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THE PRESBYTERIAN

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NOTES OF THE WEEK.

THE Rev. Alex. McKay, D.D., East Puslinch, will (D.V.) preach in Knox Church, Kincardine, next Sabbath.

THE great scheme to raise \$500,000 for church extension by the Free Church of Scotland is prospering. More than \$200,000 have been already subscribed. Twenty-two gentlemen in Glasgow gave \$110,000.

A MISSION station may be destroyed by a very small instrumentality. The tsetse, an African fly, has appeared at Livingstonia, Lake Nyassa, and all the cattle are dead. Dr. Laws writes that a new site must be sought for.

COLONEL GORDON has contracted with English manufactures for four steel steamers, to be used in exploring the Albert Nyanza and the rivers flowing into it. The steamers will be packed for their destination in portable pieces of about two hundred pounds each, which can be put together on reaching the waters which are to be navigated.

THE Rev. John Hall, D.D., of New York, recently lectured on the "Hebrew Scriptures and the Sciences," before the Young Men's Hebrew Association of New York; and the "Jewish Messenger" calls it "a novel and gratifying spectacle,—this eminent Christian clergyman lecturing to a Jewish audience upon a subject so strictly in keeping with the object of the Society that every word of the lecture could be delivered without hesitation in the synagogue."

THE committee for the restoration of St. Giles' church, Edinburgh, have received a plan of the proposed improvements. It provides for the restoration of that part of the building formerly occupied by the Old church, and lately by the Trinity College Church congregation. The architect proposes to remove the walls which separate this part of the building from the recently restored choir of the High Kirk, and to open up the Montrose and Preston aisles.

ON Sabbath, the 17th inst., the West Twenty-third Street Presbyterian church, New York city, was totally destroyed by fire. It was a handsome and spacious brown-stone church, built in the year 1853. It cost when built, including the ground, about \$85,000, and was free from debt. There is an insurance of \$50,000 on the building and organ. The present pastor is the Rev. Erskine N. White, D.D. The Third Reformed

Presbyterian Church was burned at the same time. It cost \$30,000, and was insured for \$20,000.

THE following paragraph from the Winnipeg "Free Press" shows the zeal of the Roman Catholics to provide religious services on the Canada Pacific R.R. for the workmen. Our Church has as yet found no one to go, though the convener has made every exertion to find a suitable Missionary:—"Le Pere Baudin spent the last two weeks on a missionary tour, visiting the different camps along the line as far as Rat Portage. A movement is said to be on foot among the members of his church on contract fifteen to petition His Grace Archbishop Tache for a resident clergyman."

THE annual festival of the Sabbath School in connection with St. Paul's Church, Peterborough, was held on Wednesday evening, the 13th inst. After tea, Dr. Taylor, who, in the unavoidable absence of the superintendent, occupied the chair, opened the more intellectual part of the proceedings by a brief statement, indicating the prosperous state of the school and the great success which had attended it during the past year. The children and their friends, of whom there was a large attendance, were afterwards entertained with vocal and instrumental music, dialogues and recitations, until nine o'clock, when the meeting was closed by the pastor, Rev. E. F. Torrance, pronouncing the benediction.

GOSPEL temperance meetings have for some time been held at the Hall of the Gospel Temperance Union, No. 332 Girard Avenue, Philadelphia, and continue with very encouraging results. During the months of December and January last, fifty meetings had been held with the following results:—Number who signed the pledge, 1,440; number who arose at the close of meetings and others who remained for religious conversation, 376; number who gave strong evidence of their conversion, 92; number who were destitute and furnished with lodgings, 327; number who were furnished with meals, 399. In addition, families in great want and distress, who were known to be worthy, were provided with bread, sugar, coffee, etc.

THE FORMOSA MISSION.—The apprehensions regarding the fate of Rev. G. L. McKay, missionary of the Presbyterian Church of Canada to Formosa, caused by news of his death by violence, have happily been allayed. Prof. McLaren, of Knox College, Convener of the Foreign Missions Committee, has received a letter from Mr. McKay, dated Dec. 17th, and having the Amoy post-mark of Jan. 9th, in which letter the writer gives details of the riot at Bang-kah, the principal city in the Tamsui district, where Mr. McKay was trying to establish a mission. The mob pulled down the mission-house and threatened the life of the missionary, who stood out for a week against the rage of native fanaticism. Mr. McKay had left Tamsui, but promised to return again. The report of his death was probably telegraphed from Hong-Kong to Yokohama and brought to San Francisco by the steamer immediately preceding that which carried Mr. McKay's letter to Prof. McLaren.

A SABBATH SCHOOL CONVENTION in connection with the Presbytery of London is to be held on Tuesday and Wednesday, the 12th and 13th of March. Rev. J. A. Murray will preside, and deliver the open-

ing address on Tuesday the 12th. Session to begin at half past seven p.m. The subject for discussion at that session is "The relation of the Sabbath School and of baptized children to the Church and to the family," to be opened by Rev. J. J. A. Proudfoot, D.D., of London. At the second session, which begins at 9 a.m., on Wednesday, the 13th, a discussion on the question, "How should a Sabbath School be conducted," will be opened by Mr. T. W. Nichol, of Sarnia; and on the same day at 2 p.m., the third session will begin, when Rev. George Cuthbertson, of Wyoming, will open the topic, "The great aim of Sabbath School work." "How best to secure the continued attendance of the older scholars, retaining them in the school, and leading them from the class to the Communion Table," will be discussed at the fourth session, beginning on Wednesday at 7 p.m., and will be opened by Rev. A. Henderson, of Hyde Park. These are important topics, and we have no doubt the discussion of them will elicit suggestions of much practical value.

THE following circular has been issued by the Sabbath School Committee of the Toronto Presbytery:—"DEAR SIR,—The Presbytery of Toronto, at its last meeting, had under consideration the *General Assembly's Circular on Sabbath School work*, and in connection with it passed the following resolution:—"That deputations of Elders or Laymen taking a deep interest in Sabbath School work be appointed to visit, when practicable, all the Sabbath Schools within the bounds, and report to the Presbytery as to the state of the schools." The Committee appointed in connection with the above resolution, respectfully request you to visit _____ Sabbath Schools, and would submit as an assistance to you in your work, the accompanying list of questions, which you will kindly answer and return to the Secretary (332 Jarvis Street). The Committee would suggest that your visits be made as soon as possible, in order that the report may be given to the Presbytery at its meeting in April next. Trusting that the work done, in the name of the Master, may prove congenial to you and a benefit to the schools, We are, Dear Sir, Sincerely yours, THOMAS KIRKLAND, Secretary. J. A. CAMERON, Convener. Toronto, 16th February, 1878. Name of Superintendent and School. How the Superintendent is chosen, and how often. Number of Teachers on the Roll. Average attendance of Teachers. Are Teachers' Meetings held? If so, how often, and for what purpose? Is there a training class in connection with the school? Number of scholars on the Roll. Boys— Girls—. Average attendance. Boys— Girls—. Is there a senior (or Bible) class? If so, how many scholars? By whom taught? Is the International Scheme of Lessons used? If not, what lessons are used? Is the Shorter Catechism regularly taught? Are the Psalms, or other portions of Scripture, committed to memory? How often are the lessons reviewed? By whom? How is the singing conducted? If hymns are used, What collection? Is there a library? If so, how many volumes? Are collections taken up every Sabbath? How are the necessary expenses of the school met? Does the school contribute to Missions, or other schemes of the church? Is the school kept open the year round. If not, how long? Does the Minister attend the school regularly? If not, how often? How many have united with the church from the Sabbath School during the past year? Remarks by deputation on the state of the school."

OUR CONTRIBUTORS.

A VISIT TO THE VATICAN.

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

A little more than a month ago there came flashing across the sea from "the city of the seven hills," the message, "Victor Emmanuel, King of Italy, is dead." The intelligence sent a shock of surprise through every heart. Every one who had a true appreciation of the grand results of his life-work—the consolidation of the Italian States into one kingdom, the establishment of responsible government, the adoption of a wise policy for the development of the resources of the country, the organization of a national system of education—received the news with profound sorrow. No reigning sovereign was more beloved by his subjects than he. He won their affections by his great public virtues, his sterling honesty, and his unflinching fidelity to the constitution, for which they gratefully styled him, "*Il Re Galantuomo*," (the honest king). They loved him because he had made the dreams and aspirations of poets, statesmen, and patriots through many centuries an accomplished fact, not from any selfish motives, but from love of country and of freedom. It was hard at first to believe that this stalwart, robust, healthy-looking man, who was every inch a king, had laid down his sceptre and made his exit from the stage on which he had played so distinguished a part. But it was too true. He was summoned away just when he had commenced to enjoy the fruits of his long and successful struggle after Italian unity. His body lies in the majestic, old Pantheon, which has survived the havoc twenty centuries has wrought upon the splendors of the Rome of the Augustan age. Peace be to his ashes!

The agitation produced by the king's death and funeral obsequies had not subsided, when another of the chief actors in the thrilling drama of Italian history was removed. It could not be said that Victor Emmanuel and Pius IX. were lovely in their lives, although it appears they cherished a secret admiration for each other, but in death they were scarcely divided. For the last twelve months the balance was trembling between life and death, and no one would have been surprised to have heard at any moment that the self-styled prisoner of the Vatican had been called away to answer for the deeds of a most eventful life. For among the many eminent occupants of the Pontifical chair, he was certainly one of the most remarkable. At the beginning of his Pontificate he was one of the most enthusiastic of the apostles of progress in Italy. He threw himself with passionate zeal into the strong tide of republicanism which was then sweeping over Europe, and rocking the monarchies with its violence. But he was almost petrified with horror, when he saw whither he was drifting, and realized that he was guiding the bark of St. Peter, whose helm had been placed in his hands, towards a frightful precipice. He reversed his course, and persistently struggled to the last to stem the rapid onward current of our nineteenth century civilisation. But he was engaged in a vain conflict. He was fighting against the stars in their courses, and they would not be stayed. "Through the ages one increasing purpose runs," and no "bulls" let loose from the Vatican could avail to thwart it. He gnashed his teeth with rage, but the world marched on, paying him not much heed. Science pursued her glorious career of discovery, philosophy went on her meditative way, endeavoring to define "first principles;" the spirit of freethought brooded over the nations, enfranchising the human mind from the bondage of priestly authority and superstition. Against the enlightening influence of these mighty agencies he strove to no purpose to roll back the darkness of mediævalism upon the world. But his Pontificate will be ever memorable for its audacious aggressiveness, its impious assumptions, its addition to the creed of the Church of the blasphemous dogmas of the immaculate conception of the Virgin Mary, and the infallibility of the successors of St. Peter, and not less for the overthrow of the temporal sovereignty. His eulogists assert with special emphasis, that during his *regime* the Church has prospered and become more influential in Germany, England, Canada, and the United States. The statement is unquestionably true regarding the last three countries; but in the land of Luther and of Bismarck, the Church has been shorn of much of its power by the latter, who has assumed an attitude of uncompro-

missing hostility against it, as the enemy of civil freedom and progress. The Bible has of late years been extensively circulated throughout the whole Papal domain, and the wide diffusion of the word of truth must be affecting the influence of the Church. It must be undermining the power of the priesthood over the consciences of the people. Plus IX. lived long enough to see the heresy of Protestantism flourishing under the very shadow of the Vatican, and evangelistic work vigorously carried on in many of the larger cities and towns of Italy. From his palatial prison, looking across the Tiber, he could perceive at least two Protestant places of worship within the walls of Rome, and the Scotch and English Churches without near the Porta de Popolo. The sight of them within this ancient preserve of Papacy must have embittered his life, and provoked many an anathema against the Government which guaranteed religious toleration to all denominations. He has gone to the grave, and one hundred and fifty millions who revered him as the true Vicar of Christ, sadly deplore his departure, while they have offered solemn masses, according to the magnificent ritual of the Church, for the repose of his soul. They must now be satisfied, one would think, that after life's fitful fever he sleeps well in the stucco coffer in St. Peter's, in which his body has been laid until the election of his successor. Whatever may be our judgment of him as the visible head of the Romish Church, we must honor his memory for his private virtues. His private life stands out in brilliant contrast to that of the large majority of his predecessors, though he had his weaknesses; as who has not. The future historian of the Popes must set him in the highest rank, for the purity of his character, and his bold and vigorous measures for the advancement of the interests of the Church, and strengthening its hold upon the world. The brilliant essayist, Macaulay, ventured the prediction that, when in the far-distant future, a New Zealand tourist, standing on a broken arch of London Bridge, shall sketch the ruins of St. Paul's, the Church which has seen the commencement of all the governments and ecclesiastical establishments that now exist in the world, may flourish in undiminished vigor. But I venture to think that its power is already on the wane, and that the aggressive attitude it has taken towards the spirit of modern freedom and progress under the administration of the deceased Pope, has precipitated a crisis which will, more speedily than is generally imagined, bring about the overthrow of this great spiritually despotic organisation which has during so many centuries been the curse of the world, and deaged it with the blood of the noblest and bravest of our race.

(To be continued.)

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK. V.

On page 8 he says, "The Protestant Churches deny the necessity of good works, affirming that faith alone is all sufficient, consequently a man may live all his life without any works of charity." I defy his Grace to prove what he here says. He has but a very imperfect knowledge of the views of Protestants regarding good works. It is quite true that in one sense they "deny the necessity of good works, affirming that faith alone is all sufficient." They believe that, as regards meriting eternal life by them, good works—that is, those which God calls good—are *utterly worthless*. There is nothing more clearly taught in the word of God than this, that we cannot, in the least degree, merit heaven by our works. If we could do so, however little, we would have "whereof to glory." But Paul tells us that the gospel way of salvation excludes boasting (Romans iii. 27). He also says that eternal life is "the gift of God through Jesus Christ our Lord (vi. 23), and that we are saved by grace, through faith, and that not of ourselves it is the gift of God: Not of works, lest any man should boast (Eph. ii. 8, 9). In the finished work of Christ alone, the Scriptures bid us trust for salvation. But Protestants believe that in another sense, good works are of *very great value*. Paul says that they who have believed in God should be careful to maintain good works (Titus iii. 8). The Epistle of James treats largely of the importance of good works. By good works we prove the reality of our faith in Christ and our love for Him—we do good to our fellow-beings—and glorify God in the world. Only by our words and actions can we let our light shine before men. Good works are not the *root* of salvation, but the *fruit* of it.

As Agostino very beautifully says, "We work not for life, but from life." None can do good works but he who is already saved. Faith is the source of all good works, but "he that believeth on the Son hath everlasting life." It is utterly impossible for the sinner to refrain from shedding abroad light and heat, because it has these in itself. It is utterly impossible for a thing which has life to refrain from showing it in one way and another. So it is with the Christian. We do not speak contemptuously of the plough, when we say that though it is of the greatest use for turning up the ground in order to receive the seed, it is utterly useless for reaping with. The *utter worthlessness* of good works on the one hand, and their *very great value* on the other, and consequently their true place with respect to our salvation, is a question of the utmost importance. Multitudes of those who profess to hold correct views on this point, are, in reality, very ignorant on it, owing to man's natural anxiety to be, at least in part, his own saviour. I would here notice what he says about good works on page 37: "Catholics believe that good works being the effects of the grace of God operating in their souls, are meritorious when joined with the merits of Christ, for atoning for their sins." In one part of this sentence, he and I, for once, perfectly agree. I refer to the sentiment that good works are the effects of God's grace working in men's souls. Of course then, of themselves, they cannot atone for sin. Even among men, future reformation does not atone for past transgression. But, according to the Archbishop, they are meritorious when joined to the merits of Christ. If, however, the merits of Christ be infinite, of what value are our works as regards merit? To add them to Christ's merits, is trying to increase the infinite by adding to it the finite. The poor Archbishop seems to be about as much in the dark regarding the way of salvation, as Nicodemus was regarding the new birth! To him also, the question may very properly be put, "Art thou a master of Israel, and knowest not these things?" (John iii. 10).

Taking his words just as they stand, Protestants fully agree with him in his answer on page 10 to the question, "Is it true that no matter what church a man belongs to, if he is honest and well conducted he will be saved?" He says, "The truth announced by Christ should not be a matter of indifference to us, as it is not to God himself who will condemn the unbelievers. He who believeth not shall be damned." The same is true of his answer (page 11), to the question, "Is a man honest in all respects when he merely pays his debts and is just to his neighbor, and most unjust to God?" He says, "Men who are honest to their neighbor, but who pay no worship or honor to God, pride themselves on being upright, wherein they only perform half their duty." The same is true of the following passage on page 16, "Many persons join religious denominations with far less thought and care than they take to buy a horse. The affair of salvation is the most serious business of earth, 'What will it profit a man to gain the whole world and lose his own soul?'"

Many effigy Protestants, as I may call them, say that the spirit and teaching of the Romish Church are very different from what they have been. The Archbishop does not take that as a compliment to his Church. I would direct the attention of the Protestants of whom I speak, to the following passage on page 11. The italics are my own. There he says, "The Catholic Church was founded by Christ himself, who with infinite wisdom gave it laws and doctrines; therefore there can be no improvement made. The Catholic Church has been always the same from the beginning and will be the same to the end of time." If thus, she seems to be more liberal than she once was, it is simply because she sees that her liberty is lessened.

