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NOTES OF THE WEEK.

THE late Horace Greeley made a very pithy and pointed remark when he said, concerning the Bible and public schools:—"It seems strange that the book which we regard as the best in the world should be the only one excluded from our schools."

MR. HORATIO C. KING has withdrawn from the charge of the publishing department of the "Christian Union," in order to devote himself to the "Orpheus," a musical publication whereof he has become co-editor and proprietor. His past services are very highly spoken of by the "Christian Union."

THE students of Knox College on a recent occasion held a pleasant meeting, at which Mr. Donald Ross, M.A., was made the recipient of a handsome present of a copy of Chambers' Encyclopedia by his fellow-students, in token of their appreciation of his devoted and disinterested efforts in advancing musical culture in the College.

FIFTY-FIVE years ago John Ross went from Scotland to South Africa as a missionary. He is there yet, and does some work still. He has never been at home since he left Scotland in his early youth. He has worked steadily on, quietly, persistently, and with constant success. Is not that a record worthy of note? Moreover, he has two sons who are admirable missionaries.

SIR ALEXANDER GORDON, M.P. for East Aberdeenshire, has given notice of motion as follows for "an early day":—"To move"—"That an humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to appoint a Commission to inquire into the causes which keep asunder the Presbyterians of Scotland, with a view to the removal of any impediments which may exist to their re-union in a National Church, as established at the Reformation, and ratified by the Revolution Settlement and the Act of Union."

THE last lecture of the course on "Presbyterian Topics," in aid of the Library Fund of the College, will be delivered in Knox Church, Montreal, on Thursday next, the 28th Inst., by Rev. Principal Macvicar, LL.D., on "The Constitution of the Presbyterian Church." We are glad to know that this has been a successful course and doubt not that the closing lecture will be one of the most interesting and profitable of all. Such a subject in the hands of Principal

Macvicar will be treated in a masterly way, and should be heard by all the Presbyterians in Montreal.

THE Scotch people are beginning to move with decision against the proposed establishment of a Papal Hierarchy in Scotland. A conference of Protestant delegates has been held in Edinburgh, and arrangements made for public meetings in that city, Glasgow, Greenock, and Dundee, to protest against the papal usurpation. One gentleman, Mr. William Kidston, an enthusiastic follower of Dr. Begg, has subscribed \$25,000 to a fund to defray the expenses of a legal process against the designs of the Papacy. The Presbyteries are also adopting protests against the hierarchy.

At the present time the Free Church of Scotland has a larger number of students in attendance at her Divinity Halls than for several years past. During this session the number of regular students preparing for the ministry of the Church at the colleges in Edinburgh, Glasgow, and Aberdeen, is 196, of whom fifty-seven are first year's students. For the four preceding sessions the average attendance was 166, and of first year's students forty-three. Besides the regular students of the Free Church, there are forty belonging to other Churches at home and abroad. Amongst the students are young men not only from England and Ireland, the Colonies and the United States, but from Italy, Bohemia, Hungary, and Russia.

THE many friends of Professor McKerras throughout the Church, will be grieved to hear of his illness, and will pray earnestly for his complete recovery. The College is fortunate in having close at hand one well qualified to take up his work at a moment's notice, and continue it for the last month of the session. The Rev. Mr. Nicholson of Landsdowne was not only a distinguished classical scholar in his student days, but he has been engaged as a classical teacher ever since on the Pacific slope, until his return to the Kingston Presbytery last year. We hope to see Professor McKerras in his place at the General Assembly, restored to complete health by now resting for two or three months.

REFERENCE is elsewhere made at considerable length to the opening of the new Gerrard (lately Gould) Street Presbyterian Church on Sabbath last. There were three services, all largely attended. At the opening services in the forenoon the Rev. J. M. King, M.A., minister of the church, conducted the devotional exercises, which were followed by an earnest and appropriate sermon by the Rev. Wm. Donald, of Port Hope, from Isaiah viii. 13, 14. In the afternoon suitable addresses were delivered to the children of the Sabbath Schools by Rev. Mr. Donald and Dr. Burns. And in the evening, after devotional exercises by Rev. Principal Caven, D.D., the Rev. Dr. Burns, of Halifax, preached very impressively from Dan. ii. 34, 35.

THE Treasurer of the Ladies' French Evangelization Society of the Presbyterian Church in Canada acknowledges with sincere thanks the receipt of the following contributions in aid of the French Protestant work in Montreal:—Rockwood, Ont., Rev. Arch. McNabb, \$5; Huntington, Que., per a friend, \$16; Mrs. J. Templeton, Blackheath, Ont., \$5; Nobleton, Ont., per Mrs. McFall, \$3; York Town Line, per Mrs. Arch. Heron, \$9.25; Dorcas Society, Knox Church, Montreal, per Mrs. Swan, \$5 and a parcel of clothing;

Womans' Missionary Society, Georgetown, Que., per Miss Muir, a large box of clothing. The treasury of the Ladies' Society is at present exhausted. To render unnecessary the contraction of the work, contributions are earnestly solicited within the next fortnight. These to be addressed to Miss H. M. Gordon, Kildonan, 1059 Sherbrooke Street, Montreal.

A DEPUTATION from the Foreign Mission Board of the United Presbyterian Church recently waited on Dr. John Brown and Dr. A. Peddie, at their respective residences in Edinburgh, and presented them with a testimonial of silver plate, the gift of a few friends, in recognition, as stated in the inscription on each article, "of inestimable services gratuitously afforded for more than a quarter of a century in testing and conserving the health of their missionaries, and thus rendering his beneficent profession the handmaid of saving health among all nations." The testimonial in each case consisted of a solid silver centre-piece. It was arranged in tripod shape, with top supported by three fluted Corinthian columns, and on the base a standing figure of Æsculapius, specially modelled from a terracotta in the British Museum. The whole formed an appropriate subject, the Temple of the God of Healing being really a beautiful work of art in idea and realization.

IF a few more nuns could escape from their convents, and keep alive the feeling which has been excited at Reus by a young girl of that city regaining her freedom, convents will be doomed throughout Spain. Of course the young girl must be mad! No nun in her senses, if the Archbishop of Taragona may deliver judgment, would for a moment think of escaping from a convent. The girl's story, however, will carry far greater weight than the Archbishop's opinion, and as the people listened to what she had to say of the treatment she received, it is not surprising that the priests feared a conflict. The alcalde of Reus has refused to obey the Archbishop's command, the half-starved nun declaring that she will sooner go to the gallows than back to the convent from which she has escaped. The last news of her is that she is now in the home of her parents, and if public opinion does not very much alter in the city, the Archbishop of Taragona will find himself in a difficulty should he proceed to enforce his order.

ACCORDING to the recently published statistics of Victoria there is in that colony a population of 830,679. Of this number the Church of England is credited with 299,091 adherents; the Roman Catholics 198,067; the Presbyterians 131,098; and the Wesleyans 109,370. But these statistics do not represent the actual denominational preferences of the people, for it appears that the census enumerators are in the habit of classing those who do not claim connection with any other sect with the adherents of the Church of England. When the number of persons "usually attending" a place of worship is taken, the Wesleyan Church has the lead with 94,286; the Roman Catholic follows with 68,386; the Presbyterians with 63,220; while the Church of England has only 38,496 regular worshippers. In the number of registered ministers of religion, the Presbyterians take the lead with 157; the Wesleyans have 138; the Church of England 135. But the Wesleyans own 347 places of worship, the Presbyterians 602, the Church of England 424. In the sitting accommodation of churches the Wesleyans are far ahead of the other denominations.

OUR CONTRIBUTORS.

FUNCTIONS OF THE PULPIT.

MR. EDITOR,—The last issue of "The Canada Christian Monthly" throws its influence upon the above important subject in a direction which lays it open to serious criticism. That publication is gaining for itself a high position under its new management, and I trust a hint from a friend on a subject of such practical importance will not be objected to. I refer to a sample of discourse given, and eulogized by the editor as I have not seen any one of the many other excellent ones he has published. It is one of ten preached on the Evidences of Christianity by one of our young ministers, and the C. C. M. editor remarks, "Happy is the land whose village and town pastors are able to preach in the ordinary course of their ministrations, such discourses as we find in this little volume."

Now, much has been said of late about the real or imagined decay of pulpit power, and upon the back of it all, in the good providence of God, we have had a happy reaction in favor of more Scriptural preaching than has prevailed in some quarters. It is a pity that this should be checked, yet there are many in the pews and perhaps some in the pulpit whose false notions on this subject might be strengthened by such utterances from such a source. It is for this reason that I venture to question their wisdom.

Two points here present themselves for consideration. - *First*, is it wise or right of a minister "in the ordinary course of his ministrations" to spend upon the "Evidences" the precious time and opportunities implied in a course of ten lectures? *Second*, is the specimen given valuable as a sample of what may be done in that way?

The first question involves much that is debateable, and cannot now be fully discussed. Suffice it to say that many of the most earnest workers and advocates of the truth in Evangelical Christendom at the present day, while not denying that there is a proper place for lectures on the "Evidences," especially in the education of Christian youth for the ministry or otherwise, are disposed to give them a very low place for the purpose our preacher tells us he had in view, viz., "to counteract the leaven of unbelief which is working among those who have not yet come to decided convictions as to Christianity, and their duty in relation to it." Their dependence is placed rather upon the preaching of the truth itself and the witness borne to it by the lives of Christ-like believers; and certainly they have a strong argument in the terms of the Master's commission and the example of Himself and His great apostle. Christ said, "preach the gospel," and added, "teaching them all things, whatsoever I have commanded you." Paul said, "nothing but Jesus Christ and Him crucified;" but we learn from his ministry at Ephesus, and his epistles in general, that that included "the whole counsel of God"—the truth of God as to doctrine and questions of daily life. But it does not appear that Master or servant was wont to trust the preaching of "evidences" for the Christianizing of unbelievers. For this they trusted the truth of the gospel "evidenced" by the Spirit of God and the consistent lives of believers. Thus Christ prayed for the holiness and unity of His people, "that the world may know Thou hast sent Me." And many other passages might be quoted to the same effect. There is little doubt that Moody and Sankey converted more infidels in London during their brief career than all the well-meant lecturers of the "Christian Evidence Society" in all the years of its existence. For brevity I omit details that might be adduced in illustration, and pass to the second question.

Something, no doubt, may be said as to the *right* of the preacher, if he choose to discuss in the pulpit apologetics found in the Bible itself, such as prophecies, miracles, character of Christ, etc., while the expediency of giving much time to such things remains doubtful; but the subject of this sermon is different, viz.: "The Bible in harmony with Natural Science, and in advance of its demonstrated facts." The discourse itself is, in my humble opinion, a sample of the signal failure which must attend the attempt to convert infidels by such discussions. Were the writer only consistent with his own views he must have adopted a different course. He says, "The Bible, in ages past, has suffered much in the attempts men have made to bring its statements into line with their peculiar ideas

of Natural Science." Yet he goes on to attempt the very thing he deprecates and condemns, viz.: to show the harmony of scripture with modern attainments in science, so far as in his opinion they may be considered "demonstrated facts," just as the well-meaning apologists he condemns did in the days when the long-discarded "Ptolemaic System" of astronomy was in vogue; while at the same time, in another connection, he says, "What is the history of Science but the history of contradictions? Indeed, there is hardly an established truth in Science, to-day, concerning which men have not uttered erroneous opinions. Opinions have been given forth with an air of certainty, and by-and-by some penetrating genius has shown their absurdity, and so they have given place to others."

At proper seasons and in proper places it may serve a good purpose to show that the "demonstrated facts" of modern science do not contradict Holy Scripture, but to teach that certain verses in the Bible really involved in them some of the most profound discoveries of the student of science in recent times is, I think, taking a course which is in itself unwarranted, and likely to be found now, as in the past, to give much color to the taunts of the sceptic. Yet this is what our young author attempts to do. In justice let us look at his illustrations. He adduces the great discovery of modern astronomy as to the revolution of our sun with his attendant system of planets around a central point in space in the direction of the Pleiades in the course of eighteen millions of years, as making clear David's statement in the nineteenth Psalm that the sun's "going is from the end of heaven and his circuit" (or established course or path) "unto the ends of it." "While science was ignorant of this truth, men sneered at this statement of the nineteenth Psalm. Ignorance does sneer, though it can ill afford to do so. Men to this day refuse to know that the Bible is wiser than science; that IT ALWAYS HAS BEEN FAR IN ADVANCE OF THE ATTAINMENTS OF SCIENCE." Certainly if this is what he means by the statement in capital letters, I must join company with those who "refuse to know" it—though no sceptic or rationalizing critic. How much better had he remained satisfied with the explanation which he gives of the same passage elsewhere (p. 68)—that the Bible is not intended to impart scientific truth. "And if it uses similes or metaphors borrowed from the realm of Natural Science, it usually employs language as understood by men in the ages in which the Bible was written. The Ptolemaic system of astronomy obtained throughout the world at that time." Elsewhere he adds the striking truth that notwithstanding the popular errors of the day, the inspired writers were wonderfully kept from anything inconsistent with recent discoveries. But he undertakes something very different from this, viz.; to show that they have "always been far in advance," and in so doing, resorts to a system of fantastic interpretation against which common sense at once rebels, not to speak of the recognized laws of exegesis. Continuing the proof, he says: "The Pleiades, around which our sun and his system, in eighteen millions of years, revolve—around which suns and systems 'innumerable' in solemn silence roll—whose influences bind all together in one vast universe—is thus referred to in the book of Job by God Himself, when He asks of the patriarch speechless and confounded, 'Canst thou bid the sweet influences of the Pleiades?' Surely the influences of the Pleiades must indeed be 'sweet,' when thereby is firmly and safely held and controlled a universe consisting of millions of suns and other attendant worlds." It were no doubt a very pleasing thought to indulge that this and similar scientific profundities had all the while lain hid in these Scripture phrases; but sober criticism tells us this beautiful figure in Job is an old Orientalism for spring, with which this constellation was, in the days the book was written, associated astronomically and poetically. Some of the other illustrations are still more doubtful. "Other facts of science, discovered long after the Bible was written, might be noted and dwelt upon, e.g., that the air has weight (Job xxviii. 25); that the winds and weather are under fixed laws, which they obey (Eccl. i. 6, 7); that the centre of the earth is in a molten state (Job xxviii. 5); that the rocks and stones of the earth might be melted (Ps. xcvi. 5); that fine gold may become transparent as clear glass (Rev. xxi. 18)—all of which, when science was ignorant of them, drew forth the sneers of sceptics." Here I would just like to ask, is it a scientific fact that "gold may become transparent as clear glass?" and if so, what right have we to conclude that the streets of heaven will be liter-

ally paved therewith? But let us finish with one more "remarkable instance, in the matter of the circulation of the blood, which is plainly foreshadowed in the words of the Preacher, the Son of David, who describes death as 'the pitcher broken at the fountain, or the wheel broken at the cistern' (Eccl. xii. 6). The emblem here is the water-wheels of Egypt, which by a chain of pitchers carried over them and into the river Nile, raise the water, which runs in a trench cut through the fields. Such, Harvey said in his great discovery, 'is the heart and its action.' Now I trust I do not 'take the scorer's chair' if I say this is NONSENSE! Surely it is apologetics gone daft to say that verse 'foreshadows' Harvey's great discovery! In all seriousness I ask, are these the foundations of our faith in revelation? Tell us, fellow-workers for the salvation of souls, is this the wise course to take when we 'would counteract the leaven of unbelief which is working among those who have not yet come to decided convictions as to Christianity, and their relation to it.' I know one preacher who years ago went forth from College with his mind and heart and library full of Natural Science, anticipating much delight in proclaiming the beautiful truth of the harmony of science and revelation; but the first sermon on the subject has not yet been preached, and will not until he has got through with the "all things whatsoever I have commanded you." In the words of the brother who has been I hope not unfairly criticised, "with all deference to, and respect for, science, the Bible has a far grander object. Its design is to impart to fallen man a knowledge of God, of our ruined state, and of the salvation which God has wrought for us in Christ Jesus. These are the central thoughts of the Bible." This is the Gospel—the mightiest weapon ever wielded by man. If we preachers could only learn to handle it aright, we would say as David did of Goliath's sword, "There's none like it!"

GOSPELLER.

March 12th, 1878.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK—VI.

On page 27 he says that "when Catholics only beg of the Virgin Mary to pray to her Son for them, and treat her as a mere creature, yet the most favored, they do not honor her too much." This, of course, he would have Protestants believe is all the honor which his Church gives her. Well, even that has no warrant from Scripture. But she gives her what is unspeakably higher. Of this, I could bring forward many proofs, but I have space for only one or two. The following prayers are addressed to her: "We fly to thy protection, Holy Mother of God; despise not our prayers in our necessities, but deliver us at all times from all evils, Glorious and Blessed Virgin." "Loosen the chains of the guilty, afford light to the blind, drive away all our ills." "Oh, Mary! Mother of Grace! sweet Parent of Mercy! protect us from our enemy, and receive us in the hour of death." The following titles are applied to her: "Glorious Queen of the World;" "Temple of God;" "Queen of Angels;" "Queen of Saints;" "Queen of the Heavens;" "Ark of the Covenant;" "Our Hope;" "Our Advocate;" "Our Life;" "Mistress of all creatures." St. Bonaventura has altered the *Te Deum* so as to make it apply to her, of which the following are specimens: "We give praise to thee, O Lady... all the earth doth worship thee." "Holy, holy, holy Mary." "O Lady, save thy people. Let thy great mercy be with us, because we put our trust in thee. O Virgin Mary, in thee, sweet Mary, do we put our trust; defend thou us eternally." Here, certain passages in the Psalms which refer to God, are applied to the Virgin. But the saint, not satisfied with this, has everywhere blotted out of the Psalms the Lord's name, and put in the Virgin's instead thereof. To give the readers of the PRESBYTERIAN some idea of his daring impiety, I quote a passage or two, though it seems almost a sin to repeat his language. "The heavens declare the glory of the Virgin, and the firmament showeth forth her handiwork;" (Ps. xix.). "Let Mary arise, and let her enemies be scattered" (Ixviii.). "The Lord said unto Mary, sit thou on my right hand," etc. (cx.). "O, come, let us sing unto our Lady—let us make a joyful noise to Mary, our Queen, that brings salvation" (xcv.). "Praise our Lady in her saints—praise her in her virtues and miracles" (cl.). The Archbishop knows very well the facts which I have just stated. Therefore, when he says that Roman Catholics "only beg of the Virgin Mary to pray to her Son for them

and treat her as a mere creature, yet the most favored," he shows that he either has a brow of brass, or has not common sense.

