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NOTES OF THE WEEK.

MR. JAMES HOLDEN, manager of the W. P. P. & L. Railway, has been elected Mayor of Whitby by acclamation. The compliment was well deserved, as Mr. Holden has long put forth intelligent efforts for the advancement of the best interests of the town.

CARDINAL MANNING has submitted to the College of Cardinals a proposal that, on the death of Pope Pius IX., the Conclave assemble at Malta. The Sacred College is divided in opinion on the matter. The Italian Cardinals are indisposed to approve the proposal. The Pope's health is visibly declining.

MR. ELIHU BURRITT, of New Britain, Conn., "the learned blacksmith," has had several hemorrhages of the lungs lately, and is considered by his physicians to be in a very critical condition. He has been in feeble health for some months, and as he is sixty-seven years old it is not probable that he will again be restored to health.

It is said that Lord Shaftesbury has intimated his intention of withdrawing from the Society for the Promotion of Christian Knowledge, for having given its sanction to two little books—one on Geology and one on Prophecy—which he considers heretical, and calculated to shake the faith of readers in the book of Genesis and in prophecy.

MR. STANLEY'S discoveries on the Congo are to be improved immediately. The Baptists of England are organizing a mission to enter and occupy the territory, and have put Revs. C. Grenfell and W. Comber, who have been laboring for some time in the Cameroons, at the head of the expedition. They are to proceed into the interior by the way of San Salvador, by which route, Mr. Stanley says, they will reach a larger population than by any other.

In the discussion in regard to future punishment Professor Swing, of Chicago, has emerged, and, of course, on the wrong side. He comforts himself with the thought that the old theology is dying peacefully, and will evidently soon cease to exist, and he wonders at the "solemn oaths" of Mr. Beecher, hurled at a thing "so hopelessly empty of practical power" as the old definitions of God and hell. Professor Swing formulates the new faith by giving as its most "general truth," "that God will punish sin and reward virtue."

THE "Contemporary Review" for January contains an article of special interest to Scotch readers. It is by the Duke of Argyll, and is entitled "Disestablish-

ment." His Grace, in reply to the recent speeches of Lord Hartington and other English statesmen, argues keenly that it is an utter mistake to say that the passing of the Act abolishing patronage in Scotland is necessarily a step in the direction of disestablishment. Exactly to the contrary, he urges, it did away with what in the first was the cause of all the secessions from the Church, and so may rather be said to smooth the way towards reunion.

MR. JAMES SMITH, Knox College, informs us that he has just received intelligence of the safe arrival in India of Mrs. Douglas and children, Miss Forrester, and Miss McGregor, all in good health and quite strong except Mrs. Douglas who was much reduced by sea-sickness. They left Liverpool on October 27th and reached Bombay on November 29th. For the present, Misses Fairweather and McGregor reside with Mr. and Mrs. Douglas at Indore, while Misses Forrester and Rodger go to Mhow with Rev. J. F. Campbell. It was feared that a large force of missionaries in a native State might, for a time, produce distrust on the part of the officials; and it was on this account that the division already mentioned, was made. Seventy or eighty high-caste Zenanas are open to our missionaries already at Indore.

In a recent number of the Ritualistic "Church Times" there was a sketch of the low state of theological literature on the part of the Evangelical body in the English Church. The writer ended as follows: "What makes this result all the more remarkable is that it is not in the least true of the High and Broad schools, nor even of the Nonconformist pastors, nor of the ministers of the Presbyterian bodies in Scotland. Dr. Eadie, who died just the other day, a minister of a small and unconsidered Presbyterian society, did singly more for Bible learning than the whole Evangelical body; and such works as those of Professor Murphy, Dr. Paton Gloag, Principal Fairbairn, Dr. Bruce, Principal Rainy, and Professor Caird, would do credit to any communion, and contrast most forcibly with the scantiness and poverty of results that the wealthy English Church, with its great universities, has produced in the school which is doctrinally most nearly allied to the system embraced by those distinguished students and authors.

MANY and grievous have been the complaints which we have heard and read during the last year or two, of the depredations committed amongst our unprotected rural population by that numerous and rapidly increasing class commonly called "tramps." Now, it seems there is a remedy for this evil, and we hasten to give it all the publicity we can. We take the following from the recently published report of Mr. J. W. Langmuir, Inspector of Prisons, etc.:—"The unprecedented increase in the commitment of the vicious, depraved, and vagabond classes, generally known as vagrants and tramps, calls for prompt action. So far as able-bodied men of this class are concerned, it is clear that enforced labor and tasks of the hardest and most menial kind, carried on within the jail walls or on the public streets and highways are the only way of stamping out this evil, and as the Dominion Act of last session provides for the application of the remedy, the sooner municipal authorities take the matter in hand the better."

FROM carefully prepared statistics it appears that there are over 600,000 drunkards in the United States,

and that although 70,000 of those go down annually to a drunkard's grave, the number does not diminish but rather increases, because fresh recruits keep continually pouring in from among the young or from the ranks of the moderate drinkers. Every year 100,000 men and women are sent to prison under the influence of intoxication, while 300 murders and 400 suicides occur from the same cause. This curse of intemperance is, in the United States alone, the immediate cause of 200,000 orphans being annually thrown upon the charity of the world. From the universal testimony of those who are in possession of the necessary data, it is ascertained that strong drink must be held accountable for nine-tenths of the crime and seven-eighths of the pauperism which exist in that country, and which annually cost the Government \$60,000,000. What are the corresponding figures for Canada? Certainly they are not smaller in proportion to the population.

THE following from one of our American exchanges is quite to the point:—"The Christian home that is without a religious newspaper is not likely to be one that will contribute much to Church work. It will, indeed, know but little about the work, for preach as pastors may, they cannot so fix details and statistics in the minds of people that they will not forget them before they get home. And in addition to this, there is a stimulus needed by most Christians to push them forward to the work they know to be right and necessary. This is what the family paper gives them, as week by week it forces upon their attention the objects claiming their thought and benevolence." If all this is true (and who doubts it?) every minister should urge the claims of the CANADA PRESBYTERIAN on his people, that its influence for good may be more and more increased. The time for getting up clubs is extended to the 1st February next. All subscribers in arrears paying up and remitting by that date for 1878 will be entitled to the PRESBYTERIAN YEAR BOOK, containing a large quantity of valuable information respecting Presbyterianism at home and abroad. It is sold at 25 cents, and no office-bearer or member should be without a copy.

AFTER a careful consideration of the various propositions that have been referred to the Executive of the Dominion Alliance, that body has decided upon asking Parliament for certain amendments to the Dunks Act which, if passed into law, will make the Act much more useful than at present. The principal points referred to are (1) the manner of voting. It has been decided to ask that the provisions of the General Election Law should be made to apply to voting on the Prohibitory By-law. (2) The five-gallon clause, which we desire to see expunged, and arrangements made by which properly qualified officers should sell liquor for what is considered legitimate use under Government authority, and without deriving personal profit from such sale. (3) Efficient machinery should be provided for enforcement of the Act without depending upon other laws for that purpose. Parliament will also be asked to extend the Act to the entire Dominion, and to make the amended Act to apply to localities where the By-law is now in force without re-submission. The preparation of the above amendments so as to meet fully the necessities of the case, and satisfy the reasonable demands of temperance reformers, will receive the close attention of the Alliance Executive, and the services of a competent lawyer will be secured.

OUR CONTRIBUTORS.

IMPROVED CONGREGATIONAL SINGING.

MR. EDITOR.—If I may be allowed space for a few words, I would second, emphatically, the remarks made by "J. McL." in your last number, in reference to the adaptation of sacred words to secular tunes. It may, at one period of the Church's history, have been expedient to adapt certain stirring Hymns to certain airs popular at the time, but surely there is no occasion for anything of the kind now. It is a fact that the best musical talent of the world has been devoted to sacred music, and the ablest and best composers living at the present time are also devoting much of their time to it, so that there is no scarcity of tunes to which Hymns of any character may be adapted, and there is no reason why the frothy and vapid airs which have crept into our Hymnology should not be banished from every tune book not only in our churches but in our Sabbath Schools. They are inventions of the evil-one to tickle the ears and distract the attention from a due appreciation of the meaning of the words. J. McL., has not mentioned the worst tunes that have been set to sacred words. "Home Sweet Home," and even "Annie Lisle," are grave and somewhat sorrowful in their character, but when we have "Annie Lawrie" and "Scots Wha Hae"; or "When the Swallows Homeward Fly," set to "Rock of Ages Cleft for Me," it is beyond endurance, and every precentor or leader should strenuously oppose the introduction of all such trash. Let us have nothing but "grave sweet melody."
TUTTI.

RULES FOR CHOIRS.

The "Tonic Sol-fa Reporter," on being asked for Rules for Choirs, replies as follows:

"We are repeatedly asked by correspondents for a set of Model Rules for choirs and elementary classes. The circumstances of these societies are however, so widely different, that it is impossible to draw up any rules that would apply to all, and we think that rules are more likely to be kept if they formulate the intention and purpose of each choir or committee, than if they were suggested or supplied from without. The "Teacher's Manual" supplies a good deal of information on this matter. Speaking generally, an elaborate constitution is not advisable, a few working rules being sufficient. If the rules are long many members will not read them, and more will forget them. In every case we must rely more upon the tact and discipline of the conductor, and the way in which he is backed up by the secretary and leading members, than upon a paper constitution. But this does not mean that organization is of no use. A class in which the conductor unlocks the door, lights the gas, vaults on to the platform and jumps down when he has done, gives out the books and receives the subscriptions, is neither decent nor in order. Every class must have its secretary, and the older and more experienced he is the better, for he can help the conductor in a hundred ways. In every class, too, the attendance should be taken, so that each member may know that his or her absence is noticed, and punctual arrival recorded. Occasionally we hear of classes in which the books are given and no subscription is charged. This is not wise. People value as a rule what they pay for; or to put the point less bluntly, the payment is a useful reminder that they are getting valuable instruction, and not merely enjoying a pleasant evening once a week.

"A conductor has to be affable and obliging to everybody, and at the same time, he has to be an autocrat, and a strict disciplinarian. This is very difficult. The extreme either of severity or laxity will break up any choir, and perhaps more choirs are broken up through the conductor holding the reins too loose than through his drawing them too tight. As we look back on cases of failure within our recollection, this seems to be our experience. The conductor who loses his temper will always fail, but we are apt to forget that pupils come to learn, and that they will stand a great deal of discipline if they feel that its aim is to keep up the standard of work, and find that they are themselves advancing in knowledge. So far from pupils liking an easy-going teacher, who puts it to the vote what key they shall sing "Hail Smiling Morn" in, and consults the members as to what pieces they shall have at a concert, they like a man who has the firmness of a drill-serjeant, and who, while never speaking peevishly, sarcastically, or rudely, quietly

holds his own on the strength of his superior knowledge, and worries the irregular, talkative, and non-singing members, until their life is a burden, and for the sake of peace they are obliged to work."

THE SABBATH.

Serene and holy day, thy blessed light
Rests softly on the landscape still and fair;
Thou art an earnest of supreme delight,
A token here of heavenly love and care.

Is thy sweet influence wafted on the wings
Of angels stooping to a world of woe;
Or is its source beyond created things,
In Him who gave the day and blessed it too?

To weary hearts a solace and a rest;
And in the toil of life a solemn pause;
A day for man to do his Lord's behest,
To render thanks and learn His holy laws.

O blissful emblem of a glorious day,
When sin shall vex the ransomed soul no more,
When Death can ne'er again assert his sway,
Nor sorrow dim the eyes that wept before.

Thou art the dawning of a brighter morn,
And in its light refulgent will expand
To endless day, where radiant skies adorn
The sinless Sabbath of the better land.

Thine are the memories of that early hour
When Galilean women sought with tears
Their buried Lord,—they wot not of His power,
When lo, His own loved voice dispelled their fears.

Rabboni, blessed Lord, be ever near,
Diffuse Thy heavenly peace within my heart;
There is no hallowed rest without Thee here,
The Sun and Sabbath of my soul Thou art.

Kincardine.

C. C. A. F.

PSALMODY.

MR. EDITOR,—I am glad to observe that discussion on Psalmody has begun in your columns, and beg to state that one of the greatest obstacles to the training of our young people in our Church music is the want of suitable and cheap books of instruction. If a minister should form his young people into a class for singing and invite them to bring what music books they have, they might produce books in profusion such as "New Lutes," "Lutes of Zion," "Melodeons," "Dulcimers," "Harmonists," "Brown's-Robertson's," etc. But he could not train the class with such a variety. He must have a class-book in the hands of all the learners. Then if he were to try the selection of one of those as the class-book, he would find all of them too dear to purchase, and most of them filled with tunes unfamiliar in the Presbyterian Church, or unsuitable for our worship. I have met with this difficulty, and have to delay the teaching until suitable books can be got.

This want could be supplied either by our booksellers importing books from Britain, or by publishing new books of their own under the editorship of some competent person acquainted with the wants of the Presbyterian Church.

Books could be imported and sold at such prices as would admit of their being put into every child's hand. For example there are before me three little books which would suffice for theoretical instruction. 1. "The National Rudiments of Music," by John D'Esté, Musical Doctor, Cambridge: 16 p.p., price three halfpence. 2. "The School-board Singing Tutor," with exercises and songs for schools and classes, by Dr. A. S. Holloway, published by William Reeves, London: price two-pence. 3. "First Lessons in Singing," embracing an explanation of the first principles of music and a variety of examples and exercises, selected and arranged for use in classes, p.p., 64, price sixpence: published by William Hamilton, Glasgow. Tune books may be had with familiar tunes harmonized in four parts, with Psalm verses underneath, equally cheap and adapted for class practice, from Hamilton, and no doubt from other publishers in the Old Country.

