman, in her impulse, had stepped forward and upon the money.

The city belle, to her great surprise and vexation, found that some spring of her own nature had been touched, and that her eyes also were overflowing. As she looked around deprecatingly, and half-ashamed, she saw that there was a prospect of a general shower, and that many of the women were sniffing audibly, and the brusque young farmer stood near, looking as if he could more easily hold a span of runaway horses than he could hold in himself.

At this moment Hemstead stepped forward, and said:

"My friends, we can learn a lesson from this scene, for it is true to our best nature, and very suggestive. Your pastor's wife standing there upon your gift that she may kiss the giver (for in this instance Miss Marsden but represents you and your feeling and action), is a beautiful proof that we value more and are more blessed by the spirit of kindness which prompts the gift, than by the gift itself. See, she puts her foot on the gift, but takes the giver to her heart. The needs of the heart—the soul, are ever greater than those of the body, therefore she acknowledges your kindness first, because with that you have supplied her chief need. She does not undervalue your gift, but values your kindness more. Hereafter, as you supply the temporal need of your pastor, as I believe you ever will, let all be provided with the same honest kindness and sympathy. Let us also all learn from this lady's action, to think of the Divine Giver of all good, before His best earthly gifts."

Mrs. Dlimm had recovered herself sufficiently by this time to turn to the people around her and say, with a gentle dignity that would scarcely have been expected from her:

"The gentleman has truly interpreted to her my very heart. I do value the kindness more even than the money which we needed so sorely. Our Christian work among you will be more full of hope and faith because of this scene, and therefore more successful."

Then, as from a sudden impulse, she turned and spoke to Hemstead with quaint earnestness:

"You are a stranger, sir, but I perceive from your noble courtesy and bearing—your power to appreciate and bring out the best there is in us, that you belong to the royal family of the Great King. Your Master will reward you."

Poor Hemstead, who thus far had forgotten himself in his thought for others, was suddenly and painfully made conscious of his own existence, and at once became the most helpless and awkward of mortals, as he found all eyes turned toward him. He was trying to escape from the room without stepping on two or three people, to Lottie's infinite amusement, though the tears stood in her eyes as she laughed, when Mrs. Gubling, ignorant of all that had happened, appeared from the kitchen, and created a diversion in his favor.

The good woman looked as if pickles were the only part of the donation supper, in which she had indulged, and in a tone of ancient vinegar, said:

"Them as hasn't eaten, had better come and take what they can get now."

A roar of laughter greeted this rather forbidding invitation. But before any one could reply, Mr. Dlimm, red and breathless from his exertions, also entered, and with a faint smile and with the best courtesy he could muster under the trying circumstances, added:

"I am sorry any of our friends should have been kept waiting for supper. If they now will be so kind as to step down, we will do the best we can for them."

The good man was as puzzled as Mrs. Gubling had been by a louder explosion of mirth. The stout farmer whispered something to Lottie, and then he, with an extravagant flourish, offered his arm to Mrs. Gubling.

"Go 'long with you," she said, giving him a push, but he took her along with him, while Lottie brought the parson to where his wife stood surrounded by greenbacks like fallen leaves, which in the hurry of events had not been picked up. The good man stared at his wife with her tearful eyes, and Mrs. Gubling stared at the money, and the people laughed and clapped their hands as only hearty country people can. Lottie caught the contagion, and laughed with them till she was ashamed of herself, while the rest of her party, except Hemstead, laughed at them and the "whole absurd thing" as they styled it, though Harcourt had a few better thoughts of his own.

Mrs. Rhamm's lean figure and curious face now appeared from the kitchen in the desire to solve the mystery of the strange sounds she heard, and the unheard of delay in coming to supper. Lottie's coadjutor at once pounced upon her, and escorted, or rather dragged her to where she could see the money. She stared a moment, and then, being near-sighted, got down on her knees that she might look more closely.

"She is going to pray to it," cried the farmer; and the simple people, aware of Mrs. Rhamm's devotion to this ancient god, laughed as if Sidney Smith had launched his wittiest sallies.

"Mrs. Gubling," continued the young man, "if you are not chairman of the committee, you ought to be, for you are the best man of the lot."

"I'd have you know I'm no man at all. It's no compliment to tell a woman she's sumpen like a man," interrupted Mrs. Gubling, sharply.

"Well, you've been a ministering angel to us all, this evening; you can't deny it, and I now move that you and the dominie be appointed a committee to count this money and report."

It was carried by acclamation.

"Now, while the iron is hot, I'm going to strike again. I move that we raise the dominie's salary to a thousand a year. We all know, who know anything, that he can't support his family decently on six hundred."

In the enthusiasm of the hour this was carried also, by those who at the same time were wondering at themselves and how it all came about. Strong popular movements are generally surprises, but the springs of united and generous action are ever within reach, if one by skill or accident can touch them. Even perverted human nature is capable of sweet and noble harmonies, if rightly played upon.

CHAPTER XI.—A POSSIBLE TRAGEDY

While the money was being counted, Lottie led Mrs. Dlimm into the hall, and introduced her to Hemstead, saying:

"This is the magician whose wand has transformed us all."

"You are the wand, then," he said, laughing.

"What is the wand without the magician?" she asked, shyly watching the effect of her speech.

His quick blush bespoke the sensitive nature that it was becoming her delight to play upon, but he said:

"According to legends, magic power was exerted in two ways, by a magician, as you suggested, and by ordinary mortals who happened to find a wand or spell or some potent secret by which they and anyone could perform marvels. Now, I assure you that I am the most ordinary of mortals, and without my wand I could not conjure at all."

Lottie gave him a look at this point which heightened his color, but he continued:

"Miss Marsden, in her generosity, shall not give to me the credit for events which I trust will add a little sunlight to your life this winter, Mrs. Dlimm. It is to be shared chiefly by herself and that many young fellow there, who is a member of your church, I suppose. It was Miss Marsden who brought us the tidings of the evil out of which this good has come. She not only took up the collection with such a grace that no one could resist, but she suggested the collection in the first place."

"What do you know about my irresistible grace? You haven't given me anything."

"You will place me in an awkward dilemma if you ask anything, for I have given you all the money I have with me," he said, laughing.

"Perhaps he would give himself," said simple, innocent, Mrs. Dlimm, who, from Lottie's coquetry and the expression of Hemstead's eyes, imagined that an understanding or an engagement existed between them.

Lottie laughed till the tears came, at Hemstead's blushing confusion, but said after a moment:

"That would be a graceless request from me."

"I don't think you would have to ask twice," whispered Mrs. Dlimm.

"Did you ever hear of the man who was given a white elephant?" asked Lottie in her ear.

"No, what about him?" said Mrs. Dlimm, simply.

Lottie laughed again, and putting her arm around the little lady said, aloud:

"Mrs. Dlimm, you and your baby could go right back to the Garden of Eden, and I rather think Mr. Hemstead could be your escort."

"I trust we are all going to a far better place," she replied, quickly.

"I fear I'm going the other way," said Lottie, shaking her head. But she was surprised at the expression of honest trouble and sympathy that came out upon the face of the pastor's wife.

"Miss Marsden does herself injustice," said Hemstead, quickly. "You have seen her action. All that I have seen of her accords with that."

"But you have not known me two days yet altogether," said Lottie.

"No matter. The last time I was in a picture-gallery, I spent most of the time before one painting. I did not require weeks to learn its character."

"I shall judge you by your action, Miss Marsden," said Mrs. Dlimm, gratefully. "My creed forbids me to think ill of any one, and my heart forbids me to think ill of you. Those tears I saw in your eyes a short time since, became you better than any diamonds you will ever wear. They were nature's ornaments, and proved that you were still nature's child—that you had not in your city life grown proud, and cold, and false. It is a rare and precious thing to see outward beauty but the reflex of a more lovely spirit. Keep that spirit, my dear, and you will never lose your beauty even though you grow old and faded as I am. I wish I could see you again, for your full sunny life has done me more good than I can tell you."

Again, Lottie's warm heart and impulsive nature betrayed her, and, before she thought, exclaimed in sincerity:

"I wish I deserved what you say, and I might be better if I saw more of such people as you and Mr. Hemstead. If he will drive me over to-morrow, I will come and see you. I think he will, for I haven't told you that he is a minister, and would, no doubt, like to talk to your husband."

"I might have known it," said the little woman, stepping forward and shaking Hemstead's hand most cordially.

"I congratulate you, sir. You have chosen a princely calling—a royal one rather, and can tread directly in the steps of the Son of God. I predict for you success—the success a true minister craves. You have the promise within you of winning many from evil."

"Believe me," said he, earnestly, "I would rather have that power than to be a king."

"You may well say that, sir," she replied, with a dignity that Lottie did not think her capable of. "Any common man may have kingly power, and the meanest have cursed the world with it. But the power to win men from evil is godlike, and only the godlike have it."

Lottie looked curiously at the object of her practical jest. The words of the pastor's wife seemed to have drawn his thoughts away from the speaker and herself, and fixed them on his future work and its results. It is in such moments of abstraction—of self-forgetfulness, when one's mind is dwelling on life purposes and aims, that the spirit shines through the face, as through a transparency, and the true character is seen. Lottie saw Hemstead's face grow so noble and manly, so free from every trace of the meanness

of egotism and selfishness, that in the depths of her soul she respected him as she had never any man before. Instinctively she placed Julian De Forrest, the rich and elegant idler, beside the earnest man, self-consecrated to the highest effort, and for the first time her soul revolted from her cousin with something like disgust.