On pages 12-14, his Grace gives eleven points of difference between Roman Catholics and Protestants. I can notice only one or two. He says, "Protestants acknowledge as many heads as there are denominations, and sections of denominations." There he shews great ignorance. He says, "Protestants admit women to preach contrary to the order of St. Paul," etc. This many Protestants do not. He says, "The Catholic Church obliges her children to fast after the example of Christ and His apostles The Protestants do not require any fasting, except perhaps one day in the year, holding that it is at any rate pleasing to God." Christ and His apostles did not fast by eating fish on certain days; eating eggs though refusing to eat hatched ones, that is fowls; and supping soup

though refusing to eat the flesh of which it was made. His statement that Protestants require fasting, perhaps once in a year, is not worth noticing. He says, "The Catholics venerate the saints and pray to them; the Protestants do neither." It is true that Protestants do not pray to saints. The word of God does not warrant us so to do. But Protestants venerate the saints, that is, those who are true saints. They do not venerate imaginary ones, as St. Vlar and several others of whom, if I mistake not, St. Veronica is one. Neither do they venerate saints who—to say the least—it is as likely are in hell as in heaven. I do not suppose that his Grace would approve of the following additions to the Romish calendar; St. Pharaoh who perished in the Red Sea, St. Nadab, St. Abihu, St. Balaam, St. Ahithophel, St. Judas Iscariot, St. Ananias and St. Sapphira, both of whom were struck dead. But many of the Romish saints were little better than the individuals just named. If they had been placed in their circumstances, I very much question if they would have been any better.

Here I pause for the present. As I go on examining his Grace's book, my experience is like that of his countryman, "Misther Maloney," as he "passed from glass to glass," in the "Christial Exhibishun," of '51, which he so powerfully describes in the following lines,—

"Fresh wonders grows
Before me nose,
In this sublime musayum."

Melis, Que.

T. F.

FRENCH EVANGELIZATION.

Last Tuesday, M. J. and I went to A—. We arrived there about mid-afternoon, and had notice sent around that there would be a meeting in English and French at M. G—'s house that evening. It was also stated that M. J., would make use of his concertina. Accordingly, at the time appointed, there was a good representation, not only of the few English-speaking families there, but also of the French-speaking ones. I first conducted a short exercise in English, and then in French, introduced M. J. to the meeting. He gave a Gospel address and led in prayer, in French. I followed in a few remarks in the same language. Everything like controversy we carefully avoided. We spoke to the Romanists present, simply as sinners needing a Saviour. We sang a few French hymns, M. J. accompanying on the concertina. At the close, I stated that, God willing, there would be a meeting in the same place on the following evening. As the forenoon of the following day was stormy, we did not make any visits during the course of it. About mid-day, a poor man living near where we were staying, had a horse killed under the following circumstances: A little boy who was driving it, tried to cross the railway track, just as the accommodation train was coming up. It became frightened, and turned and went along the track with the sleigh—a flat one—which it was drawing. The boy leaped off. Before the train could be stopped, it overtook the horse and sleigh, and pushed them before it, a long distance. Of course, the poor beast was killed. In the afternoon, we visited a few French Canadian families. The first was the one of which the owner of the horse was the head. In the course of conversation, he said that he looked upon the killing of his horse as a judgment from God on him. We asked why. He said, "Because I went to your meeting last night. Our priests forbid us to attend these meetings. I went out of curiosity, because Mr. G. invited me." "Did you hear anything bad?" we said. "Oh no," he answered, "nothing but what was most excellent. You spoke only about Christ, and gave us good advice." We asked him if he believed that God would punish him for having listened to what was good. He said he did not, but he had put his soul in danger, for if he followed our counsels he would change his religion. Unasked, he told us that he had often taken too much liquor. We asked him if—admitting that it was a judgment—the killing of his horse was not more likely to be a judgment on him for having been drunk, than for having attended our meeting. We have since learned that he is not only often the worse for liquor, but also, not as honest as he might be. He could not see the thing in that light, as the last time he was drunk, was of more ancient date than the killing of his horse. We advised him to change his ways as regards the bottle. In this, his wife joined with us. After a few good humoured words to him, we parted in a very friendly manner. No doubt, the next time

the priest comes round, the poor man referred to, will give him his theory regarding the killing of the horse. His reverence, of course, will profess to regard it as perfectly correct, and at the same time, secretly laugh at his superstition. We had a long conversation in the next house which we visited. The inmates were both very ignorant, and very bigoted. Several times they quoted the passage about the Church built on Peter, etc. Their assertions followed by "nothing more," reminded me of Archbishop Lynch's reasoning regarding the antiquity of his Church. With an air of great triumph, one of them brought the Catechism to show us that out of the Church of Rome there is no salvation. We however, told them that the Catechism had no weight with us. We asked them to prove the doctrine referred to, from the Bible. They had not, however, a Bible of any kind. We went to another house, but found that the inmates were absent. On our way back to our quarters, we called at other two houses, where we were courteously received. At one of them, I spent a little while, one Sabbath afternoon, last summer. The mother of the family—the only grown-up person present—remembered my visit. The meeting in the evening was conducted in the same manner as the former one. The attendance of French Canadians was not so large as at the last mentioned. Still it was very fair. A young man living in the second house which we visited, who in the course of conversation with us spoke very warmly against the Protestants, notwithstanding that, came to the second meeting as well as to the first. I need hardly say that the man who had his horse killed, was conspicuous by his absence. The priest forbids him to take too much whiskey, but, though he is very obedient to him regarding Protestant meetings, he is very disobedient regarding the bottle. In one respect, the poor man is not bigoted. He will as readily drink Protestant whiskey as he will Roman Catholic. At the close, M. J. brought out a few copies of the illustrated papers *L'Ouvrier Francais* and *L'Ami de la Maison*—all he had remaining. They were all, at once, bought up. If my friend had had a few more, he could have sold them. One of the audience was the Postmaster, a French Canadian, at whose house, I understand, the priest stays when he is in that part. He is married to a Protestant. Besides buying three papers, he bought a New Testament, and subscribed for the "British Workman." A woman present, whose mother-tongue is English—a Protestant if I mistake not—whose husband is a French Canadian Romanist who can speak English, bought three papers and subscribed for the "British Workman." I think that my friend also sold a copy of one of the gospels. He distributed a few tracts. Next morning we went on to R—. There we had a meeting with the few English people living in the place. M. J. made a few remarks, of which I gave the substance in English. In the morning of the following day, he sold a New Testament each, to the servant boy and servant girl, where we were staying. The latter, especially, seems to be somewhat interested in spiritual things. Soon after, we parted, he taking the train going north for his present headquarters, and I, immediately after, taking the one going south for my home. We purpose—God willing—meeting again before long, and taking another tour or two together. On the way, the conductor told me of the awful death of a brakeman on the road the day before, who slipped and fell between the cars, while the train was in motion, in consequence of which, he was cut in pieces. I took the opportunity of giving my informant a few words of suitable counsel. I received his name as a subscriber for the "British Workman." At length, I reached the manse in safety.

I would recommend those of my brethren who understand French, to take a tour, now and then, with the colporteurs when they can do so. It will increase their interest in the Society to which the colporteurs belong, and cheer the colporteurs. The great object which should be aimed at in dealing with Romanists, should be to bring them to Christ. If they become true Christians, it is not likely that they will remain in the Romish Church. If, however, they should, the main thing has been accomplished. Of course then, controversy should be avoided, except in self-defence.

Feb. 18th, 1878.

T. F.

NOTES FROM QUEBEC.

Quebec, which is styled the "ancient capital," is the seat of Government for the Province which bears the

same name. It is a city of much natural beauty and romantic scenery, containing a population of about 60,000, which is largely made up of French, or French Canadians, many of whom speak the French language only. It is supposed that about 10,000 of the population are what is termed, English speaking. The predominant religion in this province is Roman Catholic, and whilst the adherents of the Protestant faith are comparatively few in numbers, still they are decided in their views, and courageous and outspoken in the maintenance of them. There are about thirteen Protestant churches actively engaged in Christian work, and although to outward appearance their influence may not seem to be much felt, surrounded as they are with such a dense population of Roman Catholics, still it is no small matter to have even such a number protesting against the errors of Rome. The Y. M. C. A. are doing a good work, they have rooms on a prominent street, and their "reading room" is well furnished with Toronto and Montreal "Dailies," besides magazines of a literary and religious character. Among others, I was pleased to meet with the PRESBYTERIAN, which was very acceptable to me, so far from home. This Association is making arrangements for building; a good site having been secured on John Street, which is a leading thoroughfare, and I understand that the building will be among the best in the city. In connection with our own denomination, there are two good churches.

CHALMERS' CHURCH,

which is situated at the head of Ursule Street, is a nice comfortable building, and tastefully finished inside. At present this church is without an active pastor, since the removal of the Rev. Peter Wright to Montreal. Although the day was stormy and unfavorable, still there was a fair congregation present. The preacher was the Rev. W. B. Clarke, the former pastor, who some years ago retired from the active duties of the ministry. Mr. Clarke, who is evidently advanced in years, preached with vigor and earnestness. His snow-white hair and beard give him a venerable appearance. The sermon was a most excellent one, brimful of solid manly thought; and expressed in chaste and simple language. The text was Acts v. 30-32. The exaltation of Christ was the preacher's theme, which he considered under the following heads: (1) the exaltation of Christ; (2) the object of His exaltation; and (3), the witness of His exaltation. These points were taken up in order and expounded with great clearness and force. The discourse was brought to a close by a fervent exhortation to the congregation to accept Christ and His gospel, which was the only way by which a sinner can be saved. The services, which were very interesting, were brought to a close by the singing of a paraphrase to the good old tune "Martyrdom," which we seldom hear accompanied by an instrument.

ST. ANDREW'S CHURCH

was formerly in connection with the Church of Scotland. The Rev. Dr. Cook is the minister. He was the first moderator of the Canada Presbyterian Church after the union, a fitting recognition of his long services and distinguished abilities as a leading minister and professor in Quebec College. St. Andrew's Church is not by any means a building constructed on modern principles, and externally does not exhibit many of the marks by which churches in these days are distinguished, but it is very well finished inside, being nicely painted and upholstered throughout. The Rev. Mr. Heany, the assistant minister, preached at the evening service, taking for his text the eighteenth verse of the eighth chapter of Luke: "Take heed, therefore, how ye hear," etc. The preacher began by noticing the remarkable language with which Christ began and finished his discourses, and continued to discuss the text under the following particulars: (1) A solemn warning given by Christ to all gospel hearers; (2) the hearing of the gospel carries with it great responsibilities; (3) The hearing of the gospel is designed to have an effect on men's lives; (4) it implies that men are to act when they hear. Mr. Heany, though young in years, is matured in thought and judgment, and gives promise of being an acceptable preacher. Rev. Dr. Cook, the senior minister of St. Andrew's, is also one of the governors of, and Principal and Professor of Divinity in Morrin College in this city; besides being Chancellor of Queen's College, Kingston. Quebec and its surroundings present many points of interest upon which I would like to dwell. There are her towering rocks and frowning ramparts, her fashion-

able promenades and splendid scenery, but these have all been sketched by abler and more competent hands, so that the beauties and attractions of the ancient capital should be widely and extensively known. Just at present there is a pall over the city. The news of the death of the Pope has cast a temporary gloom over it, and masses are being said for the repose of his soul just at the time that we would suppose that a servant of God would have entered upon "that rest that remaineth for the people of God." Let us rejoice that the head of our Church is He that now liveth, and was dead and is alive for evermore, and has the keys of hell and of death. K.

Quebec, 12th February, 1878.

THE MODERATORSHIP.

MR EDITOR, I observe that one of our Presbyteries has nominated Rev. Dr. Cochrane for the moderatorship of next Assembly. While feeling that the Assembly would be only honoring itself by raising to its chair a minister who has added to pulpit and parochial labors of a high order the responsible and multifarious duties of Convener of Home Missions, I would yet venture to remind the brethren of our Presbyteries that by a well understood principle of courtesy the next moderator should be chosen from the last of the four contracting parties in the matter of the union, which has not as yet been represented in the chair of the General Assembly. Dr. Cook, the first moderator of the united Church, ably represented the Synod of the Church of Scotland in the Upper Provinces. Then Dr. Topp was chosen from the Canada Presbyterian Church. Next, we have the present moderator from the roll of the Presbyterian Church in the Lower Provinces, the venerable Dr. Macleod. As it was generally understood at the time when the auspicious union was accomplished that the four bodies, which now compose the united Church, would be successively represented in the moderator's chair, it follows that the next moderator should be chosen from the late Synod of the Church of Scotland in the Maritime Provinces. After the present year, the Presbyteries will be free to nominate any one without respect of previous Church relationship; or the General Assembly itself may by acclamation appoint a man like Dr. Cochrane, who has distinguished himself so nobly in the service of the Church. Let me add that the Free Church of Scotland evidently considered the principle of Christian courtesy in elevating to its Assembly's chair the Rev. Dr. Goold, the able representative of the Reformed Presbyterian Church, with which they entered into union. And in the same way, the Presbyterian Church of the Northern States did not consider herself free to elect any one as moderator, until the new school as well as the old had been represented in the chair of the Assembly. I am sure the principle of courtesy thus illustrated has only to be mentioned to secure the respectful attention of those who shall have the honor of electing the next moderator.

CANADA PRESBYTERIAN.

Toronto, Feb. 22nd, 1878.

BIOGRAPHICAL SKETCHES AND OBITUARY NOTICES.

MR EDITOR, I trust the modern literature coming under the above caption will be considered a fit subject of enquiry, whether or not it tends to edification, and the development of Christian life in the reader. I do not mean those pious fictions or highly colored realities, that pass under that name, specially manufactured to supply spiritual nourishment for our Sabbath School youth. I think there are very few that would venture to say a word in their defence. I mean the lives of real actors in the drama of Christian life. Biographical sketches apparently will soon be as common as funeral sermons. No sooner does any one who may have held rather a prominent position in life pass away, than immediately some relative or warm personal friend proceeds to enlighten the world on the irreparable loss they have sustained. To accomplish this, they endeavor to shew that their hero was as near by as possible the embodiment of perfection. Such a style of writing, I think can only be justified on the ground, that the world would have remained in ignorance of the varied virtues of the departed, if it had not thus been told them. We would justly condemn the artist who in drawing the portrait of our deceased friend should round off the angular features, smooth out the wrinkles, and successfully cover over every

defect that would detract from perfect symmetry and beauty. However much we may admire his production as a work of art, as a beautiful representation of the "human countenance divine," still I say we would condemn him as a cheat, should he persist in saying that it was a correct representation of our friend. Why should not the biographer and his work, be tested and treated in the same way. I venture to say that no great moral means of instruction or edification will ever be successful that has a lie (or at least only a part of the truth), as a foundation to rest upon. I am persuaded that could there be a law passed and enforced, prohibiting the writing the lives of the dead till twenty-five years after their decease, there would be much valuable time, and good white paper saved and made available for more profitable purposes. But since that cannot be, the question arises, How should they be written to produce the most benefit? I am strongly under the impression that the good to be derived from Christian biography, will just be in proportion to its faithfulness; that when the Christian graces that adorned the life of the departed are held up for our admiration and imitation, at the same time, his or her failings and defects should be just as clearly and faithfully portrayed, so that they would serve as beacons to warn us to avoid the rocks upon which the departed suffered damage in their life voyage. Such appears to have been the mode adopted by the inspired writers. Abraham's lack of faith in God's protection, leading him to deny his wife before a heathen king, is given as faithfully as the act of faith that entitled him to be called the father of the faithful. The sinful deceptions of Jacob, the prince that had power with God to prevail; the sin of the meek Moses, that precluded his entering the promised land; the gross sins of David the sweet singer of Israel; the folly and sins of Solomon, as well as his words of wisdom; Peter's sinful denial of his Lord and Master, as well as his faithful confession of him; these are all faithfully given, that all succeeding generations may profit thereby.

What a contrast to the above does modern biography present to us. I sometimes glance over some of those sketches to see if there are any indications that the parties whose sayings and doings are professedly given were sinners, and had frailties like the rest of us; and in those rare instances in which such imperfections are hinted at, it is not after the style of the faithful sacred historian, but rather that of the poet, as the evident intention is to make it appear that "Even their failings lean to virtue's side." When for example we find pride spoken of as proper self-respect, and niggardly sordidness denominated honest thrift, and so on to the end of the catalogue, we are then not surprised to find that the whole range of the English language is scarcely sufficient to supply adjectives in sufficient number and strength fitly to portray the exalted virtues, mental, moral, and spiritual, of the saint thus dressed up for our admiration. But, sir, this evil is on the increase; it is no longer being confined to those who have departed this life and therefore cannot be affected by this fulsome flattery. When it is becoming common to dose the living with it, it is time for us to pause and enquire whither it tends; for example, should a minister who may have discharged his duties in a respectable, ordinary sort of manner, tender his resignation to the Presbytery and purpose moving without its bounds, then the work of praise begins, after which, a committee is set apart to draw up a suitable minute of the virtues of the retiring member, and the estimation in which he is held, all of which is put upon the record. Now the danger I apprehend to be to the graces of sincerity and humility, which should be kept pure and bright, but in this process of laudation are sometimes in danger of having their lustre tarnished. But it is time to return from this digression, and for the present bring these remarks to a close by repeating the question with which we commenced, viz: Does the reading of modern biography tend to the edification of the Christian? Hoping that some abler pen will throw light on the subject, as I have at the present grave doubts of the propriety of the question being answered in the affirmative. EQUITY.

King, Feb. 21st, 1878.

MR. AND MRS. ROBERTSON were the recipients, on the evening of the 15th inst., of a handsome present of a study chair, cruet and egg-stand from the Bible Class of Knox Church, Winnipeg.