On the same page (27), the author treats of the Immaculate Conception of the Virgin. He says that it was owing to "a singular grace and privilege of an omnipotent God, in virtue of the merits of Christ, who for His own honor and glory, saved in advance from sin His future dear mother." He then asks, "Is there Scripture for this?" The answer, of course, is "Yes." He quotes only one passage, but if it be to the point it is enough. If the doctrine be taught in Scripture, we must receive it. Well, here it is. "I will put enmities between thee and the woman, and thy seed and her seed, and she will crush thy head and thou shalt lie in wait for her heel" (Gen. iii. 15). This is the translation of the passage as it is found in the Vulgate, which any scholar knows is itself only a translation. Here, however, the Vulgate grossly mistranslates the Hebrew, and therefore Romanists should be silent about Protestant mistranslations of the Bible. (Matt. vii. 3-5.) The word rendered "she," means in Hebrew "he." True, the original is sometimes a feminine pronoun, but the context shows when it is. In this case, however, the context shows that it is masculine. Of course, for "her heel," we must read "his heel." Our translation of this passage is the correct one. Gesenius gives the same. As the word rendered "lie in wait for" belongs to the same verb as the one rendered "crush," it should also be so rendered, or rather "bite." One may lie in wait for another, without being able to do him the slightest harm. The serpent would harm the seed of the woman, but only in a most trifling degree. But how does his Grace draw the doctrine of the Immaculate Conception of the Virgin from this passage? In this way. "Now the enmities would not be complete if the mother of God would be stained by original sin." He believes that the adversary of the serpent was the Virgin Mary. Let us grant that she was, and see what follows. He does not believe that she was to kill a real serpent or snake. By the serpent here spoken of he understands the devil, which is plainly what is meant. Then the Virgin Mary herself overcame Satan! But we are told in Scripture that Christ spoiled principalities and powers, and made a show of them openly, triumphing over them (Col. ii. 15); that he took part of flesh and blood, that through death he might destroy him that had the power of death, that is the Devil (Heb. ii. 14); and that the Son of God was manifested that He might destroy the works of the Devil (1 John iii. 8). Thereupon, according to the Archbishop, the Virgin did what the Bible tells us her Son did! Is this treating her as a mere creature? He does not say that original sin would have unfitted her for being the mother of Him who was to crush the serpent's head, but that it would have unfitted her for crushing it herself. Truly, the Archbishop's argument in favor of the doctrine of the Immaculate Conception is—to use an Irish phrase—a "mighty weak" one. It is a wonder that he does not use as an argument the words of the Virgin herself, "My spirit hath rejoiced in God my Saviour" (Luke i. 47). Most persons would say that they are distinctly opposed to that doctrine. The following anecdote will show that an argument of an opposite kind which would stagger some persons can be made out of them. I once asked Vicar-General Bruyere how he interpreted these words. I was sure that he would have some hole by which he would try to creep out, and I wished to see it. Here it is. "God was her Saviour, for He saved her from the taint of original sin." The one argument is just as good as the other.

If it be true that—as his Grace says—"the blessed Virgin when her soul and body were first joined and united was preserved from the sin which all the other children of Adam inherit," how is it that the Scriptures do not state distinctly a fact so very remarkable?

If the Virgin needed to be free from sin to be the mother of Jesus, her mother needed, for her daughter's sake, to be the same. We need not then be surprised if we hear by and by that Leo XIII. has defined that the Church has from the beginning believed that St. Anne, the Virgin's mother, was conceived without sin. He does not need to trouble old gentlemen to come from the ends of the earth to Rome to discuss the question. He has but to say so, and the matter is settled. Yea, he may go back till he come to Adam.

Protestants may with perfect consistency hold the doctrine of the Immaculate Conception of Christ, while they believe that his mother was a sinner saved by grace. Want of space prevents me from showing how

original sin did not unfit Mary to be the mother of the Messiah.

In my next paper I shall notice his Grace's arguments in favor of image worship. They are very curious ones.

In the last line of paper IV., for "in him," read "on him." T. F.

Metic, Qua.

OUR COLLEGES.—No. I.

MR. EDITOR.—The evading of a difficult question may oft be wise, but is a manifestation of weakness somewhere. To our Church the college question has its special difficulties. Is there any weakness that render it wise to still speak of it with bated breath? The writer thinks not, and therefore speaks with your permission to the Church thereon. As the question is essentially public, the writer keeps back his personality, with this simple observation; he is in no way committed to the view herein expressed for all or any time, provided a better solution can be given, and nothing but the growing gravity of the position has forced him for one to crowd his opinions into something like definite shape.

What is the gravity of the situation? Well, the practical one here pressing is the financial. Leaving out of the question our Halifax and Manitoba Colleges which appear necessary, our remarks are confined to the western section, Ontario and Quebec. And therein we may again leave out Morrin, which whatever it does or does not, is certainly no incumbrance on our energies.

What do the Colleges cost the Church? At the beginning of our present ecclesiastical year we started with debts upon expenditure as follows:

Knox	\$13,477 85
Queen's	543 29
Montreal	7,383 07
Total, \$21,404 21	

representing if capitalized, an interest of \$1,700. Our Endowment Funds reach in round numbers, say, \$88,000, which invested at eight per cent., represents \$7,040 annually.

The estimated expenditure for the year may be thus summed up:

Knox	\$14,000
Queen's	2,000
Montreal	13,000

Interest on debt as above, \$1,700; making a round total of \$30,000, from which deducting endowment receipts we find an annual requirement of \$23,000, upon the liberality of our Church. Let it however, not be forgotten that what we actually spend upon our three Colleges is much greater, thus

Montreal, ordinary,	\$13,600
Queen's, Theological, say	7,000
Knox,	24,000
Total, \$34,600	

to say nothing of the interest upon the sums sunk on buildings, etc., which would be available were the funds to be otherwise applied. We may safely say, that in this section we are expending more on our Colleges than upon the entire Home and Foreign Mission work in which we are engaged. \$50,000 would be a fair estimate of our annual College expenditure, whilst our missions have cost about the same.

Now we have little or nothing to say against luxuries when honestly gained and paid for, but when debt begins, honesty requires that we examine and curtail. If there are those in our Church who feel that this expenditure is required, considering all circumstances, they can readily settle, if honest, the question at issue. Let them step forward and *endow*. This is the honest straightforward, business-like course. The widow's mites should not be by public trustees required, where economy is not enforced. They who demand three Colleges fully equipped—and to leave them half equipped is to deal unfairly—should, as they well may, support theory by practice, and place them upon a firm and lasting footing.

Not being a monied man, but a systematic supporter of our Church schemes, the writer cannot demand endowment, and that failing, he has in another paper, to present a practical solution of the question at issue, which in the present state and prospects of our funds commends itself as the best upon the whole. He is not for one, prepared to ask the lay element who supply the sinews of war to spend more upon College work than upon missionary enterprise. B.

WIDOWS' AND ORPHANS' FUND.

MR. EDITOR, - I wish to call the attention of ministers, contributors to the Widows' and Orphans' Fund of the late Canada Presbyterian Church, to the action of the General Assembly in putting the widow of the late Mr. Travers of Brockville, on said fund.

The facts of the case as given by the report of the Committee of Widows' and Orphans' Fund (see page 127 of the appendix to the minutes of General Assembly), are these: Mr. Travers, a minister of a good congregation, did not during his life, contribute to the Widows' and Orphans' Fund, but insured his life in an American Insurance Company. The company after much trouble only paid \$200, instead of several thousands. Mrs. Travers being disappointed in this, applies to be put on the Widows' and Orphans' Fund; and although she is in the prime of life, healthy and vigorous, without family, and with some means of her own, the General Assembly accedes to her wishes, and puts her on the fund from the date of her husband's death, retaining out of the allowance coming to her the amount her husband would have paid during his life with interest thereon.

I call particular attention to this matter as it may have escaped the notice of some; and with the view of drawing out an expression of public opinion on the matter. Are there not some widows of ministers with families who are not in this fund? Why should not they present their claims? I feel confident any of them has as strong a claim as this one. We are also framing the regulations for a fund for the whole Church. Should there not be something respecting this? Dr. Reid says the fund did not suffer, because she paid the amount of the rates Mr. Travers would have paid during his life, with interest thereon. Why then not make provision for receiving all parties under like circumstances?

By giving this a place in your columns at an early date you will much oblige, yours truly,

JOHN IRVINE.

P.S.—What is the opinion of ministers respecting that regulation in the regulations for the common fund, which requires ministers placed on the Aged and Infirm Ministers' Fund, and ministers not on the fund, retired with the approbation of the Church, to pay yearly eight dollars additional to their rate? J. I.

THE MODERATORSHIP.

MR. EDITOR,—"Presbyter" wants to know whether it was "in the bond" of union that each of the four bodies that now compose our Church should be successively represented in the Moderator's chair. I am not aware whether it is in the bond or not; but the Church is none the less indebted to "Canada Presbyterian" for pointing out in time what is required by a more authoritative document than even the basis of union. In the first epistle of Peter, Christians are commanded to be "courteous." In every constitutional government there are unwritten laws as binding as those that are written. Had the Church from the date of the union disregarded the previous organizations, and chosen its moderators irrespective of the old divisions, it might have been a better way. But the Church has not done so. It has successively honored three of the parties; and it cannot now leave the fourth out, simply because the fourth was the smallest. Doubtless our old divisions should now be forgotten as soon as possible; but they will be forgotten all the sooner when it is seen that there is no disposition to overlook the claims of Christian courtesy simply because these are not "in the bond." The letter of "Presbyter" augurs the existence of such a disposition in some quarter, and is therefore unfortunate.

However, it is unnecessary to say much on this subject. It may be left safely to the right feeling of the Church. But if the subject is to be continued, I shall claim permission to say a little more. Believe me, yours, etc., COURTESY.

"THE SABBATH SCHOOL NOT A SUBSTITUTE FOR PARENTAL INSTRUCTION."

BY REV. W. LOCKHEAD.

The Sabbath School, however useful in gathering in the youth of our land, and teaching them the word of God, that they may be brought to Christ, and built up in faith and holiness, should never be allowed to usurp the place assigned to "parental instruction."

The tendency on the part, even of parents who are professors of religion: to transfer the responsibility

of instructing their children in religious things to Sabbath school teachers. Moreover, the instruction given in the Sabbath school occurs only at intervals—once a week, and often in rural districts, only in the summer months. Besides, it is a well-known fact that our deepest and most powerful impressions are received during our first eight or ten years. Now, how few children, comparatively, are at that early age privileged with Sabbath school instruction. And even were Sabbath schools established within the reach of every family, and were every family to send their children to receive religious instruction in these schools, it would not relieve them from the responsibility which rests upon them as parents. Why? For the simple reason that God will hold them responsible. There are few commandments in the law that are more frequently insisted on than parental training. Abraham was commended because he "commanded his children and household, and instructed them to keep the word of the Lord;" while Eli was blamed for not restraining his sons. We have it set before us in Deuteronomy, where the Lord, speaking by Moses to the children of Israel, saith, "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life, but teach them thy sons, and thy sons' sons." The Israelites were enjoined, at the giving of the law, to teach all the words which God commanded diligently unto their children. They were to instruct their children what were the origin, the object, and the end of all these ordinances. One of the Proverbs of Solomon was to the same effect: "Train up a child in the way he should go, and when he is old he will not depart from it." And we have also the exhortation of Paul to the same effect, addressed to parents, to "bring up their children in the nurture and admonition of the Lord." We have the example of Lois and Eunice in training young Timothy, who from early childhood was instructed in the Scriptures.

Further, the teaching of a parent implies a more powerful influence than that of a Sabbath school teacher. There are those who say that we "are no, to teach a child truth till he can weigh the evidences of it." I would ask such persons if they themselves act upon this theory? Is it not a fact, that the general practice of mankind in all ages has been, is now, and ever must be, the very opposite of this theory? Are not the truths of our holy religion sufficiently reliable for a child to believe and practise, under a parent's teaching and guidance, even before he is capable of attending upon Sabbath school instruction? The precepts which God has given us in His Word for our guidance, seem to take it for granted that they are. The natural relation of the parent to the child declares that they are; and these both teach that the parent is in duty bound to search out truth for his children, and having found it, to instruct them in it, even in their tender years.

The parent has his children daily under his eye, and they are bound to him by ties stronger and more tender than those which bind them to their Sabbath school teacher; and hence, the parent can teach with greater authority. He can control his child's opinions, and by act in training his child and giving him his earliest impressions of religious truth, he can guide him in the way which he conscientiously believes to be right. At this early period of his life the child has no religious views but those which he has received from his parent. Here is where the parent should begin the religious instruction of his child; when first impressions are forming, before the child is capable of attending the Sabbath school.

Parents should feel that an important charge has been placed in their hands, and that their Father in heaven will yet require a strict account of the manner in which they have discharged their duty to the precious and immortal souls of their children. They should commit their little ones to God, and place implicit trust in Him in reference to their conversion and eternal welfare; and their trust should be in proportion to their own faithfulness in instructing them. Were parents to believe the truth, instruct their children in the truth, and exemplify it before them in their daily conduct, then might they expect to see their offspring growing up in "the nurture and admonition of the Lord," loving Christ because He first loved them, cultivating His spirit, walking in His steps, believing His doctrines, obeying His precepts, and in due time making a public profession of their faith in His name by uniting with the church of their fathers, and to the end of their days warmly attached to, and liberally

supporting, the schemes and institutions of that Church.

But let parents remember that they must instruct their children by *example* as well as by *precept*. They must lend the influence of their example to confirm the truth of their instructions; and for this purpose they must exemplify the religion they teach by their "walk and conversation before the world." And inasmuch as a parent's example is daily before the eyes of his children, his influence in this respect must of necessity be more powerful than that of the Sabbath school teacher. How must the parent feel when imparting religious instruction, where there is an evident contrast between the precept and the example! And how must the child feel, who cannot fail to make the comparison, and put his own construction on it! Must not the child regard religion as a mere farce? And the tendency of this is to produce unbelief, which shuts the heart against the influence of the truth in after life, and which may be the means of the soul's eternal destruction. Parents should beware of such an influence. Religion must be exemplified in their life, and this will influence the minds of their children more than all the knowledge it is possible for them to impart without it.

But *precept* and *example* are not all that are necessary; these must be accompanied with believing, earnest prayer to God. I do not for one moment suppose that Sabbath school teachers do not pray on behalf of the children committed to their care; but how many children are there, of tender age, who are not committed to their care. This is the special duty of parents. Precious and immortal souls are placed in their charge, to be trained for God. Prayer in the family tends to promote religious instruction. Parents should pray *with*, as well as *for*, their children. Angels of light hover round that dwelling where an altar to God has been erected, by night and by day; He whom the angels praise and adore, and whom we love, reverence, and obey, is there to bless.

Well then, since God will hold parents responsible for the religious instruction of their children, and since the teaching of a parent has a more powerful influence than that of a Sabbath school teacher, we conclude that "the Sabbath school is not a substitute for parental instruction."

A VISIT TO THE VATICAN.—III.

BY THE REV. DONALD ROSS, B.D., LACH., &c.

Will the reader be surprised to learn that my mind was considerably agitated on receiving this invitation to an audience with his Holiness. Try to put yourself in my place and you will understand why my feelings should have been excited at the prospect of taking part in such a ceremonial. I was to be presented to the sovereign of an ecclesiastical empire vaster than that which owned the sway of the mightiest of the Cæsars—a Pontiff, who, had he lived in the middle ages, would have inflicted a deeper humiliation upon kings and emperors than even the haughty Hildebrand. But it was not solely the anticipation of all this that made "gentle sleep, nature's soft nurse, refuse to steep my senses in forgetfulness." It was rather the thrilling experiences through which I had passed during the day that made me wakeful. I had been occupied in minute examination of the ruins of the Forum, in endeavoring to indentify the sites of the grand basilicas, temples and porticos that once adorned it and made it the very centre of all the glories of imperial Rome. I had been pacing up and down through this

"Field of freedom, faction, fame, and blood,
Where a proud people's passions were exhaled,"

in days of yore. I had been treading the pavement of the Sacred Way which runs through its centre, and along which the conquering Romans used to pass in splendid triumph to the Capitol. I had been sitting underneath the Arch of Titus which spans the Sacred Way, and whose sculptured figures so eloquently tell the story of the conquest and destruction of Jerusalem, and depict the laureled legionaries bearing in procession the sacred vessels of the temple. I had descended into the Mamertine prison in which St. Paul is said to have been confined previous to his martyrdom, and was overwhelmed with awe as I surveyed, by the lurid light of tapers, the massive walls that echoed his voice as he sang the praises of God. When I had finished my explorations I sat down in the Forum on a fragment of a broken column and abandoned myself to reverie. I gave my imagination wings, and soon a mighty resurrection from this "chaos of ruins"

seemed to me to have taken place. As if at the waving of an enchanter's wand, columns, temples, porticos, statues, arches, such as were its glory in the golden age of Augustus, started up around me. The whole place appeared to me to be crowded with those lordly old Romans listening to the immortal accents of Cicero as he denounced the wicked conspiracy of Cataline, or to the adroit address of Mark Antony by which he inflamed his countrymen to revenge great Cesar's death. Sweeping down the arc of history I kept linking fancy unto fancy until the storming of the city and the firing of its majestic monuments by the savage Goths came trooping before my mind's eye, when I started up trembling with emotions which refused to be calmed. Some will, perhaps, say that all this was but weak sentimentality. It may have been so; yet, looking back through the sobering vista of sixteen months, I am not ashamed to acknowledge my weakness in this respect. I know there are men whose nature is so destitute of the imaginative element that they would pass unmoved through scenes where were enacted deeds which will continue to shape the destinies of mankind until the latest generations, but I do not envy them. I call to mind the oft-quoted saying of Dr. Johnson, who was not given to indulging in sentiment; "that man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona," and, he might have added, whose conviction of the transitoriness of earthly majesty and grandeur and glory would not be deepened amid the stupendous desolation of the Roman Forum. At any rate my nature was profoundly stirred by my contemplation of the thrilling historic events which the surrounding stones and dust had witnessed many centuries ago, and visions of those intensely dramatic incidents were rushing through my brain all night long.