What she had imagined, became real at that moment, and De Forrest appeared, looking bored and uneasy.

"I have found you at last," he said; "we became so wedged in the parlor, that there was no getting out, but now they have completed the laborious task of counting a sum that a bank clerk would run over in two minutes, and it is to be announced with a final flourish of trumpets. Then the stingy clodhoppers that you have inveigled into doing something that they will repent of with groanings that cannot be uttered to-morrow, will go home resolving to pinch and save till they make good what they have given." He then added carelessly to Mrs. Dlimm, not waiting for an introduction, "I am surprised that you and your husband are willing to stay among such a people."

(To be continued.)

A FRAGMENT.

The life of man
Is but a span,
Short, transient, and fleeting;
Wish here and there
A joy or care,
A parting or a meeting.

Then let each hour,
Like beautiful flower,
Some fragrance send to heaven:
To God above,
In grateful love,
Let ransomed powers be given.—*J. Imrie.*

THE U. S. SIGNAL SERVICE.

Gradually, the wild and ungovernable forces of nature are, through science, made of use to man. Following in the wake of the ingenious inventions for the use of steam and electricity, comes the organization of the U. S. Signal Service. Is it not wonderful that a system could be originated and perfected whereby an operator can accurately predict the weather of a distant locality? And yet experience proves our "storm signals" to be reliable. Equally great are the advances made in the science of medicine. Step by step, uncertainties and doubts have yielded to absolute certainty. The discoveries of Harvey and Jumer have been succeeded by the Golden Medical Discovery of Dr. R. V. Pierce. No longer need people despair because some physician has pronounced the lungs unsound. Hundreds of testimonials are on file in the office of Dr. Pierce from those who had abandoned all hope, and had been given up to die by physicians and friends. Incipient consumption, bronchitis, and scrofulous tumors, speedily, surely, and permanently, yield to the healing influences of the Discovery. If the bowels be constipated, use Dr. Pierce's Pleasant Purgative Pellets. For full particulars, see Pierce's Memorandum Book, given away by all druggists.

JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this receipt, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

In Virginia the whipping-post has been restored; and now West Virginia and even New York State is agitating the question of its restoration. Massachusetts likewise has spoken, and besides, proposes the introduction of the pillory at the Westboro' Reform School. It is thought by some the whipping post, to a good degree, might settle the question of tramps.

THE *London Court Journal* says: "What will be thought of the United States shipping plum-pudding to England, potatoes to Ireland, oatmeal to Scotland, toys to Nuremberg and lager beer to Germany? Yet such are the facts, and they are no more astonishing than the now thrice-told tale of the regular and profitable sale of American cotton goods in Manchester, and American cutlery and hardware in Birmingham."

THE Jews are showing not a little spirit in refusing charity from those who have treated them or their faith slightingly. When Lily Roseberry, nee Rothschild, sent her annual donation of \$100 to the ruler of the synagogue where she had formerly worshipped, the money was declined and returned with the declaration that they could receive no gifts from one who had abandoned the Jewish faith of her family. In like manner the Jews of New York declined the gift of \$1,000 offered by Mrs. Stewart, through Judge Hilton, to their Hospital and Orphan Asylum. The insult offered by Judge Hilton to Herr Seligmann, in the summer of 1877, by refusing him accommodations at his Saratoga hotel, has alienated the Jewish heart, and has had its influence upon the Stewart store, since most of the Jews refuse to have any dealings with Judge Hilton since that time.

BRITISH AND FOREIGN ITEMS.

A TELEGRAM from Ceara, in North Brazil reports that the deaths in the capital from small-pox number 600 daily. The distress in the interior of the province is appalling.

THE Court of Appeals of Missouri, in session at St. Louis, has decided that a divorce case cannot be referred to referee. This decision places many divorced couples in a very unpleasant position.

UPWARDS of 150 failures in Glasgow and the west of Scotland are directly or indirectly traceable to the stoppage of the City of Glasgow Bank. The total liabilities of the Scotch firms who have been dragged down are \$125,000,000.

THE Spanish Supreme Court of Justice has finally condemned to death Juan Moncasi, who attempted to assassinate King Alfonso on the 24th of October last. The belief is general that the sentence will be carried out. Moncasi shows no emotion.

A CLERGYMAN of the Church of England has invented a torpedo boat, in which he goes down into the sea, remains an hour or more, fastens his machine to a ship, returns and blows up the vessel at his leisure. He offers to sell his invention to the Government for ten thousand dollars.

IT is an odd notion, that of a deaf and dumb debating society, but they have one in London. At the opening debate of the present session, the question, "Is the Indian Government justified in going to war with Afghanistan?" was discussed in the finger language, and decided in the affirmative by a large majority.

ONLY one of the big trees of California has ever been felled by the hand of man. To accomplish this it required the work of five men for twenty-two days, not chopping, but with long augers boring it down. After the tree was completely severed, the veteran still stood unmoved, refusing to fall until by ropes, pulleys, and wedges, the enormous trunk was brought to the earth. This tree was found to be over three hundred feet long ninety-six feet in circumference at the base, and sound to the very heart.

IN London there are 13,900 cabmen, and among them are men who have been lawyers, clergymen, and doctors, and there is one real nobleman who has a right to the title "lord." The articles found in cabs and passed through the police office last year amounted in value to \$90,000, and the cab fares yearly amount to \$20,000,000. Judging from the number of umbrellas left, or supposed to have been left in cabs, it is presumed that many cabmen must have a large stock of silk umbrellas constantly on hand.

IT is said that between 200 and 300 men and women of St. Louis drink daily from a half to a pint of blood, piping hot from the veins of slaughtered cattle. More blood-drinking by consumptives and aged persons is done in September and October than during the remainder of the year. The blood of young steers is the best, and should be caught as it comes from the animal and drunk while the foam is still on and the steam rising. Consumptives are advised, in addition to drinking the blood, to sit in a slaughter house for a couple of hours every day at killing-time to inhale the "steam" of the running blood.

BRAZIL, a country possessing more fertile soil, we presume, than any other on the globe, possesses a very thin, and evidently a very indolent, population. According to the report of our Consul-General at Rio de Janeiro, Brazil has to import butter, cheese, rice, beans, white potatoes, onions, canned fruits, and biscuits, these being the articles he specially recommends for that market. Brazil is as large as the United States, and has considerable differences of climate and soil, and but for the thriftlessness engendered by a warm climate and a benumbing religion, she could doubtless produce most of these articles in abundance.

THE authorities of Munich have asked the opinions of the Protestant, Catholic, and Israelite congregations and Board of Health on the subject of permissive cremation. The Catholics will have nothing to do with cremation; the Israelites refuse to express an opinion; the Protestants say it would only imply a change of directions in the liturgy, and the Board of Health recommends cremation in the following contingencies: First, after battles; second, during epidemics; third, for the conveyance of remains to distant parts; and fourth, where the soil is unsuitable for burial purposes. The authorities have postponed their decision of the question.

WAR, even when successful, appears to be its own avenger. Russia is loaded with an enormous debt by her recent war with Turkey, and has a permanent and heavy drain established on her to take care of Bulgaria and Roumelia. Prussia also, after a singularly successful war with France and looting the conquered country to pay an enormous indemnity, is under the necessity of laying new taxes on its people, and contracting a considerable loan to meet current expenses. The cost of her military establishment not only prevents retrenchment of expenditures, but deprives the country for several years of the labor of every young man in it.

IT is gradually becoming known, says a Bombay paper, that in Barmah the death of the late King was received very quietly in Mandalay, and that the Ministers had so carefully arranged matters that the Theebaw Prince succeeded to the throne as a matter of course. The body of the King was formally laid out in the palace, and Europeans, Moguls and Chinese were all invited to take their last look at a monarch who, with all his faults and vices, was not altogether unpopular. One sad incident is reported. The royal princes, to the number of twenty or thirty, who had been heavily ironed and placed in prison, were released for a few hours and taken to the palace to do obeisance to the corpse. In token of their sorrow they are said each to have given a lock of hair, with which the hands and legs of the dead King will be tied prior to burial. The unfortunate youths were then marched back to jail, were again fettered, and placed under a strong guard.

MINISTERS AND CHURCHES.

SAYS the Markham "Economist" of the 2nd inst.: "We are glad to see our reverend friend, Mr. Carmichael, once more about. Mr. Carmichael has not yet altogether recovered from the severe illness which for the past six weeks has kept him to his bed, but expects to be able to resume his pastoral duties in a few weeks."

THE Woodstock "Review" says: "In all the town churches sermons suited to the closing of the year were preached. In Knox Church an excellent sermon was preached in the morning by a son of the venerable and reverend Mr. McPherson, of Stratford, who is one of the promising young ministers of the Presbyterian Church."

MR. WM. BRYCE, precentor of the Presbyterian Church, Point Edward, was recently presented with a beautiful French clock, a gold chain, and an elegant pair of gold framed spectacles, by the members and adherents of the congregation, as a token of the esteem in which he is held as a member and officer of the church. The presentation was made by Dr. McLaren and Messrs. George Paton, D. Livingstone and D. Gillies.