Perhaps some of your ministerial readers will be pleased to know that such works as those referred to are obtainable, and perhaps some business reader may receive from these hints an inspiration profitable to himself and advantageous to the Presbyterian portion of the community. At all events I think I have pointed out an obstacle to the much needed improvement of our congregational singing which might be easily removed.
M.

Slayner, December 29th, 1877.

THE SABBATH SCHOOL SYSTEM.—II.

MR. EDITOR.—We closed our last letter by noticing the important fact that the modern Sabbath School System is largely a growth outside of Church organizations. It has been fostered to a considerable extent, by leading men in all the Evangelical Churches, in some form of Associations, more than by the deliberate action of organized churches.

By these means, the work was proved to be important, its moral influence grew; its bearing on the highest well-being of the Church and her children was felt and acknowledged. And the Church is gradually incorporating the movement as a special department of her mission. In taking account of her life and labor from year to year the RELIGIOUS EDUCATION of the people receives special attention. This is the first important fact in our Sabbath School System.

SECOND FACT.

The place given to Sabbath School work, by the Church and by the leading minds in the Church is that it is SUPPLEMENTAL, and in no sense, and under no conditions, to be regarded as a SUBSTITUTE for family teaching. Where the school takes the place of the family it will be accounted for by the doctrinal basis of the Church on which the work rests, and the tendency of that doctrine to substitute the Church for the family instead of incorporating its life for stimulating to the upbringing of a godly seed.

In all the outside institutions that consider the Sabbath School work systematically, of which Chautauqua and Thousand Islands Parliament are representatives, the above fact is carefully stated and enforced.

In the Chautauqua scheme of lessons for Sabbath School teachers, the emphasizing of this is one of the first duties of the course of instruction. The Sabbath School Itinerant of seven or ten years ago may have expressed views that were in antagonism to true family life and duty, but that has passed away, and now the fact that the Church has taken up the work and organized it with her life, and is yearly becoming alive to its importance, precludes the possibility of danger to a healthy and hopeful discharge of family duty.

The Sabbath School System takes notice of this important truth, that while the family is first in the order of time, and of history and society, and for race, life, and a godly seed, first in importance, yet it is not an isolated and self-contained institution.

There is the state, or civil life, the Church and her religious life; they are all dependent on each other and are or ought to be co-operating to the one great end of helping toward strong and holy manhood in Christ Jesus. The institutions God has set up in this world are like the classes for whom they were intended; they influence and are influenced by each other; the life of the one feeds and is fed by the special life of the other; "no one liveth to himself," but contributes to the general well-being.

All Ecclesiastical organizations have a doctrinal basis on which their attitude to the Sabbath School depends. The Baptist proclaims his *Universal Negative*: no Church doctrine, no Bible doctrine as to the relation of children to Church life, or believing parents; but he assiduously prosecutes the work upon the general sentiment of doing good, and the useful idea, "that good done at this end of life is most fruitful," especially to his theory of sacraments.

The refined Sacramentarian regards the children as brought into a definite relation to the Church and her life by the ordinance of baptism, and by this ordinance the divine life is in some sense begun, and is to be carried on by the power of church and school life and means of instruction.

The Evangelical Arminian rests his relation to this work on "Universal Redemption," Christ having died for all in the same sense, and for the same purpose, therefore every child is regarded as in the same sense and to the same degree the subject of the Spirit's influence. The tendency of these three attitudes to this department of Church work is necessarily to lower the importance of family life, inasmuch as the family institution forms no part of the doctrinal basis on which the work rests, or by which the workers are animated.

Presbyterianism has a broader and more consistent ground of truth for her Sabbath School efforts. A specific place is given to the family in her doctrinal belief, and the believing parent or parents are recognized in that position as of the Church.

The children of such parents are regarded as born within the pale of the visible Church. On the faith

of the parents the New Testament ordinance of baptism is administered to the child; not to give it a place within the Church, or to bring it into relation to its life and influence, but as a public and declarative recognition of that fact, viz., born within the pale of the kingdom of God on earth, the divine providence settles the relation, and the divine word proclaims it. In the promise to every believing parent "I will be a God unto thee and to thy seed after thee" — a promise never revoked. Changes in ordinances, in modes of ratification and declaration have been made, but never in the terms and subjects of the covenant. In the recognition and declaration, of this relation between the believing parent and his children, the Church in her organized and assembled capacity is one of the covenanting parties, and here she comes in as Christ's true successor in teaching his truth and representing his claims and character. In her school work she is not merely supplementing the family in teaching the child, but supporting, encouraging, praying with the parent and for the family, in all their difficult work of bringing up their children in the nurture and admonition of the Lord. She is engaged in this work not on grounds of sentiment or utility but because God has thus organized family and church life. Our third fact will be what the Sabbath School really is and the important place it has in the Word of God.

JOHN McEWEN.

THE CHURCH vs. SABBATH SCHOOLS.

Amid all the good, real or fancied which Sabbath School Conventions have accomplished, that good, it must be admitted has not been unmixed with evil, and one of the crying evils which have come in with them and of which they have been either the occasion or the cause, or both, is, the secondary and subordinate place which is given by them to the Church in contradistinction to the Sabbath School. The natural and necessary effect of this, the keenest advocates of Sabbath School Conventions have been compelled to acknowledge; for in every Convention, especially of late, the question has come up and been discussed in every variety of form "How shall the children of the Sabbath School, as they become matured, be preserved to, and become interested in the Church?" Our Lord, we are told, loved the Church and gave Himself for it, and in doing so He gave it no secondary or subordinate place, for while He dearly loved "little children," yet He first uttered the injunction, "Feed my sheep," and then emphasized it by repeating it, ere He said "Feed my lambs," and in keeping this injunction the apostles went forth everywhere planting churches including in them both the old and the young. In our day however in many congregations the Sabbath School has become a distinct, supreme and almost independent organization, so much so that it is familiarly called the children's Church, in which, as is not unfrequently the case, teachers are appointed by the superintendent or by the teachers' association, and it is often looked upon as a matter of condescension and acknowledged incapacity, rather than of consistency or of courtesy for either the superintendent or teachers to consult with the minister or session either in regard to the teachers to be engaged, or in regard to the order, the exercises, or teachings of the school. Thus in this way an independent organization exists in many a congregation, irresponsible as it is un-presbyterial, and consequently unscriptural and in so far hurtful. Such organizations however, while deserving all the credit for the much good they do, yet presume so much upon their place and power as to all but hedge themselves around with a *nemo me impune lacessit*.

It is unfortunate too, that not a few of our ministers, either consciously or unconsciously, if they do not favor, at least foster this alienation between the Sabbath School and the Church; for while they may periodically preach a sermon to the children of their charge, and many do not do even this, yet with the exception of such specialities how often does it happen that from one year's end to the other the children are practically ignored in the preaching of the gospel, which is ordinarily beyond their comprehension, not always however, so much in the matter presented as in the mode in which it is presented, being so seldom addressed to them in such words and in such a way as to arrest their attention and make an abiding and effective impression on their minds and hearts. Such being the case many people are led to think that children have no right and should have no place in the congregation; and in consequence keep them at home and

send them to the Sabbath School only, an idea which amid so much to foster it, soon becomes embodied in the very being of the children, and need we then wonder that, under and after such training in their younger and more impressive years when they become as they think too big or too wise to attend the children's church, so many of our once hopeful youth should fail to come forward and take their place and act their part as they ought in the congregation, a congregation in regard to which as a congregation they are often all but total strangers not only as to its work but as to its worship as well. The Church is like a household in which are both old and young, ruling and ruled, and as there, the best way to interest the young in the affairs of the household is to do so while they are young and shew them then how the interest of the household and of each member of it is one; so in the Church, and in order to this let the Church hold fast her legitimate supremacy, exercising it firmly but kindly, and let each element of her power and every aspect of her work ever constitute one constitutional unity, while distinct as the waves yet one as the sea, and in this way the purity and the peace, the prosperity and the perpetuity of the Church will become at once more hopeful, manifest and glorious.

A PROSPEROUS SABBATH SCHOOL.

MR. EDITOR,—At this period in the history of Sabbath Schools, a few words regarding the work might not be unwholly uninteresting to the readers of the "Presbyterian." It is not too much to say that many of our ablest minds in this and the Mother Country, are actively engaged in the perfecting of the present International System of Sabbath School Lessons, with its auxiliaries in the way of maps, blackboard-work, teachers' helps, etc. In this connection I would mention Knox Church Sunday School, Brussels, which has struggled along with varying success for many years. Five years ago the attendance was about fifty; at the close of 1877, it numbered 120 and upwards. Over twenty persons have during the last two years, been added to the Church from the ranks of the Sabbath School. The school is now in a very prosperous condition in a great measure owing to the livelier interest taken by both teachers and pupils since the introduction of the present system of lessons. The officers of the school comprise a superintendent (the pastor), Bible class leader, librarian, secretary-treasurer, and nine devoted teachers, with International Lessons, map, blackboard, organ, and a library of over 300 volumes. A very pleasant entertainment was held on Christmas for the benefit of the children, and a very enjoyable feature of it was a presentation to the superintendent (Rev. S. Jones) and to the Bible class leader (Mr. W. Warner) of testimonials of the love and esteem entertained for them by the whole school. And while the children shew evidence of their gratitude to the directing heads of the school for the long and faithful services they have rendered, the friends outside fully recognizing the painstaking efforts of the superintendent and teachers, have kindly donated the school a map, blackboard, and a library of 200 volumes; the latter to be introduced in January, 1878. It is encouraging for those engaged in Sunday School work to find it prospering so in their hands to feel that God is blessing their efforts to lead the children to Christ. There is evidently a great lack of interest on behalf of parents and the Church generally regarding the Sabbath School. The Sabbath School is the child of the Church, and as such should be provided for and nourished by the Church. How often do we find the Sabbath School from which the Church to a great extent looks for accessions to its membership, a self-sustaining institution, supported entirely from the contributions of the teachers and the children, and beyond the control of the Church. If the Church would take hold of the schools in connection with it, provide for their every want, encourage both teachers and children by frequent visitations of parents and Church officers, as well as by all persons interested in the work, we would find that our Sabbath Schools would greatly increase and multiply, and become more and more a giant power in the land for good. In connection with the organ in the Sabbath School, I might say that although it is generally considered a valuable acquisition to the school, there are unfortunately a few who look upon it as an unwarrantable innovation.

W. B. D.

[We rejoice to hear of the prosperity of the Brussels Sabbath School, and hope that the superintendent and

his well-equipped staff of officers and teachers will find still greater success following their praiseworthy efforts. The International Lessons ought to be used in all Sabbath Schools. Considering the frequent removal of children, along with their parents, from one part of the country to another, it is necessary that the same course of instruction should be followed in all the schools. The opposition to the use of instrumental music in the Sabbath School will probably not last very long. There are very few Sabbath Schools in this city without it, even among those connected with churches that do not use it in their regular service; and we think the same may be said of most cities and towns in the province. — Ed. C. P.]

LETTER FROM FATHER CHINQUY.

TO THE PROTESTANT CHURCH OF CANADA.—I cannot let this day pass without giving you the expression of my gratitude, for what you are doing to spread the light of the Gospel among my countrymen. It is to you, after God, that I owe the inexpressible joy of seeing so many of them giving up the idols of the Pope to follow Christ. Your fervent prayers to the throne of mercy, with the noble sacrifices you have made, have caused, these last three years, more than 7,000 Roman Catholics to see the saving light of the Gospel and accept it. May the Saviour who has promised an eternal reward for a cup of cold water given in his name, bless every one of you for what you have done for me and my countrymen. But allow me to tell you that the glorious victories which the God of Truth has given us over his implacable Enemy these last few years must not cause us to relax our efforts or lay down our arms. It is the very contrary. Let us remember that we are not called to conquer only thousands, but a million of souls to Christ. Let every one of us remember that our great and mighty God calls us to do one of the most sublime works which have ever been intrusted to the hands of men, the conversion of a whole people. If we are true to Him, He gives us, in the past success, the assurance of the most glorious and blessed results in the future. We have sure indications that the Church of Rome is shaken to her foundations, not only in Montreal, but all over Canada. I have in my hands a multitude of facts which would send a thrill of joy everywhere, if a short letter could allow me to give them. The thousand converts who have been forced to leave Montreal on account of the persecutions they had to suffer from the Priests, are scattering the Gospel Truths everywhere they go. Every week, sometimes every day, I receive the most interesting letters from some of the converts who have been brought to the knowledge of the Truth, by those who left Montreal in order not to starve. Let me tell you one of those most interesting facts that you may help me to bless the Saviour for these great mercies towards precious souls. Two years ago a young lady emigrated to Winnipeg, Manitoba, and read there a newspaper, which fell into her hands by accident. That newspaper contained one of my addresses on auricular confession. That girl, who was very devoted and used to go and confess once every week, was puzzled by the new light which came to her mind through that reading. She immediately wrote to me to ask a few questions on that subject. I answered her and sent her a volume of the "Priest, the Woman and the Confessional," with several other of our tracts and a Bible. Two months after, I received from that young lady one of the most interesting letters I have ever read, telling me her joy and happiness. She wrote how she had understood the errors of Popery, and accepted Christ for her only Saviour and refuge; and how her soul was filled with joy which she was unable to express, from the day that she had made her peace with Him. She asked me to send her more tracts and Bibles, for she had many friends to whom she wanted to give the light which made her so happy. I granted her request. Five months later four French Canadians of Manitoba, wrote me a letter of thanks for those tracts and books; for they, also, after having read them, had accepted the great gift, and were exceedingly glad in its possession. Last week a letter written by a well-educated Irishman from Manitoba, told me that he and a French Canadian woman had been converted by reading the books and tracts we had sent to that young lady. But these facts are not isolated ones. They are multiplied not only all over Canada, but in many parts of the United States, where I have half a million of my countrymen whom