MINISTERS AND CHURCHES.

THE church at Emerson, Manitoba, is to be finished this winter.

KNOX CHURCH, Elora, has decided to purchase an organ by a vote of thirty to seven.

REV. MR. MCKELLAR has gone on a mission tour to Little Saskatchewan, 150 miles west of Winnipeg.

REV. MR. CAMPBELL, of Rockwood, Manitoba, has gone for a week to Contract 15, C. P. Railway, on which there are above 1,000 men.

LETTERS received from Mr. Straith, Battleford, show him safely ensconced in Government House there.

A SOIREE was held in the Indian school house at Roseau, Manitoba, at which "Mitche" was greatly delighted.

GREAT anxiety and disappointment is felt in Manitoba at the failure to obtain a missionary for C. P. R., when \$1,000 salary is guaranteed from local sources.

A VERY successful entertainment was held in connection with Chalmers' Church, Winterbourne, on Friday evening, 15th inst., for the benefit of the poor.

SOLOMON TUKANSHAIQIVE has written to Winnipeg from Fort Ellice, and the Winnipeg brethren have invited him to come the 200 miles in to the May meeting of Presbytery.

THE annual soiree of the Brampton Presbyterian Church was held on Tuesday evening, 19th inst. Rev. J. Pringle, the pastor, presided, and addresses were delivered by Rev. Messrs. Denchfield, McLaren, Burnett and Milligan.

At the annual meeting, the salary of the Rev. J. Somerville, M.A., was increased by \$100; and the managers were empowered, if the state of the funds admit, to add another \$100—making it for the present year \$1,200. Very well done!

THE Presbyterians of Thedford and vicinity have nearly finished one of the handsomest and most commodious churches in the county. It is built of quarried stone and white brick, is 44 x 70 feet, with basement, gallery, and tower, at a cost of \$5,000.

MESSRS. BORTHWICK AND ROSS are holding a series of some twelve or fifteen socials in the Pembina Mountain District, which serve to raise small amounts for church building, and to bring the scattered settlers together. They have some twenty-six townships under their charge, and have some three churches on hand.

At the recent induction of Rev. Mr. Lyle, as pastor of the Central Presbyterian Church, Hamilton, Rev. Mr. Burson presided; Rev. Dr. James preached; Rev. D. H. Fletcher addressed the newly inducted minister; and Rev. James Black, the people. The services throughout were interesting and impressive.

THE congregation of St. Andrew's Church, Gananoque, have given a unanimous call to the Rev. Henry Gracey, of Thames Road and Kirkton, in the Presbytery of Huron. The amount of salary promised is one thousand dollars. The Rev. Finlay McCuaig is appointed to prosecute it before the Presbytery of Huron.

On the 15th inst., a number of the members of the congregation at Vankleekhill met at the residence of Mr. A. Stirling, their late precentor, and presented him with a purse of money, accompanied by an address. Mr. Stirling has led the psalmody for the congregation for about fifty years, but is no longer able to do so being now over eighty years of age.

A PARTY of young people connected with the South Church of Inverness, visited Rev. Mr. Mackenzie, the pastor, on Monday the 21st January, and presented him with a purse containing a goodly sum of money accompanied by an address expressing their attachment to their pastor and their appreciation of his work, to which Mr. Mackenzie replied in appropriate terms.

The congregation of Richmond and Stittsville, have presented their pastor, the Rev. A. M. McClelland with a beautiful cutter and robes, thus showing their very high appreciation of that gentleman's services among them. The cause of Christ is here making marked progress. A new spirit seems to have entered into the people, and many additions have been made to the Church of "such as shall be saved."—COM.

THE annual dinner under the auspices of the Presbyterian congregation, Colborne, took place in the Temperance Hall, on the 13th inst. The proceedings

throughout were very enjoyable, and the address of the Rev. Dr. Fraser upon his experience as a missionary in China, proved highly instructive and entertaining. The financial result of the dinner amounts to the handsome sum of \$115.

KINGSTON Chalmers' Church tea meeting came off on Friday night at the City Hall, and was attended by over 400 persons. The chair was occupied by the Rev. F. McCuaig, and after an opening prayer by the Rev. A. Wilson, an excellent tea, supplied by the ladies of the congregation, was partaken of. A first class musical and literary programme was then begun, and carried on without intermission until half-past ten o'clock.

THURSDAY evening the 14th ult., the Rev. Mr. Macdonnell of Toronto, delivered his lecture on "Business, Culture, and Recreation," in St. Andrew's Church, Scarborough, to a large and appreciative audience. The weather was delightful, the lecture was full of sound sense and instruction, and delivered with the vivacity and earnestness which characterize all Mr. Macdonnell's utterances: and therefore the evening was a most enjoyable and profitable one. The proceeds were liberal, and in aid of the Sabbath School fund.

THE congregation of St. John's Church, Walkerton, under the pastoral care of Rev. R. C. Moffat, held their annual social on Thursday evening, the 14th inst. The office-bearers gave a brief account of the funds and work of the congregation, and a sum amounting to about \$400 was raised on the spot to meet certain floating liabilities. This is creditable; and it is all the more so when taken in connection with the fact that no longer ago than last month the congregation raised \$300 for church sheds. On the following evening a somewhat similar meeting was held for the special entertainment of the young folks of the congregation.

THE annual soiree of Knox Church, Woodstock, on Thursday evening last was one of the most pleasant and successful yet held by the congregation. The attendance was large. After tea had been served, addresses were delivered in the body of the church by the resident ministers, and by the Rev. R. N. Grant of Ingersoll, and Rev. Mr. Murray of London. These were all brief and vigorous, two most important features upon such occasions. The address of Mr. Murray, who appeared in Woodstock for the first time, was an excellent one and left so good an impression that all present will be glad to hear him again. The proceeds amounted to considerably over \$100.

ST. ANDREW'S CHURCH, Peterboro, held its annual missionary meeting on Tuesday evening the 19th, which was largely attended. The Rev. Mr. Bell, the pastor, occupied the chair. A short address on Foreign Missions was delivered by Rev. Mr. Torrance, who was followed by Dr. Cochrane, the convener of the Home Mission Committee. His address on the claims of mission work in general upon the Church at large, and the pressing claims of the Home Mission fund, was well received. Next evening Dr. Cochrane lectured in St. Paul's, in aid of the debt remaining on the new mission premises recently erected by this congregation. The attendance was good.

FROM the annual report of Division Street Presbyterian Church, Owen Sound, for the year 1877, it appears that the congregation contributed \$2,063.44 for all purposes during the year, \$182.73 of which was collected by the Missionary Association and apportioned to the various schemes of the Church as follows: Assembly Fund, \$6.93; College Fund, \$21.51; Home Mission Fund, \$33.93; Foreign Mission Fund, \$30.47; French Evangelization, \$48.02; Aged Ministers' and Widows' and Orphans' Fund, \$28.52; Assembly and Synod Fund, \$13.35. The congregation may be said to be financially on a cash basis as its liabilities amount to no more than \$100, and it is increasing in numbers. The Sabbath School is also reported in a prosperous condition.

ON Thursday evening the 14th inst., a tea meeting was held in St. John's Church, Garafaxa, Rev. Mr. Millican, the pastor of the congregation, in the chair. After due attention had been paid to the abundant provision made by the ladies, addresses were delivered by Messrs. Fowlie of Hillsburg, Smyth of Eramosa, Anderson of Rothsay, and Goodspeed, Carson, and Griffith of Garafaxa. A social was held on the following evening, when the large company of young people who assembled were addressed by several ministers and two members of the congregation. The proceeds amounted to \$94. On Saturday eigh-

teen new members were admitted to the fellowship of the Church and to the Lord's table on the following Sabbath, two of whom, not having been baptised before, had that ordinance administered to them.

THE congregation at Wallacetown held a tea-meeting on the evening of 13th December. After partaking of tea in a neighboring hall, the company adjourned to the church, where they had the pleasure and benefit of listening to addresses from Rev. Mr. Milloy of Bismarck, Rev. Mr. Urquhart of Cowal, Rev. J. A. McDonald, pastor of the congregation, and Drs. Ruthven and Ving of Wallacetown. The proceeds amounted to \$128, which was applied to the payment of repairs previously made on the church. Another successful meeting of a similar character was held on Christmas eve. On New Year's night an entertainment was given to the Sabbath School children, at which there were trees loaded with presents for the children and others, including an overcoat and a silver cake-basket for Mr. and Mrs. McDonald, respectively. At this meeting the sum of \$28 was realized, which was applied to the Library Fund.

THE annual meeting of St. Paul's Presbyterian Church, Bowmanville, was held on Thursday evening last, at the close of the weekly lecture. The secretary of the congregation, Mr. T. Yellowlees, submitted the report showing that for the past year the congregation had raised \$2,837, an increase of \$200 on any previous year; that in addition to the ordinary expenditure, they had paid former liabilities amounting to \$430; a new bell at \$375; and a fence around the church at \$300; making a total of \$1,100. Every dollar of outstanding accounts had been liquidated, but the congregation had borrowed the money to pay for the organ, and were due the treasurer \$300, leaving the congregation \$600 in debt. All the old board was re-elected with the exception of Mr. Davis who retired, Mr. John McDougall being elected to the vacancy. Mr. T. Patterson was appointed chairman, Mr. T. Yellowlees, secretary; and Mr. M. Porter, treasurer. Votes of thanks were tendered to all the officers of the church, and great pleasure was felt at the very satisfactory statement. The report closed with the hope that the harmony existing between pastor, session, managers, and congregation might be permanent.

ON Sabbath the 17th inst., the communion was dispensed in Knox Church, Palmerston, Ont. On that occasion thirty-five persons united with the church, making in all seventy-three, who have been added to the membership of the church during the pastorate of the Rev. Daniel W. Cameron, commencing June 6th, 1877. The large proportion of these were added on profession of their faith, the result of God's blessing attending the Sunday preaching, and the pastoral visitation of the congregation. A large majority of these new members are heads of families. Since June the seating arrangements of the church have been re-adjusted, adding fifty more sittings. At present the building—a comfortable stone structure—will easily seat 300. The Sunday congregations have increased gradually but steadily, until now the place is filled almost to its utmost capacity, and the congregation feels that if God blesses the church in the future as He has done during the past eight months, necessity will be laid upon them to extend the bounds of church accommodation, either by enlarging the present edifice or by re-building. The Sunday School under the efficient management of Mr. H. McEwing, superintendent, assisted by an able corps of teachers, is making good progress. Last Sunday the number of pupils was 173, being the largest number ever present in this school.—COM.

ON Thursday evening the 7th ult., a very successful soiree was held in St. Andrew's Church, Markham, for the purpose of liquidating the debt on the church building. Good cheer was first of all dispensed in charming abundance and variety in the basement. An "adjournment up-stairs" followed, where the second and third parts of the programme were to be enacted. Variety and abundance still prevailed. A large number of speakers, and a well-trained choir were in readiness to minister to the intellectual and aesthetic tastes of an overflowing audience: and there were other means not wanting, not exactly to minister to, but cultivate a taste of a different order. A subscription list was opened. "Actions speak louder than words." An old, and well-nigh worn truism, but very true for all. That the speaking and singing were at least not below the average may be inferred from the fact that an attentive audience sat there till eleven

o'clock. That the novelty of a subscription list at a soiree didn't disturb the equanimity of the Presbyterian mind of Markham, and that the appeal was made to the right sort of people may be seen from the fact that whereas that day the church was \$1,500 in debt, next day the managers found in their hands a fat looking subscription list with \$1,525 on the face of it, and \$200 of this in hand, the soiree itself netting \$102. Good! say we, good for the Presbyterians of Markham!—COM.

THE anniversary services of Knox Church, Stratford, were held on the 17th inst., when the recently inducted pastor, Rev. P. McF. McLeod preached three sermons to large congregations, with much acceptance. The annual congregational meeting was held on the Monday evening following, Rev. Mr. McLeod in the chair. After devotional exercises and a very appropriate and admirable address from the chairman, the annual report of the managers for the past year was read. From the report it appeared that during the year 1877 the amount received from pew rents was \$1,584.13. The Sunday collections amounted in all to \$1,436.56. The proceeds of the soiree in January, 1877, were \$63.32, and the treasurer realized from the sale of lamps no longer in use \$48, making a total income of \$3,162.01, against an expenditure of \$2,813.25, which does not include the cost of alterations, amounting to \$113. Apart from these sums, it appeared that the congregation had contributed to the mission schemes of the Church the sum of \$273. The report of the Sabbath School superintendent showed that there was an average attendance of 225 pupils, with the names of 300 on the roll, and that the school was in a flourishing state financially. Afterwards the board of managers was re-constructed, important additions were made to the session, and the meeting closed with the benediction. At the Sabbath School social held on Friday evening, the young people of the congregation presented a gold-headed cane to the late pastor, Rev. T. Macpherson, and an elegant writing desk to Mrs. Macpherson.

THE young people of Knox Church, Camlachie, held a most successful literary and social entertainment and fruit festival on the evening of the 18th February. The church was well filled. The introductory exercises were conducted by the Rev. J. M. Goodwillie, pastor of the congregation. A specially interesting feature of the entertainment was the distribution of the various kinds of fruit provided, which in every respect appeared much in advance of the tea and coffee, etc., ordinarily provided on such occasions. Ample time having been given for participating in the festivities of the evening, Wm. Symington, Esq., was called to the chair, and interesting and intelligent addresses were delivered by Rev. Messrs. John Thompson, M.A., Sarnia, and John Abraham, Watford. The Camlachie choir, accompanied by the organ, under the able leadership of Mr. John Stirret, conductor of the church psalmody, gave a number of choice renderings, which did much to enliven and make happy the time for all present. The proceeds, which amounted to about \$60, are to be devoted to the interests of the Sabbath School. A few evenings previous to the above festival, a surprise party, comprising about fifty persons from the various parts of the congregation, met at the residence of Mr. John Stirret, and presented him with an address, accompanied by a purse and a handsome sum of money, as a slight acknowledgment of the willing and efficient manner in which during the past year he had fulfilled his part as leader of the church music in connection with the congregation of Knox Church, Camlachie. At a recent annual meeting of the congregation, the Treasurer's report showed the financial affairs of the congregation to be in a most satisfactory and encouraging condition. It was unanimously resolved to dispense with the Home Mission supplement which the congregation had received for the past year and a half, and in the future the stipend of \$700 will be contributed by the congregation alone. Besides these outward evidences of prosperity, there are also other encouraging tokens in the increased attendance upon public ordinances, and in the constancy with which all unite in sustaining the worship of God.

HEARING RESTORED.—Great joy upon by one who was deaf for twenty years. Send stamp for particulars. JNO. GARMORE, Lock-box 905, Covington, Ky.

THE Livingstone Medical Missionary Memorial Institute, erected in the Cowgate, Edinburgh, on a site adjoining the old Magdalene Chapel, was formally opened on Feb. 1st,

BOOKS AND MAGAZINES.

Harper's Half-Hour Series.

New York: Harper & Bros. Toronto: Willing & Williamson.

Number forty-five of this popular series has come to hand. Its title is, "My Lady's Money, an Episode in the Life of a Young Girl."

The Westminster Question Book.

Philadelphia: Presbyterian Board of Publication, 1878. Rev. Andrew Kennedy, Agent, London, Ont.

This useful little book is now in its fourth year of publication. It is intended as a manual for Sabbath School teachers and older scholars to assist them in studying the lessons of the International Series. It contains the lessons for the entire year, helps for study, maps, illustrations, lesson plans, catechism, selections for Home Readings, etc., in a compact form. Much would be gained by the regular taking up of the home readings in the family, for they furnish the historical connecting links between the lessons, the want of which often increases the difficulty of understanding them. We commend this manual to Sabbath Schools and families as the most compendious and the most suitable for Presbyterians.

The Canadian Monthly.

Toronto: Hunter, Rose & Co. February, 1878.

The February number of this magazine has just been received. It contains the third and fourth chapters of "Such a Good Man," by Walter Besant and James Rice; "Mr. Speaker," by J. G. Bourinot, "The Fair Ophelia," by Louisa Murray; "The passing of Autumn," a poem, by R. T. Nichol; "Personal Representation and the Representation of Minorities," by Jehu Matthews; "Through Sorrow to Love," from the German; "To a latter-day Hypatia," a poem, by A. W. G., "Buddha and Buddhism," by *Fidelis*, "Harriet Martineau," by D. Fowier; "A Madrigal," by Alice Horton; "The Four Fat and the Four Lean Years," by James Young, M.P.; "Law and the Study of Law," by *Lester Lelan*; "An Indian Legend," by J. B.; "Round the Table;" Current Events; Book Reviews, "Annals of Canada." The January number contained the first part of the article on "Buddha and Buddhism," by *Fidelis*, giving the history of the man, Gautama Buddha, who founded the system which bears his name; in this number we have the second part, treating of the Doctrine of Buddhism. Mr. Young, the writer of the article entitled "The Four Fat and the Four Lean Years," thinks he has discovered a quadrennial period in the fluctuations of Canadian commerce, and adduces several tables in proof of his theory. That the past four years were lean years will not be disputed; the question is, are we now, as Mr. Young thinks we are, entering upon a prosperous period of four years and only four years, to be followed by a corresponding period of depression?

A Reply to "The Apostolic Church, which is it?" of Professor T. Witherow, Magee College, Londonderry.