THE induction of the Rev. W. Cavin into the pastoral charge of Buckingham took place on Monday, the 30th December, when the Rev. Joseph White preached, Rev. W. Moore presided, Rev. J. Caswell addressed the pastor, and Rev. F. W. Farries the people. A hearty welcome was given to Mr. Cavin at the close by the people of his charge. Mr. Cavin enters upon his labours in this field under the most favourable auspices.

WITH the occupation of their splendid church, a new departure has been taken by the old Cote street congregation, Montreal. A solemn and interesting service was held in the lecture hall on the 25th ult. The spacious apartment was tastefully decorated. The service lasted for an hour, from eleven a.m. to twelve, and was conducted by the Rev. Andrew Wilson of Kingston, who had been officiating in the church the previous Sabbath. The address was replete with historical allusions, and the service concluded with an appropriate Christmas hymn.

THE annual prize-giving in connection with St. Andrew's Church Sabbath school, Glencoe, took place in the town hall on Christmas Eve. The tree was burdened, as were also several tables, with presents for the children. Nor was the minister forgotten. A valuable set of silver, including even cups and fruit-knives, were found among the articles. The superintendent's report was very encouraging. Two years last July the school was organized with only twenty scholars; since then it has gradually gone up to 150, showing regularity of attendance on the part of teachers and pupils. May it still increase.—COM.

CHALMERS' Church Sabbath school, Quebec, held its annual tea meeting on the 26th ult. At six o'clock the children gathered in the church, and soon after were invited down into the basement, by the superintendent, to partake of tea, coffee, and cakes, to which they did justice. At seven o'clock they adjourned to the church, where a very nice programme was gone through, composed of hymns sung by the children of the school, and one very beautiful hymn by the members of the infant class, which was very well sung, and much praise should be given to their teacher for the way in which it was rendered. The members of the church choir also favoured the meeting with three beautiful anthems at intervals in the programme, and addresses were given by the Rev. Mr. Stewart, of Pakenham; Mr. Haney, of Quebec, and a recitation by Mr. Cole, Secretary of the Quebec Y.M.C.A. The secretary of the school read the annual report, which showed that the school was very well attended. The average attendance had been for the year 135, with 180 on the roll.

A VERY successful tea meeting was held in the Presbyterian Church, Percy, on New Year's Eve. The Church was filled to its utmost capacity. On motion of Rev. D. Sutherland, Andrew Black, Esq., of Cobourg, one of the original founders and a valued friend of the congregation, was called to preside. Excellent addresses were delivered by the chairman, by the Rev. Dr. Neill of Seymour, and Rev. Mr. Cragg, (C. M. Church.) Music by the choir, consisting of anthems with accompaniment, was effectively rendered,

and several hymns were well sung by the children of the Sabbath school. The proceeds will be appropriated for obtaining a new Sabbath school library. Near the close of the proceedings Mr. A. Douglas, in the name of the congregation, presented the Rev. D. Sutherland, their pastor, with a valuable fur (Raccoon) coat, as a mark of the esteem in which he is held. Mr. Sutherland gratefully acknowledged the gift, and stated that during his pastorate this was but one among many manifestations of kindness extended to him by the congregation, whose esteem and co-operation in the Lord's work he highly valued.

THE thanksgiving meeting in the Metis manse on New Year's Day was largely attended. After devotional exercises, and a few words suited to the occasion, the pastor gave an account of the martyrdom of the Marquis of Argyll on the 27th of May, 1661. He next stated that the young people under his care had agreed to devote to Jewish Evangelization the money raised by them during the past year. Then followed the presentation of rewards to twenty-three young persons for proficiency in Scripture history. A collection in aid of French Evangelization was taken up. At the close of the meeting, all present met in another part of the manse where the exhibition was being held. On the walls were the flags of twenty-five nations, chromos, engravings, and a few sketches by the pastor. The Union Jack and Royal Standard had badges of mourning on them. A blue flag with the inscription, "For Christ's Crown and Covenant Argyll, May 27, 1661," was also exhibited. On the tables was a large number of articles—the work of feminine fingers, and eke of masculine. In the centre of the room was an imitation statue of Guttenburg, the inventor of moveable types— a copy of the one at Menz. This was the work of the pastor. There were forty exhibitors, each of whom received a beautiful remembrancer of the occasion. The visitors were served with cake, after which the national anthem was sung, and the meeting closed. For the convenience of the friends who could not attend the thanksgiving meeting, the exhibition was kept open ten days.—COM.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Harriston, on the 17th and 18th ult. All the ministers present, and a large number of elders. The following are the more important items of business. The congregation of Rocky Saugeen presented a petition praying the Presbytery to grant them liberty to mortgage their church to the amount of \$700. The prayer of the petition was granted. A letter was read from the Session of Palmerston informing the Presbytery that Mr. and Mrs. Gamble had at their own request received certificates of disjunction. It was moved and duly seconded and carried, "That inasmuch as Mr. Gamble has withdrawn from the membership of the Palmerston congregation, the reference for advice to the Synod anent Mr. Gamble's induction as an elder into said congregation is unnecessary." The extract minute anent the formation of a new Presbytery was read. The Rev. Mr. Straith, being present by appointment of the Presbytery of Bruce was heard. Mr. Moffat read a memorial from the Session of Free St. John's Church, Walkerton, strongly opposing any change in their Presbyterian relations. After considerable discussion, it was moved by Rev. Mr. Morrison, and duly seconded, "That this Presbytery being satisfied with its present relationship, therefore we fully resolve to retain our present boundaries." It was moved in amendment by Rev. Mr. Fraser, and seconded by Rev. Mr. Crozier, "That we as a Presbytery would decidedly prefer to retain our present bounds, but would object to surrendering to the Presbytery of Bruce our territory as far as Harriston, as that would amount practically to the breaking up of our Presbytery; but should the General Assembly in its wisdom deem any change on our North-western frontier necessary or advisable, we would respectfully suggest that the four following congregations be transferred to the Presbytery of Bruce, viz. Balaklava, Hanover and North Normanby, North Brant and Bentinck, and Free St. John's, Walkerton. And in order to put our Presbyteries into a more convenient and workable shape, we would further suggest that Markdale and Osprey be transferred to the Presbytery of Owen Sound." It was further moved in amendment to the amendment by Rev. Mr. Campbell, and seconded by Mr. Nesbit, "That if there be a re-arrangement of Presbyteries in this section of the

Church, this Presbytery recommend a re-organization of the Presbyteries of Toronto, Guelph, Bruce, Huron, Saugeen, Owen Sound. A vote having been taken, the amendment of Mr. Campbell was carried over that of Mr. Fraser, and the motion of Mr. Morrison over the amendment of Mr. Campbell. The Rev. D. Stewart gave in a report of the committee appointed to visit North Arthur, when it was moved by Mr. Crozier and seconded by Mr. McClung, and carried, "That as the Presbyterian deputation to North Arthur has reported that said station has unanimously desired to continue its connection with Cotswold, that said connection be continued, and that the Home Mission Agent be instructed to send probationers to these two stations." The Rev. Mr. Park resigned the Moderatorship of the Session of Maxwell, etc., and Mr. McLeod was appointed in his place. Mr. McLeod was also appointed Moderator of Markdale, etc. Mr. McClung gave in a report anent the appointment of missionary meetings. The report was received and ordered to be printed. Mr. Morrison was appointed to moderate in a call at Dundalk and Fraser Settlement as soon as they are prepared to do so. Mr. Cameron asked and obtained leave to moderate in a call in Cotswold and North Arthur. The following Committees of Presbytery were appointed: Messrs. J. McMillan and Staroit, on Statistics; Messrs. Fraser and Scott on the State of Religion, Messrs. Crozier and Murdock on Temperance. The Presbytery adjourned to meet in St. Andrew's Church, Mount Forest, on the second Tuesday of March, at two o'clock p.m. S. YOUNG, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met on Tuesday, the 17th ult., at Spencer-ville. There was a good attendance of ministers—the representative elders were few. The term now ended for which the Moderator (Mr. Clark) had been appointed, and Mr. McGillivray was chosen his successor, and for the term of six months. Presbyterian certificates were granted to Mr. Kellock, student, and Mr. Brown, formerly of Lyn and Yonge. Mr. Burnfield was elected to the Conventship of the Presbytery's Home Mission Committee, and Messrs. Rowat and Dey were appointed the other members of that Committee. A report was received from the Convener of the committee on the North Williamsburg case, showing the progress of this case towards decision by the Court of Chancery. A circular letter from the Assembly's Home Mission Committee was read, whereupon it was moved, seconded, and agreed, "That the missionary deputations of this Presbytery be asked to give the Home Mission a very prominent place in their meetings, and that every minister be requested to urge the scheme as forcibly as possible on the attention of his own congregation, using what means he thinks best for the purpose." The Committee appointed to draft a scheme for Presbyterian Visitation submitted their report, which was as follows: "The Committee would respectfully suggest: (1.) That the congregations be visited at least once in two years. (2.) That these visitations be conducted as often as possible by the whole Presbytery. (3.) That congregations to be visited be furnished with a list of the questions (below) a few weeks previously. (4.) That the questions be asked by the Moderator of Presbytery. They would submit the following schedule of questions as suitable to the occasion of Presbyterian Visitation: I. To the Minister: 1. For the information of your brethren would you give your method in the public teaching of God's Word which you have found most beneficial to your hearers? 2. What is your method in visiting families? 3. What course do you find best in instructing and comforting the sick? —II. To the Session. 1. Would you inform us of your work as a Session? 2. How often do you meet for ordinary business? 3. Have you meetings for conference and prayer, that you may be better able to carry on your work for the good of the congregation? 4. What method do you adopt to bring the baptized into the full communion of the Church? 5. What arrangements do you make for the visitation of the sick? III. To the Deacons or Managers. 1. What number of deacons or managers have you? 2. How often do you meet for financial business, and do you keep a record of such business? 3. What salary do you give your minister, and how often is it paid? 4. Are there any arrears? 5. Do you consider it a sufficient maintenance? 6. How much do you raise for the schemes of the Church? 7. Have you a manse? 8. Have you any congregational debt? The Com-