the insatiable rapacity and unbearable tyranny of the Priests have forced to emigrate. When I see with my own eyes, almost every day, those marvellous indications of the mercies of our God, I cannot contain my joy, I cry out with the Prophet. "O my soul bless the Lord, for his mercies are above all the works of his hands." But allow me here to ask your attention for a moment to one of the aspects of this great work which you have not yet, perhaps, considered. It is the heavy expenses which I have to incur by scattering those books and tracts on every side all over Canada. Some of those inquirers might, perhaps, pay for those tracts, but they do not think of it, and I do not like to present myself to them as a bookseller; you will agree with me that I do better to give them gratis. But the greater part of those inquirers are poor, and it is not only a virtue, but also a necessity of my providential position to give them gratis. But you understand that it is an expense which is above my means. Will you find fault with me, dear and kind brethren, if I ask you to help me to distribute those books gratis? I will not close this letter without thanking and blessing again those of you who have helped me to go the rescue of these converts, who, having left and lost everything of this world to follow Christ, and give up the errors of Popery, were suffering the last extremities of hunger and cold rather than beg. I must not conceal from you that this year again when my heart is filled with joy by those numerous conversions, my tears of sorrow very often flow when I see the terrible sufferings which many of those converts have to bear. I have no words to express my gratitude and my joy, when the day before Christmas a noble Samaritan of Montreal landed me twenty dollars to help me to go to the rescue of the most suffering and deserving of those converts. He would not give me his name, for his modesty was as sublime as his charity; but his name is written in the book of life. That sum of money, though a noble gift in itself was nevertheless only a drop of water among so many converts who are without food, without clothing and without fuel, because they have lost their position and their means of support to follow Christ. Pray for me that I may not yet be discouraged by the numerous difficulties put before me not only by the Enemy, but still more by false brethren. I am old and weak; I am more than ever in need of your Christian sympathies. In the name of my countrymen as well as in my own name, I will say with the Macedonians, "Come over and help us." Truly yours in Christ,
Montreal, Canada, 1st Jan., 1878. C. CHINIQUEY.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The usual monthly meeting was held in the college on the evening of Wednesday, Jan. 9th, and was well attended. Several business matters came up for consideration, among them the reading of a report by Mr. Carruthers of his work in Coboconk, Head Lake, etc., during the Christmas vacation, and the reading of two letters—one from the Rev. Jas. S. Stewart, of Palestine, Manitoba, on financial matters, the other from the Presbytery of Manitoba, through the same gentleman, pressing upon the Society the claims of the newly-settled parts of that province, and asking for a missionary.

The most interesting part of the evening's programme was an informal address by the Rev. Dr. Fraser, late of Tamsui, Formosa, on the mission of our Church in that country. He brought with him as a present from the Rev. G. L. Mackay to the museum an ancestral tablet such as is worshipped by the Chinese, a pair of rough looking blocks of bamboo-root, which are used in the consultation of idols, and a large allegorical picture representing the Buddhist conception of Hades. He also presented a coat of native manufacture which had been worn by one of the chiefs of the interior. Besides explaining the uses and peculiarities of these articles, the Doctor, with the aid of a map, gave a vivid picture of the mission in Northern Formosa, with a number of details about its extent and working, the language and the people. Professor McLaren followed with a short speech on the importance of the missions in Formosa and India, and the necessity of circulating information about them. The meeting was closed by singing the missionary hymn, "From Greenland's Icy Mountains," and prayer by Prof. McLaren. A. B. BAIRD, Cor.-Sec.

If we had no faults ourselves, we should not have so much pleasure in discovering the faults of others. Rochefoucauld.

MINISTERS AND CHURCHES.

THAT section of the Presbyterian congregation of Granton residing on the boundary line of Blanshard and Biddulph, feeling grateful for the extra services of Mr. Robert Grant, of Granton, in leading the psalmody every third Sabbath of their meeting, presented him recently with a purse well filled with dollars.

THE annual soiree in connection with the Cote des Niegas Sabbath School was a very successful affair. The Rev. Mr. Wellwood presided, and distributed a large number of prizes to those who were proficient in the Shorter Catechism and Scriptural "proofs." At the same time the congregation "surprised" Mr. Wellwood by presenting him with a fine carpet for his study.—COM.

REV. MR. CAMERON, the esteemed pastor of the Kippen Presbyterian Church, was made the recipient of a very handsome and unexpected New Year's gift. A few days ago, he received a letter from an old friend in the Province of Quebec, where he had been located before coming to Kippen. This letter contained a hundred dollar note, and was given by the donor as a New Year's present.

ON New Year's eve Mrs. White and Mrs. Michie, of Rockwood, called at the Presbyterian manse, and, in the name of the ladies of the congregation, presented their pastor, the Rev. Donald Strachan, with the sum of twenty-five dollars as a New Year's gift. Mr. Strachan briefly returned thanks for this and other tokens of kindness received by him since his settlement in Rockwood.

THE Soiree held in the Presbyterian Church, Hespeler, on Christmas night last, was financially a success, the sum of \$50 being realized. Owing to the unfavorableness of the weather, and the very bad condition of the roads at that time, the audience was not as large as on former similar occasions. Addresses were delivered by Rev. Messrs. Haigh and McAlister, and the Hespeler choir supplied some choice music.

A CONGREGATIONAL meeting and social were held in the Presbyterian Church, Weston, on Tuesday, January 8th. The following were elected managers of the congregation for the ensuing year: Messrs. Wm. McDougall, Henry Welsh, John Rogers, Robert Wood, James McLellan, and George Wallace, B.A. It was agreed to add \$100 to the salary of the pastor. On the following Sabbath, anniversary services were conducted by Rev. James Breckenridge of Streetsville.

A SOIREE in connection with the Presbyterian Church, 7th line, Euphrasia, was held at Rocklyn on New Year's evening. Notwithstanding the bad state of the roads, the large Township Hall was crowded. After the refreshments were disposed of, speeches and music enlivened the remainder of the evening. Mr. R. Gilray presided. Speeches were delivered by the Rev. Mr. Stevenson, Mr. McKinley, divinity student, and Messrs. M. MacKinnon and J. B. McLaren, of Meaford. The proceeds amounted to some \$55.

THE Cannington Presbyterian Sabbath School Christmas Tree entertainment was held in the Town Hall on the evening of the 31st ult. It was one of the most successful entertainments ever held in the village. It is supposed that there were at least 300 presents on the tree; and among them were a valuable seal cap for the pastor, Mr. Campbell, and a beautiful mink cap for Mrs. Campbell. The report of the superintendent shows the school to be in a flourishing state, and steadily increasing. The ordinance of the Supper was dispensed in this congregation last Sabbath, and eighteen were added to the Communion roll—almost all on profession of faith.

THE new Presbyterian Church, Blyth, was opened on Sabbath last by Prof. McVicar, of Montreal, who conducted three services upon that day and preached with much acceptance to large congregations. The Professor also addressed the tea-meeting on the following evening upon the evangelization movement amongst the French in Montreal, and gave much interesting information. The building is of brick, with spire. Has basement underneath for Sabbath schools, etc., heated with hot air, and will seat nearly 600. It is very comfortable and commodious, and is a credit to the liberality and enterprise of the congregation. The proceeds of the collection and tea-meeting amounted to nearly \$400.

ON the event of the Rev. James Ferguson's resignation of his charge as pastor of the Presbyterian Church

in Alvinston, his friends in all the congregations of the place, on the occasion of a festive gathering on New Year's day, cordially passed the following resolution: Moved by the Rev. W. M. Bielby, Methodist, seconded by the Rev. Mr. Taylor, Episcopalian, That we the ministers and adherents of the various Churches of Alvinston, being assured of the anticipated departure of the Rev. J. Ferguson and family from our midst, take this opportunity of expressing our regret that ties more tender than even those of the family are so soon to be sundered. We also wish to record our appreciation of the kindness, faithfulness, constancy and ability with which he has performed his various duties as a Christian pastor, feeding the flock of Christ with the living word that is able to save all who hear in faith. This resolution was sustained by the Rev. Mr. Wood, Episcopal Methodist, and other resident ministers of the place. In this neighborhood the Rev. Mr. Ferguson and family are highly esteemed and beloved by all who love Christ and His Church.—COM.

THE annual anniversary of the Napier Sabbath School was held on Friday, the 21st Dec., in the Presbyterian church. The pastor, the Rev. D. McDonald, occupied the chair in a very able manner. The roads were very disagreeable, yet crowds might be seen wending their way towards the church long before the appointed hour, in order to obtain seats if possible. A Christmas Tree was decorated for the occasion by the superintendent, Mr. William Smith, who is always willing to do all in his power to make such occasions a success. There was a choir trained and organized by Miss Cornelia Sutherland, composed of pupils of the school, and who deserve much credit for the able manner in which they carried out this part of the programme. Several dialogues were given by the pupils also. The names are as follows: "A Hundred Years to Come;" "The Virtues and Graces." The following recitations were spoken: "The Dying Child," by Miss Maggie Sutherland, which was highly applauded; "My Mother's Bible," by Miss Mary Meloshe; "Sabbath School Teacher," by Lillie Wood. Several other pieces were recited and well received. "Kind words can never die" was sung by Ida and Herbert Smith, two young pupils of the school, who were also applauded. The following speakers addressed the audience: Rev. Neil McKinnon, Mosa; Rev. Mr. Russell, Kerwood; Mr. Silence, Temperance lecturer; and R. Brown, Esq., Reeve of Metcalfe. Twelve months ago the school was in a very low condition, financially and otherwise. There were only thirty-six pupils attending; but through kind friends who have helped us out of our difficulty, we are to-day in a flourishing condition. A Library has been purchased and paid for, and all the necessaries required to carry on a school successfully. There are now about eighty pupils attending the Sabbath School, with a good staff of teachers. The congregation is also in a flourishing state. The church is full every Sabbath, and the congregation is now self-sustaining.—COM.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston, on the 8th and 9th days of January, Professor Mowat, Moderator *pro tem.*, in the chair. The necessary papers in relation to the Rev. George M. Grant, M.A., as Principal of Queen's College, Kingston, and Primarius Professor of Divinity therein, being produced, he took his seat as a member of the Court, and was cordially welcomed. A new standing rule was adopted in regard to the times and places of holding the quarterly meeting. In future the Presbytery is to meet on the last Tuesday of September, December, and March, leaving the midsummer meeting to be determined at the one in March. The meetings in September and March are to be at Kingston, and the one in December at Belleville. Mr. Burton reported that the Committee appointed to visit the congregations of St. Columba and St. Paul, Madoc, in the matter of arrears, had discharged the duty entrusted to them, and with favourable results. At the opening of the evening session Mr. Gallaher preached a sermon on the "Kingdom of Christ," for which the Presbytery tendered him a vote of thanks. A standing Committee was appointed for the examination of candidates for the ministry during the year, of which Committee Mr. Wilson is Convener. Mr. Gallaher was empowered to moderate in a call in St. Andrew's Church, Gananoque. The following remits were considered: 1st. Common fund for the maintenance of the colleges. Of this the Presbytery expressed decided approval. 2nd. Appointment of Home Mission Agent. In rela-

tion to this matter the following resolutions were unanimously adopted: (1st.) That the Presbytery is unable to form an intelligent judgment upon it, there being nothing to indicate what the functions and duties of such an agent might be. (2nd.) That the Presbytery is of opinion that the Church should, as much as possible, avoid the appointment of agents to promote any one of her schemes, such agents being expensive, and tending to give more prominence to one scheme over others. (3rd.) This Presbytery is satisfied that the different schemes of the Church may be administered most efficiently and with the least expense by means of a Committee, presided over by an efficient Convener. (3rd.) The consideration of the remittance the Book of Forms was deferred to the next meeting, to be taken up as the first item of business at the morning sederunt of the second day, and members of Presbytery were enjoined to order themselves accordingly. (4th.) The status of retired ministers. It was decided by a majority to approve of the following motion: That the names of ministers retiring from the active duties of the ministry by permission of the General Assembly, on the ground of old age or infirmity, be retained on the roll of the Presbytery to which they belonged immediately previous to retirement, but be not subject to transference to another Presbytery. (5th.) The status of ordained missionaries. On this question the following motion was unanimously adopted: That when ordained missionaries are employed for the period of at least one year in particular mission districts with the sanction of the Assembly's Home Mission Committee, their names shall be placed on the Roll of Presbyteries during the period referred to. It was found on inquiry that all the congregations had contributed during the past ecclesiastical year to the Home Mission Fund, and that the spirit of the requirement of the Missionary Associations was being acted upon. A report from the Kingston Woman's Foreign Missionary Society was read by Principal Grant. It is intended to change the name to that of "The Woman's Foreign Missionary Society for the Presbytery of Kingston," and to undertake the support in whole or in part of Miss Forrester, one of our female missionaries in India. The Presbytery expressed approval of the object the Association has in view, and recommended the formation of auxiliaries in the various congregations within the bounds, with the hope that such auxiliaries shall be organized before the next regular meeting of Presbytery. Mr. Smith, Convener of the Presbytery's Home Mission Committee, read a report respecting the state of matters in the several mission fields, and recommended a scheme for the supply of the stations for the ensuing three months. The plan proposed was sanctioned. It consists chiefly in each of the settled ministers giving a day's supply. All Kirk Sessions that have not produced their records as required were enjoined to do so at the next meeting. The Clerk was instructed to notify the officials of Mill Point congregation that Mr. Craig's term of service there as ordained missionary will soon expire. Mr. McCuaig intimated that Mr. Peter Pollock, a member of his congregation, was attending Queen's College, Kingston, with a view to the ministry. Arrangements were made for a conference with him. The first hour of the evening sederunt of the next meeting is to be spent in a conference on the propriety of holding evangelistic services, the subject to be introduced by Mr. Smith. Next meeting to be in Chalmers' Church, Kingston, on Tuesday, March 26th, 1878, at three o'clock p.m.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met in Knox Church, Acton, according to appointment, on the second Tuesday of January. The names of members present were put upon record. The minutes of former meetings were read and sustained. Commission to ruling elders to represent them were read from the Kirk Sessions of First Church, Eramosa; Erin, and East Puslinch. It was agreed that the consideration of remits from the General Assembly be deferred till next meeting. A committee composed of Mr. Torrance, convener, Mr. J. C. Smith, and Mr. Thomas McCrae was appointed to consider the Remit on Ecclesiastical Procedure, and report. A claim from the congregation of Rockwood for help from the Home Mission Fund was presented, and the Presbytery directed the matter to be submitted to the Committee, with a full statement of the facts, some of which have now come to the knowledge of the Presbytery for the first time. A reference for advice from