By Thos. G. Porter, Incumbent of Craighurst and Waverly, Diocese of Toronto. Toronto: Hart & Rawlinson, 1878.

This is a goodly pamphlet of ninety-six pages, with copious extracts and references and an appendix, written by a Churchman, in defence of Prelacy and against Presbyterianism. The examination is full, fair, kind, and dignified in manner, and bears the impress of a mind that wishes to ascertain the truth. To say that no prejudice in favour of Prelacy can be traced, would be to say that the writer had no convictions on the controverted points; but the treatment of the subject is as unprejudiced as could be expected from a man of mental power, strong feeling, and decided opinions. In dealing with thirty-two "slips or mistakes" into which the author thinks that Prof. Witherow has fallen, he bears hard at times on the Professor of Church history, and makes the most of his slips as against the cause the Professor espouses. But of the underlying principles which unconsciously control the interpretation of Scripture texts and historical facts on both sides no notice is taken. So we have only a Canadian contribution to the Prelatic side of an old controversy, which remains to all intents and purposes just where it was two hundred years ago. In the positive argument there is nothing new, although at times it is more boldly stated than is wont with "judicious" controversialists. For example the Church is said to

be "a Divinely instituted society called out of the world, and with its numbers united together by federal rights (rite?) to its Divine Founder, and possessing duly authorized agents, ambassadors, or representatives, having the commission of their Divine Master to perform the ceremonies and to administer the seals of the covenant according to his appointment. The Christian Church is called out of the world into the Kingdom of Grace, and the members are bound together by Church services, the sacraments, and the Priesthood, which are also of God's appointment." Starting with this definition, the author proceeds to lay down six principles as notes of the Church and finding these only in a prelatic church, of course concludes that Prelacy is the apostolic and only form of church organization. These principles are, (1.) Christ is the Head of the Church. (2.) The permanent ministry has three orders: apostles, or angels, known now as Bishops; Presbyters, bishops, or prophets, now known as priests or presbyters; and Deacons, or pastors and teachers. (3.) All ecclesiastical powers and prerogatives are vested in and flow from the order of apostolic bishops. (4.) The second order is subject to the higher, and possesses the power of the keys and authority to preach and administer the Sacraments. (5.) The lowest order has authority to preach, baptize, and assist the others. (6.) The Christian ministry have their authority as such from God. To assume these principles is to beg the question and to prove them is to establish prelacy. The author certainly tries to do the latter, but fails just where failure must always come, in establishing from Scripture alone the existence of the Bishop as a true apostle; and his exclusive right to confirm and ordain. We cannot follow the argument; it has been answered in almost every work on the Presbyterian side of the question; but we may say shortly that the chief objections we find to the line of argument, aside from our disagreement in understanding of Scripture passages, are: 1. That the Church as set forth by Mr. Porter is an *unspiritual* affair; the call not that of the Holy Ghost; the bond of union not the spirit; the *essentials* purely external, viz: manual contact for communication of grace in confirmation and ordination; mystical rites of ceremony; offering of prayers and services as worship, all which things make the church a mere external organization dependent upon man, instead of the "faithful company" in which God's Spirit dwells according to the Scripture. 2. In making the form of church organization *essential*, Mr. Porter unchurches all but prelaticists, and can admit of no other church; nay, forces prelacy on every one who professes to be a Christian, under penalty of excommunication from the Church of God, and puts the Prelatic churches in an uncompromising antagonism to all the Reformed churches. 3. That in appealing to Church history and seeking light from writers of the Fourth and following centuries, and interpreting Scripture in accordance with their opinions and Theodore's aphorism, "Whatever is from the beginning (as determined by writings of the Fourth century) is true, and whatever comes later is false," Mr. Porter goes where no true Protestant will follow him, taking tradition and uncertain history as supplementary to, and explanatory of the word of God. This work and all of the class may do some immediate mischief by unsettling men's minds; but good, will on the whole, be the result of all such discussions. The irreconcilable difference between the Prelacy of the Fifth and following centuries, and the Apostolic and Reformation Church doctrine is made unmistakably clear. Men will find, like Dr. Newman, that there is no *via media* between the full-blown prelacy of Rome and the principles of a Scriptural Presbyterianism. On these latter principles we can hail as of the Church of Christ all who love and obey Him, no matter what be their form of church government; we do not exclude even Prelacy, if pure in doctrine and discipline. At the same time we can never submit to any man when trying to impose on us the yoke of a man-devised prelacy, and insisting on outward rites and ceremonies as essential to our having a place within the pale of God's Church on earth, and to our enjoying the blessings of the covenant in Jesus Christ our Lord. A prelatic church cannot be catholic nor apostolic.

An unconverted man has no idea of waiting for man's praise and favour, and being content without it if it does not come. He thinks that a religion should have the praise of the world, and labour to get it. The man of God remembers that true religion does not "cry, nor strive," nor court publicity.

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BEST TOOTH POWDER.—Pulverized chalk, one ounce; pulverized charcoal, two ounces; pulverized soap, half ounce, and sufficient spirits of camphor to wet all to a thick paste. Apply with a brush.

HOW TO CURE THE CHILLS.—A writer in the "Toledo Blade" says: "Take the juice of half a lemon, in about two thirds of a cup of good strong, hot coffee, as soon as you get up in the morning, and a second dose in an hour, and an hour after take a third. Repeat this for two or three mornings. This is good, simple, cheap, and not hard to take."

CAMPHOR A REMEDY FOR MICE.—Any one desirous of keeping seeds from the depredations of mice can do so by mixing pieces of camphor gum in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing them injury. The little animal objects to the odor, and keeps a good distance from it. He will seek food elsewhere.

VERTIGO OR DIZZINESS.—To cure vertigo or dizziness, arising from dyspepsia, eat food that is easily digested, avoiding pastry and fat meats. Sometimes it is occasioned by costiveness, and in this case the remedy is to keep the bowels open, with gentle physic. Avoid coffee, ardent spirits, late suppers, and go to bed and rise early, and take plenty of out-door exercise.

TO KEEP THE FEET WARM.—Previous to retiring at night, and before undressing, remove the stockings and rub the feet and ankles briskly with the hands. During the day wear two pairs of stockings composed of different fabrics, one pair of silk or cotton, the other of wool, and the natural heat of the feet will be preserved, if the feet are kept clean, and the friction of the same is not omitted at night.

BLEEDING AT THE NOSE.—For bleeding at the nose, the best remedy, as given by Dr. Gleason in one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child, a wad of paper should be placed in the mouth and the child instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

SHIRRED EGGS ON TOAST.—Buttered toast, one egg to each slice; butter; pepper; salt. Drop whole eggs into a dish. Set it in the oven. Let it remain there until the whites of the eggs are set. The moment the dish is taken from the oven break the eggs with a fork, and pepper, salt, and butter to taste. Then spread it on hot and crisp toasted bread, well buttered. Eggs prepared in this way are equally nice on Graham, brown, or flour bread, toasted.

OYSTER SOUP.—For oyster soup try the following rule. It is one of the finest soups we have ever tasted: To one quart of oysters add a half pint of water. Put this on the fire and as soon as it reaches the boiling point (not to boil) strain the liquid through a colander. Put into a saucepan a piece of butter the size of an egg, and to this add, when it bubbles (do not let it scorch), a tablespoonful of sifted flour; let this cook a few minutes, stirring well; then add half a pint of sweet milk and then the oysters, seasoning with salt and a little cayenne pepper. Do not let the soup boil, but keep it quite hot for a moment or two after adding the oysters.

SODA FOR WASHING.—The very common use of soda for washing linen is very injurious to the tissue, and imparts to it a yellow color. In Germany and Belgium the following mixture is now extensively and beneficially used: Two pounds of soap are dissolved in about five gallons of water as hot as the hand can bear it; then next is added to this fluid three large tablespoonfuls of liquid ammonia and one spoonful of best oil of turpentine. These fluids are incorporated rapidly by means of beating them together with a small birch broom. The linen is then soaked in the liquid for three hours, care being taken to cover the washing-tub by a closely fitting cover. By this means the linen is thoroughly cleansed, saving much rubbing, time and fuel.

SWEEPING.—Very few persons sweep well. Some take long strokes with a broom, creating wind and sending the dust into the air. When they are through sweeping they have taken very little dirt from the room, and the dust settles again on the floor and furniture. It takes time to sweep properly; the strokes should be firm and short, creating very little wind. This open winter will cause a great deal of sweeping; and many will be obliged to take up their sitting-room carpets before spring. Whenever snow can be procured, and the rooms are so cold that it will not melt, cover the carpet thickly with it. Scrub it around with a broom, and when it is swept off, the snow will be black, and the carpet will look as clean as if freshly shaken. Any one who has used snow on their carpets once, will be embracing every opportunity to have a snow sweep. It is excellent for sweeping bed-rooms—no dust in the air to settle. It can be used on the best of carpets, without detriment, provided the rooms are so cold that the snow does not melt.—*Household.*

USE FOR OLD PAPERS.—Never throw away old paper. If you have no wish to sell it, use it in the house. Some housekeepers prefer it to cloth for cleaning many articles of furniture. For instance a volume written by a lady who prided herself upon her experience and tact, says: "After a stove has been blackened it can be kept looking very well for a long time by rubbing with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee-pot, and tea-pot, bright and clean than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives, tinware, and spoons; they shine like new silver. For polishing mirrors, windows, lamp-chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper instead of cloth is tied over the jar. Canned fruit is not so apt to mould if a piece of writing paper, cut to fit the can, is laid directly over the fruit. Paper is much better to put under a carpet than straw. It is warmer and thinner and makes less noise when one walks over it."

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TORONTO, FRIDAY, MARCH 1, 1878.

ILLUSTRATION.

THERE is no quality in the public speaker more admired by hearers in general than the power of illustrating a subject. The preachers who command the largest congregations, who enjoy a great following wherever they go, and who are most powerfully influencing the hearts and lives of their fellow-men, are those who let the light fall upon their themes through the windows of parable, fable, simile, figure, analogy, and allegory. The abstract thinkers and the metaphysical writers of the day are performing a service in the interests of truth that may be higher and more valuable than the work of the illustrative speaker. They may be evolving hidden principles, discovering unknown laws of mind or matter, & laying before the gaze of the intellect the mysteries of universal truth. These are the exclusive few who are the great propellers of thought. But the work they do is not popular. Their influence is circumscribed. It takes the man who possesses the illustrative faculty to follow upon their path, and by the use of analogies to make their discoveries known and appreciated.

The ideal preacher is one who unites the creative faculty along with the gift of illustration. Jesus Christ for this very reason is the supreme speaker of all the ages. He was the Truth himself, and therefore all abstract principles and spiritual laws were profoundly grasped by him. All mystery was as clearly mapped out before his mind, as yonder mountain bathed in the dawning sunlight is distinctly outlined to the eye of the spectator. And yet the people heard him gladly, for by no other teacher was the parable ever used to greater perfection. He rivets the attention by the simple story. When the parable has gained the interested attention of the hearer, the spiritual truth is suggested or declared. The divine teacher then lays aside the figure, and presses the lesson upon the heart. The parable of the sower is most suggestive in this respect. With perfect simplicity the scene is placed before the mind. The sower stands out in prominent contrast to the surrounding scenery. The words pre-

sent clearly the different kinds of soil upon which falls the good seed. Then what a never-ending suggestiveness there is in the application, the seed of the word falling upon the different kinds of human hearts. What a beautiful method is seen in Christ's dealing with the woman at the well of Jacob! How natural His request for a drink of water. How delicate the reference in the first instance to the hidden fountain of living water. Observe how the Saviour proceeds step by step, until the woman makes the grand discovery of her spiritual thirst. Thus again with Nicodemus he advances from the natural to the heavenly birth; and with the blind man whom he leads to see by degrees first the world of matter and then the Universe of Spirit. No wonder the people heard him gladly. Are we astonished that they flocked around him? The Lord's sermons are indeed simple—exquisitely simple, so that children never grow weary of hearing them. But they are so deep, so profound, and infinitely suggestive that after millions of minds have pondered the lessons they contain, and after the creation of an expository literature before the extent and variety of which we positively stand aghast, these discoveries are as fresh and original to us as to all previous generations, and they are the themes which occupy by far the greater number of the books that are being published.

It becomes preachers to follow as nearly as possible the method of the Master, and to cultivate the faculty of illustration. In general the figures employed in a discussion are a measure of the speaker's apprehension of his subject. The gifts of God it is true are variously distributed, and hence we have metaphysical, historical, ratiocinative, imaginative, preachers, and often it will prove as impossible for the one class, the metaphysical for example, to become the imaginative as for a butterfly to be transformed into an eagle. Still we believe the illustrative faculty is capable of being cultivated to a greater or less extent by all classes of speakers. If the philosophical preacher can at the same time utter his thoughts in analogies, he will become the mighty mover of human minds. But the illustrative preachers may again be subdivided according to their peculiar gifts. There are the allegorists such as John Bunyan, the painters such as Guthrie, the poetical preachers like Macduff, speakers who, like Spurgeon, use homely and Scriptural figures, and men who, like Caird, by a pointed practical illustration, drive the nail into its place. The illustrative preachers may be divided into the microscopic, telescopic, kaleidoscopic, and stereoscopic. The first bring the minute and hidden things of God's truth before the eye of the mind, and Robertson of Brighton is an eminent example of this. The second by conveying the vastness and grandeur of God's universe compel the hearer into an attitude of devotion, and who can be compared in this respect to the illustrious Chalmers? The third present a succession of pictures that dazzle and attract, and make deep impressions, and Guthrie stands *facile princeps* in this regard. The stereoscopic, or the natural preacher, is happily illustrated by Norman Macleod and William Arnot.

It is gratifying to observe that the sermons of the day are becoming more and more illus-

trative. Metaphysical preaching has almost suffered a total decadence. But the imaginative, the illustrative, and the practical preacher is the man who is sought after, and is wielding a healthful influence upon his fellow-men.

THE PAPAL ELECTION.

WITH the very lengthened occupation of the papal throne, which the late Pope enjoyed, the election of a Roman pontiff may be regarded as an event that only occurs in a life-time. In consequence of this being not an every day occurrence, remarkable interest was taken by the public in the action of the cardinals. The Romish Church succeeds in investing every king with mystery, and of course the election of a Pope impresses the distant onlooker with a sense of superstitious awe. The electors in this case are no common men. They are the princes of the Church. They constitute a class amongst whom the Pope is *primus inter pares*. From their number the successor in the Pontifical chair must be called. The movements of the cardinals, during the interregnum are watched with keen interest by governments and peoples. In the present instance, possibly, the speedy action which has placed Cardinal Pecci on the Papal chair, may be disappointing to not a few who were looking for exciting scenes connected with the election. But it is another instance of the worldly-wise policy which is so characteristic of the Roman priesthood.

To have held the election long in abeyance would have been to provoke discussion and strife among the people. There were the two classes of the public who were in danger of open antagonism—those who were the conservative supporters of the Papal pretensions, and those willing to let the temporal power go and make the best of the circumstances. The division amongst the cardinals was evidently caused by the two parties amongst them who reflected these opposite opinions. The cardinals were not divided upon a principle of nationality, or of theology, but upon a principle of politics. But delay would prove dangerous in the existing crisis, and all were eager to press to a vote.

The man who has been chosen for the office of pope is evidence of the attitude of the majority in the Roman Church towards the question of the temporal power. The new pontiff will not be an agitator for the recovery of the earthly domination. He is said to be one who recognizes the political changes which have passed over Italy, and who will maintain a policy of accommodation to the altered circumstances. It will in all likelihood be his purpose to establish and foster friendly relations with the government of King Humbert. There will certainly be much more gain to his Church from such a course than could possibly ensue from the openly declared intention of fighting for the temporal power. There could be nothing but loss from the latter course—loss of influence, loss of money, and possibly loss of position in Rome. With the policy of accommodation on the other hand the priests will acquire an insidious and dangerous influence over kings and courtiers, unless where there is a wholesome dread of their intermeddling practice as with the Emperor William and

Prince Bismarck. The spirit of Popery is not necessarily destroyed along with the temporal power. On the contrary, it may work its way underground, trying to recover lost ground, on the one hand by aggressiveness on men's consciences, on the other by accumulating enormous wealth through the power of Peter's pence which may lay proud monarchs and noble statesmen prostrate at the pontiff's feet. Wanting in the temporal power, there is the likelihood of the more subtle and spiritual influence being substituted in its place, to which we in the New World are daily and hourly exposed. Priesthood on the free soil of America has to lay aside all claims upon anything like the temporal rule. But priesthood works on in the dark, seeking its own selfish ends, wanting to put its hands upon schools and colleges, upon culture and learning, upon dollars and properties, and desiring to control the consciences of men. Against these things we must beware. The Protestant world may yet have to learn that the elevation of Leo XIII. means nothing less than a determination to substitute spiritual for temporal rule, and that in the lowest sense of the term.

PERSONALITIES IN PARLIAMENT.

ARE we to have in the present session of the House of Commons a repetition of the coarse personalities which disgraced the last? Who does not recall with humiliation and burning shame some of the proceedings of the last year? We remember how men of the highest ability and character—men who had made large sacrifice of their private interests in order to serve the country, were stigmatized in the House as "foul-mouthed slanderers." We remember reading of a member of the House in the midst of a great uproar playing on a Jew's harp, and another honourable member dancing to his music. Other and apparently worse scenes were left to the imagination; for the newspapers of Canada, which certainly are not too scrupulous, refused to publish the reports forwarded to them of what was to be seen and heard in our Commons' House of Parliament.