mittee recommend that after the examination, the Moderator appoint members of Presbytery to address the minister, elders and deacons. Further, that the results of the examinations be embodied in a resolution to be placed on the records of Presbytery." This report was received and adopted. An application was received from a congregation near Henvelton, N.Y., formerly in connection with the Reformed Presbyterian Church of the United States, asking that they and their pastor be received into connection with this Church. Commissioners were heard in support of the application. Messrs. Clark, Burnfield, and Dey were chosen a committee to consider the application, make such research as may be necessary, and report as soon as possible. The following standing committees were appointed, viz.: (1) On the State of Religion: Messrs. Clark, Mullin and Dey.—(2) On Sabbath Schools: Messrs. Rowat, Leishman and Henderson. Other business was transacted; but of all the time of this meeting not the least interesting was the hour and a-half at the beginning of the second sederunt on Tuesday evening. This time was occupied by addresses from members of the Court to a large audience which had assembled. The speakers urged the great importance of "The Traming of the Young," and "Early Piety." The next regular meeting will take place (D.V.) at Edwardsburg, on Tuesday, the 18th of March, at seven p.m.—W. M. McKIBBIN, *Pres. Clerk.*

A STATUE of Admiral Coligny is to be erected by subscription in the Louvre Quadrangle, in Paris, near the spot where he was assassinated in the St. Bartholomew massacre.

INGERSOLL, the infidel, was advertised to deliver his blasphemous lecture on "Hell" at the Academy of Music on Sunday night, December 15th. The Police Board, on the day previous, notified him that the Sunday law of Baltimore would not permit the opening of theatres, opera houses, or concert halls for any purpose whatever. Mr. Ingersoll of course yielded. Mr. Moody says that Baltimore is the most quiet city of the Union on the Sabbath. No liquor saloon, cigar store, barber shop, or place of amusement is allowed to be in operation. The penalty for the violation of the law is heavy, and on conviction of the offender, one-half of the fine goes to the informer.

MEETINGS OF PRESBYTERY.

- HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.
- PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.
- KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7 30 p.m.
- LANARK AND RENFREW.—On third Tuesday of January, 1879, at 8 30 p.m.
- BARRIE.—On Tuesday, 28th January, 1879.
- GUELPH.—In Knox Church, Galt, on the third Tuesday of January, 1879, at 10 o'clock a.m.
- MONTREAL.—This Presbytery meets in St Paul's Church, Montreal, on Tuesday, 21st January, 1879.
- TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.
- OTTAWA.—In Bank Street Church, Ottawa, on the 1st Tuesday of February, at 3 p.m.
- QUEBEC.—In Melbourn, on Wednesday, January 15th, 1879.
- HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of January at 10 o'clock a.m.
- LONDON.—Adjourned meeting in North Westminster Church, on 2nd January, 1879, at 11 a.m.—Next regular meeting in First Presbyterian Church, London, on the third Monday in March, at 2 p.m.
- WHITBY.—In St. Andrew's Church, Whitby, on the 3rd Tuesday of January, at 11 o'clock a.m.
- WHITBY.—This Presbytery meets in St. Andrew's Church, Whitby, on the third Tuesday of January at 11 o'clock, a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Russell Street, Toronto, on January 5th, the wife of Mr. James Murray, PRESBYTERIAN Office, of a daughter.
At the manse, Dunsford, on Jan. 2nd, the wife of Rev. A. McFarlane of a son.
At Leith, on the 1st of January, the wife of Mr. David Ross of twins, a son and daughter.

MARRIED.

In St. Mary's, on the 23rd Dec., by the Rev. W. A. Wilson, M.A., Thomas Wood to Charlotte Marriot, both of the township of Blandshaw.

DIED.

At Stranraer, Scotland, on the 7th of December, 1878, in the eightieth year of his age, Mr. James Gourlay, father of the Rev. James Gourlay, M.A., Port Elgin.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON III.

Jan 19, 1879. THE MISSION OF NEHEMIAH. Neh ii 1-8.

GOLDEN TEXT.—"The God of heaven, He will prosper us; therefore wo His servants will arise and build."—Neh. ii. 20.

HOME STUDIES.

- M. Ezra vii. 1-28... Ezra's commission.
- T. Ezra viii. 1-36... The journey to Jerusalem.
- W. Ezra ix. 1-15... His prayer.
- Th. Ezra x. 1-16... His reforms.
- F. Neh. i. 1-11... Nehemiah's prayer.
- S. Neh. ii. 1-8... Nehemiah's mission.
- S. Neh. ii. 9-20... The midnight survey.

HELPS TO STUDY.

The last lesson closed with the dedication of the temple in the reign of Darius, B.C. 515, seventy years after the destruction of the first temple. Darius was succeeded by Xerxes, the Ahasuerus of the book of Esther; which contains the only record of the history of the Jews during this reign that we possess. Xerxes was succeeded by Artaxerxes Longimanus, in the seventh year of whose reign Ezra appears. He was a priest and scribe into whose heart God had put an irresistible desire to go up to Jerusalem and teach the people more perfectly the law of the Lord. The king readily granted him permission, and gave him a commission which conferred upon him high powers, and provided most liberally for his support. Ezra vii. 10, contains an account of his mission and work. About 1,500 men went up in the second great caravan under Ezra's leadership, B.C. 458, nearly sixty years after the first caravan went up.

Ezra now for the first time learnt the true condition of affairs, and the terrible delusion of the people through their intermarriages with the heathen colonists. The necessity for his coming and the reason God had put it into his heart, are made manifest.

Ezra exhorted the people to repentance. A solemn assembly was held, in which the people pledged themselves to put away the strange women, and entered once more into covenant with Jehovah.

The book of Ezra abruptly ends. The book of Nehemiah opens with an account of the tidings which were brought to Shushan, the winter residence of the kings of Persia, by Hanani and other Jews to Nehemiah. It does not appear whether Ezra had returned, or whether the fickleness of the Jews or the malice of their enemies had defeated his plans of reform; but it is evident that things were in a terrible state. The wall of Jerusalem was still broken down and the gates burned, as they had been left by Nebuchadnezzar. It is at this juncture that our present lesson opens with—

1. THE SORROW OF NEHEMIAH AND HIS SUPPLICATIONS:—vers. 1 to 5.

Nehemiah (Note 1) was overwhelmed with grief on account of the terrible tidings which his brother Hanani had brought. Four months (Note 2) he spent in retirement with fasting and supplications. His prayer (Neh. i. 5-11) is worthy of earnest study. Notice in it, (1), the Confession (c) of the sins of Israel, for he attributes the national calamities to the national sins; (d) of his own sins, for he tolerates sin in himself least of all, a proof thus of the genuine character of his repentance. National regeneration must begin with individual repentance and conversion. Each citizen shares in the guilt and responsibility of national sins.

(2.) The *Pleas*; which are two. (a) God's Promise—the word which He commanded Moses. He had fulfilled the threatening; would He not also be mindful of His mercy? (b) God's Glory:—"These are Thy people. They were the Lord's redeemed. For His own sake, therefore; for His name's sake; for His glory's sake, let Him now send help. 2 Sam. vii. 26; 1 Kings viii. 43; 2 Kings xix. 19; Ps. xxv. 11; lxxix. 9; Isa. xlvi. 11; Ezek. xxxvi. 22, 23.

(3.) *The Petition*, that God would grant him mercy in the sight of the king. This shows that he was persuaded that it was through the king help was to come, and that the king's heart was in God's hand.

After this he proceeds to the royal presence, where he fulfils the duties of his office. For he was the king's cup-bearer, a position of great honour and usefulness. But he could not conceal his feelings; and the king remarked the sorrow of his countenance. It was unusual in Nehemiah, who was of a cheerful disposition, and it was unbecoming in a cup-bearer. It was said it was even a capital crime to appear sad in the Persian king's presence. The monarch was a man of discernment. He perceived that the cause of his servant's sadness lay deeper than any bodily ailment, that it was nothing else but sorrow of heart. Gen. xl. 7; Prov. xv. 13. Nehemiah was sore afraid. It may have been because of the king, for a Persian subject was expected to be perfectly content in his sovereign's presence. Both Darius and Xerxes are known to have put persons to death simply because they were unwilling to accompany them on their expeditions. But it may have been on account of the great issues that depended on his answer that fear filled the heart of Nehemiah. The cause of his sorrow was the desolation of the place of his fathers' sepulchres. This is thought to prove that Nehemiah was of royal descent, for only kings were buried in the city of Jerusalem.