the Kirk Session of Knox Church, Acton, and a question from the Session at Erin of the same character were under consideration for some time, and the mind of the Presbytery ascertained. A minute was read from the Presbytery of Toronto, to the effect that they had proceeded to organize a congregation at Ballinfad. After lengthened deliberation the following motion was unanimously adopted, "That this Presbytery having read the minute of the Presbytery of Toronto, express their regret that said Presbytery had proceeded with what appears to them undue haste in determining to organize a congregation at Ballinfad, they would call attention to the fact that while that congregation has been organized within the bounds of the Presbytery, yet the members of whom it is to be composed at the commencement are taken almost exclusively from congregations within the bounds of the Presbytery of Guelph; they would protest against the action of the Presbytery of Toronto as unfriendly, and an infringement upon their rights, and complain to the Synod." It was agreed to grant the application from certain persons at Drayton for preaching, and arrangements were made for regular Sabbath supply till next meeting in March. Considerable time was spent on the state of the several funds under charge of the Presbytery. Mr. Smellie reported from the committee appointed to make arrangements for a conference on the State of Religion, containing certain commendations, which were adopted. Reports from ministers appointed to preach missionary sermons and of delegates appointed to hold missionary meetings were given in by those present, and received. Mr. J. C. Smith addressed the Presbytery on the subject of Knox and Queen's Colleges. The Presbytery expressed their satisfaction with the statements made, the importance of the subject, and the duty of exhorting congregations to a more liberal support of these institutions. Several matters of minor importance were considered, which spare forbids noticing. The next meeting was fixed to be held in Chalmers' Church, Guelph, on the second Tuesday of March, at 10 o'clock a.m. In the evening the Presbytery met as a Sabbath School Conference. An excellent and appropriate sermon was preached by the Rev. J. C. Smith, who took for the ground of his remarks Deut. vi. 7, and Mark x. 13. After public worship, Messrs. D. Smyth, H. H. McPherson, and Robert Simpson were appointed a Committee on Resolutions. It was agreed that the subject appointed to be taken up at four o'clock on Wednesday afternoon, be omitted from the programme. The Conference then adjourned to meet next morning at ten o'clock. The Conference opened on Wednesday morning at ten o'clock. After devotional services, Mr. A. Campbell read a very elaborate and careful report on the Sabbath Schools in the bounds compiled from the returns he had received. From these it appeared that twenty-one schools had sent in replies to the circulars issued, giving 2,699 names on the rolls as pupils; 273 teachers, of whom 247 were communicants. Of the schools sixteen were kept open during the whole year, and five between six and eight months. Total number of volumes in libraries, 8,030. Hymns and Psalms are used in all the schools. Nearly all contribute to missions, the sum contributed for these purposes being \$630.36. All the schools report the use of the Shorter Catechism. A lengthened conversation took place upon the report—especially upon the point whether attendance on the Bible class should be returned as part of the Sabbath School, or omitted. Ultimately the matter was referred to the Committee on Resolutions for their consideration. At eleven o'clock the subject "The relation of parents to the Sabbath School, and the duty of bringing up their children in the fear of God," was introduced by the Rev. Dr. McKay, of Duff's Church, East Puslinch, in an interesting paper. Some remarks on the same subject were made by Mr. Alexander Cranston. After giving an hour, the time allotted to the discussion of this point, the next subject was taken up, namely, "Duties of Superintendents and Sabbath School Teachers," which was introduced by the Rev. J. C. Smith, followed by Mr. D. Smyth, who had to take the place of Mr. J. K. Smith of Galt, who was unable to attend, and Mr. Charles Davidson. Remarks from delegates present occupied the time till the hour of adjournment at one o'clock. In the afternoon the Conference resumed at three o'clock by singing, reading the Scriptures, and prayer. The children then joined in a hymn, after which addresses were delivered to them by Mr. Hamilton, Mr. Mullan, and Mr. Mc

Crae, interspersed with singing. The whole audience sang two verses of the hymn "Shall we gather at the river." Mr. Bell then gave an address on "The use of the Shorter Catechism, Psalms and Hymns in Sabbath Schools." The Committee on Resolutions gave in their report, recommending: 1. That in their view Bible classes, if held and conducted at the same time, should be regarded as part of the Sabbath School, and embraced in Sabbath School Returns, it being understood that the same order is observed with them as to entering names on roll, and keeping a record of attendance that is followed with the ordinary Sabbath School classes. 2. That parents should be carefully instructed, and earnestly exhorted to bring up their children in the fear of the Lord, and to regard the Sabbath School not as a substitute, but as merely a help to them in their duty and efforts. 3. That Superintendents realize the importance and responsibility of the position they occupy; that they make themselves familiar with the lessons taught, and take the entire oversight of the school, encouraging teachers, and inciting them, by word and example, to prayerfulness, diligence, and energy in the discharge of their duties; and that teachers should do what in them lies to know and understand the lessons appointed, and by prayer, example and precept, seek the salvation of the children under their charge, studying well their dispositions and habits, and visiting them in their own homes, and freely conversing with them as well as their parents, on their spiritual and eternal welfare. 4. The Committee are decidedly of opinion that the Shorter Catechism should be used in all our Sabbath Schools by the children capable of learning it, and especially with Proofs in the more advanced classes, and they would recommend that the exercises of every Sabbath day be either opened or closed with singing a portion of one of the Psalms of David. 5. That the cordial thanks of the Conference are due to Mr. J. C. Smith for the able, appropriate, and earnest sermon with which he opened the Conference. Votes of thanks were given to the friends in Acton for their hospitality, and to the choir for their services, after which the proceedings were closed with the doxology and the Apostolic benediction.

OBITUARY.

Many readers of THE PRESBYTERIAN will hear with regret of the death of Mr. Hugh McKay, of Sydenham Township, Ontario. He emigrated to this country from Caithness in 1841, and settled on the 10th line of Sydenham, where he resided till the time of his death. As he was a man of more than ordinary attainments, and full of love to God and zeal for the cause of Christ, his death will leave a blank in the community which will be hard to fill. Although for many years an intense sufferer, his place in church was seldom vacant, and often when the state of the roads was such that a horse could not go on them, he would rise early and walk five miles to church rather than deny himself the pleasure of meeting God's people in the sanctuary. For many years he conducted Sabbath school, which he made so attractive by his extensive knowledge and aptitude for teaching, and his intense love for the young, and large-heartedness, that it was largely attended. During his last illness, which lasted four months, he was never heard to complain, and all who visited him came away refreshed and assured that he was drawing comfort from the true source. In the congregation to which he belonged, and which he was largely instrumental in organizing, he will be sadly missed. The Sabbath after his death, when his name was mentioned by the pastor, there were few dry eyes in the church. Every one felt he had lost a friend. To the poor his hand was always open, and none applied in vain. He was not a Christian in words only, but in deeds. By none outside of his own family will he be so much missed as by his pastor, Rev. Alex. MacLennan, and family. His visits were always looked forward to with pleasure and dwelt upon afterwards with profit. During the last few years he seemed to derive the greatest pleasure from witnessing the prosperity of the Church, and no debt did he feel so keenly as the minister's stipend. "Seek ye first the kingdom of God and His righteousness."

Although a man of strong convictions, his views were not contracted; but this is not to be wondered at when he made the Bible his chief study, and found great pleasure in the company of God's people. He leaves an affectionate wife and three interesting sons and one daughter, who give strong evidence that they have benefited much by the instruction and wisdom and good example of their late father.—R. F. MACL.

BOOKS AND MAGAZINES.

The International Review.

New York: A. S. Barnes & Co. January-February, 1878.

The number opens with a Sonnet on the death of Thiers, by John G. Whittier. The American poet compares the political circumstances attending the death of the great French statesman, to those which marked the close of William the Silent's career. "The Elements of National Wealth" is the title of the first prose article. The writer of it is David A. Wells, one of the ablest and best known statesmen in the United States. He treats the subject in a manner at once searching and comprehensive. The greater number of those who read it will rise from its perusal with their knowledge considerably increased as to what National Wealth is, what the conditions are under which it flourishes, and what the means are which ought to be employed for its advancement. The paper entitled "The Second Harvest at Olympia" has reference to the remains of ancient art, which are being found in the course of excavations now going on in Greece. Dr. Freeman, who in 1876 favored the readers of the "International" with his "First Impressions of Rome" now gives them his "First Impressions of Athens." The next article is an attempt to establish "Summer's Place in History" by his intimate friend, Major Poore. The remaining contents are: "Money and its Laws," by Prof. W. G. Sumner; "Imperial Federalism in Germany," by Baron Von Holtzendorf of Munich; "Modern Love," by Dr. Samuel Osgood; "The Count of the Electoral Vote," by Alexander Stephens; "Art in Europe," by Philip G. Hamerton; Contemporary Literature. If the six numbers of this periodical for 1878 should contain on an average, as much good matter as the present, the publication will take a position even higher than that which it has hitherto occupied. It certainly ought to have a large circulation.

The Canadian Spectator.

Montreal, Jan. 5, 1878. Vol. I. No. 1.

We have placed our new cotemporary on the list of our exchanges. It is a twelve page weekly newspaper, got up in a style at once chaste and elegant, and apparently edited with considerable ability. We understand that the editor is the Rev. Mr. Bray, who, last winter attracted some notice by his lectures on the Church of Rome. The first issue contains part of a stirring article from his pen. It is entitled "The Roman Catholic Church in Canada viewed in its Civil Aspects" and it is to be continued in future numbers. There is a good article by a writer already well known to the reading public of Ontario, Mr. J. A. Allen of Kingston. Its subject is "The Romish and the Protestant Mind," is the type of the Romish mind, always "clinging to authority, leaning on persons, and looking at things through the eyes of others," he takes John Henry Newman; and as the type of Protestantism, with a tendency "towards freedom of thought, personal liberty of investigation, and looking at things at first hand," he takes John Locke. In the treatment of his subject he is successful in truthfully representing the negative side of Protestantism as opposed to Romish superstition, but he never broaches the fact that Protestantism has not only a negative, but a positive side, and proclaims a Gospel which Rome ignores. "The story of the Oka Indians" is well told by W. G. Beers. "The Philosophy of Politics," by J. Clark Murray, LL.D. Professor of Mental and Moral Philosophy, McGill College, Montreal, is an earnest protest against the systematic partyism which prevails in our day and in our country. In this issue we have also the introduction to a series of articles on "Practical Science," by H. T. Bovey of McGill University. There is only one article in this number to which we object; but our objection to it is serious, and we really cannot understand how Mr. Bray, a minister of the Gospel, ever came to insert it. It is taken from a magazine called "The Nineteenth Century"; its title is "The Soul and Future Life"; its author is Mr. Frederic Harrison, a well-known English Positivist of the school of Auguste Comte; and its tendencies are most decidedly in the direction of infidelity. Were it not for this one article the "Spectator" would have our unqualified approval; and we still hope that with the exercise of more care in selection, it will take a high position, and become powerful in the defence of civil and religious liberty.

ENOUGH.

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But oh, the tenderness of Thine enfolding,
And oh, the faithfulness of Thine upholding,
And oh, the strength of Thy right hand!
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust THY WORD alone!
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light or mysteries entwining;
Thy promise-toll is all my own,
Thy word is enough for me.

The human heart asks love. But now I know
That my heart hath from Thee
All real, and full, and marvellous affection
So near, so human! Yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul depths, restless, vast and broad,
Unfathomed as the sea.
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!
—Francis Ridley Havergal.

SECRET OF PERSEVERANCE.