But the morning dawned at last. Heavy masses of cloud were drifting lazily over the heavens and pouring down their contents in torrents. Whether this was Pope's weather or not, I am unable to say. It was not such a day as one would have chosen to attend a reception. But by ten o'clock it became brighter and more auspicious; and at a quarter to eleven the rain had nearly ceased. We set out, after having performed our toilet according to the official instructions we had received—gentlemen in full dress, ladies in black garments and long black veils upon their heads without bonnets. The wearing of gloves is not permitted by the etiquette of the Papal Court. Away we drove through the narrow winding streets crowded with foot passengers, with here and there a hack or a nondescript vehicle drawn by a donkey. Itinerant vendors were exercising their lungs, while the tall buildings echoed back their strange musical cries. At different points adours, not wafted from "Araby the blest," filled the air. The streets are kept remarkably clean and are very solidly paved. We crossed the yellow Tiber under the frowning battlements of the Castle of St. Angelo, and swept up through the spacious and magnificent square of St. Peter's, which is flanked by the grand semi-circular colonades of Bernini—fitting approach to the noblest ecclesiastical structure in Christendom. We alighted under the colonnade at the public entrance to the Vatican. Beggars emerged from their hiding places behind the pillars and appealed to us for a gratuity, expecting, I suppose, that our hearts should be enlarged while we were on our way to receive the blessing of his Holiness! Cunning fellows! How they took advantage of the situation! Being in a placid mood we dispensed among them a few *soldi*, for were they not the children of the "Holy Father" who had invited us to his gorgeous palace, and under whose wise and beneficent rule they had been encouraged to earn their living in this eminently respectable way! Two of the Swiss Guard, in their strikingly picturesque uniform of red and yellow, which is said to have been designed by Michael Angelo, stood on duty at the entrance, armed with helmet and halberd. We showed them our "biglietto," and they permitted us to pass on. We began to ascend the Scala Regia or Royal Staircase. On each of the four landings one of the guards was stationed. Having reached the top we were ushered into a large room called the "Sala dei Swizzeri," whose walls are richly frescoed. Here were assembled quite a number of these quaintly uniformed soldiers eagerly chatting with one another, and eight or ten ordinary servants—splendid looking fellows, too—arrayed in a rich costume of purple velvet, with knee-breeches and silk

stockings to match. Two of these functionaries came forward to assist us in laying aside our cloaks and overcoats, and to examine our "biglietto." Everything being satisfactory, they led us away into a long corridor, into which the hall of audience opened. This was a room about one hundred feet long and eighteen or twenty broad, having on one side ten circular arched windows, which looked into a large paved court. The walls and ceiling were beautifully frescoed with Scripture subjects. At the end of the room stood a plain gilt arm-chair upholstered with crimson velvet. Underneath it was a piece of tapestry carpet about two yards square. The rest of the floor was oiled. Along each side was a row of hair-cloth chairs for the accommodation of those who had been invited to the audience. But for the painted walls the room was severe in its simplicity. On entering it we found fourteen people assembled, including a priest and four nuns. After we were seated our number soon swelled to forty-two, of whom two were children. With the exception of one gentleman, whom I suspected to be a Protestant, and those of our party, every one had brought some article to be blessed—a crucifix, or a rosary, or an image. A few came prepared for a wholesale consecration. They carried large bundles of rosaries. One lady had with her a basket full of images and crosses. While we waited for the bell to chime it quite a lively conversation was kept up by little groups. On the arrival of the appointed hour we were on the tiptoe of expectation. There was a general hush, and an eager straining of eyes towards the door to see the Pope enter. But we were disappointed. We thought surely this "infallible" man, even though he was mortal, would be punctual. He was detained by the transaction of business with the "heads" of the various ecclesiastical departments. The hour of twelve was pealed forth in the hearing of the inhabitants of the Eternal City by the great bell of St. Peter's, and our patient waiting was still unrewarded. What could the matter be? Was his Holiness suffering from one of his attacks of weakness, and was our purpose to see him to be frustrated by such an unforeseen occurrence? All conjecture was fruitless. By and by, however, our hopes were revived, when Monsignor Macchi, the *maestro di camera*, robed in a rich purple *soutane*, walked in with rapid step, bowing to the right hand and left in his most affable manner. He went around and chatted quite familiarly with some present, especially with her of the basket of images, and with the four nuns. He wanted to be sure of our names before the presentation. In about twenty minutes he withdrew. By this time the feelings of the assembly were becoming strained to their utmost tension. At a quarter to one we heard the treading of a number of feet in the corridor, and there was a general whisper, "He is coming now." Presently his Holiness and suite entered, preceded by a gentleman in blue uniform, who was, I believe, the custodian of the Vatican museum, and by two members of the Noble Guard. Immediately all but we four rose from their seats and prostrated themselves reverently on their knees, while not a few of them bowed their faces to the floor. He appeared very feeble and leaned heavily upon his staff. I was much struck with his appearance. His figure was quite commanding. He was tall and stout, even to corpulency. His face had an exceedingly benevolent and amiable expression. His mouth, however, was not good. His black eyes beamed with kindness. His hair was cut short *a la Titus*, and the crown of his head was covered with a close-fitting skull-cap. He was dressed in a long white cloth cassock, which was girt about his waist with a broad scarlet crimson sash. Around his neck he wore a massive gold chain, to which was suspended a heavy plain gold cross. On his feet were scarlet slippers. He advanced up the right hand side of the hall and passed down the other side. The chamberlain announced each name in turn, and the person presented kissed his right hand, which was extended for that purpose. This is the etiquette of the Vatican. But some were not satisfied with this; they insisted also on kissing his right foot! He put his hand on the heads of the two children, and with a kindly smile on his face said to each of them, "my child, I give you my blessing." He conversed for a longer or shorter time with each one present either in Italian or French, which he spoke fluently. His voice was quite musical. A very ludicrous incident occurred which gave a rude shock to my gravity. An elderly gentleman and his daughter, sitting next me on my left hand, were most devoted in their homage. When the latter was presented she gave the customary salu-

tion; then she seized hold of the Pope's foot with both hands and kissed it again and again, and clutched it so convulsively that he cried out with pain. For once at any rate he seems to have been convinced that it is possible to receive too much of even a good thing. Through some misapprehension I was announced as a Scotchman, when he asked me if I was Catholic or Presbyterian; and on my replying that I was a Presbyterian, he passed on without making any further remark. He became quite animated after having received the homage of the faithful. His inordinate vanity was gratified by this ceremonial, and the exhibition of such affectionate devotion to himself. Until within a few weeks of his death he continued holding these loves which ministered to a mind diseased with a love of show and applause. He delivered a very brief address in French. He first went on to say that it afforded him much pleasure to see us; that he blessed ourselves, and every article which had been brought to receive his blessing. He then told us that he did not expect to live much longer; that he was feeling more and more every day the necessity of watching and waiting for the approach of death, and preparing for the enjoyment of the life to come. He exhorted us to be faithful to the Church, and to pray that it might pass uninjured through these troublous times, and to be living so that we might be ready to die when our time came. Then he waved his hand in benediction over us and left the room, followed by his suite. The assembly slowly dispersed. My visit to the Vatican was concluded, and I wended my way down the Scala Regia, a wiser, if not a better, man.

REMUNERATION OF PROBATIONERS.

MR. EDITOR. - One of our Probationers, who is now preaching in the vacancies of the Church, writes me for information as to Rule 3 on the Probationers' scheme, which reads as follows:

"All Probationers are to be paid at the minimum rate of eight dollars per Sabbath with board, but this amount must be increased, so as to be in proportion to the ability of the congregation, or the stipend paid their pastor if they had one."

The correspondent in question goes on to say: "What appears to me to be the obvious meaning of this rule is, that the salary which a congregation offers to a minister should be divided by fifty-two, and the price of board per week subtracted from the quotient. When the salary is \$1,000, as was the case with one congregation where I lately preached, this sum divided by fifty-two gives \$19.34, the sum paid for board being \$3 per week. This congregation pays \$10, and thus saves at least \$6 per Sabbath, and many of our vacancies save much more. One congregation where I preached lately is building a nice brick church. The people do not intend to call a minister till the church is finished. They thus save some \$150 in six months at the expense of the Probationers and Ministers who preach to them at the rate of \$8 per Sabbath, half of which amount on an average is paid away for travelling expenses.

"If you can find time to give me information by letter, or what would be better, through the columns of the CANADA PRESBYTERIAN, you would confer a great obligation not only upon myself but upon all who are in the same position."

In answer to the enquiry which is but one of many that reach me, I think the meaning of the Assembly's rule is plain—namely, that vacant congregations should remunerate Probationers, *not perhaps in exact proportion* to what they would give to a settled pastor, but as nearly so as their circumstances during the vacancy will permit. In most cases the pecuniary resources of a congregation are sensibly diminished during a vacancy, so that they are unable to give to occasional preachers the same amount they would give to a settled pastor. But in every case the remuneration should be in some reasonable proportion to the stipend paid.

It is manifestly unjust, that congregations offering stipends of \$1,000 or \$2,000 should pay the Probationer the lowest sum allowed in the case of weak and struggling charges. It is a grievous wrong to the preacher, and a plain violation of the spirit and letter of the law.

How to remedy this growing evil is more difficult than to point it out. Unless the consciences of congregations are reached, and Presbyteries see to it that the Probationers sent them are fairly treated, such

complaints will continue and the Probationers' scheme ultimately cease to exist. Yours very truly,

WILLIAM COCHRANE.

Brantford, March 14th, 1878.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Woodville, 26th February, 1878; Rev. J. T. Paul, moderator. There were present eleven ministers and eight elders. Rev. Mr. Milligan of Toronto, and Rev. Mr. Gunn being present, were invited to sit as corresponding members. The conveners reported on the annual missionary meetings. The reports were all satisfactory; the meetings were good, and the deputies well up to their work. The committee on Sabbath School convention gave in the report of the first convention held at Cannington. The report was received, and the Rev. W. Lohead was requested in accordance to the desire of the convention to send his address to the PRESBYTERIAN, for publication. According to notice of motion at last meeting, it was moved to reconsider the arrangement made as to regular meetings of Presbytery—carried. After various motions and amendments, it was finally carried, that the Presbytery hold its regular meetings at Lindsay and Woodville, alternate. Rev. Messrs. Murray and McDonald, were appointed along with the clerk, to prepare report for Synod on the State of Religion; returns to be in the hands of the clerk by 1st April; also the statistics from congregations by same date. Committee appointed, reported on treasury book and Session records as correctly kept. On reconsidering the motion as to the expenses of representatives to Assembly, it was finally carried, that the Presbytery pay the expenses of the representatives of last year, and for the future. The following were appointed representatives for next Assembly. Rev. J. T. Paul, by seniority, and Rev. Messrs. McNabb, A. Currie, and J. Hastie; and elders, Messrs. J. C. Gilchrist, Alex. Leask, John McTaggart, and Donald Gilchrist, by vote. At the evening meeting of Presbytery, business sent down by Assembly was taken up. 1. Regulations, anent Widows' and Orphans' Fund, approved. 2. Recommend the appointment of one agent for Home Mission, French Evangelization, and other Schemes of the Church. 3. Approve of a common fund for Montreal, Kingston, and Toronto Colleges. 4. Propose that the names of retired ministers who are entitled to annuity from Aged and Infirm Ministers' Fund, be retained on Presbytery roll. 5. Missionaries ordained for two or more years should be placed on Presbytery roll. 6. Questions and formula approved; and recommend that the formula be signed at induction, and also by those who have not yet signed it. 7. Ecclesiastical Procedure left over for adjourned meeting. 8. Presbytery considered the case of congregations not contributing to the Home Mission Fund. 9. Agreed to have a conference at a future meeting on the mission working of congregations. Rev. E. Cockburn gave notice of an overture on the securing of uniformity in praise.—*Same place, 27th, 9 a.m.* Presbytery met and took up the business of Home Missions. Appointed Rev. Messrs. Hastie and Lohead, and Mr. J. Watson, elder, to attend meeting of Peterboro' Presbytery, to confer with them on the better arrangement of the North Mission field. It was agreed to leave our North Mission field to be worked this summer by Knox College Missionary Society. Presbytery agreed to hold an adjourned meeting at Lindsay, on last Tuesday in April (30th), at 3.30 p.m.—J. R. SCOTT, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.—An adjourned meeting of the Presbytery of Ottawa was held in the Presbyterian Church, Rochesterville, on Tuesday evening last, the 12th inst. A call was received and sustained from the congregation of North Gower to the Rev. A. C. Morton. The stipend promised is \$700 and a manse. After sermon by the Rev. D. M. Gordon from Acts ix. 6, the Rev. Joseph White was inducted into the pastoral charge of the congregation of Rochesterville. Mr. Carswell addressed the pastor and Mr. Whillans the people. Mr. White received a hearty welcome from his congregation at the close. The progress made in this charge since Mr. White commenced his labors in it as an ordained missionary is most gratifying, and now that the pastoral tie has been formed and his continuance amongst them thus secured, still greater prosperity may confidently be expected in the future.—J. CARSWELL, *Clerk.*

REV. A. F. MCKENZIE was ordained, and inducted into the pastoral charge of Kilsyth and North Derby, on March 6th.

BOOKS AND MAGAZINES.

Shute's Series of Leaflets.

Boston. Eben Shute. 1878.

The publisher has sent us samples from two of these series, viz. "The House-top Series," and "The Salutation Series." They are well fitted for distribution, having always the very best of purposes close in view, while at the same time the style is lively and attractive.

The Kirografer and Stenografer.

Amherst, Mass.: J. B. & E. G. Smith.

The above is the title of a quarterly publication, devoted to "reform in Orthography, Clurography, Stenography, Typography, Language, Education, and Kindred Arts and Sciences." The first number is now before us, containing a variety of articles principally bearing on Stenography. We do not doubt that many persons will find it useful, as long as it gives its attention chiefly to improvement in short-hand; but if it sets itself to effect reforms in "orthography, language, education and kindred arts and sciences," it will probably fail for want of the ability and learning which are necessary in order to give weight to any proposals or suggestions involving change in these departments.

Is there a Hell? An Enquiry and an Answer.

By Rev. John A. Cass, A.M. Boston: D. Lothrop & Co. 1878.

This is a little book of thirty-one pages in stiff paper covers. The matter consists mainly of a critical examination of the three Scripture words which have been rendered into English by the word "hell." Of the results of the examination we give the author's own epitome:

"1. That *Sheol*, in the Old Testament, sometimes translated 'hell,' does not mean a place of future misery, but simply the region of the dead, the abode of departed spirits, without any reference to their happiness or misery; and that the doctrine of a place of future retribution does not rest on this word.

"2. That *Hades*, in the New Testament sometimes translated 'hell,' does not mean a place of future misery, but simply the region of the dead, the abode of departed spirits, without any reference to their happiness or misery; and that the doctrine of future retribution does not rest on this word.

"3. That *Gehenna*, in the New Testament uniformly translated 'hell,' does mean, in every instance, a place of future misery; and that the doctrine of future retribution does rest on this word as a chief corner-stone. *Gehenna* becomes, then, the most blood-curdling word in human speech, and is but faintly represented by our word 'hell' with all its horrible associations."

The book may be the means of startling some of those who rest their hope upon a doubt.

The International Review.

New York: A. S. Barnes & Co.

The March-April number of this bi-monthly is on our table. It opens with the Confederate Reminiscences of Alexander H. Stephens, who here furnishes to the public many facts of great interest. He combats the recently published statements of Gen. Richard Taylor. In his second article Hon. David A. Wells presents a valuable Review of the Elements of National Wealth, including the annual incomes and savings of the principal nations of the world. Will. T. Pritchard, F.R.S., F.A.S.L., long a resident of Mexico, treats the Mexican Question under the title of the "Mexico of the Mexicans," commenting on the policy of the United States. A fascinating account of the public and private lives of some famed and learned women of Bologna is given by Madame Villari of Italy, wife of Prof. Villari, who was Minister of Public Instruction under Victor Emmanuel. This is Madame Villari's first appearance in an American periodical. The Method of Electing the President, past and future, is ably discussed from the judicial and political standpoints by Judge Thomas M. Cooley of Michigan and Hon. Abram S. Hewitt of New York. Other articles are by the Rev. Dr. Samuel Osgood on Modern Love; Gen. de Peyster (of New York) on New York and its History; Prof. A. P. Peabody, D.D., LL.D., of Harvard College, on The Relation of Morality to Religion; Baron F. Von Holtzendorff, the well-known German jurist, on Imperial Federalism in Germany. Silver in Art is appropriately described by E. C. Taylor of New York. The department of Contemporary Literature embraces recent important English, German, French and American books by eminent foreign and American reviewers.

The Canadian Monthly.

Toronto: Hunter, Rose & Co.

The number for March contains: "Such a Good Man," by Walter Besant and James Rice; "Multum

in Parvo," a poem, by F. R. Barrie, Ont.; "The Royal Navy," by G. W. G., London, Ont.; "Opium Eating;" "The Loves of Alonzo FitzClarence and Rosanna Ethelton," by Mark Twain; "Shine Inward," a sonnet, by Laurentius; "The Spectroscope and its Lessons," by S. H. Janes, Toronto; "Love and Pride," a poem, by Fidelis; "A Modern Proserpine," by Mrs. Francis Rye, Barrie; "Professor Tyndall's Materialism," by Prof. John Watson, Queen's University, Kingston; "Margaret Fuller Ossoli," by G., Toronto; "Russian Serfage," by X. Y., Toronto; Round the Table; Current Events; Book Reviews; Annals of Canada. The article on "Opium Eating" might have been called "The Confessions of an Opium Eater," had not that title been already used up by De Quincey. The writer has by sheer force of will succeeded in freeing himself from the pernicious habit in question, and his object in this paper seems to be to deter others from forming such a habit, and to indicate to those who are already enslaved the only method by which they can escape. Mr S. H. Janes' paper on the Spectroscope supplies the history of that useful invention, and notes some of the more important astronomical discoveries made by means of it. Those who like occasionally to dip into metaphysics will appreciate the article on Prof. Tyndall's Materialism by Prof. John Watson, of Queen's University. When the student of matter leaves his own field and comes blundering into the field of mind, he ought to be met by the man who has made mind and its properties his special study; and those physical scientists who have, with scalpel and microscope, been so long searching for a soul, and imagine every now and again that they have found one, had better not believe it until they have convinced the metaphysicians.

The Canada Christian Monthly.

Toronto: C. Blackett Robinson.

In the number for March the editorial department is occupied by a vigorous article on the Liquor Traffic, under the heading, "A Very Crooked Stick." In the opening sentences we are reminded that very much time and means and energy have already been wasted in the endeavor to straighten sticks that were hopelessly crooked and had to be destroyed, or at least condemned, at last. Such were slavery, licensed gambling establishments, and legalized brothels. The editor affirms—and we think proves—that the liquor traffic of the present day is such another crooked stick as those just mentioned, and calls upon Churches and councils and parliaments to relinquish the vain effort to straighten it. Under the head of Christian Thought there appears an able and appreciative criticism of Joseph Cook's Lectures, by Rev. A. W. Williams. His estimate of the famous lecturer is briefly given in the first paragraph, which reads as follows:

"Upon opening this remarkable series of lectures on the Science of Life, the reader is at once struck with the impression that he stands before a mail-clad warrior in the field of thought; one who can wield the mighty hammer of a son of Thor in smiting to the earth every system of philosophy and every theory of evolution or materialism which does not stand on the everlasting pillars of self-evident or axiomatic truth and inductive reasoning. If ever a man was compelled to give a reason for the belief, or unbelief, that is in him, he will be when brought to the bar of common sense, and cross-examined by this master of Aristotelian logic."