Artaxerxes in reply shrewdly asked, For what dost thou make request? He knew that his cupbearer's statement was only preliminary to the request he intended to make. Quickly and silently, Nehemiah prayed to the God of Heaven. In silent ejaculatory prayer he lifted up his heart to Jehovah, doubtless asking that he might have wisdom to answer aright, and that the king's heart might be influenced to give a favourable reply. It is a most striking example for us. Let us learn to cultivate this habit. In moments of temptation or of trial, in the hurry of business,

in the midst of conversation, continually may we thus lift up our hearts to God for wisdom, strength, guidance and blessing.

With this aspiration heavenward, came the answer to the king, Send me unto Judah. It was a bold request, not merely because the desire to go away might be looked upon as a sign of discontent and an insult, but because the object of the going, to rebuild the walls of Jerusalem, and re-fortify the city, might be by a suspicious king construed into treason. There must have been very strong confidence reposed in Nehemiah by the king. It furnishes another illustration of the way in which even worldly and unbelieving men learn to respect and rely upon godly integrity and uprightness.

Lake Nehemiah let us desire to be sent to the places that have need, where the walls of Zion require rebuilding, where there are ignorant to be instructed, where there is error to be opposed. Let our prayer be for God to place us where we can be most useful, and where the need of the danger is greatest; not where the honour or the emolument is largest.

11. THE SUCCESS OF NEHEMIAH, whom God and the king heard:—vers. 6-8.

At once God's answer came, even while His servant was praying. Isa. lxx. 24. He turns the king's heart. It is noted that the queen was present (Note 3). She may perhaps have helped to influence her husband. The king's enquiry as to the length of the journey and the time of return, shows that he already had determined to grant the request. Nehemiah remained twelve years in Jerusalem (Neh. v. 14; xiii. 16); but he must have had an extension of leave, and in the interim may have visited Babylon.

In answer to Nehemiah's request, the king gave him letters to the governors beyond the river Euphrates (Note 4). He could not travel or obtain necessary supplies without this passport. He also obtained a letter to Asaph, evidently a Jew promoted to office like Nehemiah himself. This man was keeper of the forest, (Note 5). From him he could obtain all the timber necessary for the work of rebuilding the gates and wall (Note 6). Thus liberally and generously the king answered all the requests of his servant. It has been said that the king was induced to do so on account of the Athenian victory of Cnidus, by which the Persian arms had been humiliated, which made him anxious to have a fortified post near the Mediterranean, on the road to Egypt. This may possibly be true. But it does not lessen the significance of his actions as due to the overruling Providence of God. Whatever means may have been employed, it was God Himself who directed all; and all Nehemiah's success was due, as he acknowledged, to the good hand of his God upon him. Cut off from His hand (1's. lxxxviii. 5), we perish. But with His hand we are sure of success, ver. 18. Whatever be the work before us, to which His Spirit prompts us and His Providence directs us, let us with courage and confidence, like Nehemiah and his friends, Arise and build, for the God of heaven, He will prosper us.

EXPLANATORY NOTES.

1. Nehemiah ("Compassion of Jehovah"), the son of Hachaliah, to be carefully distinguished from two other persons of the same name, chap. iii. 16; vii. 7. Though little is known of his genealogy, it is highly probable that he was a descendant of the tribe of Judah and royal family of David.

2. Four Months from Chisleu to Nisan, November to March, B.C. 444. Compare Neh. i. 1 and ii. 1.

3. The Queen also sitting by him. The Persian monarchs did not admit their wives to be present at their state festivals, so this must have been a private occasion. (See Esth. i. 10-12.) Though the Persian kings practised polygamy, they had always one chief wife, who alone was recognized as "queen." The chief wife of Longimanus was Damaspia, who must be referred to here.

4. Beyond the river. The River Euphrates. The course to Judaea would leave the Euphrates probably at Tiph-sah, 700 miles from Susa or Shushan, whence there would be 400 miles of travel through the Syriac countries (subject to Persia), before reaching Jerusalem.

The Persian Empire at this time was of vast extent, reaching from the Indus to the Mediterranean, and the Euphrates was considered as naturally dividing it into two parts, eastern and western. (See Ez. v. 3, 4.)

5. Forest. Hebrew, "*gardes*," which is our familiar word "paradise." It is an Aryan word, and signifies a *walled-round* place, ornamented with trees, either planted or of natural growth, and containing also animals. It would be well to translate, "the keeper of the king's park," instead of "forest." It must have been in the neighbourhood of Jerusalem, and was kept by Asaph. The word "*gardes*" occurs only in this place in reference to forest-trees, and appropriately expresses the care with which the forests of Palestine were preserved under the Persian rule; a regular warden being appointed, without whose sanction no tree could be felled. Elsewhere the word describes an orchard (Eccles. ii. 5). Cant. iv. 13.—*Smith's Bible Dictionary.*

6. The palace which appertained to the house.—The word translated "palace" (*hishah*) is by some translated "fortress;" and the reference is supposed to be to the fortress or tower of Antonio, at the north side of the temple area, so well known in the time of the Romans. Others supposed it to refer to the old palace of Solomon and of the kings after him, which was situated at the south-east corner of the temple-area, and which Nehemiah wished to rebuild.

In the history of missionary enterprise the Waldensian Church has occupied a foremost place. It forms an interesting branch of the Presbyterian family, consisting of fifteen parishes in the Valley, and two outside, viz., Turin and Rossario. There are at present thirty-nine organized churches, besides twenty-four stations and sixty-two places regularly visited, but having no settled minister or evangelist. It is now definitely proposed to aim at forming a general assembly of the whole Church.

OUR YOUNG FOLKS.

THE ANTIQUITY OF GLASS.

The art of making glass is very ancient. "Although perfectly transparent itself," says a popular illustrator of its history, "not one of the materials of which it is made partakes of that quality."

The art of making glass is reputed to have been discovered by accident. To the Phœnicians was long ascribed the good fortune of the discovery. It is stated by Pliny that some ancient mariners who had a cargo of *nitrum* (salt or soda) on board, having landed on the banks of the river Belos—a small stream at the base of Mount Carmel, in Palestine—and finding no stones to rest their pots on, they placed under them some masses of *nitrum*, which, being fused by the heat with the sand of the river, produced a liquid and transparent stream. Such was the origin of glass. The Sidonians, in whose vicinity the discovery was made, took it up, and in process of time carried the art to a high degree of excellence; they are even said to have invented glass mirrors.

The above account by Pliny is, in substance, corroborated by Strabo and Josephus. Notwithstanding this explicit statement, it was long asserted that the ancients were unacquainted with glass, properly so-called; nor did the denial entirely disappear, even when Pompeii presented evidences of the skill of the ancients in glass-making. It is proved that glass working was known to the Egyptians at a very early period of their national existence. Sir I. G. Wilkinson, in his able work on the manners and histories of the ancient Egyptians, has adduced three distinct proofs that the art of glass working was practised in Egypt before the Exodus of the Children of Israel from the land—3,500 years before Christ. At Ben Hassen are two paintings representing glass blowers at work, and from the hieroglyphics accompanying them, they are shown to have been executed in the reign of the first Osirtasen, at the early date above mentioned. In the same age images of glazed pottery were common, proving the mode of fusing, and the proper proportions of the ingredients for making glass, to have been then known. He also adduces the instance of a glass bead about three-fourths of an inch in diameter, and of the same specific gravity as our own crown glass. This relic Capt. Hevey found at Thebes, and its date is proved by its bearing, in hieroglyphic characters, the name of the monarch who lived 1,500 years before Christ. Such was the skill of the Egyptians in glass-making that they successfully counterfeited any of their precious stones worn as ornaments for the person. Winckelmann, a high authority, is of opinion that glass was employed more frequently in ancient than in modern times. It was used by the Egyptians even for coffins. They also employed it not only for drinking vessels, but for Mosaic work, the figures of deities, and sacred emblems, in which they attained excellent workmanship and surprising brilliancy of color. Glass among the Hebrews was rare and valuable. Job

prizes it as much as gold. "Man," said he, "should prize wisdom above gold or glass."

Notwithstanding so many records exist of the knowledge of glass-making by the ancients, there remain but comparatively few specimens of antiquity to prove the fact. Most writers have erroneously referred to the beads which ornament mummies as satisfactory evidence of Egyptian glass-making. The majority of these, however, are composed not of glass, but of burnt clay, or earthenware glazed, or, perhaps, of glazed earthenware pounded and mixed with colored glass fused together. Of such substances are the numerous small images and other figures. It is certain that the glass-houses of Alexandria were celebrated among the ancients for the skill and ingenuity of their workmen, and from thence the Romans, who did not acquire a knowledge of the art till a later period, procured all their glassware. Strabo relates that a glassmaker of Alexandria informed him that an earth was found in Egypt without which the valuable colored glass could not be made. It is also related that the Emperor Hadrian received, as a present from an Egyptian priest, several glass cups sparkling with every color; these, as costly wares, were ordered to be used only on grand festivals. Glass vessels have also been found in the ruins of Herculaneum; and it appears that glass was used for admitting light to dwellings in Pompeii, and some houses had window-frames filled with a kind of transparent *talca*. In the reign of Tiberius a Roman artist had, according to Pliny, his house demolished—according to other writers, he was beheaded—for making glass malleable. The Pompeian and Roman architects are known to have used glass in their Mosaic decorations. Of these, remains have been found among the ruins of the villa of the Emperor Tiberius, in the Island of Capri. Several specimens are yet to be seen in Westminster Abbey, cemented into the sides of the tomb of Edward the Confessor. They are flat pieces about a quarter of an inch thick; the under layer has a reddish, granulated appearance, and is perfectly opaque, whilst the upper surface is of white, transparent glass; between the two is a very thin layer of gold-leaf—the whole being fused into one substance. This description of gilded glass was, no doubt, highly valued, and the perfect state in which it was found affords a convincing proof that the art of glass incrustation was, to a certain extent, known to the ancients.