This year again we find the same disgusting personalities are being as freely and recklessly indulged in—charges of falsehood, of slander, of swindling, bandied across the floor in the very first debate of the session, while the speaker in vain calls to order. Where is this to end? Shall we yet hear of the representatives of the people of Canada having recourse to blows? We read last week, that a number of the United States senators, during the discussion of the Silver Bill, appeared on the floor of their House, "intoxicated, and made a frightful exhibition of themselves." Shall we yet have such things recorded of our legislators?

It is greatly to be deplored that the leaders of the House are not even attempting to control the excited passions of their followers, but threatening each other that the coarse attacks shall not be made with impunity. They surely might have learned that the days of savage warfare are now gone past—that the party which even in self-defence makes use of coarse and vulgar weapons, is doing itself a serious damage. We would commend to their consideration, what Macaulay says, in

one of his letters during the reform struggle, of Lord Althorp: "His temper is an absolute miracle. He has been worse used than any minister ever was in debate, and yet he has never said one thing inconsistent, I do not say with gentlemanly courtesy, but with real benevolence."

What wonder is it that we read of such a man that "no one possessed so much influence both in and out of Parliament; that he had done more (in spite of his want of eloquence and brilliant talents) for his party than all the other ministers together, and that his party would have followed him to the death."

We have been continually hearing, in these latter days, of Reform; it seems to us that there is nothing which more urgently calls for reform than the character and conduct of many of our public men. Is there not a band, we do not say of Christians, but of gentlemen, that will seek to elevate the tone of the House, and frown down what is threatening to become a national disgrace?

We confess to be seriously concerned about the consequences if improvement shall not be effected. What kind of influence is to spread through the whole Dominion if the very centre of the realm is defiled? What shall others judge of our country, when its representatives show small regard to courtesy and decency? Many rejoiced to learn, last year, that the meetings of the House were henceforward to be opened with prayer. The House beseeches God "to direct and prosper its consultations as in its legislative capacity at this time assembled; and that peace and happiness, truth and justice, religion and piety, may be established among us for all generations;" and after prayers we have such scenes as those of which we speak.

The leaders and members of parties may depend upon it, that the great heart of Canada is indignantly moved by these things; and is waiting, resolute, to give the verdict of its approval and favor only to those who fairly represent the regard for courtesy and morality, and religion, which is felt by the people of the land. We make no apology for speaking earnestly on this subject. The character of our representatives is the public possession of us all. The reproaches cast upon them do fall upon ourselves. We remember reading, some score of years ago, the remark of a traveller who, looking across the Niagara, said of Canada that it was a country of which no man was proud to be a citizen. We hope the day is not to come when the stranger who has visited the meetings of our Legislature shall say that ours is a country of which its citizens should be ashamed.

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the fund for the maintenance of the priests who have recently left the Church of Rome, and placed themselves under the care of the Board:—W. Cottart, Harwich, \$4; Percy congregation, \$9.46; A friend, Huntingdon, Q., \$4; W. Cunningham, Godmanchester, \$1; A friend, E. Williams, \$1; per Mrs. A. J. McFall, Nobleton, \$3; L. L. L., Barrie, \$1; N. Easthope congregation, \$3.

Additional contributions are earnestly solicited. These should be forwarded to Rev. R. H. Warden, 210 St. James' Street, Montreal, by whom they will be duly acknowledged.

PRESBYTERY OF PARIS.—A meeting of the Presbytery was held in River Street church, Paris, on Tues-

day of last week, the Rev. Thomas Alexander, of Burford, moderator, in the chair. A great amount of very important business was disposed of, and the whole proceedings were lively, animated and pleasant. A report of Sabbath School work was submitted by Rev. Mr. McEwen, of Ingersoll, and a committee was appointed to give their best consideration to certain suggested improvements. The Rev. Mr. Grant gave in a report on a series of questions to be used in connection with a proposed Presbyterial visitation of all the congregations within the bounds. A very earnest discussion ensued, certain modifications were made, and the amended list adopted for being put to ministers, elders, trustees, and Sabbath school superintendents in a public meeting of each congregation. A report from the committee on the Forms of Process sent down by the General Assembly was given in by the Rev. Mr. McMullen. The report recommended that the portion of the book so far prepared be approved of *simpliciter*, which was agreed to. A letter from the Secretary of Old St. Andrew's Church, East Oxford was read, urging the Presbytery in very earnest terms to secure for them the services of Mr. Ross, student, for the ensuing summer. Mr. McMullen gave in a report of his visit to the congregation in order to ascertain the general state of things. He said he had attended a meeting of the three stations on the 11th of January, and that the people were so divided between Mr. Ross and Mr. Currie that he had advised them to drop both names, and on motion made this was formally agreed to by the meeting, and that unless another meeting was held and the people agreed unanimously on either the one or the other, it would be inexpedient to send either. The Presbytery adopted this view and instructed the members on the Home Mission Committee to secure the best services they could for these stations. The Rev. Dr. Cochrane was unanimously nominated for the moderatorship of next General Assembly on the ground of the immense service which he has rendered to the Church for years past, and because of his personal fitness. The delegates to next Assembly were chosen, viz.: Messrs. Cochrane, McMullen, Robertson, Grant, and Anderson, ministers, and the elders of Zion Church, Brantford; Knox Church, Woodstock; Knox Church, Ingersoll; and the remaining two we fail to recollect. A petition from Chalmers' Church, Woodstock, for a moderation of a call to a minister was granted, and Mr. McEwen was appointed to attend to that matter. Several minor matters having been disposed of, the meeting was closed by the moderator pronouncing the benediction.

PRESBYTERY OF OTTAWA.—An adjourned meeting of the Presbytery of Ottawa, was held in Zion Church, Carleton Place, on Thursday last, the 21st inst. After hearing commissioners from the congregation of Bristol, the resignation of Mr. McLaren was laid on the table till next regular meeting with the understanding that should the arrears due him be then liquidated, the matter will then be finally issued. A call was presented and sustained from the congregation of Rochesterville to their present missionary, Rev. Jos. White. A written guarantee was handed in, promising \$416 per annum towards the stipend, and that they would increase this amount as they became able until a supplement is no longer required and an adequate stipend is secured. The call was accepted by Mr. White who was present, and the induction fixed for the 12th March, at 7.30 p.m., Rev. D. M. Gordon to preach and preside, Rev. J. Carswell to address the minister, and Rev. R. Whillans the congregation. The trials of the Rev. A. A. Scott, M.A., pastor elect of the congregation of Zion Church, Carleton Place, were heard and sustained, and the Presbytery proceeded with the ordination service; Dr. Mann presiding. Rev. F. W. Farries preached from 1 Thes. ii. 13, Dr. Mann addressed the pastor, and Rev. J. B. Edmondson, the congregation. The church was filled to its utmost capacity, the different denominations in the village not only being well represented, but quite a number were present from the congregations of Beckwith, Ashton, Almonte, and Ramsay. In the evening a very successful welcome social was held. Mr. Scott enters upon his labors in this charge, under the most favorable auspices, and it is to be expected that this important congregation which has been so long vacant, will under his pastorate enter upon a new career of prosperity.—J. CARSWELL, Clerk.

THE gates of heaven are low-arched; we must enter upon our knees.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXV.

The three gentlemen returned from Fleming Hall together as far as the point where the road to the Upper Farm separated from that to Darksmere, and there Mr. Gascoigne took leave of the brothers, saying nothing as to any plan of future meetings.

Anthony and Rex dined together, conversing very happily on various subjects, amongst others on Refugium, which Anthony described to his brother, who showed a keen interest in what he characterized as a nineteenth-century hermitage. Rex had opened the subject by asking to be told what was the history of Mr. Vivian and Dacre, and what especially had been their connection with his father; but Anthony had answered with such quiet firmness that he was not at liberty to give any information on the subject that Rex said no more, and only listened with pleasure to all that his brother told him of Vivian's beautiful retreat. He was not destined, however, to hear any elaborate account of the lovely queen of that fairy spot, for Innocentia was a theme so sacred to Anthony's heart that he could not bring himself to do more than mention the fact that Mr. Vivian had a daughter, in speaking of his home to Rex.

When dinner was over, instead of adjourning to the library as usual, Rex proposed that they should have their coffee in Anthony's new sitting-room, and celebrate in that quiet fashion his installation in his future abode. Another hour or so was passed there, in what proved to be a most pleasant apartment, and then Rex raised himself out of the low easy-chair in which he had been luxuriously seated, and bade his brother good-night. He slowly sauntered out of the room, yawning as he went, and left Anthony to finish the letter to Mr. Vivian, in which he had been interrupted in the morning. He could now add the incident of Mr. Gascoigne's assertion that Dacre was dead, and he earnestly begged his friend to write as soon as possible, and let him know what his own impression with regard to Gascoigne was, even before the Mexican letter came. Finally, Anthony went early to rest, having had so little quiet repose for some time, and his first night in the new home he had made for himself was passed in as sound a sleep as he had ever known.

The brothers had agreed that they were to have their meals together, so long as they were both quite alone in their respective quarters, and Anthony, therefore, went into the dining-room of the castle as usual for breakfast. Greatly to his astonishment he saw that only one cover was laid, and he asked Brown with a slight feeling of wounded pride, whether Mr. Erlesleigh had not expected him to breakfast there.

"Yes, sir, he did, and gave me orders to prepare for you; but, sir, Mr. Erlesleigh is not at home himself, therefore I only placed a cover for you."

"Not at home!" exclaimed Anthony, greatly surprised, "when did he go away?"

"He rode out, as usual, after he left you last night, sir," said Brown. "I have no doubt he is at Mr. Gascoigne's, but he has not yet come home."

Anthony sat down to breakfast with very little appetite, and was pondering anxiously over this new episode, when he heard the clatter of a horse's hoofs, and saw Rex pass the window at full gallop. Brown hurried out to attend to him, and presently he came into the dining-room and called out to the butler to bring him some breakfast. He greeted his brother with a careless good-morning, and, sitting down, took up some letters which were awaiting him, and appeared to be soon engrossed in their contents.

Anthony saw that he was pale and flushed alternately, and looked feverish and excited; and, unable to disguise his anxiety, he said, "You look as if you had not been in bed all night, Rex. I am afraid you have knocked yourself up, whatever you have been about."

Rex seemed about to give a sullen answer, but, meeting his brother's kindly gentle eyes fixed upon him, his expression changed, and he said good-humoredly enough, "Did you not hear Gascoigne say he was going to spend the night star-gazing?"

"And you have been with him," said Anthony. "Well, Rex, I think I should leave the stars alone if the study of them is to make you look as ill as you do this morning."

The blood mounted to Rex's forehead; but he merely muttered that he liked astronomy, and then began to speak of some improvements he proposed making in the grounds of the castle.

After this day there passed a fortnight of great perplexity and anxiety for Anthony Beresford. The uncertainty as to Mr. Gascoigne's real character and intentions remained the same without his being able in any way to arrive at a conclusion respecting him. Mr. Vivian wrote, in answer to his letter, that he felt quite unable to form an opinion, and was as much bewildered as Anthony himself could be. It was possible that the expected letter from Mexico might bring the news that Dacre was indeed dead, and that Gascoigne had spoken the truth, in which case there need be no more doubt of his good faith in any way, but until they had distinct data on which to form a decision, Mr. Vivian thought that Anthony could do no more than watch his brother and their new friend very closely.

This was precisely what Anthony found it very difficult to accomplish. Rex was so keenly on the alert to resist the slightest attempt on the part of his brother to interfere with his independence, that he practised the utmost reticence with regard to his movements, even in matters which were clearly quite unimportant. If Anthony happened to ask him to what part of the grounds he was going to direct his morning walk, he would make no reply, and soon would be seen stalking out of the house with a defiant air which was really quite wasted on the occasion. His brother recognized with grief that he was very much altered; his naturally sweet temper had become irritable, and his almost childlike frankness

and confidence in his brother were greatly impaired; he seemed, too, more or less out of health, complaining of sleeplessness, and want of appetite, and of having no energy for the worry of business. What the business might be which occupied him Anthony could not imagine, for his mother, who had been his only guardian, had managed his affairs admirably during his minority, and he had received his inheritance of the Darksmere estates without their being a debt or a claim of any kind upon him; yet now he certainly seemed to be receiving constant communications from the agent who collected his rents, and from his solicitor. Anthony's chief disquiet, however, was caused by the regular custom Rex had established of going to Gascoigne's residence every evening. In a vague sort of way he implied that he did so for the purpose of astronomical study, but his brother noticed that he never made any distinct statement to that effect; no proposal was ever made by either Rex or Gascoigne that Anthony should join them; but he was once or twice formally invited to dine at the Upper Farm, when he would find a small party, generally of one or two foreigners, besides Rex and himself, and a very quiet pleasant evening was spent in conversation. Mr. Gascoigne, on his part, sometimes came to dinner at Darksmere, when Rex invited him; but it was evident that these ceremonial meetings were rather irksome than otherwise to Reginald, while he endeavored in vain to disguise the eagerness with which he hurried off to his private interviews at the Upper Farm.

Matters were in this state when Rex suddenly announced one morning to his brother that he was going to London for a short time.

"To London! at this season!" said Anthony, surprised; "what can induce you to do that?"

"My own pleasure," said Rex, coolly. "I hope you will consult yours also, Anthony, by having any guests here you like to enliven you in my absence."

"You do not care to have me with you, then?" said Anthony. "Perhaps I might find some amusement in London, even in this dull weather, if you can."

"I have no choice as to that," said Rex; "I am going with Gascoigne, who has invited me to stay with him. He has rooms in London as well as here."

Going with Gascoigne alone to London! Anthony was completely dismayed. If this man were what he had feared, his opportunities of ensnaring Rex would now be complete. Yet what could he do? He was utterly powerless to prevent the journey. His brother had as much right to freedom of action as he had himself.

"Do you mean to be absent long, Rex?" he said at last, with a certain pathos in his tone, which touched his brother.

"I do not know, indeed," he answered; "it depends upon circumstances. I am really sorry to leave you alone, old fellow, but it is not only for pleasure I am going; I have business which I must attend to."

What business could he possibly have if all were as it ought to be?

"Rex," said Anthony, earnestly, "I hope you are not letting Mr. Gascoigne lead you into speculations. You have an ample income, which requires no addition, and you can live very comfortably with it in your own rank of life if you do not exceed it."

"Why should you suppose anything of the sort?" said Rex, turning fiercely on his brother.

"Because Mr. Gascoigne has once or twice said a few words inadvertently, which gave me the impression that he has lived by speculation to a great extent himself. He certainly has gambled in railway shares," and as Anthony uttered the ominous word he looked his brother full in the face.

Rex's fair complexion always betrayed any feeling of anger he might experience at once, and he flushed crimson.

"Anthony," he said, passionately, "I know that our mother wished I should have your advice when I required it, and for her sake I have borne a great deal of what I must consider needless interference on your part already; but you must not try me too far if we are to remain friends."

"That we must be, Rex, though I had to give my life to prove the truth of my affection for you," said Anthony, rising in great emotion, and laying his hand on his brother's shoulder. "I cannot explain to you why I feel so much anxiety about you at present, but if ever you should know the reason you will acquit me of anything beyond the truest love for you and care for your interests. I gave up all I most desired as a career for myself in order to remain near you, and I think you might trust me now."

"I do, Anthony," exclaimed Rex, warmly clasping his hand, "you are the best brother in the world. Forgive my hastiness."

CHAPTER XXVI.

Confidence seemed restored between the brothers after the conversation which took place on the subject of Rex's visit to London, but there was no alteration in the young man's determination in this respect, and Anthony pondered anxiously over the course he ought to pursue in consequence.

Vivian was at this time expecting the letter which would set at rest the question as to Gascoigne, almost immediately, but it had not yet arrived when the day came which Rex had fixed for his departure. Anthony drove with him to the station, where he was to meet his friend, and saw them go off together in a first-class carriage. As the train started, Rex looked from the window to wave his hand to his brother, and the sight of his bright beautiful young face suddenly made Anthony's heart sink within him as it never had done before in all his anxieties. A terror seemed to take possession of him that Rex might be going even then into evil scenes, where the brightness and beauty of his soul might be marred for ever, and that fair outward aspect become but the mask of all that was most dark and sad in his inner being.

Anthony paced the platform in a fever of disquietude, remembering his mother's imploring appeal in the last moments of her life, and his own solemn promise to guard her darling from all evil, and now he felt as if he had let him slip out of his hands to go on his way into utter destruction. Could he do any good if he went to London himself? His reason answered none; for he knew that if he allowed Rex

to learn that he had followed him to town it would so irritate him and wound his pride and independence, that it was very likely finally to estrange them from each other. If he went, he must keep himself out of his brother's way; which would be easy enough in London, but would at the same time effectually prevent his being able to do more than watch his movements from a distance, if even he accomplished that much. Still, it was better than complete inaction in his present state of mind, so even while he admitted to himself that the step would be perfectly useless, he determined to follow his brother to London that same day. He went back to Darksmere, and arranged his affairs for an absence of an indefinite period, and started once more in his dog-cart, to catch the afternoon train from the country station.