A sketch of the life of Rev. William Arnot, from the pen of Rev. David Winters of Philadelphia, profitably occupies the department of Christian Life. We quote a few sentences as bearing on the use of the Bible as a class-book in Public schools. Surely the testimony of such men as Mr. Arnot ought to have some weight in deciding this question:

"At an early date the prayers and the reading of the Scriptures in the parish school made a good impression upon his mind. 'I am sure of this,' he says, 'that the influence of prayer and the Bible at School was good. I never experienced dislike to the Bible because it was a lesson-book. The whole tendency of its use on my mind was in favor of a right religious impression.'"

In a foot-note attached to these words of Mr. Arnot's, we have the additional and not less weighty testimony of the editor, Rev. James Cameron of Chatsworth. The note is as follows:

"Very cheerfully, and in all humility, in connection with such a name as Mr. Arnot's, does the editor bear similar testimony to his indebtedness for a knowledge of the English Bible to the time-honored practice in the Scotch Parish Schools of causing the pupils to peruse with unflinching step the grand old Hebrew Classic from Genesis to Malachi, and from Matthew to Revelation. Lessons on "Chemistry," "Introductions to the Sciences," have been of little account in the stern battle of life, but Joseph and his brethren, David and Saul, Daniel and the tyrants of Babylon, Jesus and His miracles, Paul and his heroic speeches—these stories read verse about loudly and distinctly, seem still in one's ears."

SCIENTIFIC AND USEFUL.

RAT POISON.—Mix carbonate of barytes, two ounces; with grease, one pound.

GINGER SNAPS.—One cup of molasses; one-half cup of sugar; one-half cup of hot water; one-half cup of butter; one teaspoonful of soda, and one teaspoonful of ginger.

SILVERING POWDER FOR WORN PLATED GOODS.—Nitrate of silver and common salt, of each thirty grains; cream of tartar, three and a half drams; pulverize finely; mix and bottle.

PILK OINTMENT.—Carbonate of lead, half ounce; sulphate of morphia, fifteen grains; stamonium ointment, one ounce; olive oil, twenty drops. Mix and apply three times a day.

POLISH FOR OLD FURNITURE.—Alcohol, one and a half ounces; muriatic acid, half ounce; linseed oil, eight ounces; best vinegar, half pint; butter of antimony, one-and-a-half ounces; mix, putting in the vinegar last.

COFFEE CAKE.—Two cups of sugar; one-half cup of butter; one cup of molasses; one cup of cold coffee; four cups of flour; three eggs; one teaspoonful of cinnamon, and one of cloves; four teaspoonfuls of baking powder.

WOOD'S HAIR RESTORATIVE.—Sugar of lead, borax and lac-sulphur, of each one ounce; aqua ammonia, half ounce; alcohol, one gill. To stand mixed for fourteen hours; then add bay rum, one gill; fine table salt, one tablespoon; soft water, three pints; essence of bergamot, one ounce.

LADY CAKE, II.—One cup of butter, two cups of sugar, one cup of milk, three cups of flour, three teaspoonfuls of baking powder sifted into the flour, the whites of four eggs beaten to a stiff froth and added just before the cake goes into the oven.

FRENCH MUSTARD.—Slice up an onion in a bowl; cover with good vinegar; leave two or three days; pour off vinegar into a basin; put into it one teaspoonful of pepper, one of salt, one tablespoonful of brown sugar, and mustard enough to thicken; smooth the mustard for vinegar as you would flour for gravy; mix all together; set on the stove and stir until it boils, when remove and use it cold.

BREAKFAST ROLLS.—At night take one pint sweet milk lukewarm, two eggs, butter size of a walnut, three tablespoon yeast, flour enough to make it the consistency of biscuit-dough; let it stand until morning, then roll thin as for biscuit; cut in circles about four inches in diameter; butter the surface, and fold together; when the rolls are quite light, bake them in a quick oven.

BEEF SOUP.—Put the bones of a roast, with a little of the lean beef (not a particle of fat) into two quarts of cold water. Let it simmer, *not boil*, until the meat adhering to the bones falls off. If necessary to add more water, it must be boiling. Take off the scum as fast as it rises and half an hour before taking up put in one-half teacupful of rice, and at the same time put in the salt and other seasoning. Make soup in porcelain or bright, new tin.

BUCKWHEAT CAKES.—For a family of several persons, take four large coffee cups full of buckwheat flour, one of Indian meal, one large cooking spoon of molasses, one tablespoon of salt, good yeast sufficient to rise it; mix to batter, with warm water over night. In the morning dissolve one teaspoonful of saleratus, and add to the batter. Thin it properly, if too thick, and bake on a hot griddle, and you will have the most delicious cakes you can wish for. Have at least a pint of this batter left over in the pail. Set it away in a cool place, and the next evening mix your cakes to this as before without adding any yeast, and proceed in this manner all winter.

SANITARY EFFECT OF HOUSE PLANTS.—Even if it is granted, however, in face of these incontrovertible facts, that vegetation exercises no perceptible influence upon the composition of the atmosphere in the open air, many persons will not be disposed to give up the idea that the air in rooms can be improved by plants, because, as is well known, every green leaf absorbs carbonic acid and gives out oxygen under the influence of light. This idea may seem the more justifiable, because, though the production of carbonic acid is not perceptible in the greatest assemblages of human beings in the open air, it is always observed in confined spaces, although the actual production is but small. In the air of a closed apartment, every person and every light burning makes a perceptible difference in the increase of carbonic acid in the air. Must not, therefore, every plant in a pot, every spray, any plant with leaves, make a perceptible difference in a room? Every lover of flowers may be pardoned for wishing to see this question answered in the affirmative. Have not even medical men proposed to adorn school-rooms with plants in pots instead of ventilating them better, in order that their leaves and stems might absorb carbonic acid from the mouths of the children, and give out oxygen in its stead? But hygiene cannot agree even to this. Hygiene is a science of economics, and every such science has to ask not only what exists and whether it exists, but how much there is and whether enough. The power of twenty pots of plants would not be nearly sufficient to neutralize the carbonic acid exhaled by a single child in a given time. If children were dependent on the oxygen given off by flowers, they would soon be suffocated. It must not be forgotten what a slow process the production of matter by plants is—matter which the animal organism absorbs and again decomposes in a very short time, whereby as much oxygen is used up as has been set free in the production of it. It is for this reason that such great extents of vegetation are required for the sustenance of animals and man. The grass or hay consumed by a cow in a cow-house grows upon a space of ground on which a thousand head of cattle could stand. How slow is the process of the growth of wheat before it can be eaten as bread, which a man will eat, digest, and decompose in twenty-four hours! The animal and human organism consumes and decomposes food as quickly as a stove burns the wood which took so many thousand times longer to grow in the forest.—*Popular Science Monthly.*

PASTOR AND PEOPLE.

"HAVE YOU NOT A WORD FOR JESUS."

A QUESTION FOR ALL WHO LOVE HIM.

I.
Have you not a word for Jesus? not a word to say for Him? He is listening through the chorus of the burning seraphim! HE IS LISTENING; does He hear you speaking of the things of earth,
Only of its passing pleasure, selfish sorrow, empty mirth? He has spoken words of blessing, pardon, peace, and love to you,
Glorious hopes and gracious comforts, strong and tender, sweet and true;
Does He hear you telling others something of His love untold,
Overflowings of thanksgiving for His mercies manifold?

II.
Have you not a word for Jesus? Will the world His praise proclaim?
Who shall speak if ye are silent? ye who know and love His name.
You, whom He hath called and chosen His own witnesses to be,
Will you tell your gracious Master, "Lord, we cannot speak for Thee?"
"Cannot!" though He suffered for you, died because He loved you so!
"Cannot!" though he has forgiven, making scarlet white as snow!
"Cannot!" though His grace abounding in your freely promised aid!
"Cannot!" though HE stands beside you, though HE says, "Be not afraid!"

III.
Have you not a word for Jesus? Some, perchance, while ye are dumb,
Wait and weary for your message, hoping you will bid them "come";
Never telling hidden sorrows, lingering just outside the door,
Longing for your hand to lead them into rest for evermore.
Yours may be the joy and honour His redeemed ones to bring,
Jewels for the coronation of your coming Lord and King.
Will you cast away the gladness thus your Master's joy to share,
All because a word for Jesus seems too much for you to dare?

IV.
What shall be our word for Jesus? Master, give it day by day;
Ever as the need arises, teach Thy children what to say.
Give us holy love and patience; grant us deep humility,
That of self we may be emptied, and our hearts be full of Thee;
Give us zeal and faith and fervour, make us winning, make us wise,
Single-hearted, strong and fearless,—Thou hast called us, we will rise!
Let the might of Thy good Spirit go with every loving word;
And by hearts prepared and opened be our message always heard!

V.
Yes, we have a word for Jesus! Living echoes we will be
Of Thine own sweet words of blessing, of Thy gracious "Come to Me."
Jesus, Master! yes, we love Thee, and to prove our love would lay
Fruit of lips which Thou wilt open, at Thy blessed feet to-day.
Many an effort it may cost us, many a heart-beat, many a fear,
But Thou knowest, and wilt strengthen, and Thy help is always near.
Give us grace to follow fully, vanquishing our faithless shame,
Feebly it may be, but truly, witnessing for Thy dear Name.

VI.
Yes, we have a word for Jesus! we will bravely speak for Thee,
And Thy bold and faithful soldiers, Saviour, we would henceforth be:
In Thy name set up our banners, while Thine own shall wave above,
With Thy crimson Name of Mercy, and Thy golden Name of Love.
Help us lovingly to labour, looking for Thy present smile,
Looking for Thy promised blessing, through the brightening "little while."
Words for Thee in weakness spoken, Thou wilt here accept and own,
And confess them in Thy glory, when we see Thee on Thy throne.

—Frances Ridley Havergal.

A GOOD RULE FOR TRAVELLERS.—It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth an abundant harvest. You might so spend your summer among the people that they and their descendants should be better and happier, through time and eternity, for your works and your example.

COFFEE AND COCOA AS SOCIAL REFORMERS.

BY THE REV. W. G. BLAIKIE, D.D., LL.D.

(Continued.)

And now for the important question of meat and drink. The Liverpool Company do not deal in cooked meats, but only in cocoa, tea, and coffee, and in bread and butter, though meat pies and bread and cheese may be had. In the common room you may have a pint of cocoa or coffee, or a gill of tea, for a penny, and half a pint of cocoa or coffee for a halfpenny. The materials are all of the best quality, and are purchased in large quantities, making the profit larger. At first, we believe, cocoa was the favorite article; but now coffee is treading hard upon its heels. It used to be thought that cocoa was more nutritious, and therefore a better substitute for stimulants, and for that reason more popular; but now it looks as if coffee would carry the day.

In all the Liverpool houses facilities are afforded on the spot for customers signing the abstinence pledge. This is often of great importance. In connection with some of them there is a social gathering and entertainment on Saturday evenings, designed to furnish the people with combined recreation and moral influence. There are no religious services in direct connection with the rooms.

So much for general arrangements and general results. But may we not go a little more narrowly into the movement, and ascertain some of its results in individual cases? How is it viewed by what we may call "the drinking classes," and what has its effect been on any of them? Some of our friends have furnished us with a few illustrations of its working in the case of individuals, which we are sure will be read with much interest.

We begin with the case of a woman, a Scotchwoman, too, who told her story thus to Mr. Garrett. "The cocoa-room has been the means of a new life to me. Before it was opened I had no clothes, and only a hole in which to live. My one thought was whiskey. All my light and comfort and joy was in the spirit-vaults. One morning I had but a halfpenny; I was cold and miserable, and as I could do nothing with the halfpenny to get spirits, I came in and got a half-pint of cocoa. It was so warm and nourishing that it took away all my longing for drink. I went to work, and at breakfast-time I came in and had a pint more. Since then everything has gone well with me. I have never touched the whiskey; but I have bought some warm clothes, and have got out of the cellar where I used to live, and have taken a nice little room, where I can live like a Christian."

And may the great teacher show her how to live like a Christian! Poor creature, there is an awful honesty in her confession—"all my light, and comfort, and joy was in the spirit-vaults." They were a god to her—but what a god! One remembers the apology of Maggie Mucklebackit, for her love of a dram, when the laird denounced it: "Aye, aye, it's easy for your honour, and the like o' you gentle-folks to say sae, that hae stouth and routh, and fire and fending, and meat and claiht, and sit dry and canny by the fire-side; but an' ye wanted fire, and meat, and dry claise, and were deen' o' cauld, and had a sair heart,—whilk is warst ava'—wi' just tippence in your pouch,—wadna' ye be glad to buy a dram wi't, to be eilding and claes, and a supper and heart's ease into the bargain, till the morn's morning?" If our Liverpool friend is to be relied on, much less than "tippence" can be exchanged for much better than a dram, and happy is the toiling, struggling, exposed man or woman that has the chance.

Here is the testimony of a working man. "The cocoa-room has nearly made me into a teetotaler. For twenty years I had always begun the day with three-pennorth of rum, and I had a few drinks during the day. When, however, this cocoa-room was opened, I determined to try it. I got a pint of cocoa as I came to my work. It only cost me a penny and I felt better than I did with my three-pennorth of rum. I said to myself, this will pay; so I came again at breakfast-time, and I have constantly come ever since; that's more than three months ago, and I have never tasted nor wanted a drop of drink since."

It is interesting to see, in many cases, how anxious people are to be emancipated from a wicked and degrading habit, or from what tends thereto, if only they knew the way. It is one of the things that inspire hope in the battle with drunkenness; the bondage is so loathsome and so horrible that surely the victims would fain escape, if it were not that to escape is more difficult than to endure.

Here is an interesting anonymous letter to Mr. Garrett. "DEAR SIR,—Excuse me for taking up your time with a letter, but I want to thank you for starting the cocoa-rooms. I have for many years been a drunkard. I have tried again and again to be sober, but if I was sober for a week I was soon down again and lower than ever. I have heard you and John Gough, and all the best temperance speakers, but it all fell off me like water from a duck's back. I thought there was no hope for me. But the cocoa-room was opened, and as soon as I saw it, I said, this is just what I want. I went in, and have continued to do so ever since. That is now two months, and everything seems changed for the better. I go home at night now, and help my little girl to learn her lessons, and my missus looks so happy, and the child seems so puzzled, that I feel almost ready to tell them how it is, but I won't yet, for fear I don't hold out. However, that's another reason why I am writing to you. I don't know how it is, but from the first day I went into the cocoa-room I always feel as if you were standing by my side. And I want you to pray that God may help me. I shall know by my feelings whether you do or no. If God helps me I shall conquer after all, and that will be a good thing for me and mine. I will write again after a time, and tell you how I get on, but please do not forget what I have said. Yours gratefully, A WORKING MAN."

The evening meetings in connection with some of the cocoa-rooms have not been without effect. A short time ago, the excellent manager, Mr. Peskett, referring to a visit which I had lately paid to one of them, announced that I was anxious to learn whether they were exercising a useful influence. A number of letters, received in answer to this

appeal, throw light on this question. Here is one, in excellent hand-writing, from one who says—and his letter bears evidence of it—that but for the intoxicating cup, he might have been in a high position in the social scale. He had heard a few judicious words spoken in the hall of the cocoa-room by an abstainer, who had once been a victim of intemperance, that induced him to try once more the temperance pledge. "Since then I have been a regular attendant at your meetings, and have not only been entertained but felt myself strengthened in my determination, that by the help of God I will never more taste intoxicating drink."

I consider your cocoa-rooms, apart from their connection with the temperance question, a great boon, not only to the working classes but to clerks and others with limited means; but in conjunction with your efforts to spread the cause of total abstinence, I firmly believe your success will be glorious, and from my heart I wish you God speed."

Another writes—"I can safely say that the cocoa-rooms have done me all the good in the world, for I used to drink heavy, and was thoughtless of home and family, and now thank God, I can say that I feel very happy. . . . I have seen a great deal of good done in the cocoa-rooms, and in the eight months that I have been a total abstainer I have got a great many to sign the pledge and join the Good Templars; and the best of it is, as yet, none of them has broken their pledge; and it is my advice to all who drink, to give it up at once, for it only robs the pocket, takes away the senses, and drives a man to an untimely grave. And my advice to all is to give it up at once, for since I gave it up I feel a better man than ever I felt. And I think the cocoa-rooms for it, for they are the best thing that ever was brought into Liverpool."

In some of these letters one misses the tone of men, not only rescued from intemperance, but rescued through God's grace from sin and all its fruits. They are no doubt most sincere; they joy over the freedom they have gained from a miserable habit, and are most anxious never again to fall into it; but who knows how soon, in the reaction of the mind, the old habit may resume its sway? Their pleas for prayer are touching, but the assistance they crave is somewhat bare and limited. The question is raised, Is it wise for Christian men, establishing these cocoa-shops, to limit them to temporal benefits? ought they not to be missions as well, teaching the people how vain any outward reformation must be, and inviting them to commit soul, body, and spirit to the Saviour, whose Spirit alone gives the strength to conquer in the battle with sin?

Some earnest Christian philanthropists have this conviction very strongly, and in the British Workman Public-house movement, with which the town of Leeds has been especially associated, the missionary element is an essential part of the scheme. Miss Cotton's Coffee-room—but we believe we should now call her Lady Hope—is conducted on the same principle—as a help to an earnest Christian mission. Wherever the refreshment-room is an appendage to a mission, it is indispensable that it carry conspicuously Christian colours, and have earnest Christian services. From this point of view, the fact that such refreshment-rooms can hardly be made self-sustaining is not felt to be an insuperable difficulty. Lady Hope owns that hers is not remunerative, but from the mission standpoint this drawback is counter-balanced a hundred-fold by its priceless benefits in other respects. But it is evident that there must be more coffee-rooms than missions. It is true that Christian men can never content themselves with promoting the mere temporal benefit of any district; but it is not necessary to turn every coffee-shop into a mission hall. Lady Hope's own remarks on this subject are wise and salutary.

"Do you think coffee-rooms without mission-work are quite useless?"

"No; coffee rooms ought to be established in every street, in order to compete with the fearful trade which is now almost monopolised by the gin-palaces. 'We have no where else to go,' say the poor; and the fact is too evident. The fact, however, is also evident that if proper places of refreshment, without any intoxicating liquors, are provided, the people are thankful for them, and even now show their appreciation of the effort made for them. In a few years' time, when the movement has more widely spread, we may hope to see the taste of the populace decidedly improved, some of the terrible havoc of the past having been repaired by the introduction of better refreshments and purer resorts than the dens of evil where beer and spirits are sold.

"At the same time, in every town and village, besides these shops, a place of resort is required for the working men. In these records I have endeavoured, by illustrative cases, to show that to make such resorts truly beneficial a higher than any human agency is needed. A divine remedy, and that contained in the Word of God, is all-essential for the cure of all diseases, mental and spiritual—and in how many cases even physical! as in the case of the drunkard reformed."