If Christ's love to us be the object which the Holy Ghost makes use of, at the very first, to draw us to the service of Christ, it is by means of the same object that he draws us onwards, to persevere even unto the end. So that if you are visited with seasons of coldness and indifference—if you begin to be weary, or lag behind in the service of God, behold! here is the remedy: Look again to the bleeding Saviour. That Sun of Righteousness is the grand attractive centre, round which all his saints move swiftly, and in smooth harmonious concert—"not without song." As long as the believing eye is fixed upon his love, the path of the believer is easy and unimpeded; for that love always constraineth. But lift off the believing eye, and the path becomes impracticable—the life of holiness a weariness. Whosoever, then, would live a life of persevering holiness, let him keep his eye fixed on the Saviour. As long as Peter looked only to the Saviour, he walked upon the sea in safety, to go to Jesus, but when he looked around, and saw the wind boisterous, he was afraid, and beginning to sink, cried, "Lord, save me!" Just so will it be with you. As long as you look believingly to the Saviour, who loved you and gave himself for you, so long you may tread the waters of life's troubled sea, and the soles of your feet shall not be wet; but venture to look around upon the winds and waves that threaten you on every hand, and, like Peter, you begin to sink, and cry, "Lord, save me!" How justly, then, may we address to you the Saviour's rebuke to Peter: "O thou of little faith, wherefore didst thou doubt?" Look again to the love of the Saviour, and behold that love which constraineth thee to live no more to thyself, but to him that died for thee and rose again.—*M. Cheyne.*

CHRIST A SAVIOUR.

Christ is a Saviour. He did not come on earth to be a conqueror, or a philosopher, or a mere teacher of morality. He came to save sinners. He came to do that which man could never do for himself,—to do that which money and learning can never obtain,—to do that which is essential to man's real happiness,—He came to "take away sin."

Christ is a complete Saviour. He "taketh away sin." He did not merely make vague proclamations of pardon, mercy, and forgiveness. He "took" our sins upon Himself and carried them away. He allowed them to be laid upon Himself, and "bore them in His own body on the tree." (1 Pet. ii. 24.) The sins of every one that believes on Jesus are made as though they had never been sinned at all. The Lamb of God has taken them clean away.

Christ is an almighty Saviour, and a Saviour for all mankind. He "taketh away the sin of the world." He did not die for the Jews only, but for the Gentile as well as the Jew. He did not suffer for a few persons only, but for all mankind. The payment that He made on the cross was more than enough to make satisfaction for the debts of all. The blood that He shed was precious enough to wash away the sins of all. His atonement on the cross was sufficient for all mankind, though efficient only to them that believe. The sin that He took up and bore on the cross was the sin of the whole world.

Last, but not least, Christ is a perpetual and unwearied Saviour. He "taketh away" sin. He is daily taking it away from every one that believes on Him, daily purging, daily cleansing, daily washing the souls of His people, daily granting and applying fresh supplies of mercy. He did not cease to work for His saints, when He died for them on the cross. He lives in heaven as a Priest, to present His sacrifice continually before God. In grace as well as in providence, Christ worketh still. He is ever taking away sin.

These are golden truths indeed. Well would it be for the Church of Christ, if they were used by all who know them! Our very familiarity with the texts like these is one of our greatest dangers. Blessed are they who not only keep this text in their memories, but feed upon it in their hearts.—*Ryle.*

SCIENTIFIC AND USEFUL.

BOILING CABBAGE.—Put one or two red peppers, or a few pieces of charcoal, into a pot where ham, cabbage, etc., is boiling, and the house will not be filled with the offensive odor.

WHITE CLOUDS RENEWED.—White clouds and white knit shawls can be made to appear new by thoroughly rubbing them in about two quarts of flour, and then shaking and beating and hanging them on the line.

FRENCH TOAST.—Beat four eggs until very light and add one pint of milk; slice thin some bakers' bread; dip each piece in the egg and milk and fry brown; sprinkle powdered sugar and cinnamon upon each piece and serve hot.

CHOCOLATE ICING.—Quarter cake chocolate, half teacupful of milk, one tablespoonful of corn starch; mix together, and boil for two minutes; when cold, flavor with one teaspoonful vanilla extract, and sweeten to taste with powdered sugar.

BREAD OMELET.—Put into a stew-pan a teacupful of bread crumbs, one teacupful of cream, one tablespoonful of butter, with salt, pepper, and nutmeg; when the bread has absorbed the cream, work in two beaten eggs; beat them a little with the mixture, fry on an omelet pan, and roll up.

PLAIN BUNS.—Flour, two pounds; butter, a quarter of a pound; sugar, six ounces; a little salt, powdered caraway seeds and ginger. Make a paste with yeast, four spoonfuls, and warm milk a sufficient quantity. A quarter of a pound of well-washed currants may be added.

If pegged boots are occasionally dressed with petroleum between the soles and the upper leather, they will not rip. If the soles of boots and shoes are dressed with petroleum they will resist wet and wear well. The pegs, it is said, are not affected by dryness after being well saturated with the liquor.

ECONOMICAL VEAL SOUP.—Boil a piece of veal suitable for a fricassee, pie or hash; when tender, take the meat up and slip out all the bones; put these back into the kettle and boil for two hours. Then strain the liquor and stand away until the next day. When wanted, take off the fat, put the soup into a clean pot, and add pepper, salt, an onion, a half tablespoonful of flour mixed in cold water, and slices of potato. Boil thirty minutes and serve hot.

OYSTER FRITTERS.—A pint and a half of sweet milk, one pound and a quarter of flour, four eggs. The yolks of the eggs must be beaten very thick, to which add the milk and flour; stir the whole well together, then beat the whites to stiff froth and stir them gradually into a batter. Take a spoonful of the mixture, drop an oyster into it and fry it in hot lard. Let them be light brown on both sides. The oysters should not be put into the batter all at once, as they would thicken it.

STORING WINTER APPLES.—A neighbour constructs boxes in which to store his winter apples, consisting of half-inch boards, with slats nailed across for bottom. Handles are cut in the end pieces, and the boxes when completed hold just two bushels, are light and easily handled, and when piled in the cellar, one above another, there is a perfect circulation of air between them. Avoid keeping apples in a very warm cellar; a cool dry chamber is a better place; just warm enough to be safe from frost.

SICK-ROOM RECEIPT.—Wet two heaping teaspoonfuls of the best Bermuda arrow-root with a little water and rub it into a paste. Have a porcelain pan on the fire containing one cupful boiling hot water, add two teaspoonfuls of white sugar; when boiling add the wet arrow-root, stir it in slowly; keep boiling and stirring until clear; then add one teaspoonful lemon-juice. Have a cup ready, wet with cold water, and pour the arrow-root in to form. Eat cold with powdered sugar and cream. If wine is preferred omit the lemon-juice and add instead one tablespoonful of the best brandy or three of wine.

PLASTER OF PARIS.—It is a good plan to keep a box of plaster of Paris in the house. Be sure and set it where no water can be spilt upon it. If the burner of a lamp become loosened, mix up a little with water and put it around the glass top of the lamp, then put the brass on. The whole operation should be performed as quickly as possible, for the plaster hardens or sets almost instantly. A board or some dish you will not need to use again, will be the best thing to mix the plaster on, as it is almost impossible to remove it after it sets. Where there are cracks or large, unsightly nail-holes in a plastered wall, plaster of Paris may be used to fill them up.

RAISINS FOR FATIGUE.—Sir William Tull has given his testimony strongly against the continuous use of alcohol, even in moderation so-called. In his evidence before the Select Committee of the House of Lords on intemperance, after referring to Dr. Todd's theory and practice, Sir William proceeded to say that at present the medical doctrine is that alcohol has only a subordinate value, chiefly that of a sedative of the nervous system. It is still over-prescribed, he added. While oppressed by fatigue, people should take food instead of flying to alcohol. "If I am fatigued personally," he said, "my food is simple. I eat the raisins instead of taking the wine. I have had very large experience in that for thirty years."

DISHES AND TINWARE.—Never use soap to wash dishes. The right way to do is to have your water quite hot, and add a very little milk to it. This softens the water, gives the dishes a fine gloss, and preserves the hands; it removes the grease, even that from beef, and yet no grease is ever found floating on the water as when soap is used. The earthenware vessels should be set on the stove with a little water in them when the victuals are taken from them; thus they are hot when one is ready to wash them, and the grease is easily removed. Tinware keeps bright longer cleaned in this way than by using soap or by scouring. The habit so many of us have acquired of scouring tins is a wasteful policy; the tin is soon scrubbed away, and a vessel that is fit for nothing is left on our hands.

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TORONTO, FRIDAY, JANUARY 18, 1878.

ECCLESIASTICAL MORTGAGES.

A FORTNIGHT ago we directed the attention of our readers to the important subject of Church debts, and we then proposed to return to its consideration at an early date. Since that time we observe that a tidal wave of liquidation has been rising upon many of the Churches in the United States, which have for a long period been groaning under the terrible burden of debt. Mr. Kimball is now regarded as the apostle of liquidation. Although we cannot approve of his eccentric methods, it is cheering to know that he has succeeded in lifting the incubus of debt from a number of congregations in New York, Brooklyn, Boston and Chicago, and that the reflex influence of his work is telling upon Churches in California and in other States.

There was certainly need for something extraordinary being done for the congregations concerned. When we consider that one Church has thus been delivered from a mortgage of one hundred and ten thousand dollars, another from indebtedness to the extent of two hundred thousand, another from the burden of eighty thousand, and others from amounts varying from twenty to fifty thousand, the feeling we experience is that there was surely something wrong in building churches that were capable of being mortgaged to the extent described. In many cases, no doubt, the work was undertaken in prosperous times, when there seemed to be the likelihood of speedily removing such burdens. The folly of these undertakings only appears by reason of the commercial distress which has fallen upon the country, and continued during so many years. In consequence of debt pressure during this period of depression, many valuable buildings have been lost to the Presbyterian cause in the United States. New York alone furnishes many examples of this. The Presbytery of that city has for years been undergoing a process of church extinction, all the more lamentable that the calamity has fallen necessarily upon the poorer congregations, and has fostered the growth of parasitical churches in the shape of mis-

sion chapels, which being dependent upon the wealthier organizations are, therefore, subsidiary to them. The sale of a church building in these circumstances affords the best illustration we can imagine of what the Saviour meant by saying, "From him that hath not shall be taken away even that which he hath." How take from a congregation that which they have not! They invest ten thousand dollars, say, in a church building. They mortgage it to the extent of fifty thousand. The beautiful structure comes to the hammer. It brings in fifty thousand net. The original capital of ten thousand is gone. They possessed not the building, for it belonged to their creditors. They lost what they really put in it, for they did worse than bury their talent in the ground. They buried it in a mortgage!

These events convey a valuable lesson to our own congregations. When they desire buildings, let them see well to the cost before entering upon their undertaking. In general, it is not advisable to proceed with a costly structure, however desirable it may seem, until the whole amount required, or a very large portion of it, is secured by solvent subscriptions. Let it be done otherwise, and the congregation may have reason to look back with envious feeling upon the happy days spent in the plain wooden building, when they could gladly say that they owed no man anything. For one thing a large debt paralyzes congregational activity. It prevents the free and full exercise of benevolence. It compels the punctual payment of large sums in the shape of interest, which makes it often difficult, or even impossible to meet the current expenditure. The consequence is that the mortgage has to be increased, or a large debt floated, which, in a period of depression, or in the event of the pastor being laid aside, or any calamity prostrating the wealthier members, may bring the church building at any moment under the auctioneer's hammer.

While it is not wise for congregations to heap up heavy mortgages, it is obvious enough that many churches would not be built were it made imperative that no debt whatever shall be incurred. The city of Toronto has within a comparatively short period undergone a marvellous change in regard to ecclesiastical structures. It is questionable if this could have been done, to any extent, without the mortgage. The most of the new churches connected with the various denominations, if not all of them, have had to borrow money, in order to meet the engagements of their building committees. Nor are all of the older ones entirely free of debt. And yet they are working on smoothly, meeting their obligations, and contributing largely to Church extension in home and foreign fields. There is in fact a certain proportionate amount of indebtedness, which will not necessarily paralyse the Church, and which according to the circumstances of the congregation will be easily handled. When the natural revenue of the Church, wholly or almost entirely, pays the current expenses and the interest, and provides a sinking fund for debt liquidation, there is no great harm done by the much-decried mortgage. The mortgage becomes in fact a friend in disguise. In this view, the debt of one Church may be much larger than that of another. A certain congregation may

find it an easy matter to carry a mortgage of fifty thousand dollars, while another might find ten thousand to be a point of danger and difficulty. Debt is therefore a relative term. There is one good which we have often seen in connection with mortgages. The extinction of the debt presents an object of ambition before the mind of the congregation; all become eager and interested in its removal. It calls out a new set of motives, and in all cases where the very dust of Zion is dear, it will be found to be a tremendous incentive to make noble sacrifices, in order that the church may soon be free from its burden. When the congregation have been thus roused into active benevolence, they will pant after new enterprises, and having discovered the pleasure and profit of giving, they will not, unless through the indifference of their officers, relapse into their former non-giving, abnormal condition. It was a saying of a wise old minister that as soon as he got his people out of one debt he led them into another. It gave them something to do. It put down garrulous gossip and evil speaking. They have started *mum* associations amongst the ladies of the churches in some parts of the United States. But the best way to make a congregation a *mum* association, and to prevent the mischievous results of scandal-making, is to engage them in thorough practical work, so that when they have finished one enterprise, they will be ready to enter upon another.