Some impulse made him turn to look at his old home as he was about to drive away. The red sunset light of the early winter day was glowing on the grey walls of the old castle, and lighting up with transient gleam the tall trees beneath whose shade he had played in the careless glee of his childish years, and his eyes lingered fondly on the scene, as if he were bidding it a long farewell, instead of anticipating, as he fully did, that he should return to it in a very few days. Was it some presentiment of all that was to pass over his head of life's worst storms before he looked upon that home again which touched him with a sense of indescribable sadness? He could not tell what made him turn, again and again for a last look; but certain it is that he was to be so utterly changed in feelings and in circumstances before ever he saw Darksmere Castle again; that it might well be said, Anthony Beresford, such as he was then, would never more set foot within its courts.

It was late at night when he arrived in London, and all that he could do was to desire his cabman to drive him to the hotel nearest the street Rex had named as his address. The next five or six days were spent in a manner so unsatisfactory to himself as to make him almost inclined to risk a rupture with Rex by openly telling him that he had followed him to London; but whenever he was on the point of starting off for the purpose of seeing him, he was always deterred by the remembrance of the promise his mother had exacted from him that he would never reveal to her son the history of his father's fault, and of the injury which had been done to Dacre and Vivian.

Anthony felt that he must have given Rex some explanation of his motive for watching him so closely, and this was clearly impossible without a breach of faith to the dead, and so he lingered on from day to day, hating his own position and feeling almost ashamed of it, and yet recoiling from the idea of leaving his brother's vicinity when many ominous signs seemed to point to his being in the midst of almost fatal temptations. The casual glimpses which Anthony obtained of his brother whilst keeping himself unseen, all tended to show that Rex spent every evening and well-nigh half the night in the society of men who were nearly certain to make gambling their sole amusement, and by day he was perpetually to be seen in the haunts of those who made horse-racing and betting the business of their lives. Just when Anthony had arrived at a pitch of restless misery which was quite unendurable, he received a telegram from Vivian, in these words, "The letter has arrived; come to Refugium immediately." He gave a great sigh of relief as he read it—at last he should know the truth. There would be an end of all hesitation, and uncertainty, and doubt as to the right course to be pursued. He should know who and what Gascoigne was, and how far it would be necessary to guard Rex against him; and his course would lie clear and straightforward before him, as it ever had done, until the obligations of his mother's solemn charge involved him in secret proceedings which were utterly foreign to his habits of mind.

It need hardly be said that he did not lose a moment in starting for Refugium; but even when he was hurrying to catch the earliest train after the receipt of the telegram, his thoughts were working anxiously in the effort to understand its tenor. Vivian had received the expected letter, and one single word would have told Anthony all as regarded the crucial question of Gascoigne's identity with Dacre, yet not one syllable of explanation had his friend given, and although he had no doubt some good reason for wishing him to come to Refugium, it did seem strange that he should have condemned him to continued suspense during that whole long journey when it might have been so easily relieved.

However, it must be owned that no sooner was Anthony fairly alone in the corner of the railway carriage which was bearing him swiftly by night mail to Penzance, his whole heart and soul became absorbed in the one ecstatic thought that he was about to see once more the sweet face of Innocentia Vivian. Gascoigne and Dacre; and even Rex, became for the moment as non-existent beings, while all his heart went out in rapture at the prospect of the next few hours. He had missed her so sorely, he had longed for her so unspeakably, and now, when least he expected it, he was on his way to her; and the tardy sun that would light the very next wintry morn would bring in the day that would restore to his eyes, in vivid reality, the one lovely image that had never been absent from his mind a single instant since the sad hour when he left her home.

How strange it seemed to find himself once more in the country coach, toiling slowly through the Cornish mountains to the village where he had slept the night before he saw Refugium and Innocentia for the first time. He did not so much as know of her existence then, and now she was all the world to him, and the sum of his life's joy for the future was garnered in her fair sweet presence. No sooner did Anthony arrive in the village, however, than he found some indication that he was no longer a stranger to Vivian and his daughter. Juan was waiting for him with the best horse out of the stables of Refugium; and a little bunch of winter flowers from the hot-house decorated one side of the beautiful animal's head, showing plainly enough in their tasteful arrangement whose fairy fingers had so deftly fastened them to the bridle.

There was no need, therefore, on this occasion, that Anthony should sleep at the village inn, where Juan had been waiting for him; and as he mounted, and was about to ride away, he observed the lad who had guided him to Refugium

the first time staring at him open-mouthed from the side of the road.

The prospect of seeing Innocentia, and the mere sight of the flowers that spoke of her so eloquently, made Anthony feel intensely grateful to any one who had in the smallest degree been instrumental in bringing him for the first time to her home; so he beckoned to the boy, and telling him he had not forgotten that he had run away without being paid when he was acting as his guide, and he should, therefore, have what was due to him. Therewith he dropped a gold piece into the lad's rough hand, and rode away, leaving him staring at it as if he thought it was fairy money, which would turn to a worthless pebble in his hand, as his grandmother had always told him coin of unearthly origin was sure to do.

Meanwhile, over the hills in the darkening twilight went Anthony Beresford, at a pace which Juan thought decidedly dangerous, while his heart beat high at thought of the meeting that waited him, and the fleet steps of the horse seemed slow to his impatience.

It was night before Refugium was reached, and when they stopped at the concealed door, which Juan dismounted to open, Anthony, too, flung himself off his horse, feeling as if his own feet would take him quicker to Innocentia than even the swift Arab. Leaving Juan to bring in the horses, he darted through the shrubberies towards the house, where he could see that the open hall door was sending out a stream of light into the darkness of the night, which shed a brilliant illumination on the marble steps of the portico; and as he drew near, and the sound of his foot was heard on the path, flying down from the open door came the lovely form of Innocentia, to meet him. The light gleamed on her white robes, and turned her long hair, floating on the wind, to threads of gold, and the transient glimpse of her face, as the rays from the hall lamp shone full upon it, showed it all radiant with smiles of pleasure, and eloquent with the welcome that soon would burst from her lips.

"Anthony, Anthony!" said the clear melodious voice he had heard of late only in dreams, "come quick, I want you, I want you so much;" and the outstretched hands were caught in his own the next moment, while he stammered out his words with difficulty from the excess of his joy.

"My Nina, my darling, do I really see you again, and you called me, you wished me to come—to come quick! Have you really missed me?"

"Oh yes, Anthony, ever so much! I have wanted you all the time; and now you have come back to stay, have you not? You must never go away any more."

"Do you really wish that, sweetest Nina? would you like me to stay here always?"

"Oh yes, that I should; are you not my friend? and friends never should part."

"Ah, never indeed!" he said, clasping her hand more closely in his.

(To be continued.)

SCANDAL.

There is much confusion in the popular use of the word "scandal," and it carries so much weight with it, even when misapplied, that not only for the sake of clearness in the abstract, but to avoid loose language in religious controversies, some thought may well be bestowed upon it.

The original meaning of the word is obviously *something said or done which causes others to offend*; but we do not always use it in this sense, as for instance, when we speak of some clergyman preaching doctrines or introducing ceremonies "at which members of his congregation are scandalized." The phrase there seems to mean that certain persons were hurt in their feelings or rendered indignant. What requires notice is this: that with the unthinking the gravity of the word "scandalized" introduces obliquely the idea that what is not liked is necessarily worthy of condemnation. A moment's thought, however, will show us that many things which grate upon our feelings may be in the highest degree correct and salutary.

The fact is, that taking offence is as often reprehensible as giving offence. Positive and sturdy objectors have no right to claim the consideration of babes and weaker brethren, without entering, to some degree at least, into the merits of the case. Preconceived opinions may be prejudices, and if we are to be guided by our prejudices we must bid farewell to peace and improvement. Prevailing notions may have much in their favor; but they must have solid argument as a basis, otherwise they are valueless. The mere annoyance which they feel when something distasteful is presented to them, can only be considered by weak and ignorant people a serious and conclusive argument. Carried out in practice, it would make the prevailing fashion of the day, however hollow it might be, sacred and inviolate. It is troublesome, no doubt, to examine the merits of a case; but it is singular that any should confess themselves unwilling to take the needful trouble, and prefer falling back on the unsubstantial plea that they are scandalized.

Those who, through ignorance or inadvertence, are led by others into sin, not those who make a noisy proclamation of their grievances, are the real victims of scandal. To stand quietly by and see abuses prevail without lifting a finger to remove them, from fear lest those who are not ashamed to call themselves weaker brethren should offer opposition, is really to be an author of scandal. And yet it is not uncommon to hear all giving of offence deprecated in such a way that we are almost cajoled into the belief that activity and enthusiasm are sins in themselves, and begin to doubt whether the apostles were not in the wrong when they gave dire offence to the priests and the Sanhedrim, or whether in later times, such reformers as Borrowed and Luther were justified in disturbing the tranquility and rousing the opposition of the men of their generation. We must not always listen to the plaintive cries of those who profess to be scandalized.

That there is, however, such a fault as endangering the virtue of others by injudicious words and deeds is not to be denied; but this is quite a different thing from the conscientious advocacy of matters of importance.

The latter is our bounden duty, however great may be the unpopularity with which it is received; in this case the guilt

involved often lies with the captious critics, and not with the active reformer. St. Paul devotes much care to the inculcation of a discreet self-restraint, even in things permissible; but his motive is not the petty fear lest any one should be grieved or annoyed, but lest he should be hindered from becoming a disciple of Christ, or tempted to forsake the faith which he had embraced. In ordinary walks of moral duty, the real enemies of weak brethren are they who, without committing any palpable outrage, do what they ought not to do, or leave undone what they ought to do. The higher the worldly position of these false lights, the more extensive is the evil which they do. Thus those who waste their money on needless dress and entertainments embolden others to think lightly of the claims of frugality; those who are not quite temperate enough in the matter of bodily enjoyments, make it easier for others to plunge into positive profligacy. Unfortunately it is needless to enlarge on this; instances are only too obvious and too numerous.—*Churchman.*

THE BAY OF FUNDY.

Passamaquoddy Bay is an appurtenance of the Bay of Fundy, as is also the Island of Grand Manan; but to describe the Bay of Fundy without mention of the fogs that harbor in it would be as grave a short-coming as to write a scientific treatise on fog without analysis of the article as found in the Bay of Fundy. Fogs, we may say, are never missed in the Bay of Fundy, though *mist* is a feeble word to denote them. To see the Bay of Fundy, in fact, in some weathers, one might about as well look on the map, and go no further.

There is another conspicuous feature of the Bay of Fundy, namely, its swollen and tumultuous tides, which sweep with unexampled volume and swiftness in from the Atlantic, and up its harbours and rivers, rising to an audacious height, and, when retiring, uncovering an impressively wide expanse of rock-bound and weed-matted shore. At low tide in the Bay of Fundy the shores look as if the sea had receded never to return. At high tide it looks as if the deep were rising to overwhelm the land. To stem the resulting currents even under steam is sometimes difficult; under all sail, or with the oar, it is often impossible.

"Does the Gulf Stream have anything to do with forcing these tides in here?" I innocently asked of a landsman on Grand Manan as we were discussing the phenomenon.

"No," was his emphatic reply; "it's more likely the tides has suthin' to do with pushin' the Gulf Stream off."

The Bay of Fundy, which may be regarded as the outside of the secluded precincts we are now to explore, might be called the American Bay of Biscay, except that its waters are a little less exposed to the powerful winds which sweep the open sea. It may be described to the eye as a short, stout left hand of the Atlantic thrust up in a north-easterly direction between Nova Scotia and New Brunswick, and terminating only in a thumb and little finger. The little finger sinuously penetrates New Brunswick very nearly to Northumberland Strait, beyond which lies Prince Edward Island, and with which it is proposed to make a connection by means of a canal, so cutting off Nova Scotia into an immense island. The thumb, entering Nova Scotia and bending to the east and south, broadens into the Basin of Minas, which gives to the great promontory almost an inland sea.

It is into this Basin of Minas and up along its affluent Windsor River that the Fundy's tides pour with their greatest volume and force, rising, it is affirmed, to an occasional height of sixty feet, and with such sudden velocity as now and then to surprise and overwhelm cattle feeding on the marsh lands by the shore. In the Windsor River, steamers, it is said, have to dodge the tides.

The extreme length of the Bay of Fundy is about one hundred and seventy miles; its width ranges from thirty to fifty miles; its depth is generally great. Its shores are for the most part bold and rocky, sometimes grandly precipitous. It is a capacious ocean pocket; filled and emptied twice in the twenty-four hours. With its tides, fogs, winds, and "iron-bound" shores, it is anything but an inviting water to mariners, and has been the scene of some of the direst tragedies of the sea, while not without attractions of the strongest sort for the artist, the tourist, and the sportsman.—*Harper's Magazine for March.*

ALL God's developments have method. No matter how small a thing He sets Himself to do, He does it with a plan. There is not a blade of grass under your feet, but He has a perfect method in its development. God would never clothe our fields and woods as He does if He were to work as we work, in haphazard dabs and dashes, here and there, persevering nowhere, finishing nothing, fragmentary patch-work.

CHRIST is prepared for us often to deal very treacherously, and to be deceived by Satan's lie, that there is good in forbidden fruit; yes, He is prepared for all our foolishness. He turns to Peter, and says, "Lovest thou me? feed them." He turns to the Father, and says, "Lovest thou me? bless them." Oh! it is precious in this tempestuous world to wrap ourselves up in a sense of His unchangeable love, His inexhaustible grace.

KIND WORDS—WHY USE THEM?—1. Because they always cheer him to whom they are addressed. They soothe him if he is wretched; they comfort him if he is sad. They keep him out of the slough of despond, or help him out if he happens to be in. 2. There are words enough of the opposite kind flying about in all directions—sour words, cross words, overbearing words, irritating words. Now, let kind words have a chance to get abroad, since so many and so different are on the wing. 3. Kind words bless him that uses them. A sweet sound on the tongue tends to make the heart mellow. Kind words re-act upon the kind feelings which prompted them, and make them more kind. They add fresh fuel to the fire of benevolent emotion in the soul. 4. Kind words beget kind feelings toward him that loves to use them. People love to see the face and hear the voice of such a man.

BRITISH AND FOREIGN ITEMS.

TEN Baptist ministers, laboring in Italy, had a place in the funeral procession of King Victor Emmanuel, carrying banners inscribed "United Italy."

THERE is a rumour that Queen Victoria's youngest son, Prince Leopold, contemplates entering the ministry of the Church of England, if his health permits.

A TELEGRAM from the Netherlands says a marriage between the Prince of Orange and the Princess Beatrice of England is contemplated.

MRS. GENERAL GAINES being asked how she retained her youthful feelings to the age of over eighty years, replied, "Soap and water and a clear conscience."

THE Bishop of Litchfield, Eng., while recently consecrating a cemetery, strongly favored the movement for conducting funerals with as little ceremony and cost as possible.

OVER 100,000 people in Great Britain have contributed £1,620 or 388,800 pence towards a memorial at Kidderminster for Sir Rowland Hill, the originator of penny postage.

THE First Baptist Church of Portland, Oregon, recently received six new converts from its Chinese mission, one of whom was the first Chinese woman ever baptised in this country.

THE little coterie in Boston who met to commemorate the 140th anniversary of Tom Paine's birth, passed a resolution demanding a modification of the Act of Congress against obscene literature.

THE "Indian Quarterly Evangelical Review" publishes a list of sixty-three translations of the Holy Bible, or portions of it, by Protestants, for the use of the inhabitants of the various provinces of India.

THE "Advance" says that the Tenth Presbyterian Church, Chicago, has been merged with the Eighth, making thirteen Presbyterian churches which have been organized in the city and gone out of existence.

MR. HENRY VARLEY'S visit to Australia has resulted in a more extended and fruitful revival than was ever experienced there. Some thousands in Melbourne and its suburbs have professed faith in Christ.

THE Akhoond of Swat, the chief of a small tribe on the frontier, has recently died. His influence over the whole Mussulman population of India was very great, and the Indian mutiny was largely owing to his instigation.

THE Marquis of Bute is successfully introducing beavers into Scotland, having provided for a little colony a carefully walled-in park, through which runs a mountain stream, in which they have already built three dams.

SAN FRANCISCO is to be supplied with water from the Blue Lakes, distant nearly 125 miles. There are three of these lakes, the highest being nearly 9,000 feet above the sea. The contract price is about \$16,000,000.

IT is an interesting illustration of Christian enterprise that before Stanley reached England a mission party had left to evangelize the natives of Africa on the Congo River, who were brought to the notice of the world by his recent explorations.

DR. R. S. STORRS, the eminent Brooklyn Congregational minister, preached a sermon last Sunday in which he declared that his faith in the endlessness of future punishment was as definite as his faith in the eternity of happiness, and that the two have the same basis in Scripture and reason.

THE Rev. Fergus Ferguson, who is charged with heresy, is strongly supported by his congregation, which has recently added \$500 to his salary, and by resolution expressed "their unshaken confidence in Mr. Ferguson's teaching."

DR. DYKES has been lecturing upon the changes in religious thought, and among other things suggested that a revision of the standards of the Presbyterian Church was not advisable until the new ideas had become crystallized.

THE "Lutheran Observer" defends its use of the word "edigram" instead of "editorial," as being in analogy with anagram, epigram, monogram, etc., and proposes the introduction of the word "photogram" instead of "photograph," which it maintains is the instrument by which the photogram is made.

REV. DR. N. BOUTON, in his address on the fiftieth year since his settlement as a pastor in Concord, N.H., among other illustrations of progress, cited this striking contrast: When he began his pastoral visits he was invited to drink at every house; now not one of the eighteen or twenty ministers there has in the last fifteen or twenty years been invited by a parishioner to drink intoxicating liquor.