One very important and blessed result of successful cocoa refreshment-rooms will be to make the reduction of licensed public-houses a much easier task than it is at present. The wearisome argument that public-houses "are needed" in a district will fall to the ground if working people make it apparent that the cocoa-shop fulfils all real necessities far better than the licensed tavern. Publicans will not be so able to prove themselves martyrs when they are relegated to a non-alcoholic employment. The cry for compensation, should many licences be withdrawn, will wax fainter and feebler. The great drink confederacy, which threatens so many disasters to the country, will be greatly lessened. The prospect is, indeed, so blessed that it seems too good to be true. It looks as if "Time would run back to fetch the Age of Gold." May God himself smile on the enterprise, and guide it to further triumphs! May it be found not only that the corner has been turned, but that a glorious path has been entered on, along which the masses of our labouring population will advance to purer enjoyments, higher ends of living, and more experience of the life that is hid with Christ in God!

* "More about our Coffee-Room." By Elizabeth R. Cotton [now Lady Hope]. London. 1878.

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, Editor and Proprietor.

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TORONTO, FRIDAY, MARCH 22, 1878.

PRESBYTERIANISM IN TORONTO.

LAST Sabbath might almost be regarded as Presbyterian day in this city. It witnessed the removal of two of our congregations from their well-known sites, and the opening of buildings which have just been erected for them. The Gould Street congregation held their regular Sabbath services in the Sunday School room, and will continue to do so until the fine church on Gerrard Street which is now going up is finished. The congregation of old St. Andrew's also occupied their new building on Jarvis and Carleton Streets for the first time. It is gratifying to say that the three services held in each of these buildings were largely attended, and that they were of a very interesting and instructive nature.

The building of the Gerrard Street Church which was opened for the first time on Sunday last is well worthy of the careful attention of congregations who are thinking of erecting new structures for themselves. At first sight it appears as though some mistake had been made in appropriating one and the same room for both Sunday school and prayer meeting. And certainly if there could have been two rooms of about equal size for these without sacrificing the accommodations on the first floor, it would have been better in the end. But it was evidently a question with the congregation whether they would sacrifice the lecture-room, and provide suitable apartments for the varied work of a large and active congregation. They have done well in this, securing thus a number of parlors to be occupied by the ladies' society, young men's association, Sunday school teachers, and by managers and session. The infant class room is a perfect gem, being in semi-circle form, and having semi-circular seats. Having a room specially adapted for this work, the teacher is at liberty to make the class recite or sing, or to illustrate on the blackboard or by picture lessons, without disturbing the other classes. The rooms and passages are all beautifully carpeted and matted. As we sauntered through these the other day we could not help contrasting all

this with some of the churches in the mother land, which had the bare ground for the floor and had no heating apparatus, and where beyond a little vestry for the session there was no extra accommodation whatever. Are we wise in having these comfortable parlors and beautiful school-rooms? Unhesitatingly we answer, it is the best thing a congregation can do. It is better for the Church to entertain her young people than to leave theatres to do so. It gives a home-like feeling to the congregation. The work of instruction and benevolence will go on with much greater enthusiasm than otherwise. The Church in fact can have its own literary treats, its own concerts and socials, and it will become a grand absorbing power to the world without. It draws by the influence of a superior attraction. The Rev. Mr. King and his congregation are to be congratulated on having secured such ample and splendid accommodations for the social work of the Church. When the main building is also completed, they will have a structure in all respects worthy of them and suitable for the great work they are doing in this city.

The congregation of old St. Andrew's have contented themselves meanwhile with the erection of their church, leaving the Sunday school buildings and one of the towers to the future. The site upon which they have built is a valuable one. The building is solid and massive, and is well designed for the ground on which it stands. The platform is on the long wall to the east, placing the speaker at an equi-distance from the intersections of the other three walls. The seats are circular, rising on an inclined plane from the platform to the walls. A splendid organ is placed in a recess behind the platform. The entire floor is carpeted and beautiful gas pendants fall from the ceiling, and also from beneath the gallery. One has the feeling of cosy comfort when looking around and seeing nothing but soft carpets and crimson cushions. Of course, there is wisdom in furnishing a church in this way. Most of the people who go to it have just such furnished parlors at home; and those who have not will be none the worse of a soft seat on Sundays. It makes the church attractive; and while perhaps there is some truth in the saying that in Toronto it is no longer a question as to what minister you will go and hear, but as to which church is newest and most comfortable, this is not to be greatly deplored in a city which is so well supplied with able preachers. It is certain that the sermon will be none the worse because of the cosy surroundings, and we question but that cushions are even less favorable than bare boards to that sound sleep which the poet associates with moral and religious discourse. For such is the depravity of human nature that if it will sleep during sermon, it will do so in spite of every obstacle. Rev. Mr. Milligan and the congregation of old St. Andrew's are also to be congratulated upon entering their new building under such favorable auspices, and we trust they will experience such a large amount of success that they will soon be compelled to go on with the remaining portion of the building. They will never be right till they do so, and the sooner they are able to do it the better.

It is a question with many whether we are not in danger of having too many Presbyterian churches in Toronto. So far as existing

churches go, we do not think that there will be too many in the long run. It is just possible that Presbyterianism in the city was suffering because of not keeping abreast of the times. Methodism and Episcopacy and the Baptist Church were making great headway in the matter of beautiful churches, comfortable accommodations, and instrumental music. But the Presbyterian Church will not suffer for want of these now. That is quite certain. But it is interesting in this connection to look at some of the churches in this city. There is Bay Street, from which Gould Street and the Central Churches sprung. We believe its membership is larger than ever it was. Meanwhile the Gould Street Church is itself an overflowing one, and has given off some shoots which have taken root in other parts of the city and are growing into sturdy congregations. The Central Church was organized in 1875 with fifty-five members. We learn from its pastor that at the Communion on Sabbath week one hundred and thirty communion cards were taken up at the table. Taking the proportion of attendance, there will be thirty or forty more members on the roll. So that in that short time the membership of this church has more than tripled. The pastor states that the increase has come from within itself and to a large extent from families coming into the city, and that to an almost inappreciable extent has there been any addition from other Presbyterian congregations. This is surely very gratifying, and also the fact that the Charles Street Church, the nearest to the Central, has been growing all the time, as is shown by the amount it raises for missionary and benevolent purposes. We believe that Presbyterianism is destined to take a high and commanding place in this great growing city, and these new church erections are accomplishing a great deal in this direction.

THE TRUE ISSUE.

[From the stand-point of the "Evangelical Churchman" the "true issue" between the Ritualists and the Low Church party in the Church of England is stated as follows:]

DOES the Church of England recognize a human priesthood, or does she not? This is the real question at issue between us and the sacerdotalists. For this latter term is the correct name for those who are seeking to subvert the Reformation, and to bring back again the corrupt doctrines and superstitious rites of the Church of Rome. "Ritualists" is a misleading term. There must be ritual in Christian worship; all depends upon the character of the ritual, whether it is "unto edification," or sensuous and symbolical of false teaching. "Puseyites" is correct, for without doubt Dr. Pusey was the founder of the sect, although some of his younger followers have, through lack of caution and of that due "reserve" which he himself inculcated, gone apparently beyond him. "Tractarians" is a *soubriquet* which they have accepted for themselves, but like the last mentioned title, it fails to define their position or to explain the irreconcilable opposition of Protestant Churchmen. But the term "Sacerdotalists" sets forth at once the key of the position, the real nature of the controversy. It is so accepted by men on both sides. Thus Dr. Pusey himself says, "that upon the principle of Sacerdotalism hangs the future of England's Church." But in this very sacerdotalism, de-

clares Dr. Ellicott, Bishop of Gloucester, "yawns the broad chasm between us and Rome."

This is the true issue, and it is of the greatest importance that it be clearly stated and squarely faced. If this be done, false issues will be cleared away, and the true position both of Evangelical Churchmen, and of others who stand aloof from them, will be defined beyond possibility of mistake or confusion.

The position of Evangelical Churchmen will be seen to be founded upon no mere captious or conventional distinctions; no trifling differences of form and posture; no blind iconoclastic dislike to the beauties of art and music; no proud self-willed impatience of authority and love of pre-eminence. But it will be manifest that the error, against which our just and unchangeable contention is directed, is identical with that of the Judaizers of old who preached another gospel, the false brethren to whom St. Paul declared he would give place, no, not for an hour; identical with that which at a later date overwhelmed the Church with a darkness more intense, a bondage more rigorous than that of Egypt, from which, at the era of the blessed Reformation, an open Bible brought her forth into Gospel light and liberty.

The noble Dr. Arnold of Rugby clearly perceived the real nature and drift of the so-called Church Principles. He was one of the most profound, learned, yet simple-hearted and devout of men. His position was that human priesthood is at variance with the whole genius and purpose of the Gospel. In a letter to Mr. Justice Coleridge in 1841, he wrote "the Church system (so-called) is either our Gospel, and St. John's and St. Paul's Gospel is superseded by it; or it is a system of blasphemous falsehood such as St. Paul foretold was to come—such as St. John knew to be already in the world."

The orthodox Protestant High Churchmen of the old school are altogether distinct from the Sacerdotalists. They have used the strongest language against this heresy, even while they have looked with coldness upon Evangelical Churchmen. But their position in this respect is illogical. As the absurdities and the abominations of Sacerdotalism become more apparent, they must range themselves with us against the common foe.

OLD ST. ANDREW'S CHURCH.

On Sunday last the new Old St. Andrew's Church was opened. There was a large attendance, who listened with great attention to the various eloquent discourses delivered throughout the day.

On Saturday last, the congregation of Old St. Andrew's Church were gathered together in the time-worn building for the last time. There was an excellent audience, a number of members and adherents of other Presbyterian churches throughout the city being in attendance. The proceedings were of a deeply interesting and affecting nature. Rev. Mr. Milligan, pastor of the church, occupied the chair, and introduced the Rev. Dr. Barclay to the audience. The speaker, in the first place, alluded to the ill-health which had afflicted him for the past few years; stating that in spite of the sickness under which he had labored, he could not refuse the invitation of the worthy pastor to be present on this the closing night of the Old St. Andrew's Church. Dr. Barclay next reviewed briefly the history of Presbyterianism in Toronto. He remembered the time when an Episcopal Bishop (of Scotch descent it was true) conducted service for the Presbyterian body in this city. The first place in

which the denomination met was the old Central School House, on Adelaide Street. He next referred to the erection of Old St. Andrew's. That building, the preacher stated, was first opened in 1830. Its erection was owing to the efforts of Hon. W. Morris and Chief Justice McLan. As a rule it was not desirable that the location of a church should be shifted, but in the present instance he thought the reasons for that procedure perfectly satisfactory. The speaker closed with a reference to those who had formerly ministered to the congregation, and wished the people of Old St. Andrew's all success in the new edifice which they were about to occupy.

Hon. John McMurrich was the next speaker. Mr. McMurrich traced briefly the history and progress of Presbyterianism in Toronto, showing the number of churches and the amount of work which had sprung from the original organizations.

Rev. Mr. Bain, Rev. Dr. Burns, Rev. D. J. Macdonnell and Mr. McMurchy also delivered eloquent and interesting addresses.

On Sunday morning Rev. Professor McLaren conducted the dedication services in the new building, taking as the theme of his discourse Haggi ii. 6-9.

In the afternoon the Rev. Dr. Jardine of Calcutta, preached from 1 Cor. iii. 16, 17; and in the evening Rev. D. J. Macdonnell from Rom. x. 12-15.

The progress of the congregation since the settlement of Mr. Milligan as pastor has been most encouraging. During the past year the membership has more than doubled. The ordinary revenue of the congregation for the year amounts to \$3,124.29, and \$4,113.75 has been paid during the year by subscribers to the building fund, making a total of \$7,238.04. The amount subscribed for the building fund is now considerably over \$10,000, more than half of which has already been paid, and the greater part of the balance will be paid during the present year. The cost of the church so far has been about \$31,000, and for that sum a very handsome and comfortable church has been erected. Competent musicians pronounce the musical capabilities of the organ to be very superior, while it is generally admitted the exterior of the instrument is unsurpassed, if equalled, in the city. Inside and out the edifice is an ornament to the city and a credit to the Presbyterian Church, as well as a noble monument of the enterprise and liberality of Old St. Andrew's congregation.

DEATH OF THE REV. ANDREW DRYBURGH.

We regret to learn the death of this minister of the Presbyterian Church in Canada, on Tuesday, at Elmira, from Scarlet fever. Mr. Dryburgh was a native of Fifeshire, Scotland, and was educated for the ministry in the Free Church. In 1875, knowing the field there was for ministerial usefulness in this country, he came to Canada, and gave himself devotedly to the cause of Christ. He took his place among the Probationers, and was sent to different Presbyteries to labor in them where openings existed. His preference, however, was for some Mission Station in which he might be located, and which he might nurture, till it would attain the position of a self-sustaining charge. For a time he labored at Everton and Ospringe, in the exercise of no small measure of zeal, and at the close of the term refused to take any remuneration for his services. On the 24th of July last he was ordained to the office of the ministry, and inducted into the pastoral oversight of Elmira and Hawksville—two congregations in the bounds of the Presbytery of Guelph. There he labored with his usual zeal and disinterestedness, making full proof of his ministry; instant in season and out of season, and showing all good fidelity. His illness was brief, having officiated on the Sabbath preceding his death. His funeral took place on Thursday afternoon at two o'clock. His body was followed to the grave by a large number of people, some of whom seemed deeply affected by the bereavement to which, in the sovereign providence of God, they had been subjected. He was buried in the cemetery in the neighborhood of Elmira, where he awaits the sound of the resurrection trumpet. Everything was done that medical skill could suggest to prevent his disease having a fatal termination. Dr. Walsmsley, who esteemed him highly in love for his work's sake, was unremitting in his attention. The following members of Presbytery were present at the funeral:—the Rev. Messrs. Wardrope, Torrance and Smith of Guelph, Mr. McDonald of Elora, Mr. Davidson of

Alma and Cumnock, Mr. Bryant of Glenallan and Hollin, Mr. Dickie of Berlin, and Mr. Hamilton of Winterbourne. He has been cut off in the midtime of his days. His people will feel his loss acutely, and they have our sympathy in the circumstances in which they are placed.

SYNOD OF HAMILTON AND LONDON.

We are requested to insert the following for the information of ministers and elders attending the above named Synod:

Arrangements are being made with the Great Western, Grand Trunk, and Port Dover and Huron Railways to convey members of Synod to Stratford and and return at reduced rates. The certificates will be sent in a few days to all the ministers of the Synod, with blank certificates enclosed for each minister to fill up with the name of his elder. Should any minister or elder desire to travel by another line of railway than that for which certificates are sent, on application to the Clerk of Synod, Dr. Cochrane, the certificates sent will be exchanged for the ones wanted.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The final meeting of this Society was held on Friday evening last. The reports read indicated the activity and progress of the Society during the present session. The following are the prizemen of the year: Essays: 1st, James Smith, B.A.; 2nd, D. L. Munro, B.A. Scripture Reading: 1st, J. McCoy, M.A.; 2nd, F. Ballantyne, M.A. Secular Reading: 1st, S. H. Eastman, B.A.; 2nd, C. H. Cooke. Public Speaking: 1st, F. R. Beattie, M.A.; 2nd, J. Johnson; 3rd, A. Leslie, M.A.

The election of officers then took place, resulting as follows: President, John Ross, B.A.; 1st Vice-Pres., D. L. Munro, B.A.; 2nd Vice Pres., S. H. Eastman, B. A.; Rec.-Sec, W. A. Hunter, B.A.; Cor.-Sec., J. C. Tibb, B.A.; Treasurer, D. James; Curator, R. W. Kennedy, B.A.; Councillors, D. Findlay, B.A., T. Scouler, and J. Reid.

The proceedings terminated with the delivery of a touching valedictory address by the retiring 1st Vice-President, J. Johnson.

J. C. TIBB, B.A., Cor.-Sec.

BRANTFORD LADIES' COLLEGE.

The Rev. Dr. R. Bell of Walkerton, during the past week, delivered a short course of lectures to the students of Brantford Ladies' College. In addition to the regular instructors of the College, the directors have arranged for short courses of lectures by ministers and others of our Church, who are eminent in certain studies. Last year, Mr. Thomson of Sarnia, lectured on English language and literature. This year, Dr. Bell discoursed upon the Cosmogony of the Bible—the early history of man, and the harmonies of nature. We are glad to note the prosperity of this institution, and its growing popularity among the members of our Church. His Excellency the Governor-General has kindly offered two medals for competition in certain branches during the present year.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The final monthly meeting for the session was held on Wednesday evening the 13th inst., with a large attendance of members. The appointment of missionaries for the summer, was decided upon with the following result:—to Cobocok, Mr. S. Carruthers; to Rosseau, Mr. A. Dobson; to North Hastings, Mr. A. Henderson; to Maganetawan, Mr. J. Mutch, to Nipissing, Mr. E. A. McDonald; to Doc Lake, Mr. John Brydon; to South Manitoulin, Mr. Angus McKay; to Waubashene, Mr. J. M. Rodgers.

A letter was read from the Rev. D. McKeracher of Prince Arthur's Landing, setting forth the claims of the men who are working on the Canada Pacific Railway, west of that place, and asking that a missionary be sent. After discussion, it was resolved that the field be taken up, and that Mr. J. R. Johnston, B.A., be sent as missionary on the opening of navigation. The annual report was read, and it was resolved that 2,000 copies be printed for distribution.

A. B. BAIRD, Cor. Sec.

THE Napanee "beaver" pronounces "the Presbyterian social held on last Thursday evening, one of the most successful and pleasant of the season."

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXXI.

For some moments after Anthony had so calmly declared that he intended to pay the sum which would leave him absolutely penniless, Dacre sat and stared at him as if he were some strange phenomenon, such as had never been seen before.

After a time he said, gravely, "May I ask how you intend to live when you have denuded yourself of everything you possess in this world?"

"That is my concern," said Anthony. "I do not think my future fate need enter into this discussion at all. If it comes to the worst I can enlist," he added, with a rather mournful smile.

"And it is really possible that you, a man come to full maturity, long past the age for training for any profession, are content, without a murmur, to strip yourself to your last shilling in order to save a foolish young fellow from becoming a confirmed gambler?"

"I am not only content, I am thankful that I have been able so to meet your requirements as to have received from you the assurance that you will in return accomplish my brother's entire rescue. I have reason indeed to be most happy that my funds, however realised, will suffice for the purpose. Had they fallen short of it, I must have hired myself out for a term of service in some profitable manner, and secured to you the proceeds till the sum was complete."

"You would have done this?" asked Dacre, strongly moved.

"Undoubtedly; I would have given my life if nothing else would have sufficed," said Anthony, simply.