Our readers, however, will see by these remarks that while we have a good word to say, even about a mortgage, we keenly feel that our churches would be all the nobler and stronger were they free of encumbrance. What we have said about the efforts of a congregation to wipe off debt, is after all only a negative good. It is more desirable to witness the positive good of a people being at liberty to undertake largely for the Master, and occupy till He come. This is the normal condition of a church, and where it is wanting, the congregation must be more or less cribbed and confined in its missionary and benevolent work. But we cannot close without saying that whatever may be said pleasantly in behalf of a church debt, cannot be said at all regarding mortgages on our school and college buildings. These have not a natural revenue in their own hands with which to meet their expenditure, and the interest of their indebtedness. The present plan of annual collections over the Church in behalf of the colleges is good so far as it goes. But it may be thwarted by inclement weather. The income even in good weather will fall short of the requirements. What is wanted, at least to begin with, is partial endowments for theological seminaries, and then the annual collection would be easily made sufficient to supplement the income to the required amount. We hope to see the day when Knox, and Montreal, Quebec and Halifax, and Queen's Colleges, will all be placed upon the solid basis of ample endowment. Nor do we despair of this, when we consider the period of giving on a grand scale to schools of learning, which has been inaugurated in our day. If Glasgow can boast of a Marquis of Bute contributing to her Convocation Hall; if Princeton can point with pardonable pride to the millions which have lately poured into

her lap, if the Theological Seminary of New York can congratulate herself on the princely gifts of a Green and a Brown; what is to hinder the wealthy merchants of Montreal, in connection with our Church, placing the Theological Hall there with her Principal Macvicar and staff of professors upon a solid financial basis; what is to prevent the people of Toronto and of Ontario contributing all that is necessary for the full equipment of Knox and Queen's colleges; what reason is there for the other seminaries, including that of Manitoba, chronically suffering under the incubus of debt? Through the efforts of Principal Grant, when he was pastor in Halifax, and other devoted friends, the munificent sum of one hundred thousand dollars was subscribed to the Halifax College as a permanent endowment. Let our colleges, at least, be freed of the incubus of mortgages. The self-sacrifice involved in doing this would be found to give to the donors a thousand fold return.

ASYLUMS FOR THE INSANE.

THE "Tenth Annual Report of the Inspector of Asylums, Prisons, and Public Charities for the Province of Ontario, for the year ending 30th September, 1877," is now before us. Our remarks on the present occasion will be confined to Part I. of the Report, which treats of Asylums for the Insane. The three remaining divisions, deal with Prisons, Common Gaols, and Reformatories; Institutions for the Education of the Deaf and Dumb, and the Blind; Hospitals and Charities. These will be noticed separately in future issues.

In his preface, the Inspector, Mr. J. W. Langmuir, calls attention to the great improvements which have been effected in this province since confederation, in the means employed for the care and cure of the insane. Under the old arrangement, a crazy man could not be provided for in Upper Canada unless it so happened that another crazy man required accommodation in Lower Canada. At least, if that was not the letter of the law, it was the spirit of it; and if the expenditure of these two incongruous sections of one province could not be equalized exactly in kind, then a long discussion arose in Parliament as to the *quid pro quo* to be given to the suffering section, and the time which ought to have been devoted to improvement was spent in almost interminable wrangling. Before confederation, the accommodation for the treatment and care of the insane was in many cases very bad; and even where it was good as far as it went, quite inadequate to the wants of that afflicted class. Many of them had to be detained in private families, or still worse, condemned to protracted confinement in gaols; and no provision whatever was made for idiots. When Ontario became sole mistress of her own household, the total accommodation afforded by all the Lunatic Asylums within her borders was 1,000 beds; now it is 2,800. Three new Asylums have been erected; and an Institution for idiots has been established, which is shortly to have a training school added to it in order that such of these unfortunates as are still young may be put in possession of those benefits, be they great or small, which they can derive from education.

The gross expenditure incurred by the Government in the maintenance of the establishments for the Insane, during the year ending 30th September, 1877, is as follows: Asylum for the Insane, Toronto, \$86,841.65; Asylum for the Insane, London, \$84,708.65; Asylum for the Insane, Kingston, \$52,195; Asylum for the Insane, Hamilton, \$32,840.06; Asylum for Idiots, Orillia, \$25,258.39; making a total expenditure of \$281,843.75. From this, however, may be deducted the revenue derived from these Institutions during the same period: Toronto, \$21,439.82; London, \$4,338.73; Kingston, \$1,577.83; Hamilton, \$763.30; Orillia, \$787; total revenue, \$77,452.71. Deducting the revenue from the gross expenditure, we find the net expenditure to be \$204,391.04. This is not too much if the work is properly done. On 30th September, 1876, the total number of patients in the various asylums was 1,812; on 30th September, 1877, the number was 1,999. At the last mentioned date, the Inspector had notice of thirty-one cases confined in certain County Gaols—merely awaiting transit we suppose; and twenty-two insane convicts within the walls of Kingston Penitentiary; making a total of 2,052 insane and idiotic persons under public accommodation. In ten years the number has more than doubled. As to the number of persons of unsound mind who may be still at large, the report declines to give even an approximation.

A new feature in the present report is the table exhibiting the number of cases attributed to the various causes generally regarded as producing insanity. The Inspector does not vouch for the accuracy of this table, as there were many difficulties in the way; but he has taken steps to overcome some of these difficulties, and hopes to be able to present, in future reports, trustworthy statistics bearing upon this subject. A single glance at this table, incomplete as it is, reveals the fact that more insanity arises from vicious personal habits than from any other cause. The nationalities of the 544 patients admitted during the year were as follows: Canadian 260, Irish 113, English 81, Scotch 42, United States 8, other countries and unknown 40; and the religious denominations to which they belong were, Church of England 125, Roman Catholic 113, Presbyterian 88, Methodist 104, other denominations 114. In the table which exhibits the trades, callings and occupations of those admitted we find twenty-five cases placed under the head of "No employment" and 167 under the head of "Unknown or no employment." Now suppose one half of these last mentioned had some occupation although they had forgotten what it was, there still remain over 100 idlers; and it is a very significant fact that this is higher than any of the numbers placed opposite the various trades, callings, and occupations.

In the appendix we find a most able report by Daniel Clark, M.D., Medical Superintendent of the Toronto Lunatic Asylum. It contains a thorough exposure of the vicious habits to which we have already referred, which are becoming so fearfully prevalent in the present day, and which are the cause, the Doctor says, of more than one-half of the insanity which comes under his observation. There was a time perhaps when silence regarding such matters was better than speech;

but that time has passed; Dr. Clark's earnest, eloquent, and faithful words of warning ought to find many an echo; the strictest surveillance ought to be exercised by those who are entrusted with the care of youth; and although there are higher sanctions to give weight to the precepts of chastity, the urgency of the case demands that the young should be informed of the terrible calamities which ever in this life are almost sure to overtake those who persist in a course of sensual gratification.

KNOX COLLEGE.—NEW BUILDING.

A COUPLE of weeks ago we were asked by a subscriber to say what the present indebtedness of Knox College building amounted to. We are now in a position to give the correct figures, as furnished by the Church's agent, Dr. Reid.

In the report made at last Assembly, the liabilities on account of the new college building were stated as follows:

Due to Canada Landed Credit Co.	\$19,000.00
Floating debt besides above.	7,328.94
Due on site.	9,000.00

Total Liabilities. \$35,328.94

Since 1st May last there has been received on account of subscriptions, \$4,168.09, reducing the liabilities to \$31,160.85.

Thus the liabilities at present are \$31,160.85, and till this amount is wiped out by payments, interest has of course to be paid by the Church. To meet the above there is the balance of subscriptions to be collected. It is scarcely necessary to add that the above indebtedness is confined to the College buildings and the land on which they stand.

CONVERSION OF ROMAN CATHOLIC PRIESTS.

WE remind our readers of the urgent appeal made in our columns last month by the Chairman of the Board of French Evangelization on behalf of contributions towards the support of several ex-priests who have lately left the Church of Rome and placed themselves under the care of our Church. We understand that the Board are greatly embarrassed for lack of funds to carry on their ordinary work, the treasury being at present empty. Unable for a moment to discourage these ex-priests, they have undertaken their support and nurture, and already have expended a large sum in this connection. Hitherto, we learn, few have responded to the appeal. Prominent among those who have done so are several of the ministers of the Church, whose salaries are among the smallest. We shall next week publish the list of contributors, and trust that it is only necessary now to remind many others of our readers of the urgent need of immediate assistance. Contributions should be addressed to the Treasurer, REV. R. H. WARDEN, 210 St. James Street, Montreal.

THE London "Review" of the 29th ult. says:—"The quantity of beef and mutton landed at Liverpool last week from the United States and Canada was exceptionally large, and as regards the latter article the quantity has not been equalled in any former period. The total of the six consignments that arrived amounted to 6,342 quarters of beef and 1,182 carcasses of mutton, many of them being specially fit for the Christmas market. No live stock or fresh butter came to hand, but almost 1,600 turkeys, geese, and chickens, as well as a quantity of venison, partridges, quail, and other game arrived from Canada."

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XII.

"Gone!" exclaimed Anthony. "Where then has your daughter gone to?"

"To Zanzibar," answered the captain, coolly; "and it is all your doing." Then, as he saw Anthony's eyes grow round with astonishment, he laughed outright. "Of course you cannot understand what I mean. I know you never saw her in your life, or had any communication with her; but what I have told you is true, nevertheless, in this way; I told you that Vera wished to find some mission for herself that would make her life useful to others, and your letters to me, which I always showed her, inspired her with the strongest sympathy for the African slaves, and the firmest resolution that she would devote herself to them in some fashion or other. She was well aware that she could not, like you, travel into the interior, or take active measures in any way for their relief; but in one of your letters you mentioned the difficulty you expected to find in disposing of the children you might rescue without being able to liberate the parents; and Vera thought she should be able to establish a school and home for them in any place you might indicate, and that she could make it also a temporary refuge for young girls and women whom you might deliver from their tyrants; or who might themselves make their escape."

"A very good idea," exclaimed Anthony.

"Yes, I confess I thought so myself, and Vera was quite able to carry it out, for she is well off as to means; her mother had a good property, which was settled on her children, and of course Vera has it all. I raised no objections, therefore, and grieved as I was to part with her, I felt it might be happier for her to be away from home, where her stepmother likes to reign supreme, and to have only her own children around her. I did not, at first, intend, however, that Vera should go to Africa till you were there to look after her, as I felt sure you would, but you lingered long in your preparations, and Vera grew impatient, and then some one told her that she could be of no use in any way till she had learned the language; so, as an opportunity offered for her to go out to Zanzibar in the ship of an old friend of mine, who has his wife on board with him, I yielded to her wish that she should delay no longer, and she has sailed with the intention of boarding in the house of some respectable people I know there, in order that she might study the native jargon till you came."

"And now I shall never go," said Anthony, sadly.

"No, and that is just where I am thrown out as regards Vera, for she is so enthusiastic and unworried, that I am afraid if left to herself she will commit follies, and even perhaps run into danger in her zeal for the poor slaves. I trusted entirely to you to give her sensible advice and put her, in the way of really using her energy and devotedness to good purpose, without getting into any false position or squandering her money away in mistaken efforts."

"How glad I should have been to have given her all the help in my power!" said Anthony. "She must be a girl of noble character, and one who could do much indeed for the cause. How I wish, however, that you had written to me before she actually started. I do not at all like the idea of her being there alone, through my involuntary fault."

"I wanted to write to you, but she begged me so earnestly not to do it, that I could not persist. She said she had no intention of being a clog on your movements or a burden to you in any way. She thought you would be ready enough to make use of her services when you found yourself with the first batch of black babies and helpless children on your hands, and she said it would be time enough then to let you know of her existence. I generally do whatever Vera likes," continued Captain Saxby, innocently. "She is not a child now—she is five-and-twenty, and she has great force of character; but, indeed, she has always had her own way with me."

"I wish, however, that she had not had it this time," said Anthony, smiling. "It makes me feel almost like a traitor, as I suppose she would have chosen some other sphere of usefulness if she had known I could no longer carry out the scheme of work in which she meant to join."

"I think she would; at all events, I should not have liked to sanctioned her going to Zanzibar if I had had the least idea that you would not go at all. I do not know any one there I could trust to advise her as I hoped you would have done. Yet I do not suppose she would consent to come back now. I could hardly ask it indeed; as she has devoted herself to this work quite as determinately as you did, and she—"

Captain Saxby stopped abruptly, without finishing his sentence.

"She will not prove a renegade as I have, you would say," and Anthony coloured as he spoke. "Well, I wish much I could do anything to help her now. Do you think I could be of use by writing to her? I have studied the whole subject so thoroughly that I think even by a mere correspondence I might be able to point out to her some of the best modes of using her powers on behalf of those poor slaves to whose cause she has given herself, and whom I sincerely trust she will not desert, though I have been compelled to do so—in deed but not in will," he added, in a low tone.

"I wish you would write to her, I am sure, and get her to keep you always informed of her plans; I should feel much more easy if she did so, for I do not understand half as much as you do of the difficulties and even dangers she may have to contend with; and I think that, besides giving her valuable counsels as to her work, you would be able to judge from her letters whether her position, when she settles down, proves to be safe and suitable, and, whether, as time goes on, she is able really to do any good, or only wastes her life and strength on ill-judged attempts. You will give me great comfort, cousin Anthony," he continued, energetically, "if you will at once open correspondence with Vera.

The next mail goes in a day or two, and if you will give me a letter for her I will enclose it in mine. Suppose you go to work upon it this afternoon; you will be all the better of some occupation to take your thoughts from the dreary scenes that are around you to-day."

Anthony smiled as he recognised the impatient spirit he knew so well of old, which always prompted Captain Saxby, when once he had taken an idea in his head, to give neither himself nor any one else a moment's rest until it was put into execution.