THE National Bible Society of Scotland have just issued a very interesting report of their work during 1877. The total issues of the year are stated to have been 361,192, being 52,865 of an increase over 1876, notwithstanding that the home issues were less by 18,080. This is not the only matter of gratification to the directors, for the income of the year has been the highest yet known.

THE Waldensians in their mission work in Italy have, in their five virtual Presbyteries of Piedmont, Lombardo-Venetic, Tuscany, Rome-Naples, and Sicily, 39 churches, 19 stations, and 47 places, visited by their 31 pastors, 14 evangelists, 51 teachers, 14 colporteurs. They have 3,735 regular attendants at public worship, 14,965 occasional hearers, and 2,414 members, 226 of whom were admitted the past year. They have also 1,888 pupils in their day-schools and 1,637 in their Sunday-schools.

THE following petition to Her Majesty has been signed in Inverness:—"Unto Her Most Gracious Majesty Queen Victoria. The humble memorial of merchants, traders, and other loyal inhabitants of the Royal Burgh of Inverness. Humbly sheweth,—That your Majesty's memorialists have entirely lost confidence in Lord Beaconsfield as your Majesty's adviser and first Minister of this country. May it therefore please your Most Gracious Majesty to discharge Lord Beaconsfield, and, if necessary, dissolve the present Parliament. And your memorialists shall ever pray," etc.

KINGSTON WOMAN'S F. M. SOCIETY.

PUBLIC MEETING.

The annual public meeting of the Woman's Foreign Missionary Society of the Presbytery of Kingston, in connection with the Presbyterian Church in Canada, was held on the evening of February 10th, in Chalmers' Church, Kingston. The church was well filled. The Rev. F. McCuaig occupied the chair, and the Rev. T. G. Smith, Principal Grant, and Prof. Mowat, occupied the platform, with the Rev. Mr. Millingen, from Turkey, who had come to Kingston at Principal Grant's request, to address the students of Queen's University. After the usual opening exercises, the Rev. Mr. McCuaig introduced the object of the meeting. He said that the Kingston Woman's Foreign Missionary Society was a youthful one, but it had already made its mark, in stimulating interest in female missions not only in the city, but in the surrounding towns and villages. He hoped that it would soon have its number of auxiliaries increased, and be able to accomplish its present object of supporting a lady missionary of its own in Central India. The Rev. Prof. Mowat then read the

ANNUAL REPORT.

The Woman's Foreign Missionary Society of the Presbytery of Kingston in connexion with the Presbyterian Church in Canada, in reporting the second year of its existence, feels that it is still only beginning work, and that it must look forward to progress in the future rather than back on the past. The membership of the Society has slightly increased during the year, and now numbers seventy-two, which, however, is still far from being an adequate representation of the three Presbyterian congregations of Kingston. With a view to forming auxiliary societies throughout the Presbytery, each congregation was communicated with early in the year, and in three cases successfully, Auxiliary Societies having been formed at Gananoque, Trenton, and Portsmouth, in the vicinity of Kingston. The Society still hope to succeed in organizing an auxiliary in each congregation, especially as the Presbytery has already given to it endorsement and approval. With a view to making the Society more avowedly a *Presbyterial* one, its name has been changed to that of the Woman's Foreign Missionary Society of the Presbytery of Kingston in connection with the Presbyterian Church in Canada.

Fifty dollars was, last April, voted by the Society for the purpose of employing a Bible woman at Madras, India, and was remitted to Edinburgh through the Juvenile Mission Scheme for that end. As, however, it was found impracticable to carry out the original design, it was agreed that the sum sent should be devoted to aiding Miss Pigot's work in Calcutta. It has been agreed for the future to devote the receipts of the Society towards the support of Miss Forrester, one of the lady missionaries just sent out to India, and one hundred and fifty dollars have been remitted to Dr. Reid for that purpose. The Society would look forward,—when sufficiently reinforced by Auxiliary Societies throughout the Kingston Presbytery,—to undertaking this lady's entire support.

Working parties were held during last winter and spring, in connection with the Society, and as the fruit of their labors they were able to send a box of work to India, kindly conveyed by the Rev. John Craig, missionary from the Baptist Church in Canada. A valuable box of work was contributed by the ladies of Renfrew, which was sent to India by the same opportunity, along with a similar contribution from Fergus, Ont.

In conclusion, the Society ventures to hope that the year on which it is now entering will be marked by an increase of interest, zeal, and liberality which will enable the Society to be of much more material service in advancing its ultimate object—the extension of Christ's kingdom and the spread of His light and truth among the ignorant and unhappy inmates of the Zenanas of India.

A. M. MACHAR, *Cor. Sec.*
A. E. DICKSON, *Rec. Sec.*

TREASURER'S STATEMENT.

DR.

Balance from last year.....	\$ 78 38
Collection at public meeting.....	18 68
Donation.....	10 00
Thankoffering.....	4 87
Members' contributions.....	90 35
	<hr/>
	\$202 28

CR.

Printing and stationery.....	\$ 9 50
Mr. Timpany's expenses.....	10 00
Advertising.....	1 00
Express charges on box.....	7 15
Remitted for Bible woman.....	50 00
Balance on hand.....	130 63
	<hr/>
	\$202 28

ADDITIONAL.

Received from Auxiliary Societies.....	\$ 49 12
Remitted to Dr. Reid towards Miss Forrester's salary.....	150 00
Leaving balance in hand, \$29.75.	

W. FRASER, *Treasurer*

REPORT OF PORTSMOUTH AUXILIARY.

Since the beginning of the past year women's missionary meetings have been held on the first Thursday of every month, in the Y.M.C.A. room, Portsmouth. So much interest was manifested that a branch of the Kingston Society

was organized in March last. The attendance continues fair. There are eighteen members. Monthly contributions, from March to December inclusive, amount to \$22.37.

REPORT OF TRENTON AUXILIARY.

The Trenton Auxiliary to the Kingston Woman's Foreign Missionary Society was formed May 15, 1877, and monthly meetings have been held since then, on the first Tuesday of each month. The Society has eighteen members, and has sent \$10 to be added to the contributions of the K.W.F.M.S. towards the support of Miss Forrester.

REPORT OF GANANOQUE AUXILIARY.

The Gananoque Auxiliary to the Kingston Woman's Foreign Missionary Society, organized May 17, 1877, now numbers thirteen members. Four have paid for the year ending July, 1878; five for six months ending December, 1877. Amount received, \$16.75.

A fourth Auxiliary has just been organized at Mill Point, from which of course there is as yet no report.

The Rev. Mr. Millingen, lately returned from Constantinople, moved the report, regretting his inability to speak to the Society from personal observation, of their own work in India. It was, however, sometimes well to provoke a right jealousy in good works, and this he would endeavor to do by speaking of what Christian Missions had done in Turkey. First, he explained the condition of the Mission field. There existed in the Turkish Empire five different forms of religion,—the Coptic, Nestorian, Greek and Armenian forms of Christianity in different parts of the empire, and the religion of the empire itself, the Mohammedan. Without going into details, he would remark that, practically, these Christian forms of faith were in doctrine and practices very similar to Roman Catholicism. There was, however, much less spiritual life in these churches than in the Roman Catholic Church, which may be accounted for by the lower civilization around them, civilization being a powerful agent in quickening the intellect and stirring the heart and developing the whole being. Mohammedanism was practically a sort of Unitarianism, but of a much lower type than the Unitarianism which we know, elevated by Christianity. The religious feeling was so blended with the national feeling and prejudice, that the religious bigotry of the people was as much due to the antagonism of race as to any other cause. He gave an instance of a young Bulgarian of real piety who had joined his communion, but who would not sever his connection with the Greek Church, because he would thereby cease to be a Bulgarian. This unwillingness to give up the nationality, to throw off the traditions and associations of race, is one of the greatest obstacles to the progress of missions. People do not realize this. They expect the truth to prevail at once when presented by the missionaries. They forget that the Turk holds what he believes true as tenaciously as does the Christian. The more he understood human nature, the more he was surprised, not at the slowness of Christian missions, but that missions make any progress at all. They must not be surprised at the reports they may receive from Indore of few converts. The work is hard work. There is a tremendous force to oppose it, and it must be met by a tremendous force in its turn.

The American Missions, which were the missions in Turkey, were begun in Syria in 1820, and in Constantinople in 1831. The missionaries reach the so-called Christian population on the common ground of the Bible, which they receive as the Word of God, and possess in their ancient languages; though, as these are now obsolete, they have lost it as a living power. When they get the Bible in their own language they can see for themselves the errors of the superstitions they have been taught, and are willing to approach the missionary for further teaching. He related an illustration of the good which had been done among the Turks by placing Bibles in the inns, or public houses,—places, however, in which nothing stronger than coffee was drunk. The American missionaries, being men of wonderful common sense, have established schools, and so raised the whole tone of education; and have called forth expressions of gratitude for having stimulated everything relating to education in the communities in which they have labored. As the result of their labors during fifty years, there is a native Protestant community numbering 30,000—the figures being those of the Turkish Government, which enrolls every man according to the religion he professes. These are known by the term "Evangelical"—our word "Protestant" having no significance there. This Evangelical community has 8,000 communicants, and 290 elementary day-schools for children, numbering 11,000 pupils. Besides these, there are high schools for boys and three boarding schools for girls, which educate teachers and the useful missionary wives of

native pastors. One of these, called the "Palace Beautiful," he described, in which a substantial and excellent education was given, and in which the Montreal ladies had furnished two rooms, so that in this work Canada was represented. There were also three colleges on the American system, and a fourth about to be added, some of them having much-needed medical departments; and five Theological seminaries, for the American missionaries refused to become pastors of native churches, but endeavored to make them independent and self-supporting by training native pastors. The desire for liberty, now making itself felt in Turkey, is due in a great measure to the presence of American missionaries, because these have been true to themselves and to their beliefs; and for this very reason Robert College was opposed for seven years. The orations of its students now breathed a spirit of manliness and a love of freedom almost unknown before. No lands were so interesting to Christians as these Eastern lands. But the people of the countries where the Christian faith first took root have forgotten what Christianity is. He hoped that as the old Crusades had gone forth to rescue the holy places from the Moslem, so a new Crusade, echoing more truly the old cry, "God wills it," might go forth to rescue these old lands from the chains of falsehood and superstition.

Principal Grant followed Mr. Millingen, and expressed his warm appreciation of that gentleman's kindness in speaking so willingly on the present occasion as well as in the afternoon, and for the interesting accounts he had given from personal knowledge. He felt the difficulty of making a transition from the subject of Turkey, in which Mr. Millingen had so interested all present, to another subject more especially our own. He would say, all honor to the American missionaries of whom we had heard, and hoped and prayed that whatever might be the result of the present struggle, their great philanthropic and educational enterprises might not be crushed by either Turkish or Russian fanaticism. He hoped, also, that we might zealously follow the example of our American neighbors and brethren, since by such things nations themselves prosper. Some are afraid of the few thousands sent out of the country for Foreign Missions, but think nothing of the hundreds of thousands sent away for wines, and spirits, and cigars, and extravagances of all sorts—money which, if sunk in Ontario, would never be missed. The present meeting was a practical one and meant to lead to practical issues. He hoped it might have issues as practical as had the last meeting of this Society, when Mr. Timpany's address had stirred the heart of one lady to give herself to the missionary work in India, and she was now preparing to go thither under the auspices of the London Missionary Society. We do not hold meetings to talk, but to inspire to work. The report mentioned what had been done and what was to be done. The Society wished to undertake the support of a lady missionary in India, and to do this, must double what has been done in the past. Surely this might be done by a great effort. He was glad that the constitution of the Society made no limitation as to membership. All who contributed *what they could* might be members. It was a strange limitation which would have kept out the giver of the two mites. He hoped that many would give liberally, but it was not the amount of the money merely, but the sympathy and prayers as well, that availed. When missions were unsuccessful, it was the Church which was to blame. We ask our converts to make sacrifices we little appreciate—associations of race, family, all they have been accustomed to hold dear—what sacrifices are we willing to make? He hoped that every woman in the Presbyterian congregations of Kingston would co-operate in this work, and even women in other congregations which had not a similar mission of their own, for the missionary work is one which should break down sectarian divisions, and bring Christians together in a common work of love. He trusted and believed from the tone of the Presbytery, that in every congregation in the Presbytery there would soon be an auxiliary, and hoped that the monthly meetings of the Society would keep up a lively interest in its work. He wished that the Society knew Miss Forrester personally—the daughter of Dr. Forrester, a man whose name was a household word in Nova Scotia, a minister who had thrown himself into its educational work, and had helped to give it its free public-school system. She was well-qualified to teach at home or abroad. She had left home and friends and gone to India—not from any motive that

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

Mar. 10, 1878. } HEZEKIAH'S GOOD REIGN. { 2 Chron. xxix. 1-11.

GOLDEN TEXT:—"And in every work that he began . . . he did it with all his heart, and prospered."—2 Chron. xxxi. 21.

HOME STUDIES.

M. Isa. ix. 1-21 Light in darkness.
T. 2 Chron. xxix. 1-19 . . . The temple opened and cleaned.
W. 2 Chron. xxix. 20-36. Sacrifices restored.
Th. 2 Chron. xxx. 1-27 . . . The Passover observed.
F. 2 Chron. xxi. 1-10 . . . The reforms completed.
S. Isa. xxxii. 1-20 The righteous king.
S. Isa. xxxv. 1-10 The prosperous kingdom.

HELPS TO STUDY.

I. THE TEMPLE OPENED: Verses 1-3.

From the darkest page in the annals of Judah, we turn to one of the brightest. Ahaz, the worst of monarchs, is succeeded by Hezekiah, the best, 2 Kings xviii. 5. There had been none like him since David. He raised the nation from a tributary province to an independent state, honoured and feared by all the surrounding kingdoms; he replenished the empty treasury, and rebuilt the ruined fortress; he led the people back from gross idolatry to an earnest, loyal worship of God. No king appeared in more evil times, none served God more thoroughly, and none accomplished so much for his land. And he was a young man, but twenty-five years old when he began to reign. A noble example to all young men. It is a surprise indeed that Hezekiah was so good a man. With a bad father, and all around him, everything that was corrupt and demoralizing, how did he escape contamination. The reason is probably hinted at here. He had a good mother, Abijah, the daughter of Zechariah, who was not improbably Uzziah's counsellor, chap. xxvi. 5, or the "faithful witness" whom Isaiah (viii. 2) mentions. But there were other good influences around him. Isaiah was his counsellor. But above all, he owed much to the prophet Micah whose faithful warnings aroused Hezekiah to his great work of Reformation. Jer. xxvi. 18-19; Micah iii. 1-7, 11, 12.

He did that which was right in the sight of the Lord. He was true to God and to his conscience, and is reckoned one of the three perfect kings, 2 Kings xviii. 5; Eccles. xlix. 4. According to all—other—men imitated in part the great example of their ancestor,—that David, the standard by which other kings were always measured, 1 Kings vi. 6; xv. 3, 11; 2 Kings xviii. 5, his father, i. e., ancestor did, Prov. iii. 5, 6. In the first year . . . first month. He began at once and began well.

In a neglected garden there are two things to be done: (1.) To clear away the rubbish and pull up the weeds; (2.) To sow good seed and plant good plants. And so it was in Judah. First there were the "high places and images and groves" to be removed—even the brazen serpent itself. 2 Kings xviii. 4. Then there were the old national institutions, civil and religious, to be restored. Hezekiah did both, and did them thoroughly. The repairing of the doors was but a beginning. (Note 1.) The very promptitude and vigor with which he set to work prevented opposition. "Hezekiah rejoiced, and all the people, that God had prospered the people; for the thing was done suddenly." (Verse 36.)

Let not untoward circumstances hinder us from serving God.—How often does a boy or girl whose heart is drawn toward the Saviour find an excuse for not being decided in the peculiarly hard circumstances in which he or she is placed. Now surely if any one might urge such a plea, Hezekiah might when he came to the throne. How easy to have acquiesced in the evils he found, and to have contented himself with good wishes!

Begin at once.—A boy will say, "I dare not be a Christian now; but when I go to a new situation, where I shall be a stranger, I will begin." No, you will not. When you get there you will say, "I must not offend others at first; I must be cautious, and come out as a Christian gradually." Be like Hezekiah. "In the first year of his reign, in the first month," he took the one great decided step; and all then was comparatively easy.

II. THE PRIESTS ASSEMBLED: Verses 4, 5.

He gathered together the priests and Levites in the East street. (Note 2.) The teachers of religion should certainly be the natural leaders in reform. If they lead, the people will follow. The king earnestly exhorts them to sanctify themselves first, and then the house of the Lord. The outward cleanliness was a sign of inward purity. True sanctification comes by "the washing of water by the Word," Eph. ii. 21, 22.

Only purified hands could purify the house. A pure gospel cannot be preached by impure lips. The great need of the world is a sanctified ministry and a sanctified church, Isa. lii. 11.

The priests seem to have been but half-hearted in the work, as would appear from Urijah's readiness to build the Syrian altar for Ahaz; but the thing was thoroughly done, for the Levites were more upright in heart to sanctify themselves than the priests." (Verse 34.)

III. THE SINS ACKNOWLEDGED: Verses 6-9.

Our fathers have trespassed, Ezra v. 12; Neh. ix. 26, 26; Lam. v. 7. To get at the cause of evil is a great step towards working a cure. Here all the public calamities are traced back to their real source—the sin by which they have forsaken God and turned their faces from His habitation, to which the Israelite always in devotion directed his face, 1 Kings viii. 35; Dan. vi. 10. It was regarded as an insult to Jehovah to pray with the face turned in any other

direction, Ezek. viii. 16. Christ is the true temple towards whom alone we must offer up our prayers.