Dacre started from his chair, and paced the room rapidly for some moments in deep thought. Then he came and stood before Anthony, looking down into his clear brown eyes, so beautiful in their expression of perfect integrity, joined to the tenderness of a gentle nature.

"Beresford," he said, "the contrast you have shown me between yourself and me has for the first time in all my life made me comprehend the beauty of goodness and the hideousness of vice. You have made me long, with almost frantic desire, that I could at this hour go back to the days when I was still young and comparatively blameless, that I might alter my whole course of life, and strive to be in some degree like what you are, at however immeasurable a distance. You have caused me to hate myself as heartily as I admire you. I feel that I am as vile and base in taking your money as you are noble in giving it; but, Beresford, I cannot give it up. Do you know what the alternative would be for me? Run more complete than that which would have overtaken your brother had I continued to influence him in such fashion as to levy my tax on Darksmere. I should be arrested for debt, and imprisoned. The enterprise which I confidently believe will enrich me for the remainder of my life would utterly fail, and I should come out of the debtor's prison a broken, destitute, homeless man, with no hope of escaping the beggary that would pursue me to the grave. I cannot stand such a prospect, especially when the money to which I hold I have a claim well secure to me, as I expect, the means to lead a life of luxury and splendor for the remainder of my days. Your splendid example has roused this much of grace within me that I can regret, with hearty sincerity, the necessity of robbing you; and I can assure you that this is a virtue unknown to me before, for it has never been my habit to give even a thought to the interests of any person but myself. Beyond this, however, I cannot go; I can make no sacrifice of any part of the money I have claimed from you; but this much I will do for you. I will promise you the fullest value of your money. I will so use my influence with Rex that I shall save him for you utterly. He shall see to the very depths of that pit of destruction into which I was dragging him, and he shall so discern its horrors as to turn from it with dread and dismay. He shall pledge himself to me to abandon every one of those practices which would have been his ruin, and you shall at least have the price of your sacrifice as fully as I have the price of my villainy."

"Then I am more than content," said Anthony, grasping Dacre's hand for the first time since he had known him, even under his assumed name, "and forgive me if I say that I trust, for your own sake, the fortune you hope to realize may save you from ever again dealing with any young man as you would have dealt with my brother."

"I trust it may; and this, at least, I am sure of, that if ever there is any good in me for the future it will be due to your noble example. But now, Beresford, let me thoroughly understand your wishes. I conclude that you desire to have Rex's present mode of life broken off from this hour, and that what you intend me to do must be done to-day."

"Undoubtedly," said Anthony, eagerly. "I should wish him to leave London with me to-night."

"And that he should never set eyes on me again," said Dacre, rather sadly. "Well, it shall be so. I will fulfil my pledge. I will see him at once, and I have no doubt of my success."

"In this you are generous, Mr. Dacre, for I could not have exacted that your share of the bargain should be completed before it is possible for me to accomplish mine."

"Beresford," said Dacre, quickly. "I have never had faith enough in any man's goodness before to rely on his honor, but I will trust yours without limit or reserve."

"I am very grateful for your confidence, and it is of inestimable benefit to me just now, as I am intensely anxious to see Rex safe before another night passes over him; and, of course, it is an absolute impossibility that I should do all that is necessary for the money to be placed in your hands, in available shape, without a delay of some two or three weeks—a period that might be fatal to him if you were not prepared now to act in reliance on my good faith. I propose, however, Mr. Dacre, to give you to-day a note of hand, pledging myself to the full payment within a given date; and

if you should propose to leave England, so as to require a few hundreds for immediate expenses I can furnish you that from the balance I have at my bankers'."

"You do not disguise your wish that I should leave this country, Mr. Beresford," said Dacre, with a smile, "but I cannot be surprised at it; and, as it happens, it accords with my own desire. I have to see a man in Paris who is connected with our great venture, and I am quite willing to go there at once, so soon as Rex is safe in your hands, and there also I can wait till you send me the full measure of my bond. Ultimately I shall return to Mexico, and neither you nor Rex will ever hear of me more."

A great sigh of relief burst from Anthony's lips for the charge his mother had imposed upon him had weighed as a heavy load on his heart ever since the hour of her death, and now he could almost feel that her heart's desire had been accomplished, and her darling saved from the evils she had so dreaded for him. He rose from his seat.

"I will lose no more time than, Mr. Dacre. I will go at once and do what is needful, so that you may have my note and the money you require in the course of a few hours. Can I hope to have Rex with me this evening? He does not at present know that I am in town."

"Write your address there," said Dacre, pushing some paper towards Anthony, "and Rex shall go to you before nightfall. I know what my power over him really is, and I feel certain of the result."

"I will rely on it, then," said Anthony, "and with that assurance, my last word to you may well be one of thanks."

He held out his hand, and Dacre clasped it warmly between his own, as he said, "Anthony Beresford, I shall be the better as long as I live for having known you, and for the noble example of a pure self-sacrifice which you have given me this day."

So they parted. Anthony went down the stairs and out into the open air, and then walked along the street to his hotel like a man in a dream.

Throughout the whole of this interview with Dacre he had kept steadily before him the one solemn purpose of saving Rex at any cost, and in the upper region of his thoughts, where his spirit rested on the divine principle of sacrifice, he rejoiced with purest joy in the success of his endeavors, and in his own power to pay the heavy price which his brother's rescue cost him; but from beginning to end of that long conversation he had heard underneath it all the cry of his own wrung heart, that mourned in anguish for the love that must be immolated too, as all his earlier hopes and dreams had been, for the sake of his young brother; and now, when the tension of his energies, which had been bent on the conquest of this man Dacre was relaxed; when, his purpose being accomplished, he could cease to concentrate his whole mind upon it, the overwhelming thought that he had lost Innocentia took possession of his whole being, and flooded his soul as it were with bitterest pain. He walked on, hardly knowing where he was going; stunned as if he had received some physical blow. He knew, as he staggered along, that he had deprived himself of even the barest means of subsistence, and that he had rendered marriage a final impossibility for himself. He had been trained to no profession, and if ever he were to obtain even the merest livelihood for himself, it could only be in some hard service as a soldier or a sailor, where he would have to battle alone in life's roughest ways. He might never now so long as he lived be able to support a wife, and certainly not till he was old and broken down, and his beautiful Innocentia had probably for years been the light of some other man's home, and the darling of his heart, though not loved, surely, thought Anthony, not loved as he would have loved her.

Yes, she was lost to him. He would see her once more, for he would go to tell her father that he gave up all hope of ever winning her, that he must bid her farewell, and look on her lovely face no more, since she never could be his, and then he would turn away from Refugium and go into hard labor in some service where he could still to some extent watch over Rex; or, perhaps, if his brother yet needed his care, he could take some inferior position on the estate where he could earn a pittance for his own support; happen what might he would be independent, he would owe nothing to his brother; but in what manner soever his life might shape itself now, one point only was certain, he had lost Innocentia—his darling, his love was lost to him for ever; and with this thought tearing at his heart, Anthony Beresford went from place to place that day making all the needful arrangements for delivering up to Richard Dacre the entire sum of his earthly possessions.

CHAPTER XXXII.

Towards evening Anthony Beresford returned to his hotel, jaded and weary, feeling as if life could never more be anything to him but a joyless endurance, in which he would still be bound by the chain of his duty to Rex, without a hope of happiness or even freedom for himself.

He had slung himself down in an easy-chair in the large gloomy sitting-room, where the light of a pair of candles struggled dimly with the November fog that penetrated even into the house, and he was trying, as he sat there with his eyes closed, to prevent his thoughts from dwelling on the fact that, beyond a very few pounds he had retained for immediate use, he had that day stripped himself of everything he possessed in the world.

He had sent a cheque to Richard Dacre for the whole of the balance he had at his bankers', with a note securing to him his entire property so soon as it could be realized, and this was not likely to prove a difficult or even tedious matter, as he had already taken steps to make his capital available at the time when he hoped to have gone to Africa. He was utterly destitute then, and that in the cruellest sense of the word, since, in addition to all his actual possessions, he had lost also that one fair pearl hidden in the Cornish mountains, which was more precious to him than life itself.

In vain he strove to shake himself free from the sense of desolation which was quite intolerable. It crushed him down with a pain that made him almost wish that he might never open his eyes to the light again. But we none of us can thus cast our burden when it grows too heavy, and in

five minutes more Anthony was rudely shaken out of his stupor of depression, and compelled to face the trials of his mortal existence once more. The door opened, and Reginald Erlesleigh burst into the room evidently in the state of passionate excitement into which those who are still young in their experience of life are apt to be flung by strong emotions. His fair face was crimson to the temples, his lips quivering, and his eyes flashing, with yet a suspicious moisture on the long lashes which showed that he had been deeply agitated. He came forward quickly to the fireplace, near which Anthony was sitting, and leant his forehead on the marble slab above it, while he clasped his hands tightly, as if to repress his nervous restlessness.

"Oh, Anthony!" he burst out, "it is well that you are left to me, whom I can trust, in whom I may believe, or the world would seem hideous to me after all that I have learnt this day. Had it not been that Gascoigne made his own confession, and so disarmed me, I must have hurled him to the earth for making me thus the tool of his wickedness."

"He has told you all, then!" said Anthony eagerly.

"All as regards his own unprincipled schemes upon me, but not all that concerns you. He told me that you had saved me; that by some means, incomprehensible to me, you had discovered his hateful designs to make of me a confirmed gambler, and so compass my ruin. He refused to tell me his motive for such malignant cruelty towards one who never injured him; but he said he had a reason for it, which would have made me forgive him had I known it. I cannot believe it. Nothing can excuse a man for seeking to accomplish the utter destruction of a fellow-creature. Anthony, would you credit it? in order to deter me from continuing the very practices into which he himself led me, he drew me a picture of what I should have become had I continued to the end in the course he had opened out before me, and it was a picture of the most hideous ruin it is possible to conceive—not of my property alone, but of my life, my soul. A career of wretchedness and sin, ending, perhaps, in the suicide's grave. Ah, it is horrible!" continued the young man, while his frame shook with strong shuddering, "and it is to this he would have brought me—that man whom I counted upon as a true and devoted friend for life, for whom I had an affection scarcely second to what I felt for you, who knew that he had gained an influence over me which he might have used for good, and did use for uttermost evil. It was hard to keep my hands from his throat; and I could not have done so had I learnt his iniquitous conduct from any lips but his own."

"Yet, Rex, he never was so worthy of the affection you say you once felt for him as in the hour when he lost it; he was laboring then to undo the evil he had worked, and trying his best to save you from its results," said Anthony.

"It is true," said Rex, turning to look down on his brother's face, "but he told me he did this one good action far more for your sake than for mine. He said you were the noblest man he had ever met, and that he did not know human nature was capable of such qualities as you had displayed. He said that you had made him abandon his scheme of ruining me, and seek rather to save me, by a great sacrifice on your part, which, he said, was the grandest act of devotion he had ever heard of. What is it you have done for me, brother? Rex continued, affectionately; "tell me, this I may know how to thank you; and if it has involved any loss of money let me repay you, although I have to own to you that even in these few weeks I have seriously embarrassed Darksmere. Can money repay what you have given up for me, Anthony?"

"Not all the money that ever was coined!" he answered, as the vision of Innocentia, in her loveliness, passed before his mind. Innocentia lost for ever! since, even to win her he would not impoverish his brother. "But there need be no question of repaying me, Rex. I shall be amply rewarded if you can tell me that Gascoigne succeeded in his mission, and that you have renounced utterly and finally the fatal passion for gambling on which he was working for your destruction. Have you promised him to abandon it?"

"I have abandoned it, Anthony. I think of it with the utmost dread and horror. Gascoigne wanted me to give him a solemn pledge to that effect, but I told him I would give that pledge not to him, the traitor, but to you. And I will do so now at once if you will, and in any terms you like to prescribe."

"Then am I indeed more than repaid!" said Anthony, rising, and taking his brother by the hand. "You can never know, Rex, the anguish of mind with which I have seen you drawn, step by step, into the gulf of misery which is the sure end of every gambler's career. Yes, for your own sake I do ask of you this pledge. Use your own words, but bind yourself now as in the sight of God, with your brother as your witness, to abstain for evermore from this fatal temptation, and to avoid religiously all such places and associates as might allure you to indulge in it again."

And Reginald did so. Holding his brother by the hand, he raised his eyes to the unseen presence of his Maker, and solemnly gave his promise in the terms Anthony had used, and that with a fervor and sincerity which left no doubt that he purposed to hold it as a most sacred obligation. When this had been done, and Anthony had given great thanks in the secret of his own heart for so signal a mercy, the two brothers sat down together, with all their former confidence in each other fully restored, and insensibly fell into the free, familiar intercourse which had always subsisted between them till Gascoigne had come, like a dark shadow, to cloud the lives of both, and hide their hearts, as it were, the one from the other.

Rex spoke to his brother of the temporary embarrassment in his affairs which the drain of the last few weeks on his property had caused, and Anthony, well as he knew what nightly gambling can do in swallowing up vast sums, was amazed at the extent to which Rex's "debts of honor" had already taxed his income. He found that both the bailiff at Darksmere and the family solicitor had been greatly troubled at the state of matters, and began to make difficulties when required by Rex to meet his ever-increasing demands. The brothers consulted over the best means of settling all straight

again, which with patience and economy could be very well done; and then Rex decided that he would telegraph next day to his country agent to meet him at his lawyer's in London, where the condition of the estate might be carefully examined, and remedial measures arranged.

"I want to settle the business in this way, Anthony," said Rex, "because I cannot go to Darksmyre just at present. Gascoigne told me he had promised you to go abroad at once, and that he would do so, but that he found that it was absolutely necessary he should go to the Upper Farm for a day or two, to collect his possessions there, and I cannot risk meeting him. The fascination he exercised over me was strangely powerful, and it has changed to the sort of dread I should have of the influence of an evil spirit if I knew that one were near to me in bodily shape."

"You are quite right not to put yourself in the way of temptation," said Anthony, warmly, "But what then do you propose to do? Shall you stay in town?"

"Brother," said Rex, looking at him with the color deepening in his young face, "I have but one wish, and that is to be with you for the present. I want you to protect me from myself, for I will tell you the truth; the craving which I have felt of late for indulgence in the fatal vice Gascoigne has taught me, is such that I sometimes feel as if it were a frenzy I have no power to resist. You know and understand, I am sure, what a deep reality to me is the pledge I have just taken. I believe that if I were to break it I should place my soul in deadly peril, and render my own life hopelessly wretched; yet I own to you I dread that the passion of longing for the excitement of play may sometimes become almost too strong for my powers of resistance, and I want you to be by my side to help me in these moments of madness. I think it will be only for a time that I shall feel the craving so strongly, and that it is only the effect of recent indulgence, which will wear off. Why, just think of it, Anthony, only this time last night I was in the midst of all that fierce excitement, that terrible pleasure, for pleasure it is," he added, with a gleam in his eyes which almost made Anthony tremble, "though it leads to destruction. Till the recollection of it all wears off, I cannot trust myself, and I shall be safest with you."

"Rex, I cannot tell you how much I admire your frankness and honesty of purpose, and I need hardly tell you how thankfully I will help you in your noble resolve. It will be great happiness to me to be near you; I have none other upon earth but you," he added, with a heavy sigh, believing, as he did, that when he had once again seen Mr. Vivian to tell him of his changed estate he should have to take his leave of Innocentia, and see her no more on earth."

"Then we will hold together for the present at least," said Rex, warmly; "but I would rather not stay in town. Where shall we go for the next week or two? have you any plan?"

"Yes, I have," said Anthony, "because I have a duty I must accomplish; but there is no reason why you should not accompany me where I wish to go. I must visit Mr. Vivian at Refugium again this week, and he has told me I might bring you to see him. I think, therefore, you had better come with me, and we can go elsewhere together when we have to leave that charming spot."

"Oh, I shall like that immensely!" exclaimed Rex. "I have a great desire to see the hermit of the nineteenth century and the lovely place you have described to me. Let us go at once."

"So soon as you have finished your business with the lawyers we can start. How long will it be before this is done?"

"Not more than two or three days," said Rex. And so it was settled.

(To be continued.)

ANCIENT AND MODERN EGYPT COMPARED.

The Bible calls Egypt "the land of bondage." This is as true now as it was in the times of Moses. Its ancient ruins and monumental inscriptions and the present condition of the people confirm it. Kingscraft and priestcraft, in possession of intelligence and power, used the people as beasts of burden and mechanical tools in the times of the Pharaohs and under the present Khedive.

Temple ruins and tombs meet the traveller day after day on the banks of the Nile. The mind is kept vacillating between admiration for the grandeur of the monuments and contempt for the absurdity of the idolatry to which they were dedicated. It seems inconceivable that a nation possessed of such skill and capable of such structures should have been given to the worship of beasts and reptiles. But St. Paul gives us the solution in the first chapter of his Epistle to the Romans. In the days of Herodotus it was easier to find a god on the Nile than a man. And in honor of these gods—half men, half beasts, or all beasts—the Egyptians erected their greatest work of art. They built as magnificent tombs and sarcophagi for their sacred bulls at Sakkara as for their kings of Thebes. If the worship of bulls and rats, of crocodiles and beetles, could do so much, how much more should the worship of the true God be able and willing to do? But the noblest monuments of the Christian faith are constructed of better material than granite and marble. A single cathedral or university or orphan-house of Europe has done more good to the people than all the temples of Egypt, which were only intended for kings and priests, and closed by their outer wall to the multitude.

The gigantic proportions, the antiquity and location of the pyramids and temples constitute their chief attractions. The ruins of Karnak, Luxor, Thebes, Abu, Simbel, Denderah, Edfu, and Ghizeh defy our notions of sublimity and strength, and excite our amazement at the mechanical skill which could remove from the quarries of Syene and pile up such enormous masses of stone. Only command over unlimited time and unlimited labour could do it. The explanation is a sad comment on despotic power, which forced myriads of human beings, subjects and captives of war, like so many camels and donkeys, into the service of vanity and folly, without any reward but their scanty food and nameless obscur-

ity. Moreover, grand as is the design and admirable as is the execution, there is, after all, no real beauty and grace in the Egyptian works of architecture, sculpture, and painting, as compared with those of Greece. The gods and men are stiff, solid, monotonous, and disfigured by the admixture of animal heads. The Egyptian mind was kept in bondage by the dark powers of Nature. The Greek mind was emancipated and breathed the air of freedom and manhood.