He was willing enough, however, to while away, as he suggested, some of the sad hours of that strange time when the presence of the unburied dead seemed to pervade every room of the house, and the shrouded windows cast a shadow as from the grave over every familiar object, and the task itself was one which he gladly undertook, for it seemed still to connect him in some slight degree with the great work to which his heart clung persistently even while he knew that in actual fact he was finally severed from it. Captain Saxby left him with a significant nod, saying, "Set about it at once, my boy, no time like the present," and Anthony seeing no reason why he should not obey him, drew a chair to the table, and sat down with a pen in his hand, prepared to enlighten Vera Saxby on the services he believed she might render to the poor slaves in whom she was interested; but when he prepared to begin his letter he found himself in some difficulty; he had never seen this lady, and there was very little chance that he ever would see her in this mortal world, and although she was his cousin, the relationship between them was too distant to admit of his assuming any sort of brotherly familiarity. He did not in the least know in what style to address her, and his difficulty was enhanced by the ideal picture he made for himself of this unknown correspondent.

We all know how rapidly, at the sound of a name never heard before, we create in our mind an image of the person represented by it, to which our thoughts revert as to a living reality, until we are brought face to face with the actual individual, and find, as is usually the case, that our portrait had been, in most respects, the precise opposite of the truth.

Anthony had conjured up a vision of Vera Saxby while her father was speaking of her, and, thankful as he felt that she was going to labour in the cause he so loved, it must be owned that he had in imagination endowed her with all the qualities he most disliked himself. The fact of her going off to Zanzibar quite alone convinced him that she must be one of those masculine ladies, self-confident and self-asserting, whose characteristics were precisely those he considered least pleasing in a woman. He concluded that she must have a bad temper, as she had apparently been unable to live with her step-mother, and he had very little doubt that what her indulgent father had called force of character was in reality obstinacy and self-will.

It was clear that she ruled the good captain completely, and as Anthony had always seen him acting with despotic power in command of his vessel, he felt sure that the woman who could subdue him must be a decidedly appalling person both in disposition and manners.

As to her personal appearance, Anthony pictured to himself a robust woman of formidable height, large-featured and black-haired, like her father, with fierce dark eyebrows, and thin lips set in an expression of implacable determination.

It seemed rather hazardous to offer advice unasked to such a person as he thus imagined her to be, and he felt afraid that he might express himself in some manner that would greatly offend her. However, he really did desire extremely that her zeal should be utilised to the best advantage on behalf of the poor slaves, so he boldly began, "My dear Miss Saxby," and then plunged into his subject with all the enthusiasm that filled his soul, and succeeded in writing a long letter full of most interesting details, and of suggestions that could not but be extremely useful to any one who contemplated directing their efforts against the iniquities of the slave-trade. He merely added at the close that he had written at her father's request, and then took it at once to Captain Saxby to be dispatched, and thought of it no more.

CHAPTER XIII.

The day came at length which was to see Marian Erlesleigh laid beside the husband she had so fondly loved, and as the hour fixed for the funeral drew near, numerous carriages drove slowly down the long avenue, bringing their occupants to attend the ceremony, till the assemblage was so large that even the great library at Darksmere Castle, where they were received, was almost completely filled. Reginald stood beside a table in the middle of the room, and gave his hand for the most part silently to each of the guests as they came forward to greet him, and offer their condolences, although to some old friends he said a few quiet words in answer. He showed a degree of self-possession and manliness beyond what his brother hoped he could have manifested; but the consciousness that he was now the head of the Erlesleigh family, and the sole possessor of their ancient home, gave him a sense of dignity and responsibility which affected his demeanour without his being aware of it.

Anthony Beresford stood at a distance, in the embrasure of a window, half hid by the heavy curtains that fell on either side, and made no attempt to come forward at all amongst the visitors. He carried his sensitive delicacy with regard to his own position at Darksmere further than most men would have done, and although it was his mother, as well as Rex's, whose burial rites had drawn that company around them, yet he never forgot that the house was his brother's and not his, and that he was himself as much a guest at Darksmere Castle as the most distant neighbour who had travelled to the spot that day. He watched Rex for a little while, with quiet approval, and then, as the stream of visitors continued to pour into the room, he turned away, and shaded his eyes with his hand, while he gave himself up to sad and tender recollections of the beautiful mother who was so soon to be hidden out of his sight for ever. Thus he did not see many of the guests who came in, and when at last he was called to join his brother in the mourning-coach;

which followed next to the hearse, he could not have told who were many of the persons conveyed in the long string of carriages that fell into the procession behind them.

The family vault of the Erlesleighs was contained in a very ancient enclosure, placed outside the church, at the east end. A high stone wall surrounded it, leaving it open to the sky, and a picturesque archway of very solid masonry led into it through huge iron gates, over which was placed a marble shield bearing the arms of the Erlesleighs.

The gates were now thrown wide open, and the coffin carried by the old servants of the house, was borne slowly through them, and set down at the side of the open vault, which was at other times closed by an iron grating, with a wide marble slab laid over it. The old rector, Mr. Laurence, who had performed the marriage ceremony between those two whom he was now about to re-unite in death, read the burial service with faltering tones, while the brothers stood side by side at the foot of the grave.

When the last prayers, so full of patient submission and peaceful hope, were being said, Anthony involuntarily looked round towards Rex, as if to draw his attention to the sweetness of consolation contained in them, and as he did so he caught sight of the face of a gentleman standing near, and was greatly struck by the intensity of the gaze which this person had fixed at that moment on his brother's countenance. The stranger—for he was such at least to Anthony, who felt certain he had never seen him before—was a tall man, apparently about fifty years of age, still remarkably handsome, though his hair was grey and his complexion bronzed by long exposure to the sun; his thick beard and moustache retained their original dark colour, and his eyes, somewhat deeply sunk in his head, were black and piercing. It was, however, his expression, as he looked intently on Rex, which riveted Anthony's attention, from its peculiarity. There was the keenest interest and curiosity, mingled with a certain pathos, in his gaze; and yet it certainly was a smile which curved the thin lips under his moustache. A smile at such a moment seemed strangely out of place, and the manner in which the man seemed absolutely absorbed in Rex—at the very time when most of those present were taking their last look at the coffin—was so singular that Anthony involuntarily glanced again at his brother, to see if there were anything in his demeanour to call forth such pertinacious observation.

Rex stood listening, evidently with all his soul, to the concluding words of the solemn service. The soft autumn sunshine fell on his uncovered head, and tinged his fair hair with a golden hue, while his large blue eyes, uplifted to heaven, had caught a spiritual beauty from his high-wrought state of feeling at the moment, that made him look in his young loveliness like one of Raphael's pictured angels.

Rapidly as thoughts pass through the mind, the idea took possession of Anthony, that the stranger must be simply a man of artistic tastes, whose painter's eye had been caught by the charming picture of Rex's beautiful face and graceful attitude; and so soon as this solution of the matter had occurred to him it passed from his thoughts altogether, while his attention became absorbed in the last sad duty that was being performed for Marian Erlesleigh.

Slowly was her coffin being lowered into the vault, and placed by the side of that of her husband, which could dimly be seen with the withered flowers yet lying upon it, which her own hands had placed there on the last anniversary of his death. It had been her custom to have the vault opened once a year, that she might renew this act of loving remembrance, and Rex whispered to Anthony that it should now be his care to show the same undying recollection of both on the yearly recurrence of this day, which had united them once more in the silent chambers of the grave.

It was the only word Rex had said since they had left Darksmere Castle on their sad duty, and he did not speak again while the coach took them home at a more rapid pace; but when the guests were all once more assembled in the library, and the conventional wine and cake handed round, he made an effort to go and speak to some of his mother's old friends. It was then that Anthony again observed the man whose demeanour had struck him so much when they stood at the grave. He was talking to Rex, but with nothing at all peculiar in his look, and simply, as it appeared, with a grave and kindly interest, such as any one might have manifested under the circumstances. Presently, Rex looked round as if in search of some one, and meeting Anthony's eye, he said a few words to the stranger, and they came forward together to the spot where he was standing.

"Let me make you acquainted with Mr. Gascoigne, Anthony," said Rex; "you will find as much pleasure as I have done in conversing with one who remembers our dear mother with such just admiration. And then he moved away to talk to some other friend, leaving them standing together."

Mr. Gascoigne entered at once into conversation with Anthony in so courteous and friendly a manner as to completely dispel any unpleasant feeling the young man might have had from his previous behaviour. He felt certain Mr. Gascoigne could not have intended to show any unseemly indifference at the burial rites of one whom he spoke of with the most tender reverence to both her sons, and the final impression left on Anthony's mind by this new acquaintance was much in his favour.

In the course of their conversation Mr. Gascoigne told Anthony that it was his intention to settle in the neighbourhood, and that he had come to Sir Thomas Fleming's in order to negotiate for the purchase of one of his farms on which there was an excellent house, that might easily be converted into a very pleasant residence. The bargain, however, was not concluded, he said, as Sir Thomas felt unwilling to part with any portion of his land when it came to the point, although he had actually advertised the farm as being for sale; and Mr. Gascoigne seemed to think it would end in his simply renting the place. Anthony gathered from what he said that his acquaintance with the Flemings had commenced with the arrangements for this purchase, and that Sir Thomas had merely invited him to be his guest while the affair was pending, that he might the more conveniently examine the property. He had told Sir Thomas of his former acquaintance with the Erlesleighs on his first

arrival, finding that he was within a short distance of Darksmere Castle, but Mrs. Erlesleigh's illness and its fatal termination, had, of course, precluded him from calling at her house as he had proposed doing. He added that he intended returning to London next day for a short time, but as he decided to occupy the farm, he hoped to see much of both brothers, as he should then be their near neighbour.

There were several other persons in the room with whom Anthony was unacquainted, in consequence of his having been so constantly absent that he had seen very little of the society round Darksmere, and Captain Saxby now brought one of these gentlemen to be introduced to him, and Mr. Gascoigne moved away, leaving the house soon after, with Sir Thomas Fleming. Most of the guests from a distance also departed, and when only the intimate friends of the family were left, Mrs. Erlesleigh's will was opened and read by the old lawyer who had managed her affairs for many years. It proved to be a just and sensible distribution of all that Marian Erlesleigh had to leave. Whatever had belonged to her late husband's family was rightly left entirely to Rex, but all her own personal possessions were divided between her two sons.

(To be continued.)

CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.

The question is sometimes asked: How can conscience possibly be defined as both a perception and a sensation? The answer is, that we perceive the difference between right and wrong, we feel that the right ought to be chosen and the wrong rejected; and both these acts proceed from Conscience.

But here are two opposite activities, some say; and they ask: Must not Conscience be either all intellectual or all emotional? Is it not all a perception, or all a feeling? Which is Conscience in the last analysis, perceptive or emotive?

Suppose you ask the same question concerning the sense of the beautiful: Which is it, intellectual or emotional? You will find the same difficulties concerning that power of man which perceives beauty that you raise concerning his capacity to perceive the right. The sense of the beautiful involves a perception of the distinction between beauty and deformity, and a feeling of delight in the one and of distaste for the other, just as the sense of the right involves a perception of the distinction between good and bad motives, and a feeling of delight in the one and of distaste for the other.

Thus the question whether the sense of right is feeling or perception is answered by analogy and fact: It is both; the sensation involves the perception. And just as the certainties of physical science depend on the truths visible to us in the perception involved in physical feeling, and the certainties of æsthetic science depend on the truths visible to us in the perception involved in æsthetic feeling, so all the certainties of moral science depend on the trustworthiness of the self-evident truths visible to us in the perception involved in moral feeling. The three classes of certainties—physical, æsthetic, and moral—as depending equally on self-evident truths visible to us in perceptions involved in natural sensations, are of equal degrees of authority. The ultimate tests of certainty in physical, æsthetic and moral science are therefore the same in kind.

We are all agreed up to the point that we have an experience of sensation involving perception of the physical law of gravitation: and while we do not know all about it, we are sure of the little we do know. Just so, I do not know all the laws of the beautiful, but I know there is a distinction between deformity and beauty, and that this distinction is outside of me and in the nature of things. By the same evidence by which I find out that there is a physical law of gravitation outside of me, and that there is a law of beauty outside of me, so, when I rise into the higher faculties of the soul, I find that they have sensations; and that their sensations involve perception. Therefore, if you follow the scientific method based on the trustworthiness of your sensations and the involved perceptions in physical things, and follow the same method based on the trustworthiness of your sensations and the involved perceptions in æsthetic things, I affirm that you may apply the principle to moral perception; and thus find in the upper sky a law by the scientific method, just as we find one in the mid sky and on the earth.

Physics and æsthetics are founded upon the faculty of perceiving self-evident truths. We believe it as self-evident that the whole is greater than a part, that two straight lines cannot enclose a space, that every change must have a cause. So, in æsthetics, although the intuitions there never have been so carefully studied as in the range of mathematics, we are sure there is a difference between beauty and deformity; we do perceive by direct vision that a circle and an ugly gnarled line are different, and that the one may be put on the right hand and the other on the left before any judgment bar of taste. But when we rise into the region of morals there is even greater clearness of view than in the region of taste. There is greater self-evident certainty in moral axioms than in those of æsthetics or physics. And if a man is to be loyal to axioms; if a thinker is to require from himself consistency, we may demand that the scientific method, rising from the physical through the æsthetic into the moral, shall hold fast to self-evident truth in the higher realm, just as it does in the mid-sky and on the sods of purely physical research. I will not admit that the whole world belongs to men who follow scientific truth only in its physical relations. Heaven forbid that I should deny that they are making important discoveries. They mine into the earth. They sink wells down, and down; but at the bottom of their wells, looking upward, they do not see the whole range of truth. To do that they must come to the curb-stone, and at least put their heads out and gaze around, North, south, east and west. They will find the mid-sky a fact, as well as the bowels of the planet; they will find an upper sky a fact as well as the mid-sky, and as well as that inner vein which they have

been working. We are not out of the range of gravitation when we are out of the physical specialist's well. We are not out of the range of self-evident truth when we rise out of the mine and look around us and above us. Forever and forever, we must acknowledge the unity and the universality of law; and, therefore, self-evident moral truth will be to us always a pedestal from which the philosophy of religion will be visible to its very turret, if only we carry up her telescope to that summit along the line of the only rent through the clouds that God's own hand seems to have made when he stretched forth his creating arm and implanted those self-evident truths in the human constitution.—Condensed *Boston Monday Lecture* by Rev. J. Joseph Cook.