WHAT THE ELEPHANT CAN DO.

WHAT a queer sight! An elephant dragging a plough! The elephant is put to many uses. If he cannot thread a needle, he can pick one up from the ground with his trunk. His sense of touch is very delicate.

An elephant was once left to take care of a little boy baby. This he did with wonderful care and gentleness. If the baby strayed off too far, the elephant would stretch out his long trunk and bring the little wanderer back.

In the year 1863 an elephant was employed at a station in India to pile up heavy logs,

a work which these animals will do with great neatness and speed. The superintendent suspected the keeper of stealing the rice given for the animal's food. The keeper, of course, denied the charge; but the elephant, who was standing by, laid hold of a large wrapper which the man wore around his waist, and tearing it open let out some quarts of rice which the fellow had stowed away under the folds.

So closely do elephants remember the meaning of the signs which have been taught them that they will instantly obey the gentlest signal, such as the lifting up of a finger or the slightest touch on their ears.

Mr. Jesse, the keeper of an elephant in London, was once giving him some potatoes, when one fell on the floor just beyond the sweep of the creature's trunk. There was a wall a few inches behind the potato; and blowing strongly, the sagacious animal sent it so hard against the wall that the potato rebounded and on the recoil came back near enough for the elephant to seize it.

The elephant likes music, easily learns to mark the time, and to move in step to the sound of drums. His smell is exquisite, and he likes perfumes of all kinds, and, above all, fragrant flowers; he chooses them, picks them one by one and makes bouquets of them, and, after having relished the smell, carries them to his mouth and seems to taste them.

POWER OF A SWEET VOICE.

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Such as these get a sharp home-voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "Use your guest-voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now and it will keep in tune through life.

CANCERS CURED.

DON MOUNT, October 2nd, 1875.

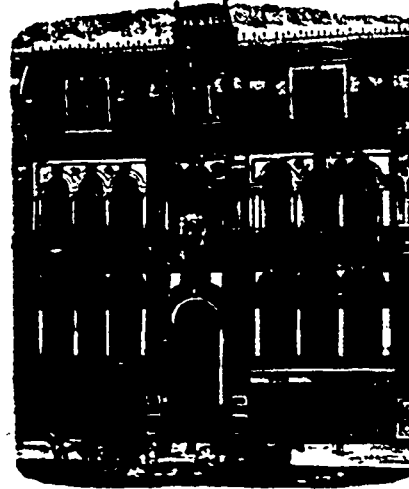
O. C. WOOD, Esq., M.D.

DEAR DOCTOR, - You enquired after my health and views relative to your treatment of the cancer or cancerous affection in my lip - now just eleven years ago - in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation - everything indeed but the surgical knife - and in vain; for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system, and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.

Address, Dr. Wood, 167 and 169 Maria street, Ottawa.

PENNINGTON'S Stained Glass Works, 7 Main Street - Office and Sample Rooms 46 King Street East, HAMILTON. CHURCH WORK A SPECIALTY.

THE English & Scottish Investment Co. OF CANADA (LIMITED). Capital £500,000 Stg. Head Office, Edinburgh.



Office: - The Queen City Insurance Co's Buildings, 34 Church Street Toronto.

The transaction of the Company's business in Canada is entrusted to an Advising Board and a General Manager. The Board consists of: The Hon. THOS. N. GIBBS, M.P., Chairman. WM. H. HOWLAND, Esq. (W. P. Howland & Co.) FRED'K WYLD, Esq. (Wald & Darling Bros) General Manager. Hon. JAS PATTON, Q.C. Bankers: THE UNION BANK OF SCOTLAND, THE HALIFAX & Huddersfield UNION BANKING CO. THE STANDARD BANK OF CANADA. Solicitors: Messrs. EWART & DAVIDSON.

The Company Loan on Improved Farms, and Productive Property in Cities and Towns, and in a few Incorporated Villages; also on Church property.

Loans are for periods of Five, Six and Seven Years, (variable, at trifling expense, when interest paid punctually), with privileges as to payment of interest half-yearly or yearly, and the principal either at the end of the term or by yearly instalments, or in sums of \$200 and upwards, in even hundreds, or on giving notice to pay off the whole at any time - the rate of interest ranging from 8 to 12 and 9 per cent., according to the privileges granted, and as required by other Companies affording similar facilities.

Borrowers have the option of selecting any one of the five following modes of payment, viz: -

- A.) Loans for 5 years at 8 per cent. (1) Interest payable half-yearly on 1st June and December. After 3 years, payment of principal on any 1st December, on 6 months' notice. (2) Interest half-yearly on 1st June and December. After 3 years, Principal on any 1st June and December, on 3 months' notice; or (3) Interest half-yearly as above, or yearly on 1st December, and Principal by 6 annual instalments. (C.) - Loans for 7 years at 9 per cent. (1) Interest half-yearly as above or yearly on 1st December. After 3 years, principal payable at any time, or in sums of \$200 and upwards in even hundreds, on one month's notice; or (2) Interest half-yearly as above, or yearly on 1st December, with Principal in 7 annual instalments, and privilege of paying off the whole, on any 1st December, on 1 month's notice.

The Company purchase first-class Mortgages, provided they afford the proper margin of security; also Government, Municipal, and other Debentures. Note: Legal Charges and Valuation Fees are in accordance with a fixed and reasonable Tariff.

WINTER, 1878.

Gentlemen will find our stock for the present season most attractive, being replete with all that is new and fashionable in the trade.

BLACK GOODS, and quiet Dark Cloths, clergymen will always find suitable articles and prices for them specially low. In the

Furnishing Department, which is now one of the foremost in the city, will be found a most select and cheap stock of all that the season demands for

FASHION OR COMFORT.

R. J. HUNTER, Merchant Tailor and General Outfitter, Cor. King and Church Sts., TORONTO.

W. McMASTER, JR., 206 Yonge Street 208

invites inspection of his

Autumn & Winter Importations,

now largely to hand

- The Dress Department, The Mantle Department, The Corset Department, The Glove & Hosiery Department, The Staple Department,

will be found well stocked with all the latest novelties, and will be sold at prices satisfactory to the buyer.

THE GUELPH SEWING MACHINE Co.



Centennial Medal.

Invite inspection, and a trial of their OSBORN A Stand Machine, or OSBORN B Hand Shuttle Machine, awarded International and Canadian Medals and Diplomas, at Centennial Exhibition, 1876; Medal and Diploma, Sydney, New South Wales, 1877; first prize at Ottawa and Mount Forest Exhibitions, 1877.

Present improvements give them advantages and facilities for doing every description of work unequalled by any.

Also LAWN MOWERS warranted superior to any.

Every Machine warranted. All made of the best materials.

WILKIE & OSBORN, Manufacturers, Guelph, Ont.

Golden Hours FOR THE YOUNG.

FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED

NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

It is sure to prove a great favourite with the children of

CANADIAN SABBATH SCHOOLS.

TERMS FOR THE CURRENT YEAR:

Table with 2 columns: Copies to one address, Price. 4 Copies to one address \$1.00, 10 " " 2.00, 20 " " 3.00, 30 " " 4.00, 50 " " 7.50, 100 " " 15.00

Any number exceeding one hundred at same rate.

C. BLACKETT ROBINSON, No. 5 Jordan Street, Toronto.

STEEL - CAST - "JESSOP'S" FAMOUS make - also Tire, Spring, and Machinery at low rates. A. C. LESLIE & CO., MONTREAL.

THE NATIONAL INVESTMENT CO. OF CANADA, (Limited),

Equity Chambers, Corner Adelaide and Victoria Streets,

LEND MONEY ON REAL ESTATE

and

Purchase Existing Mortgages.

Borrowers may pay off principal by instalments as desired.

LOWEST RATES OF INTEREST.

NO COMMISSION.

JOHN STARK, WM. ALEXANDER, Manager, President

THE INDEPENDENT.

Well and Favorably Known the World Over as the BEST Religious Weekly Newspaper. It retains all its most desirable features and adds new ones.

We shall continue to print articles from the best writers and thinkers in the country. The Departments of Religious News, Literature, Sunday School, Fine Arts, Science, Missions, School and College, Markets, Farm and Garden, Financial, and Insurance will, as heretofore, be contributed to by specialists in each branch. These departments are famous because they are able and trustworthy.

COOK'S LECTURES.

These famous Lectures, delivered in Boston every Monday, by the Rev. Joseph Cook, will be published in full, together with the introductory remarks.

EX-PREST THEODORE D WOOLSEY, D.D., LL.D.,

will contribute 20 to 30 articles on Socialism and Communism, the most important questions of the day.

SERMONS

by eminent clergymen in all parts of the country will continue to be printed.

PREMIUMS.

We offer Rev. Joseph Cook's valuable new volumes, entitled "BIOLOGY," "TRANSCENDENTALISM," "ORTHODOXY," "CONSCIENCE," "HEREDITY," and "MARRIAGE," embodying, in a revised and collected form, the author's previous remarkable Monday Lectures. They are published in handsome book form by Houghton, Mifflin & Co., of Boston. We will mail a copy of any one volume, postpaid, to any subscriber to THE INDEPENDENT who remits \$3 for a year, in advance, or any subscriber may remit \$5.50, and we will send him THE INDEPENDENT for two years, in advance, and two volumes, postpaid; or any three volumes, postpaid, to any one subscriber who remits \$8.00 for three years, in advance.