In the course of time, Egypt, from the most powerful of empires, became the basest of kingdoms. And from this condition it has scarcely risen yet. It is true a new era of reform began with Mohammed Ali, the Napoleon of Egypt. His nephew the present Khedive, has trod in his steps, and seems to have taken Napoleon III.—"nephew of the uncle"—for his model. He is undoubtedly a most intelligent ruler, and has all the varnish of modern French civilization; but he builds from the top downward, instead of building from the foundation upward, and the natural result is bankruptcy. His officials are corrupt. The administration of justice is so bad that he had to establish a mixed international court, to which every government that has to do with Egypt sends a representative. He constructs by forced labour railroads and canals, palace after palace for himself and his wives and concubines, sugar factories and plantations, and he grinds his people to the very dust by taxation. A more degraded, abject, and beggarly people than the modern Egyptians it would be difficult to find within the limits of the civilized world. "Backsheesh" is the first word they learn and the last they forget. You hear it everywhere, from morning till night, from old and young, as if it were "the chief end of man." It indicates the all-prevailing poverty and misery. Their villages look like shapeless heaps of ruins. Their houses in the country, and even in some quarters of Alexandria and Cairo, are miserable mud huts, not much better than Indian wigwams, without beds, without furniture. Men, women, and children are huddled together on the bare floor. They have but one garment or a few rags. The children are mostly naked. They live in the same inclosure and on terms of ultra democratic equality with their donkey, buffalo, cows, goats, sheep, and chickens. Only the doves have a separate household, in the air above. Ophthalmia and blindness prevail to a fearful extent. Reading and writing are the prerogative of a few. The common people are so ignorant that they rarely know even their own age. Birth, marriage, and death are the only events in their monotonous animal existence.

And yet these Egyptians are not without noble qualities. They are a submissive, gentle, harmless, and by no means unintelligent race. They have bright dark eyes, white teeth, fine figures, and any amount of endurance. Many of these men are very handsome, and the women carry their water-jugs most gracefully on their heads. Even the Nubians, though darker than our Negroes, and far beneath them in knowledge, surpass them in physical appearance and seeming capacity for higher attainments. Like other Mohammedans, the Egyptians are temperate in meat and drink, and can live off bread, lentils, beans, and water. Mohammedanism is a great total abstinence society. Our Arab dragoman from Luxor and the captain on the Nile indignantly refused wine or beer, which some less scrupulous Christian passengers injudiciously offered them. I often thought how difficult it must be for these simple-minded and contented Orientals to be convinced of the superiority of the Christian religion and civilization, if judged by the luxuriant extravagance and intemperance of English and American travellers.

Is there any hope for such a people? Undoubtedly there is, in God's own good time and way. Great political changes must precede. It is not impossible that Egypt, the highway to British India, will before long be annexed to England. The most intelligent men in Egypt, not interested in the personal reign of the present Khedive, desire it, knowing that England has a strong and honest government, would throw a vast amount of capital into the country, and promote liberty, education, and industry among the people. An English protectorate over Egypt would be a part of the solution of the Eastern Question. It would prepare the way for a still higher solution—the triumph of the Cross over the Crescent.—Philip Schaff, D.D.

WHY THE WORLD HATES CHRISTIANS.

It is an utter delusion to suppose that there is any innate response to perfect moral purity, or any innate admiration of "the true, the pure, the just, the kind, the good, and the beautiful," in the heart of man. God gave man, 1,800 years ago, a perfect pattern of purity, truth, and love, in the person of our Lord while He was upon earth. And yet we are told He was "hated."

True Christians must never be surprised if they are "hated" like their Lord. "The disciple is not above his Master."—"Marvel not, my brethren, if the world hate you." (Matt. x. 24; 1 John iii. 13.) In fact the more like Christ they are, the more likely to be "hated." Moreover, they must not be cast down and make themselves miserable, under the idea that it is their inconsistencies the world hates, and that if they were more consistent and lovely in life the world would like them better. This is a complete mistake, and a common delusion of the devil. What the world hates about Christians is neither their doctrines, nor their faults, but their holy lives. Their lives are a constant testimony against the world, which makes the men of the world feel uncomfortable, and therefore the world hates them.

Let us note, that unpopularity among men is no proof that a Christian is wrong, either in faith or practice. The common notion of many, that it is a good sign of a person's character to be well-spoken of by everybody, is a great error. When we see how our Lord was regarded by the wicked and worldly of His day, we may well conclude that it is a very poor compliment to be told that we are liked by everybody. There can surely be very little "witness" about our lives if even the wicked like us. "Woe unto you when all men shall speak well of you." (Luke vi. 26.) That sentence is too much forgotten.

BRITISH AND FOREIGN ITEMS.

THE late Pope Pius IX. created during his long Pontificate 120 Cardinals, and lived to see more than half of them buried.

MRS. SARAH SMILEY, who has been widely known in the United States as a woman preacher, has sailed for Europe, where she proposes to spend some time in her special work.

VICTOR HUGO, the noted French writer, who never minces words when he speaks of public matters, declares that the dissolution of the Papacy will be the obituary item from Rome at an early day.

BARON BUNDE, who has been some time the ambassador from France at the Vatican, is understood to be such a partisan of the Jesuits that the Government of France has determined upon his recall.

A FAMINE is desolating the provinces of Arequipa, Cuzco and Puno, in Peru. For several months not a drop of rain has fallen there, and the crops are entirely destroyed. The rivers and wells are dried up.

THE new Pope, Leo XIII., has for his chosen motto the words, *Lumen ex Cælo* ("Light from Heaven"), and it is devoutly hoped that he may early have such a light; as thus he might see his way out from the darkness of Romanism.

REV. CHARLES H. SPURGEON, the noted minister of London, has been forced to go abroad by the state of his health, and it is now at Mentone, in the south of France, where he is to remain at least six weeks in entire rest of body and mind.

BRAZIL also furnishes a harrowing story of famine. Thirty-two thousand people have fled from their homes in one of the northern provinces in a starving condition, and thousands from neighboring provinces have also emigrated in search of food.

THE late Brigham Young's accounts are being examined, when it is already found that there is a deficit of more than \$2,000,000—and few or no available assets—showing that if a man's moral character is bad in one thing, it may also be in others.

A RESOLUTION was recently introduced in the Glasgow Free Presbytery in favor of appointing a committee "to consider what steps should be taken, in concert with other Evangelical bodies, under the Divine blessing, to maintain our Protestant rights and liberties, and to promote the conversion of the Roman Catholic priests and people to the true faith of the Gospel of Christ."

THE Young Men's Hebrew Association is the title of a body of young Jews in the city of New York, before whom, on their invitation, the Rev. Dr. John Hall recently delivered a very able and acceptable lecture on "The Hebrew Scriptures and the Sciences." The "Jewish Messenger," calls it "a novel and gratifying spectacle," and most certainly it was for a Christian minister thus to lecture before a Jewish audience.

GAVAZZI celebrated at Rome, recently, the fiftieth anniversary of his entrance to the pulpit as a preacher. From the first he has been a preacher of prominence, first in the Romish Church and later in the Protestant Church. There was a great concourse of people, as usual, to hear him; for the chapel of the Free Italian Church, in the new college opposite the Ponte San Angelo, is said to be really too small to accommodate the crowds, that seek admission.

THE Apostolic Succession is no longer to be monopolized in England by the Anglican Church. The "Free Churchmen," having indulged for some time in a sort of pseudo-Episcopacy, have now captured a real bishop in the person of Dr. Gregg, of the Reformed Episcopal Church, and are deriving from him unquestionable orders. This is said to be exciting the alarm of the convocation of Anglican bishops, who recently discussed the matter in executive session for a whole day.

THE new Pope has entered upon his reign very quietly. From the dispatches of the week, which are meagre and sometimes contradictory, we learn that "our" Cardinal presented his homage to Leo XIII., and assured him that he had no reason to regret his late arrival, as the Conclave had made so excellent a choice. It was reported that, at the urgent request of the Ultramontanes, Cardinal Simeoni had been appointed secretary of state. A later dispatch denied it, and the latest says that when Simeoni was about to resume his office as pontifical secretary of state the Catholic powers and some cardinals protested against his restoration, because of his reactionary tendencies. He thereupon resigned, and Cardinal Franchi was appointed in his place. In regard to the Pope's relations with the Government of Italy, it is stated that he is to reside mostly at Castel-Gandolfo, a village fourteen miles south-east of Rome, in order to be away from the government. The Council of State has decided that the papal guaranties are of a constitutional character and cannot be modified by the government. The Pope has intimated his desire that pilgrims abstain from any special allusion to politics in addresses to him. It was intended to make the papal coronation, which took place on Sunday last, in the Sistine Chapel, a public ceremony; but the government notified the Vatican that it could take no measures to prevent a possible disturbance at the coronation, as the Pope did not recognize the King of Italy. The Vatican became indignant, and decided that the coronation should be strictly private. The government, however, denies that this was the reason which governed the course of the Vatican. The ceremonies of coronation lasted four hours and were attended by cardinals, prelates, and diplomatists, accredited to the Vatican, and a few other persons were present. The Pope was afterward carried to his apartments blessing the spectators on the way. A few houses were illuminated. Crowds broke some of the windows of these houses, but were dispersed by the soldiers. It is said the Pope will dismiss the Pontifical Gendarmes and the Swiss Guards. France will recall Baron Baudé, its ambassador to the Vatican, because he is a partisan of the Jesuits.

MINISTERS AND CHURCHES

KNOX CHURCH, Stratford, will henceforth use the English Presbyterian collection of Psalms and Hymns.

A NUMBER of friends from the Main Road, Plympton, the other evening met at the residence of their pastor, Rev. Geo. Cuthbertson, and left behind them a purse of \$40 as a souvenir of their visit.

THE executive of the Sabbath School Association of Canada, have unanimously chosen the Rev. Dr. Cochran to represent Canada in the International Sabbath School Convention, to be held in Atlanta, Georgia, on the 17th of April next.

THE good people of Moorefield have just sent some seventeen bags of oats to Rev. D. Anderson, Rothsay, for the good of the horse. Also, articles for home consumption. Some friends from Rothsay had been before them in a similar way.—COM.

AT the meeting of the Presbytery of Guelph, on Tuesday last, the Rev. J. F. Dickie, of Berlin, was granted three months leave of absence. We understand it is Mr. Dickie's intention to visit the old country about the latter end of next month.

A LARGE party met on Tuesday the 5th inst., to bid farewell to Rev. J. S. Mullan, late pastor of St. Matthew's Church, Osnapruck, and to present him with some valuables as tokens of esteem. Addresses were delivered by Rev. Messrs. Geddes, Sanderson, Rajinboth, and others.

AT the close of the weekly prayer meeting in Knox Church Kincardine, on Thursday evening 7th inst., a well filled purse accompanied with an address, was presented to Wm. Kay, Esq., as a slight acknowledgment of his services freely rendered in conducting the Psalmody for a length of time previous to the present appointment.

REV. G. M. MILLIGAN of Old St. Andrew's Church, Toronto, delivered his popular lecture, "What the Sunbeams say," in Woodville, on the 12th inst. It was listened to with marked attention throughout. Mr. Milligan has an apt way of putting things; and his enthusiasm, which is generally up to white heat, cannot fail to carry his audience with him.

A DEPUTATION consisting of Mr. Angus McKay and Mr. McMillan, from Beaverton, visited Newmarket yesterday, to examine the Christian Church, and also the plans of the proposed Canada Methodist Church here, and to report thereon to the trustees of a new Presbyterian Church about being erected in Beaverton, which will cost from \$12,000 to \$13,000.—*Era*.

THE Rev. J. B. Duncan, of Forest, delivered his lecture on the formation of character, under the auspices of the Young Men's Mutual Improvement Association, in the Presbyterian Church, Ravenswood, on the 11th. Comment from us would be useless on this occasion, as the abilities of the rev. gentleman are well known to most of your readers in this western section.

LAST week, Mr. Adam Murray, precentor in Rev. Mr. Bentley's Church, Galt, was presented with a purse containing \$72, and an address, by the members of the choir, who took this method of expressing their gratitude for the pains Mr. Murray has taken with them in his capacity of teacher. His many friends in Berlin and Bridgeport will be pleased to hear of his success.

A SOCIAL in connection with the Barrie Presbyterian congregation was held on Thursday the 28th ult. Rev. J. Leiper, the pastor, occupied the chair. Sums were subscribed amounting to nearly \$590, for the purpose of wiping out the floating debt on the church. On the following evening the annual missionary meeting in connection with the Sabbath School was held, at which it was decided by the children to devote the first quarter's contribution to Muskoka, the second to India, the third to China, and the fourth to French Evangelization. Last year the school raised \$107.50.

A *pro re nata* meeting of the Presbytery of Kingston, was held in the vestry of Chalmers' Church, on Tuesday afternoon. The business before the meeting was the consideration of a call from Mill Point to the Rev. Mr. Craig, who has been stationed at that village as a missionary for the last year. The call was sustained. A call from the church at Gananoque to the Rev. Henry Gracey, in the Presbytery of Huron, was also submitted, and the Rev. Mr. McCuaig was appointed to prosecute the call before the Huron Presbytery. This was all the business before the meeting.

THE Presbyterian Congregation at Alton having united with Charleston, the Rev. A. McFaul was inducted into the pastoral charge of Alton on Tuesday last. The Rev. Dr. Robb preached, and the Rev. J. M. McIntyre assisted in the services. One feature in connection with this induction is worthy of mention and we trust the example will be followed by others—the committee at the conclusion of the services presented their pastor with a year's salary in advance. The Alton congregation is to be congratulated on the auspicious union formed and the prosperous condition which it now occupies.

ON Monday evening, 11th inst., the members of College Street Y.M.C.A. held an "open meeting" in the church, which was well attended. The chair was occupied by the president, Rev. Alex. Gilray, who opened the meeting with praise, prayer, and a few introductory remarks. An essay on "The Dignity of Obedience," was then read by Mr. John Imrie, which was well received. An interesting discussion then took place, the subject being "Should the Bible be taught in our Public Schools?"—Messrs. Atchison and Scobie, affirmative; Messrs. Martin and Scroggie, negative. The discussion was listened to with great attention. The vote of the meeting, was given in favor of the affirmative. The president closed the meeting with devotional exercises.

THE annual social of the Sabbath School in connection with the Presbyterian Church at Richmond Hill, was held in the Masonic Hall on the evening of the 7th inst. A very fine tea, prepared by the ladies of the congregation, was served in the dining-hall to a large number of people. Afterwards, the Rev. I. Campbell, the pastor, took the chair, and introduced the Rev. J. Smith of Toronto, who delivered to a large and attentive audience a most interesting and spicy lecture on, "The sins of the pews." The lecturer displayed his usual skill in blending the humorous and the serious, and held the undivided attention of the audience for almost an hour and a half. The proceedings of the evening were enlivened with choice music from the choir. The school under the superintendence of Mr. R. Marsh is in a flourishing condition.

ON the evening of Tuesday the 5th, the Rev. R. Fairbairn, B.A., pastor of the Presbyterian Church, Jarret's Corners, met with an agreeable surprise. On his arrival home from a long and weary drive over muddy roads, he found his manse filled with a large company of the young people and others connected with Willis congregation. A short but pithy address was read, to which Mr. Fairbairn suitably replied. Along with the address, a buffalo-robe, whip, and inkstand were presented—as a token of the esteem in which he is held, and a slight appreciation of his faithful and unwearied services. Tea was then served, and the usual consumption of dainties ensued. Amusements of a mild and innocent type were heartily entered into and kept up to a reasonable hour,—after which the company adjourned, all delighted with the pleasant evening they had spent.

ON Sabbath, March 3rd, divine services were held in the new Presbyterian Church, Blyth. This church was dedicated some time ago, previous to its being thoroughly seated. Services were then continued in the old church up to Sabbath 3rd, when, in view of everything being in readiness, the congregation assembled in their new place of worship. Upon the occasion a very able discourse was delivered by Rev. A. McNaughton, of Walton, after which the sacrament of the Lord's supper was dispensed. The following day a congregational meeting was held for the purpose of renting pews and other business. The attendance was very large; Dr. Sloan occupied the chair; the treasurer, Wm. Drummond, Esq., read a statement as to the standing of the church, after which the pews were rented, realizing upwards of \$800.

THE annual soiree in connection with Knox Church, Burgoyne, came off Thursday evening, 14th inst. Tea was served at seven o'clock in the church. The chair was occupied by Rev. A. Tolmie, pastor of the church, who was the right man in the right place. Speeches were delivered by Rev. Mr. Blain of Tara, Rolston of Arkwright, and Ross of Port Elgin. Two excellent choirs were in attendance, under the leadership of Messrs. Shell and Adair. At the close of the proceedings an election took place between a married lady and a single one for a large cake. At the close of the poll it was found that the married lady had a majority of twenty-three votes. Another cake was set

up between two young ladies, the winner being Miss Cunningham. The following evening a social took place, which was well attended, and a very enjoyable evening was spent. The total proceeds of both nights amounted to \$143.

THE annual social gathering in connection with Willis Church congregation, Drumbo, took place on Tuesday evening. The ladies provided a splendid tea in the Town Hall, to which full justice having been done, an adjournment was made to the church when the intellectual portion of the evening's entertainment was entered into. Rev. Mr. Little, the highly esteemed pastor of the Drumbo and Princeton congregations, presided in his usual happy style. Excellent and appropriate addresses were delivered by Rev. Mr. Hazelton of Drumbo; Rev. Mr. Shaw of Princeton, Rev. Messrs. Grant of Ingersoll, McQuarrie of Wingham; Dr. Cochran of Brantford, was expected, but could not come. Mr. David Beamer's choir from Princeton gave several selections of choice music and added much to the pleasure of the evening. At the close, hearty votes of thanks were tendered to the speakers of the evening, the choir, and the ladies, for the assistance given in providing such an excellent evening's entertainment. Proceeds of tea meeting, \$88.90. The following day the children in the village and vicinity, were treated with an excellent spread in the Town Hall, where a very pleasant time was spent, and the children all left rejoicing over the good things they had partaken of.

THE Annual report of the Macnab Street Presbyterian Church, Hamilton, which is now before us, furnishes abundant proof that the congregation is in a prosperous condition. The amount realized from pew rents and collections during the year ending 31st January, 1878, was \$4,620.63. The Missionary Association collected \$1,054.90; which along with \$168.26 contributed by the Sabbath School, and \$361 collected for benevolent purposes, brings the total contributions up to \$6,704.32. Notwithstanding the dull times, the amount contributed for missionary purposes was larger than in any former year. After paying current expenses and devoting \$500 to the reduction of the church debt which is now very small, the funds afforded the following liberal apportionments to the various schemes: Colleges, \$200; Home Mission, \$469.26; Foreign Missions, \$244; French Evangelization, \$155; Bursary for French Students, \$45; Manitoba College, Building Fund, \$28; Manitoba College, Ordinary Fund, \$25; Knox College, per Rev. Dr. Topp, \$50; Church Building in St. John, N.B., \$151; Knox College, debt on ordinary fund, \$220; College Building, Toronto, \$100; Assembly Fund \$25; Synod and Presbytery Fund, \$27.50; Aged and Infirm Ministers' Fund, \$40; Home of the Friendless, \$30; St. John Fire, \$50; Charitable Fund, \$108.51. The Sabbath School is also doing well. The teachers and other office-bearers number thirty-eight and the pupils 275. Compared with the previous year, there is a marked improvement in regularity of attendance.