Put out the lamps. The lamps of the golden candlestick. The light in these lamps was to be kept burning continually. Lev. xxiv. 2. Nor offered burnt offerings. Doubtless there had been offerings offered up upon the heathen altar of Ahaz' making, but that was only an offense in the sight of God, not an act that would secure His favor. Astonishment. The suddenness and the completeness of their ruin was a cause of amazement to themselves. They were on such a high pinnacle of prosperity, and, so instantly, to be hurled down to such a depth of woe kept them in a state of stupefaction. They could not understand how it could have been brought about. Hezekiah was the first, in his confession of the transgression of the people, to explain the real cause of their troubles.

Wherefore he hath delivered. Evil ever pursues the wrong-doer. As ye see. The results of God's wrath are everywhere manifest. Every eye which is not wilfully blind can see them! every reader of history can trace them—Our fathers have fallen, etc. This was in the terrible war under Ahaz with the Syrians, Ephraimites, Philistines, Assyrians.

IV. THE COVENANT PROPOSED: Verses 10, 11.

Now it is in mine heart. The king was constrained by a grand and holy purpose. He renews his appeal—My sons, be not negligent.

The priests and Levites hastened to obey the king's injunction, though the Levites were more prompt than the priests. They began the work of purification on the first day of the month. One week was consumed in cleansing the temple proper, and another week was spent on the courts. All idolatrous objects and implements, and all the accumulations of filth during the idolatrous worship, were carried out of the city, and cast into the brook Kidron, to be washed away. On the sixteenth day the Levites reported that the work was done. The king and the people then re-established the worship of the temple, with all its sacrificial and musical rites.

Hezekiah's great Reformation culminated in the remarkable passover described in the thirtieth chapter. Commentators differ as to whether this took place in the first year of his reign, or after the sixth. The latter seems to me more likely. In the sixth year the northern kingdom of Israel was finally overthrown by Assyria, and the king, the nobles, and all the leading inhabitants led into captivity; and it would seem to have been after this that Hezekiah sent his messengers to the remnant of the ten tribes, the poor cultivators and others who had "escaped out of the hand of the king of Assyria," (chap. xxx. 6,) and invited them to come to the holy city of their forefathers and keep a solemn passover. The result was most remarkable. Although many belonging to the nearer tribes "laughed them to scorn," a goodly number from the more remote "humbled themselves and came to Jerusalem;" and these very repentant prodigal ones were the most active in clearing the land of Judah of its idols, (Chap. xxxi. 1.)

Hezekiah's Reformation was thorough. He swept away every abomination, and every thing which might become an occasion of sin and idolatry. Even the brazen serpent which had been preserved for over 700 years, and which had become an object of idolatrous veneration to which the people were in the habit of offering incense, he broke in pieces, 2 Kings xviii. 4. "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Thoroughness and persistence in godliness—that is what is wanted. "He that endureth to the end," said Jesus, "the same shall be saved."

EXPLANATORY NOTES.

1. Opened the doors.—The temple proper, as distinct from its courts, was a building about ninety feet long by thirty wide, containing two apartments, the holy and the most holy places; and the only mode of entering it was by the doors hung in the ornamental porch in front of it (2 Chron. iii. 3, 4.) These were the doors which Ahaz had closed for the purpose of putting an end to the worship of Jehovah (chap. xxviii. 24.) There were two of these doors, and each door consisted of two leaves, folding doors. They were made of the wood of the fir-tree, and were covered with carvings representing cherubim, palm-trees, and flowers, and were overlaid with gold. Between the holy and most holy places, in addition to the rich veil, or curtain, there was a single door of two leaves, similarly decorated, but made of olive wood instead of fir (1 Kings vi. 31-35.) The repair of these doors at the time seems to have consisted chiefly in the re-covering them with gold (2 Kings xviii. 16.)

2. The East street.—The streets of Oriental cities are, and always have been, very narrow and usually crooked passages, unpaved, without sidewalks, having blank walls without windows on each side, and unlighted at night. The word which is here rendered "street," however, means rather broad place, that is, market-place, or open space. This east street was probably not one of the courts of the temple, but an open space east or south-east of the sacred enclosure. Compare Ezra x. 9; Neh. viii. 1, 3, 16.

KNOWLEDGE BY EXPERIENCE.—Practical sciences are not to be learned but in the way of action. It is experience that must give knowledge in the Christian profession, as well as in all others. And the knowledge drawn from experience is quite of another kind from that which flows from speculation or discourse. It is not the opinion, but the path of the just, that the wisest of men tells us shines more and more into a perfect day. The obedient, and the men of practice, are those sons of light that shall outgrow all their doubts and ignorances, that shall ride upon these clouds, and triumph over their present imperfections, till persuasion pass into knowledge and knowledge advance into assurance, and all come at length to be completed in the beatific vision and a full fruition of those joys which God has in reserve for them whom by His grace He shall prepare for glory.

selfishness could give, but from the impulse which Christianity gives—loving God, and therefore loving our fellow-man. He referred to a lady who had gone from his own congregation, leaving a noble position at home, called by Christian love. She had fallen, but not in vain. Victory was not to be achieved without wounds and death. Let each member of the Society think—what sacrifice am I making for this great cause? Let them not only give as they were able, but let them think of their sister on the field, and pray for her; and so in her distant work she would feel her heart uplifted and strengthened, at times without knowing why, by the prayers of those at home. He referred to the great mission work of the Church as a whole, beginning with the North-West and Formosa, where our gallant McKay has been laboring at the risk of his life—going on to India, where his dear friend and brother, Fraser Campbell, and Mr. Douglas and his family, with four ladies, were laboring in Indore—then on to the South Sea Islands and Trinidad, where we had a staff at work under Morton. Our Church should stand side by side with every other Church in the grandest work going on in the world; greater than architecture and art; political movements and philosophies—the unseen work of building up the temple of God in human hearts, bringing men into relationship with God; a work which will tell throughout eternity. There were two especial reasons why this work among the women of India was the special work of Christian women—1st. Because it was a work of great magnitude, which could be done only by women. Thirty years ago, indeed, even women would not have been allowed to do it. While the women could not be reached by the gospel, the work among the men was very much thrown away, so strong was their influence in favor of idolatry. Now the Zenanas are thrown open to the female missionary, and she should be made to feel strengthened by the enthusiasm of those at home, whose representative she is. 2nd. Because Christianity, which has brought such inexpressible blessings to all, has brought special blessings to women—has brought her moral, social and spiritual enfranchisement—and it would show a want of the commonest feelings of gratitude and of the love which is one of the special properties of woman, if she did not long to share this blessing with those who are still imprisoned in heathen darkness and degradation. He hoped that all his female hearers would enroll themselves in a Society which was engaged in promoting this noble work.

After the singing of a missionary hymn and the taking up of a collection the meeting was closed by the Rev. T. G. Smith. The Society had also hoped to secure the Rev. Dr. Fraser, from Formosa, for this meeting, but as his other engagements prevented him from visiting Kingston before April, it was determined not to postpone so far the annual meeting, but to call another specially to receive Dr. Fraser's address. The very interesting addresses of Mr. Millington and Principal Grant were, however, listened to with deep attention by the large audience, composed chiefly of ladies, and it may be hoped that they will have a marked effect in stimulating the Society's future labors.

Births, Marriages and Deaths.

BORN.

At the manse, Ancaster, on the 22nd February, the wife of the Rev. John H. Ratcliff, of a son.

MEETINGS OF PRESBYTERY.

WHITBY.—In Whitby, on the third Tuesday of March at 11 o'clock a.m.

TORONTO.—In usual place, on the 1st Monday of March.

LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the third Tuesday in March, 1878.

MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 19th March, at 11 a.m.

GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, 19th March, at the usual hour.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 7th April, at 11 a.m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, 26th March, at 3 p.m.

GUELPH.—In Chalmers' Church, Guelph, on the 12th March, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 19th March, at 10 a.m.

BARRIE.—At Barrie, on 26th March, at 11 a.m.

QUEBEC.—At Scotstown, on 20th March, at 10 a.m.

HURON.—At Seaford, on 19th March, at 11 a.m.

PETERBORO.—In St. Andrew's Church, Peterboro, on Tuesday, 26th March, at 1.30 p.m.

BRUCE.—In Knox Church, Paisley, on 26th March.

OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.

OUR YOUNG FOLKS.

LET BYGONES BE BYGONES.

LET bygones be bygones; if bygones were clouded
By aught that occasioned a pang of regret,
Oh, let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones, and good be extracted
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted—
The kindest are those who forgive and forget.

Let bygones be bygones; oh, cherish no longer
The thought that the sun of Affection has set;
Eclipsed for a moment, its rays will be stronger,
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter,
When kindness of yours with reception has met;
The flame of your love will be pure and brighter
If, Godlike, you strive to forgive and forget.

Let bygones be bygones; oh, purge out the leaven
Of malice, and try an example to set
To others, who craving the mercy of heaven,
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply
To heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept, "Forgive and forget."
—*Chamber's Journal.*

GRANDMOTHER'S ROOM.

WHAT a pleasant look grandmother's room always has to the little ones. Yes, and to mothers and fathers also. Why do the little faces brighten, and the fairy feet dance so lightly on the way to that room? Why do the uncles and aunts always hasten there on their arrival, and linger upon the threshold at their departure?

It is a pleasant room, to be sure. It is always in order. On the walls are pictures, whose gilt frames are brilliant to the children's eyes; pictures which are like old friends to the uncles and aunts, for love of the dear fingers which executed them. There is a well-filled book-case too, with little books. "Grandmother's Gift" among them, for the children; and larger volumes of well-remembered tales and poems, whose leaves the older ones turned, many, many years ago.

And there are tasteful boxes and baskets, and scrap-books, and numerous other pretty, useful or ornamental articles, specimens of the grandmother's industry. Still these are not the chief attraction there. What then is it?

Ah, it is the blessed presence of the loving grandmother which draws all hearts thither; grandmother to the little folks is she, and dear, beloved mother to the little folks' parents all. What a kind greeting she has for every one, and what warm, loving words. How she sympathizes with each, young and old, in all their joys and sorrows; how she enters into all their plans, encourages them in all good aims, warns them if there is wrong lurking among their purposes, and rebukes them if it is cherished in their hearts and actions.

Blessings rest upon the house where the grandmother is honored. And not among the least of these is the hallowed influence of her teachings and example upon the tender hearts of the children. Will the darlings ever forget how, when tired of everything in the nursery, their hearts have leaped at mamma's permission to go down for an hour to see grandmamma? Will they forget how gently they tapped at her door, or how kindly their knock was answered by her smiling face and welcome words? Will the curious games she taught them be forgotten? or the pretty toys

and amusing pictures which she always kept for children? Then how many new kinds of work she made them delight to learn, while she told them interesting stories, and her busy fingers all the while were saying to them, "Never be idle; there's ever something to do; if not for yourself, for another."

The morning calls there will be remembered also, when little feet hastened thither, that grandma's hand might be claimed in going to the breakfast room. And will the little ones who have slept in her arms when infants, prattled on her knee when learning to talk, and played around her since they were too old to claim a seat there, forget the lessons which she has been teaching them all the while? lessons, too, often called forth by some wrong-doing that grandmamma never overlooks. And did not her example teach them, still more impressively than her words, lessons of patience, industry, trust in God, of sincere love to Him, and of constant endeavor to do good to all His creatures? Can the entire resignation to the will of the Father, which they have seen displayed in her room, in sickness and in health, in scenes of pleasure or of sorrow, fail of remembrance?

No, never. These remembrances must be carried through life, and be of more value than an inheritance of gold.

Some of the little ones to whom "grandma" was a word of joyful meaning, have passed heavenward before her. Waiting there for the loved ones below, will they not welcome the angel grandmother with songs of joy?

Let the dear grandmother be ever cherished in all homes where she is an inmate. Let us reverence her age, love her society, prize her embraces, return her affection, seek her comfort and pleasure, strive to gain her approbation, receive her reproofs with gratitude, and emulate her life-long example of active usefulness.—*S. B. W. W., in Boston Watchman.*

PRINCE ALFRED AND THE FISHERMAN'S BOY.

WHEN the present Duke of Edinburgh was twelve years of age, and then called Prince Alfred, the Queen and Prince Albert were spending the autumn months at Balmoral. The young prince slipped his attendant: and wandered some distance away. Finding himself tired, he wished to return home, but had quite forgotten which way he came, and looked hither and thither for some outline of Balmoral. At length he saw a boy about his own age coming along with a basket of cockles on his head.

"Hallo, boy!" cried the Prince; but the lad went on without any response. "Come here, I want you!" said Prince Alfred; but still the boy walked on. The young prince then ran with all speed, and overtook the lad with the cockles, and said, "Now I want you to tell me the way to the castle."

"I dinna ken," said the boy.

"If you don't tell me," shouted the prince, "I will knock the basket off your head."

"Na, ye winna," was the defiant reply.

"Won't I," said the prince; and the next instant the basket was rolling on the sand, the cockles tumbling about in all directions.

The boy's temper was roused, and he rushed up to the prince with his clenched hand; there was a tussle for a few seconds, but the

boy soon conquered, and the prince ran away, followed by his assailant. One of the royal attendants who had gone in search of the young prince witnessed the assault, and coming quickly to the rescue, took the poor boy into custody, marching him to the castle, and telling him on the way the enormity of his offence, he having dared to strike a prince of the royal family.

"I didna ken wha the gentleman was, but he spilt a' my cockles," said the boy sobbing.

The young prince thought over the affair, and told the attendant that he was more to blame than the lad, and he had better let him go; but the attendant thought otherwise, and marched his prisoner on, and the rumor ran round the castle that Prince Alfred had been seriously assaulted; but that royal youth, with wise resolve, went to the Queen and told her what had happened, and that the boy was not in fault.

The poor little prisoner was taken to an anteroom in the castle, where, trembling all over, he awaited his sentence. Presently a reverend gentleman made his appearance; he was one of the Queen's chaplains; and in a gentle encouraging tone, he asked the boy his name, where he lived, his occupation, and all the circumstances which led to the encounter; and to the surprise of the attendants he ordered the boy, by the wish of Her Majesty, to be taken into a comfortable room and given something to eat.

About half an hour afterwards the same reverend gentleman returned and told the little boy that the Queen was satisfied he had done no wrong; that Her Majesty deemed it the duty of her subjects to protect themselves whenever they were oppressed; she had taken into consideration the value of the cockles and the time lost, and had sent him five shillings as compensation.

The prisoner was then released to pick up his basket and the cockles, and ran home a rich and happy boy; but his good fortune did not end here, for the Queen sent to inquire about his family, and found that his mother was a poor fisherman's widow living in great poverty, and the fortunate boy was sent to school and afterwards apprenticed to a trade by Her Majesty's bounty.

A FEW TEST WORDS.

HOW do you pronounce these words? Don't bother any one much about it. It will be interesting, and may prove profitable, for a couple of friends to run them over, dictionary in hand:

orthoepy	costume
accented	Chinese
disputant	equation
combatant	luxury
conversant	haunt
vagary	orotund
railery	caisson
finance	laugh
ant	nunt
alternate	squalor
frontier	frontal
coagulate	caoutchouc
coadjutor	lyceum
vehement	Missouri
Danish	recess

—*Journal of Education.*

GOD'S COUNSEL.—When we come to God for counsel, we must be willing to put our whole case in His hands—to take the up-hill step instead of the smooth one, should He point to it.

Market Reports.

TORONTO, Feb. 26. STREET PRICES.—Wheat, fall, per bush, \$1 18 @ \$1 19.—Wheat, spring, per bush, \$1 00 @ \$1 05.—Barley, per bush, 54c @ 63c.—Oats, per bush, 35c @ 40c.—Peas, per bush, 65c @ 66c.—Rye, per bush, 40c @ 41c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$6 12.—Beef, hind quarters, \$4 00 @ \$5 00.—Beef, fore quarter, \$3 00 @ \$4 00.—Mutton, per 100 lbs, \$5 00 @ \$6 50.—Chickens, per pair, 30c @ 35c.—Ducks, per brace, 50c @ 70c.—Geese, each, 55c @ 65c.—Turkeys, 70c @ \$1 20.—Butter, lb rolls, 18c @ 22c.—Butter, large rolls, 10c @ 15c.—Butter, tub dairy, 15c @ 18c.—Eggs, fresh, per dozen, 23c @ 25c.—Eggs, packed, 17c @ 18c.—Apples, per brl, \$3 00 @ \$3 50.—Potatoes, per bag, 60c @ 65c.—Onions, per bush, \$1 00 to \$1 25.—Hay, \$13 00 to \$18 00.—Straw, \$9 00 to \$11 00.

A NEW CURE FOR CONSUMPTION

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCOT, MO., NOV. 18, 1877. Messrs. Craddock & Co.:

GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION) I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873.

Messrs. Craddock & Co.:

GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

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GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours,

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GENTLEMEN:—I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the ASTHMA; she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully,

JACOB TROUT.

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Claims for the current half year should be sent, as far as possible, to the Convener a week before the day of meeting, and all applicants for appointments as missionaries to Manitoba or other fields, should appear in person before the Committee.

It will greatly aid the Committee in considering new applications, if congregations will forward their annual contributions for Home Missions before that date, to the Rev. Dr. Reid, Toronto.

WM. COCHRANE, Convener.

Brantford, Feb., 1878.

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