WORCESTER'S UNABRIDGED

Pictorial Quarto Dictionary.

Bound in Sheep, 1874 pages, over 1000 Illustrations, Issue of 1878

RETAIL PRICE, \$10.00.

We have made a special contract with the great publishing house of J. B. Lippincott & Co., of Philadelphia, by which we are enabled to offer the most desirable Premium ever given by any newspaper in the country. We will send this, the best Dictionary published, to any person who will send us the names of Three New Subscribers and Nine Dollars; or who will on renewing his own subscription, in advance, send us Two New Names additional and \$9.00; or who will renew his own subscription for three years, in advance, and send us \$9.00, or for a new subscriber for three years and \$9.00.

The great unabridged Dictionary will be delivered at our office, or in Philadelphia, free, or be sent by express or otherwise, as may be ordered, from Philadelphia, at the expense of the subscriber.

The subscriber under this offer will not be entitled to any other Premium.

Subscription Price \$3 per annum in advance.

including any one of the following Premiums:

- Any one volume of the Household Edition of Charles Dickens's Works, bound in cloth, with 16 Illustrations each, by Soli Kyring. Moody and Sankey's Gospel Hymns and Sacred Songs No. 2. Lincoln and his Cabinet; or, First Reading of the Emancipation Proclamation. Fine large Steel Engraving. By Ritchie. Size 24x36. Authors of the United States. Fine large Steel Engraving. 44 Portraits. Size 24x36. By Ritchie. Charles Sumner. Fine Steel Engraving. By Ritchie. Grant or Wilson. Fine Steel Engraving. By Ritchie. Edwin M. Stanton. Fine Steel Engraving. By Ritchie. The Inner Life of Abraham Lincoln. By Frank H. Carpenter. Bound in cloth. 360 pages. It gives a better insight into his "inner life" than can be found elsewhere, and is altogether one of the most fascinating, instructive, and useful books of the kind ever published.

Subscription Price \$3 per annum in advance. Specimen copies sent free.

Address THE INDEPENDENT, P.O. BOX 2707, New York City.

AGENTS GIVEN THE BEST OF TERMS FOR OUR NEW MAPS, CHARTS AND CHROMOS. Together with two of the BEST Subscription Books and Bibles. Send for terms at once to D. L. Gurnsey, Pub., Concord, N.H.

450 PAGES FREE!

A VOLUME of over 450 pages - 1,000 Practical Recipes, or Information for Everybody, given to every subscriber to the

WESTERN ADVERTISER

& WEEKLY LIBERAL

For 1879.

Balance of 1878 FREE to new Subscribers.

RICH PRIZES TO AGENTS!

LIBERAL TERMS - BEST EVER OFFERED!

List of Attractions:

- 1 - Latest News, from all over the World
2 - Eight pages, 64 cols., good paper, clear type.
3 - Farmer's Page, edited by W. F. Clarke, Esq.
4 - Teacher's Department, specially edited.
5 - Balance of 1878 gratis.
6 - Dr. Chase's Recipes, enlarged and improved, to every Subscriber.
7 - Ladies Department - Music, Pictures, etc.
8 - Special Western Ontario News.
9 - Complete Temperance Record.
10 - Reliable and complete Market Reports.

TERMS FOR 1879 - \$1.60 per year, with Recipe Book, or if preferred choice of engravings, "Wellington and Blucher," or "The Sanctuary." \$1.50 without Premium, balance of 1878 gratis.

Parties wishing to canvass for the ADVERTISER should send a postal card, asking for free "Agents' Package" and sample copies.

Address all communications JOHN CAMERON & CO., ADVERTISER OFFICE, London, Ont.

CHEAP SERIES OF LECTURES.

JUST PUBLISHED

FIVE LECTURES BY

REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, at follows:

- I. - UNEXPLORED REMAINDERS IN CONSCIENCE.
II. - SOLAR SELF CULTURE.
III. - PHYSICAL TANGIBLENESS OF THE MORAL LAW.
IV. - MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
V. - ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES.

48 pp., PRICE 20c.

- VII. - THE FIRST CAUSE AS PERSONAL
VIII. - IS CONSCIENCE INFALLIBLE?
IX. - CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
X. - THE LAUGHTER OF THE SOUL AT ITSELF.
XI. - SHAKESPEARE ON CONSCIENCE.
XII. - MAUDSLEY ON HEREDITARY DE SCENT.

Copies mailed to any address on receipt of price.

THIRD FIVE LECTURES.

48 pp., PRICE 20c.

- XIII. - MAUDSLEY ON HEREDITARY DE SCENT. - Continued.
XIV. - NECESSARY BELIEFS INHERENT IN THE PLAN OF THE SOUL.
XV. - DARWIN'S THEORY OF PANGENESIS, OR HEREDITARY DE SCENT.
XVI. - DARWIN ON THE ORIGIN OF CONSCIENCE.
XVII. - HERBERT SPENCER ON HEREDITARY DESCENT.
XVIII. - MARRIAGE AND HEREDITARY DE SCENT. - 1.

XVIII. - MARRIAGE AND HEREDITARY DE SCENT. - 2.

Copies mailed to any address on receipt of price.

From the unexampled demand in the United States and Britain for the lectures delivered last year, it is expected that a large edition of the above will be speedily bought up in Canada.

The three pamphlets containing the above most interesting lectures - 144 pp. - will be mailed postage prepaid, on receipt of Fifty Cents.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto.

Market Reports.

TORONTO, Jan. 8.

STREET PRICES.—Wheat, fall, per bush, \$0 80 @ \$0 90.—Wheat, spring, per bush, \$0 70 @ \$0 80.—Barley, per bush, 55c @ \$0 60.—Oats, per bush, 39c @ 30c.—Peas, per bush, 55c @ 62c.—Rye, per bush, 50c @ 55c.—Dressed Hogs, per 100 lbs, \$3 50 @ \$4 00.—Beef, hind quarters, \$6 00 @ \$7 00.—Beef, fore quarter, \$4 00 @ \$5 00.—Mutton, per 100 lbs, \$5 00 @ \$6 00.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 30c @ 60c.—Geese, each, 40c @ 60c.—Turkeys, 60c @ \$1 00.—Butter, lb rolls, 14c @ 16c.—Butter, large rolls, 10c @ 12c.—Butter, tub dairy, 12c @ 13c.—Eggs, fresh, per dozen, 20c @ 25c.—Eggs, packed, 15c @ 16c.—Apples, per brl, \$1 00 @ \$1 25.—Potatoes, per bag, 85c @ \$0 95.—Onions, per bag, \$0 90 to \$1 00.—Hay, \$8 00 to \$13 00.—Straw, \$7 00 to \$7 50.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$4 00 to \$4 10 Extra, \$3 00 to \$3 90; Fancy \$3 65 to \$3 85; Spring Wheat, extra, \$3 50 to \$3 60; No 1 Superior, \$0 00 to \$0 00.—Oatmeal, \$3 40 to \$3 50.—Cornmeal, small lots, \$2 25 to \$2 40.—Cheese, in lots, 8c to 9c; Cheese, in small lots, 8 1/2c @ 10c.—Pork, mess, per brl, \$11 00 to \$12 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 6 1/2c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 12c; Hams, in pickle 10c to 11c.—Lard, in tins, 8 1/2c to 9c; Lard, in tierces, 8c to 9c.—Eggs, fresh, 18c to 20c.—Dressed Hogs, \$4 00 to \$4 50; Live Hogs, \$0 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt, Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$1 00 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$0 00 to \$0 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

SUPPLEMENTED INTERNATIONAL LESSON SCHEME.

Mailed free at 60 cents per 100.

The Supplemented Lesson Scheme is edited by the Rev. T. F. Fotheringham, M.A., and is well adapted for use in Presbyterian Schools. The printing is neatly executed; and the Schemes for 1879 are now ready for delivery.

Orders by mail promptly filled.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

ROWNTREE'S

[YORK, ENGLAND.]

Prize Medal ROCK COCOA,

IS PURE—See analysis by Government Analysis for Montreal District.

IS HEALTHY—See Medical Testimony, which prescribes it in doses for pulmonary consumption, and particular for children and convalescents.

NOTE.—As this Cocoa contains no starch or farina, care must be taken not to put too large a quantity in the cup.

The Frade supplied by the Sole Agent,

WM. JOHNSON, Box 888, Montreal.

THE THALBERG PIANO.

This celebrated Instrument, with all the most recent improvements, is still offered to the user at the extremely low price of Two Hundred and Ninety dollars, (\$290.00.) As competition and bad times cut down the prices and reduce the quality of current instruments, the cash price of THE THALBERG IS MAINTAINED and THE QUALITY IS IMPROVED. The instrument is only offered to those "who mean money"—those who can pay cash and who want a bottom price. The "Long Credit people" need not apply, as the instrument is put down to meet the cash buyers. Families who are thinking of purchasing a piano, and who are canvassed by agents, can save themselves much annoyance by remitting a bank draft or P.O.O. for a Thalberg direct to the wholesale agents. They may have to wait a few weeks, as all instruments are shipped direct from the factory, the Company seeing that each instrument is put up and tuned. A guarantee is given with each instrument securing the utmost satisfaction. If no agent solicits your order for THE THALBERG (full 7 1/2 octave instrument), write direct to the agents. Now is the time to order!