THE anniversary of the West Presbyterian Church Sabbath School was held on Tuesday evening, 12th ult. The basement of the church was packed with old and young, and a very pleasant evening was enjoyed. Short addresses were given by the pastor, Rev. R. Wallace; the late superintendent Hon. J. McMurrich; the present superintendent, W. B. McMurrich, Esq.; Mr. Marshall and Mr. J. Gordon; also an interesting reading by Miss Jessie Alexander. The whole was enlivened by singing Sabbath School hymns with organ accompaniment. The average attendance since the New Year was 220; the amount raised by the school for missions, etc., \$112.97. At the close of the exercises 300 paper bags with their contents were distributed to the children, who were greatly delighted on the announcement of their accustomed good cheer. The Hon. J. McMurrich stated that forty-five years ago in 1833, there were about 100 scholars attending the two Presbyterian Sabbath Schools then in Toronto—St. Andrew's and Mr. Harris—now there are over 3000 attending thirteen schools. Such has been the great progress in number during that time, and the improvements in the mode of conducting them are also very great. One pleasing feature is that wherever you go you find the same Sabbath School lesson taught on the same day. At the annual meeting of the congregation lately held, the income for the past year was reported as about \$3000, part of that being for the removal of debt on the church; seventy-nine members were received, and the congregation was stated by several to be in a prosperous condition.

Review Chart. Lesson XIII.

NO.	TITLE.	WHEN.	WHERE.	WHO.	WHAT.	TOPICS.	TEXTS.	TEACHINGS.
I.	R.F.K.J.	975-958	Judah.	Reho. Shem. Shi.	Rehoboam strengthened. Forsook law of God. Punishment: Fifth year, invasion of Shishak. Warning of Shemaiah. humbled. delivered.	He shall save	When he humbled	God punishes those who, in prosperity, forsake his law. Will forgive the humble.
II.	A.F.G.	955-941	"	Asa. Zerah.	Asa did right. took away idols, etc. built fenced cities. with 580,000 conquered Zerah with 1,00,000, because God helped.	More than conquerors	Lord, it is nothing	Should do right in sight of God. Put away all evil. If we have God we are victors.
III.	C.R.	940	Jeru.	Asa. son of Od. Asa, strangers.	Took courage. put away idols. gathered Judah and strangers from Eph. and Man. entered into covenant. rejoiced.	Holy and	Be ye strong	Take courage to put away all evil. Seek God with all the heart, etc.
IV.	J.P.	914-911	Judah.	Jehosh. princes, Levites, etc.	Placed forces in fenced cities. God with Jehosh., therefore he prospered. the board of instruction. taught all people of the Law.	The Lord established	And they taught	Son should follow the best part of a father's example. Should be taught the Law.
V.	J.R.	897	Jeru. Judah.	Jehosh. Jehu, Judges.	Reproof of Jehoshaphat by the prophet Jehu. his commendation, also. the reform of the judiciary. the charge to the judges.	Faithful Rebuke	There is no iniquity	Form no partnership with the wicked. Every one should discharge his duties for God.
VI.	J.H.G.	896	Jeru. Wilderness of Jeruel.	Jaha. Jehosh. Lev. people.	The promise of victory by Jahaziel. "ye shall not need to fight". praise for this promise. the victory of song.	The battle is not yours	Believe in the Lord	There is no occasion for the Christian to fear; the Lord fights his battles.
VII.	J.R.T.	856	Jeru.	Lev. Jehoi. Joash, princes, people.	Joash minded to repair the temple. backwardness of priests. the new command. willing offerings. house mended.	They offered	Joash was minded	"Ye are God's temple." Keep that always in repair. Give freely to house of God.
VIII.	U.P.P.	765	" Temple.	Uz. Az. fourscore priests.	The heart of Uzziah lifted up. went into temple to burn incense. withstood by priests. smitten by leprosy. buried in a field.	God resisteth	Pride goeth before	A proud heart is prone to evil. It is unwise to contend with God.
IX.	A.P.W.	749-726	Jeru.	Ahaz, Tiglath.	Judah brought low by Ahaz. distressed by Tiglath-p. Ahaz trespassed yet more. sacrificed to gods of Damascus. shut up temple.	Evil men shall	And in the time	Sin brings distress. If affliction does not make one better, it makes him worse.
X.	H.G.R.	726	"	Hez. Lev.	Hez. did that which was right. opened temple first year. commanded priests to sanctify themselves and cleanse temple.	A thorough	And in every work	Should never put off a duty. Should sanctify ourselves—cleanse our hearts.
XI.	H. & A.	700	Jeru.	Servants of Sen. Hez. Isaiah.	The speech against God of Sennacherib's servants. the letter he sent. the destruction of his army. his own murder.	Whereon do	With him is an arm	It is safe to put our trust in God. It is not safe to boast against him.
XII.	M.B.R.	680	Babylon, Judah.	Man. capt. of k. of Assy.	Manasseh made Judah even worse than heathen. his warning. capture. repentance. bringing back. reform.	It is good for me	As many as I love	An evil example corrupts others. Sin brings bondage. God quick to hear a penitent.

WORDS OF THE WISE.

As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time.—*Sigourney.*

A CHRISTIAN (not possessing knowledge) can only pray for guidance and direction as to the steps of his life, and the ways and times of his actions; and, having prayed, then make the best use of his judgment, trusting that a faithful God will not let him make mistakes.

A GENTLEMAN was once riding in Scotland, where a poor wash-woman was at work watering her newly washed clothes. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can preaching do you," said he "if you forget it?" "Ah, sir," replied the poor woman, "if you look at this linen on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, I see it gets whiter and whiter."

LATITUDE OF LOVE.—It is like the sun in the sky, that throws his comfortable beams upon all and forbears not to warm even that earth that beareth weeds. Love extends to earth and to heaven. In heaven it affecteth God, the Maker and Mover; the angels, as our guardians; the triumphant saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially; it wisheth conversion to those that do not; it counseleth the rich; it comforts the poor; it reverenceth superiors, respecteth inferiors, doeth good to friends, no evil to foes; wisheth well to all. This is latitude of love.

DEFINITIONS OF GREAT MEN.—A great man is one who has done such works none other men had done before him; who has in any way considerably exalted the standard of excellence which he found existing; who has heightened for us our idea of the capabilities of our common nature. To see things hitherto invisible to others, and so to embody them as that henceforth others shall see them too,—to attempt things heretofore impossible to others, and so to realize them, as that henceforth they shall do them too—either of these things is the token of a great man.

"God resisteth the proud, professing open defiance and hostility against such persons, but giveth grace to the humble, grace and pardon, remedy and relief against misery and oppression, content in all conditions, tranquility of spirit, patience in afflictions, love abroad, peace at home, and utter freedom from contention and the sin of censuring others, and the troubles of being censured themselves. For the humble man will not judge his brother for the mote in his eye, being more troubled at the beam in his own eye, and is patient and glad to be reprov'd, because himself hath cast the first stone at himself, and there wond'ers not that others are of his mind."—*Jeremy Taylor.*

"Love between friends is maintained by immediate converse, or by letters when absent; thus is love between God

and the soul; and if God, that is to Himself his own blessedness, his own kingdom and glory, yet is pleased in his gracious communications to his children on earth, how much more should they, by frequent and affectionate duties, address to Him who is their eternal good! Thus they are acquainted with Him, and enjoy a sweet peace, and obtain an humble confidence of appearing before Him in his holy and glorious habitation, whereas those who live without God in the world are justly fearful of death; for then the spirit returns to the God who gave it."—*Dr. W. Bates.*

The difficulty of believing is not from the absence of proper faculties, but from the derangement of these; and conversion is God's restoration of these to their original nature. Faith is not a foreign gem imported into the soul, distinct from all our original powers, it is simply the man believing, in consequence of his soul being set right by the Holy Spirit; but he believes and disbelieves in the same way as before. It is not the intellect, or the mind, or the affections, that believe, it is the man, the whole man; the same whole man that formerly disbelieved. Very absurd and unphilosophical (not to say unscriptural) have been the questions raised as to the seat of faith, whether it is in the intellect, or the will, or the heart. Faith is the man believing, just as love is the man loving. In Rom. x. 9, the apostle is not contrasting the heart with the mind, but with the mouth; in other words, the inner with the outer man.

The overlooking of the duality or two-foldness of divine truth, has occasioned much fruitless controversy and originated many falsehoods. Truth is, indeed, not two-sided, but many-sided, like a well-cut crystal. In a more general sense, however, it is truly double; with a heavenly and an earthly, a divine and a human side or aspect. It is at the line where these two meet that the greatest nicety of adjustment is required; and hence it is here that divergent theologues have come specially into conflict. The heavenward and the earthward aspect of truth must be carefully distinguished; the one fitting into the other; the one the counterpart of the other. God is absolute Sovereign; this is the one side, man has volition of his own, and is not a machine or a stone; that is the other. God chooses and draws, according to the good pleasure of his will; yet he hinders no man from coming or from willing. God is the giver of faith, yet faith cometh by hearing, and hearing by the word of God.

CONTINUING IN CHRIST.—"Continue ye in my love."—*John xv. 9.* Do you not often wonder at your tardy growth in holiness? How can you grow in holiness unless you abide continually in Christ as your righteousness? It is only from the smitten rock, Christ your righteousness, that streams of life and holiness and refreshing can flow into your souls. Neglect, for a single moment, to lean on the Lord as your righteousness, and, during that moment, be assured that there will be no manifestation made to you of Christ as your strength and sanctification. The endeavours which you make after sanctification, while you are not resting on and looking to Christ as your righteousness, will not only be unavailing but will bring you into bondage. All that is of ourselves "gendereth unto bondage;" nothing but what is of Christ

brings with it the enjoyment of liberty. "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living water."—*W. H. Hewison.*

FORGIVENESS OF SIN.—The forgiveness that is with God is such as becomes Him, such as is suitable to His greatness, goodness and other excellences of His nature, such as that therein He will be known to be God. It is not like that narrow, difficult, halving and manacled forgiveness that is found amongst men, when any such thing is found amongst them; but it is full, free, boundless, bottomless, absolute—such as becomes His nature and excellences. It is in a word, forgiveness that is with God, and by the exercise thereof He shall be known so to be. If there be any pardon with God, it is such as becomes Him to give; when He pardons He will abundantly pardon. Go with your half-forgiveness, limited, conditional pardons with reserves and limitations, unto the sons of men; it may be it may become them—it is like themselves; that of God is absolute and perfect, before which ours sins are as a cloud before the east wind and a rising sun. Hence He has said to do this work with His whole heart, and His whole soul, freely, bountifully, largely, to indulge and forgive unto us our sins, and to cast them into the bottom of the sea,—unto a bottomless ocean, an emblem of infinite mercy.—*Dr. J. Owen.*

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BIRTH.

At 486 Sherbourne Street, Toronto, on the 18th March, the wife of Mr. C. Blackett Robinson, of a daughter.

MARRIED.

On the 14th inst., at the residence of the bride's mother, 39 Wellesley Street, by the Rev. J. M. King, M.A., assisted by the Rev. R. F. Burns, D.D., of Halifax, N.S., Mr. Thomas Clarkson Thomson to Mary Elizabeth Bonar Burns, both of Toronto. No cards.

DIED.

At Lindsay, on Thursday the 7th of March, inst., Marianne Cairns, the wife of Robert Hudspeth, Esq., and daughter of the late Rev. Adam Cairns, of Longforgan, Scotland, aged 78 years.

At Lindsay, on Thursday, 14th March inst., Robert Hudspeth, aged 80 years.

OUR YOUNG FOLKS.

WISHES.

I wish that the grasses would learn to sprout,
That the lilac and rose-bush would both leaf out;
That the crocus would put on her gay green frill,
And robins begin to whistle and thrill!

I wish that the wind-flower would grope its way
Out of the darkness into the day;
That the rain would fall and the sun would shine,
And the rainbow hang in the sky for a sign.

I wish that the silent brooks would shout,
And the apple-blossoms begin to pout;
And if I wish long enough, no doubt
The fairy Spring will bring it about!

—Mary N. Prescott, in *St. Nicholas for March*.

HOW CHARLIE WENT HOME.

CHARLIE had been to pay his Aunt Ella a visit, and she escorted him part of the way on his return. When they were within two blocks of his father's house Aunt Ella said that, as she had a call to make, she would stop there and let the little boy go on alone. Before she bade him good-by she took out of her pocket-book a shining ten cent piece, which she gave to Charlie to buy candy with. "Now, you will promise me to go right home, will you not?" asked Aunt Ella.

"Yes, ma'am," answered Charlie, and he ran down the street very happy in the possession of his treasure.

But on the corner he met Will Saunders. Now Charlie knew very well that Will was a very bad boy and that he ought not to have anything to do with him; but when Will called out "Halloo!" Charlie stood still.

"What have you got in your hand?" asked Will.

Charlie opened his hand and showed the coin.

"Just enough to take us both to the Park. What do you say to a ride in the horse-cars? We'll go to the lake and see the fellows skate and then come back in time for dinner."

"I promised to go right home," said Charlie; but he spoke in a very hesitating way. "The Park" was his ideal of everything beautiful and attractive.

"Well, you're going home, ain't you?" urged Will. "It'll only take a little longer this way. Hurry! Here comes the car. Jump in."

So saying, Will, who was a large powerful boy, caught hold of Charlie's coat and hurried him to the step of the car. After they had taken their seats Charlie paid the fare rather proudly. A moment later he looked somewhat troubled.

"Will," he whispered, "who'll pay our way home?"

"Oh, I'll see to that. Don't you be uneasy."

Charlie leaned back and tried to amuse himself by looking out of the window. Yet all the while he felt unhappy, for he was doing two very wrong things. He was breaking his promise and disobeying his mother, who had forbidden him to be in Will Saunderson's company. However, he made up his mind to get all the fun he could. So when they reached the park he jumped quite briskly from the car, and made believe that he expected to have a fine time.

He and Will walked very fast to the shore of the lake, and then stood still a few moments watching the skaters. Presently a rough-looking boy spoke to Will and offered to him his skates for an hour. He was going away, he said, and would be back at the end of that

time. Will accepted the offer very eagerly, and soon glided off upon the ice, leaving Charlie to keep himself warm as best he could. Poor Charlie had a doleful time standing with his hands in his pockets and whistling, to hold the tears back. "I wish I had gone home," he thought a dozen times; but what good did that do? There he stood without a person to speak to and with nothing to do, on the shore of the frozen lake.

At length the hour, which was the longest he had ever spent, was over. The strange boy reclaimed his skates and Will announced himself as ready to return.

"There's a car," said Charlie, when they had regained the entrance.

"What's that to us?" asked Will; "we're going to walk."

"All the way?" asked Charlie, timidly.

"All the way," answered Will, mocking Charlie's tone, and then he strode on without another word of encouragement or consolation.

Trudge, trudge, trudge. What a long walk it was. Charlie was cold and hungry and cross. How he did wish that he had minded his mother and left Will Saunders alone. It seemed as if he would never get to the end of those two weary miles. At length, however, he was almost home. Then he began to wonder what his mother would say. How would she receive him? Perhaps she would punish him by giving him only dry bread to eat. Well, that would be a great deal better than nothing, thought the hungry boy.

While in the midst of these reflections he struck his foot against a stone and fell suddenly to the ground. "Ha, ha, ha!" laughed Will, and he walked on without further notice of his comrade's misfortune. Charlie's cap was caught by the wind and carried out into the middle of the street. There it was run over by a horse and cart and entirely ruined. Charlie raised himself and tried to brush the dust from his new ulster, but his hand had been cut on a stone and the blood flowed from it on the overcoat. He looked around for his cap and found it spoiled. In fact, he could not wear it, so he put it into his pocket and walked on, feeling very shabby and forlorn. In this condition he reached home. His mother, who had been exceedingly uneasy during his absence, was of course very much displeased when she learned the cause. Charlie, to do him justice, did not try to conceal any of his wrong-doing. He begged his mother's pardon, and she forgave him and comforted him with the warm dinner he so much needed.

After he had eaten enough and was rested, his mother said: "Charlie, I have a verse that I would like you to learn. If you will always remember and obey it, you will never repeat the experience of to-day." The verse was this: "My son, if sinners entice thee, consent thou not."

HONOR BRIGHT.

"WILL you, now, truly?" "Yes, honor bright." That was all I heard of the talk, as I looked down at the eager faces that passed my window, and it set me to thinking. I have no idea what kind of a compact the boys were making, but whatever it was, they evidently thought it was made specially sure and sacred by those two words,

"honor bright." You all think so, I believe, you boys and girls;—there is an unwritten code of honor among you, which makes it quite right and proper to break certain kinds of promises, if it suits your convenience, but very disgraceful to break others—the honor-bright kind. May be you got it from your elders, or, what is more likely, your elders learned it when they were boys and girls, and carried the bad principle with them, out of small transactions into great ones, until there is no telling the mischief it has done.

That is a good motto—honor bright, and I wish you would adopt it, not for special things, but for every word and action of your whole lives. If you make a promise, in great things or small, fulfill it carefully, sacredly, honor bright, no matter how much it costs you, provided you have not pledged yourself to a wrong. If you have, there can be no honor about it, except in frankly saying, "I made a bad promise; I am ashamed of it; I cannot keep it;" and do not let any foolish notion about honor make you stick to the wrong.

You don't want to do this thing? No; but you said you would. Now stick to it—honor bright.—*Selected.*

VULGARITY.

WE have a friend that never speaks a "vulgar word." He is a minister and a writer of ability. "I resolved when I was a child," said he, "never to use a word which I could not pronounce before my mother without offending her." He kept his promise. He is a pure-minded, noble, honored man to-day. His rule and example are worthy of imitation.

Boys easily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. The utmost care on the part of parents will scarcely prevent it. Of course we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words which she would not give utterance to before her father and mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing, and yet not so wicked." It becomes a habit; it leads to profanity; it fills the mind with evil thoughts; it vulgarizes and degrades the soul; it prepares the way for many of the gross and fearful sins which now corrupt society.

Dear young reader, set a watch upon the door of your lips; keep your mouth free from all impurity; and seek the cleansing blood of Jesus, that it may be applied to your young hearts.—*S. S. Advocate.*

BELIEVE me, every heart has its secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—*Longfellow.*

IN darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light.—*Augustus Hare.*

THERE is no funeral so sad to follow as the funeral of our own youth, which we have been pampering with fond desires and ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life.—*Landor.*

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Respectfully, etc., LEWIS THORNBROUGH.

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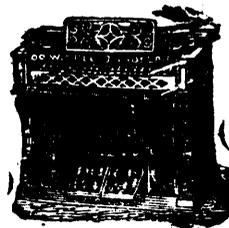
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