ROBERT WILKES, Corner Yonge and Wellington Sts. Wholesale agent for the Dominion.

GRANITE MONUMENTS

and Headstones, Red or Grey, unequalled for beauty and durability. Elegant Monuments always on hand.

We do not employ Agents, therefore purchasers will save their commission by ordering direct from Fred. B. Gullett, Sculptor, office and works corner of Church and Lombard Sts. Toronto.

CANCER CURE.

Cancers, Tumors, Uleers, Scrofula, &c., successfully treated. Cures guaranteed without hurt or use of the knife.

For positive evidence of permanent cures, references, &c., call on, or address,

W. L. SMITH, M.D.,

CANCER INFIRMARY, 140—

Office, 150—King St. East, near H. & N. W. R. Station, HAMILTON, ONT. Consultations free.



BUCKEYE BELL FOUNDRY.

Established in 1817. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent free.

VANDUZEN & TIFT, 102 and 104 East Second St., Cincinnati.

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y., Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

McSHANE BELL FOUNDRY manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc. Price List and Circulars sent free. HENRY McSHANE & Co., Baltimore, Md.

BLYMYER MFG CO BELLS. Church, School, Fire-alarm. Fine-tuned in place, warranted. Catalogue with 100 testimonials, prices, etc., sent free. Manufacturing Co., Cincinnati, O.

THE MODEL PRESS is the simplest, easiest running, fastest and most perfect press ever invented, and guaranteed to be MODEL Thoroughly Reliable. Any smart boy can manage it, and do hundreds of dollars worth of work a year. It saves business men all their printing bills. Presses as low as \$3. For business printing, \$10 to \$35. Rotary foot power, \$100 to \$180. Over 6,000 now in use, and a Prize Medal awarded at the Paris Exposition. The Leading Press of the World. A handsomely illustrated 124 page book, entitled HOW TO PRINT and copy of the PRINTER'S GUIDE, with full particulars, mailed for 10 cents. Address J. W. DAUGHERDY & CO., Inventors and Man'rs. No. 723 Chestnut St., Philadelphia, Pa.

NERVOUSNESS

Dr. Cularier's Specific, or French Remedy, for Nervous Debility, etc.,

Attended with any of the following symptoms:—Deranged Digestion; Loss of Appetite; Inflammation of the Kidneys; Failure of Voice; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Blushings; Aversion to Society. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great MENTAL ACTIVITY, will find this preparation most valuable. Price \$1; Six Packets for \$5. Address,

JOS. DAVIDS & CO, Chemists, Toronto. (Sole Agents for the above preparation.)

Constitutional Cataract Remedy.

CATARACT CANNOT BE CURED by Snuffs, Washes, Local applications. It is a weakness of the situation, developing self in the nasal organ, first afterwards extending to the throat and lungs, ending generally in Consumption, if not checked by proper remedies. Pains in the head, back, limbs and weakness in the kidneys, are its attendant diseases. More people have Cataract than any other disease, children as well as adults. It can be cured. Thousands of cases, some of 20 years standing, have been entirely cured by use of the GREAT CONSTITUTIONAL CATARACT REMEDY, \$1.00 per bottle. For sale by all Drug and Medicine Dealers. Send stamp for Treatise on Cataract and Certificates to back the above, T. J. B. HARDING, Brookville, Ont., Agent for the Dominion and Prov in

A 32 column monthly STORY PAPER a year FREE with 50 printed Gold Leaf Cards, FREE in 6th em, 25 ea. Eagle Printing Co., Springfield, Mass.

THE MAGNETICON.

The Celebrated English Magnetic Appliances FOR THE CURE OF DISEASE.

NOTICE THE FOLLOWING RECENT LETTERS:

T. J. MASON, Esq. 85 King Street West, Toronto, October 2nd, 1878. DEAR SIR.—As your British "Magneticon" Belt has been instrumental in recovering me from a state of great prostration, and that speedily, I deem it my duty to yourself and to suffering humanity to testify to the above effect, and I shall rejoice to hear of others obtaining relief as easily and cheaply as I have done. With best wishes for your success, I remain, yours faithfully.

C. C. POMEROY. Prescott, October 3rd, 1876.

MR. THOS. J. MASON. DEAR SIR,—I can cheerfully bear testimony to the value of your Magnetic Lung Invigorator. Since using it I have experienced a great strengthening of the vocal organs, and I can most confidently recommend it to all who suffer from weakness of the throat or lungs. It is invaluable to ministers.

REV. B. F. AUSTIN, M.A. Post Office, Ottawa, Sept 10th, 1878. DEAR SIR.—I have much pleasure in informing you of the benefit I have received from the "Magneticon" Belt purchased from you about two months since. The pains that I used constantly to be troubled with in my right hip and across the small of my back have almost entirely disappeared. I had also suffered very much from chronic liver complaint: my liver is now all right, and the general tone of my health is much improved.

JAMES G. POSTON. 8 James St., St. Catharines, Sept. 4th, 1876.

THOS. J. MASON, Esq. DEAR SIR.—I procured your "Magneticon" Wristlet on the 12th of April last. For sometime previously my hands had been so bad with rheumatism that I had almost lost the use of them—now they are well. I am in my seventy-eight year.

WM. BARON. Illustrated Pamphlets, containing Price List, Testimonials, &c., free on application. The Appliances are also sent by Post or Express to any Address on receipt of price.

MESSRS: WETTON & CO.,

Sole Manufacturers, 48 Regent Street, London, England; 17 Maitland Street, Edinburgh, Scotland; 98 High Street Cheltenham; and 125 Church Street, Toronto.

Address THOMAS J. MASON, 125 Church Street, Toronto, Ont.

Our Grand Musical HOLIDAY GIFT!

TO EVERY READER OF THIS ANNOUNCEMENT, Consisting of the following MUSICAL INSTRUMENTS, namely: \$10 Flute, \$15 Guitar, \$20 Violin, \$100 Organ, \$250 Piano.

- The above, together with the following useful and valuable SHEET MUSIC, viz: I. Quiet Thoughts. REVERIE. By Czerny. II. Brancato Waltz. By Bragg. III. Thy Face I greet. Op. 104. No. 1. By Gumbert. Words in German and English. IV. From our Home the Loved are Going. SONG AND CHORUS. Words by A. W. French. Music by Harry Percy. V. Under the Flowers as White as Snow. BALLAD. Words by Harry Marlestone. Music by Mrs. Mollie Carleton. VI. Ever Sweet is Thy Memory. SONG. Words by Ea. Warden. Music by S. Hosfeld.

All that you are required to do is to cut out and inclose to us the following Music Order, together with seventy-five cents to pay expense of tubing the Music, postage or express charges, etc., and the six pieces of Music will be delivered to you free, together with the opportunity of getting one of the above-mentioned musical instruments free, with no other expenses, and guaranteed to reach you safely. Cut Out this Music Order and send it to us, as we value it at \$3.

MUSIC ORDER.—On receipt of this Music Order, showing that you are a patron stamps to pay expenses, etc. of this paper and entitled to it, and 75c. in currency or postage prepaid, the above announced six pieces of valuable Sheet Music, together with the opportunity of getting one of the above-mentioned musical instruments free. This Certificate is good only for 60 days after date of this paper. The advertisement will not appear again, so send your order in at once. Send full address, stating name in full. Address, LONDON MUSIC CO., Room 11, Odd Fellows' Building, LONDON, ONTARIO.

READ CAREFULLY.

—In connection with the above inducements, we offer to each sender for the Music as follows: We keep accurate register of each name and order as received in rotation, and every one hundredth order will receive: Three Hundredth, A FLUTE valued at \$10. Five " " GUITAR " " 15. Six " " VIOLIN " " 20. Eight " " ORGAN " " 35. One Thousandth, " PIANO " " 250. And so on. At the end of the first one thousandth we begin anew, with same Gifts. This is a grand opportunity for any one to obtain, without cost, any one of the valuable Musical Instruments mentioned. We keep accurate register, and aim to make all customers agents for our Instruments and Music. Address, LONDON MUSIC CO., Room 11, Odd Fellows' Building, LONDON, ONTARIO.

Leisure Hours is an Illustrated Monthly Magazine, containing 40 pages, 120 columns with handsome cover, (recently changed from a 16 page paper) and is filled with illustrated articles on Places, Travels, Biography, Stories, Po try, etc., by well-known writers. The excellent tone and variety of its contents renders this Magazine a favorite with all readers. It is the cheapest Magazine published, size and quality considered. Price, \$1.00 per year, 50 cents for six months, 25 cents for 3 months, 10 cents per copy. To induce all who read this to send for a three month's trial of Leisure Hours (price 25 cents) a beautiful ILLUMINATED MOTTO, entitled "Faith Hope and Charity," size 6x17 inches, will be sent free. It is printed in 15 Oil colors on black ground. The words are artistically entwined with Calla Lilies. To get more every place. Pianos, Organs, Watches and silver Ware to amount of \$3,000 given free to Agents. Complete outfit 25 cents. News dealers all Leisure Hours. Canada subscribers must send 5 cents extra for postage. Address the publishers, J. L. PATTEN & CO., 47 Barclay St., New York.