THE SHADOW OVER THE VATICAN.

The Pope cannot live for ever, and the constant rumours which reach us from Rome show very plainly that the conviction is growing there that a vacancy in the pontifical throne must take place ere very long. Father Curoi, a man evidently of some mark, has been suggesting a change in the policy of the Vatican, and has been drummed out of the Society of Jesus for his pains. His advice was that the Church should cease to make a fundamental "point" of the temporal power, and trust to retaining its empire in the world on the strength of its spiritual authority. And, following out that idea, he recommended that his Holiness should express a willingness to reconcile himself with Victor Emmanuel, on condition of his making Catholicism the sole religion of the Italian state. If the king were found ready to make this concession, other changes might follow. The sovereign would accept consecration as a sign he held office, not from the people, but from the Head of the Church. A right would be given to the Pope to veto any measure that seemed to him to be contrary to religion and morality. And such alterations would be made in the city of Rome as to render it a suitable residence to so dignified and sacred a person as his Holiness. To ostracise a man suggesting a *modus vivendi* so little fitted apparently to hurt the self-love of any pope, seems rather hard lines. To our thinking, Father Curoi is an uncommonly shrewd man, who has a very good notion indeed of what would be best for the Papacy in these times. It is highly probable that at one time his proposals might have been gratefully accepted by the Italian State; and if they had been, Italy by this time would have been in as hapless a condition as Spain. Fortunately, there is little chance now of such a concordat being looked at with any favour. But if there were any hope whatever of its being entertained by the king, the man should have been rewarded with a red hat who had the wit to conceive it. It is a mercy that the Papists seem determined to make a principle of the temporal power. It is even said that they contemplate decreeing it as an "infallibility," without a belief in which it is impossible to be saved. The insisting on this point is a proof that, in matters of policy, the Jesuits can be led into committing stupid mistakes, just like the rest of us. This illusion about Peter's patrimony is certainly the clay in the image. It is absurd to suppose that the pope can from generation to generation pose with dignity as the prisoner of the Vatican. The world will get used to the situation, and will, by-and-by, either grow callously indifferent, or make irrepressible fun of it. The Church of Rome would at once become a much more formidable institution, if it threw its whole energies into the application of its spiritual forces. With the new pope may come a new policy, and hence the special interest taken in the character and "proclivities" of the cardinals by whose votes the expected vacancy will be filled up. Here is a summary given by the *Spectator* of what the special correspondent of the *Times* has been writing on the subject: "The most influential of the cardinals are said to be Di Pietro a Roman noble of seventy-two, noted for extravagance; De Luca, a learned Sicilian, possibly tinged with Liberalism; Mertel, a native of Alburno, a great jurist, seventy-one years old, and 'one of the wisest and most moderate men of the Sacred College'; and Nina, a Roman of a moderate spirit, and inclined to compromise. Cardinal Bonaparte, with a reputation for ability, has since the fall of the Second Empire kept almost entirely out of sight; whilst Chigi is a diplomatist, intent on correspondence with the great, but believed to desire the Papal throne. Pecci, the Camerlengo, is a Roman of sixty-seven, blameless and moderate, while his immediate rival, Panelonco, considered in many quarters the most probable of all candidates, is held in Rome to be a monk, obstinate, gloomy, and fanatical, with a temper hardened by sleeplessness, which in him amounts to a disease. These sketches, it should be understood, only profess to represent popular opinion in Rome, where the bad qualities of a cardinal, whose character may be a good one on the whole, are very carefully noted. That habit will cease by-and-by, now that the favour or wrath of a cardinal no longer brings any one material advantage or detriment."

I do not know anything which more fascinates youth than what, for want of a better word, we may call brilliancy. Gradually, however, this peculiar kind of estimation changes very much. It is no longer those who are brilliant, those who affect to do the most and the best work with the least apparent pains and trouble, whom we are most inclined to admire. We eventually come to admire labour, and to respect it the more, the more openly it is proclaimed by the laborious man to be the cause of his success, if he has any success to boast of.—*Sir Arthur Helps*.

"UP HILL."—An aged woman lately said, speaking of her infirmities, "I can't expect to be much better; I'm going down hill;" and then, with a sudden smile lighting up her features, "or rather, *up hill!*" That one little word *up*, how it changed the whole aspect of things in a moment! "Down" for time, but "up" for eternity; earthly life ending, heavenly life beginning; sun of time setting, the sun of eternity rising. No wonder she smiled so triumphantly. She had a *hope*, which thousands at this very moment would give all they ever possessed to have, "hope of eternal life."

BRITISH AND FOREIGN ITEMS.

THERE are forty thousand communicants in the churches of South Africa.

OF the 600 members of the English House of Commons more than 100 are under thirty-five years of age.

OVER three millions of dollars has been contributed by England to relieve the famine districts of India.

THE *Christian Observer* which was established seventy-six years ago by Willerforce, Zachary Macaulay and other evangelical leaders, has been changed from a monthly to a quarterly.

THE Senatus of Aberdeen University were on Saturday afternoon presented with the portrait of Dr. MacRobin, lately Dean of the Faculty of Medicine in the University. The portrait was subscribed for by old pupils.

A THEOLOGICAL Seminary has been established in Tokio, Japan, under the American Presbyterian Church. Also one in connection with the American Marathi Mission at Ahmadnagar, in India, which was opened January 1st.

MR. THOMAS EDWARD, the Banff naturalist, is at present engaged in collecting further reminiscences of his life and notes of his observations, which may when finished form a supplement to the life already published.

PERMISSION has been at length obtained by Mr. Rassam to prosecute the search for Assyrian remains at Kouyunjik, which was unfortunately suspended by the untimely death of Mr. George Smith of the British Museum.

CAIRO in Egypt, has a Moslem university founded A.D. 970. It has 314 professors. Only the Koran, with its various literature, is taught. There are at present about ten thousand students. The professors receive no salary, and live upon gifts they receive from the students, most of whom are poor.

THE wrath of man is made to praise God. Some of the fierce Koords of Asia found three boxes of Bibles in an Armenian town they were sacking. They bore them off, and sold as many of them as they could find purchasers for. A novel mode of colportage.

MR. JAMES BALLANTINE, Grand Bard to the Scottish Grand Lodge of Freemasons, died in Edinburgh on Monday, at the age of sixty-nine. Mr. Ballantine was the author of "Ilka blade o grass keeps its ain drap o' dew," and other Scottish melodies, and he wrote besides several tales illustrative of Scottish life.

THE Rev. Dr. Edward Forbes expressed his decided opinion that the moderation that recently prevailed in the Communistic quarters of Paris was largely promoted by the missionary work there of the Rev. Mr. McAll and Miss de Broen, from 4000 to 5000 persons attending their meetings weekly.

MRS. HALL, an American Quakeress, preached in the United Presbyterian Church, Portree, on Sunday evening to a large audience. Mrs. Hall, in the course of her remarks, said that she had read about Skye, and was moved to visit the island to declare the simple message of the Gospel.

A BODY of nearly two hundred intelligent Armenians, in Angora, in Galatia, have joined the Protestants, and have a great desire to be further instructed in the creed they have chosen. The British Consul, writing in regard to the movement, says, "If two or three evangelists and a lady could be sent without delay, the work will grow and prosper, and make this town a centre of life and progress." A colporteur has been sent with Bibles by Dr. Bliss.

THE Maharajah Dhuleep Singh, the Indian Prince who became a Christian and who resides in England, keeps up his very pleasant and appropriate method of celebrating the anniversary of his marriage. Having found his wife in the American Mission school at Cairo, where she was securing her education, and his offer of marriage having been accepted, he took her and left in her place a thousand pounds (\$5,000) for the benefit of the mission. Every year since, on the anniversary of his marriage he has sent a like sum, as a donation, a thank offering for this "gift from the Lord."

AN interesting archaeological discovery has just been made in Italy—that of a buried town, a new Pompeii, unexpectedly found near Manfredonia, at the foot of Mount Gargano. A temple of Diana was first brought to light, and then a portico about twenty metres in length, with columns without capitals, and finally a necropolis covering 15,000 square metres (about 3½ acres). A large number of inscriptions have been collected, and some of them have been sent to the museum at Naples. The town discovered is the ancient Sipontum, of which Strabo, Polybius, and Livy speak, and which was buried by an earthquake. The houses are twenty feet below the surface of the soil. The Italian Government has taken measures to continue the excavations on a large scale. Every day some fresh object of interest turns up. The latest is a monument erected in honour of Pompey after his victory over the pirates, and a large quantity of coins in gold and copper.

AN "Anglo-Belgian," writing in reference to the state of Protestantism in Belgium, gives some striking illustrations of the intense hostility existing now between the Clerical and Liberal Parties, which united in 1830 to achieve the independence of Belgium. It is hardly possible, he says, for a man to be a Liberal and remain also a Roman Catholic. One has to give up subscribing to or reading the Liberal papers, or go without absolution in the confessional. If a tradesman is known as a Liberal or a Freemason, his orthodox customers will forsake him. If a schoolmaster is of an independent turn of mind, it will go hard with him wherever the municipal authorities or the Government inspector are not free themselves from the yoke of Rome. Liberal-minded men, although religiously inclined, have been, as a consequence, driven away from the Church, and not a few have conceived a prejudice against every kind of religion. Many take extreme precautions against the approach of a priest at the last hour, and make their friends swear to give them "civil" burial, in order to deprive the clergy of the profits arising from the customary masses.

MONTREAL SABBATH SCHOOL GATHERINGS.

NEW YEAR'S GATHERING.

According to the usual custom, the Sabbath Schools of all the Presbyterian congregations in Montreal met in Erskine Church at 10 o'clock on New Year's morning. The body of the Church was packed with children—the number being estimated at about 2,000—and the galleries were filled with parents and friends. Hon. Judge Torrance presided; the Rev. J. S. Black conducted the opening exercises, and appropriate addresses were delivered by Rev. P. Wright, Rev. R. H. Warden, and Rev. R. Campbell.

COTE STREET SABBATH SCHOOL, MONTREAL.

The annual social gathering of this School was held on the evening of the 3rd January, the basement of the church being well filled with the scholars and their friends. After a liberal supply of refreshments, fruit, etc., addresses were given by the Superintendent—D. Morrice, Esq.—Rev. Messrs. W. Coulthard, and R. H. Warden, and James Court, Esq. Several hymns were sung under the leadership of Professor McLaren, Miss McMaster presiding at the instrument. A solo on the flute by Master James Morrice was well received. During the evening beautiful silver medals with the name engraved on each, were presented to Masters David Reid, James Morrice, and Samuel McGoun, for perfect recitation of the first fifty questions of the Shorter Catechism; and to Miss Jessie Ross and Master John Forbes, the scholars who collected the largest sums in their missionary boxes during the year. Prize books were also awarded to Misses Jessie McLean, Lizzie Reid, Agnes Young, Alice Mooney, Christina Reid, and Masters John Gardner and Willie Reid. The missionary contributions were appropriated to the College, Home, French, and Foreign Missions. This school owes its success very largely to its indefatigable Superintendent, Mr. Morrice, who not only gives much time but money to carry it on. The medals and prize books are his own personal gifts. This was the last annual social gathering in the old church. The congregation and school expect before the close of winter to move into their magnificent new church on Crescent street.

NAZARETH STREET MISSION SCHOOL, MONTREAL.

This school is under the Superintendence of Mr. James Ross—a member of the Cote Street Church Session—who for many years has unweariedly sought the welfare of the young of the district. He is ably assisted by an efficient staff of teachers who systematically visit the district and gather in the children chiefly of the poor and the careless. The arduous nature of their work may be inferred from the fact that the population is continually changing. Upwards of 150 children left the school during 1877, and upwards of 150 new names were added to the roll, which numbers over 300. The average attendance during the past year was 183 scholars and twenty-four teachers. The annual festival took place as usual on the evening of Christmas day, the large school room being tastefully decorated for the occasion, one of the teachers, Mr. Patterson, presenting to the school a number of paintings (his own workmanship) of Scripture scenes, texts, etc. The building was packed full with young folks and old. A silver medal, the gift of David Morrice, Esq., was presented to the boy most regular in attendance, and a number of books were awarded others. The singing, led by Mr. R. Hyde, was most hearty. Miss Norval presided at the Harmonium. Addresses were given by Principal Macvicar, Revs. J. Fleck, R. H. Warden, P. Wright, and by Major Maian, and Joseph MacKay, Esq.

CHALMERS' CHURCH SABBATH SCHOOL, MONTREAL.

The Rev. P. Wright was in September last inducted as Pastor of Chalmers' Church, since which time there has been a very marked increase in the attendance and finances of the congregation, both having nearly doubled. The Sabbath School is one of the largest—if not the largest—connected with the Presbyterian congregations of the city, the average attendance in 1877 being 218 scholars, and the number on the roll 311. The energetic Superintendent, Mr. Phymister, and his staff of twenty-nine teachers, deserve credit for the large attendance and also for the successful social gathering held on the 26th ult., when the basement was thronged by a crowd of happy children and their friends. The distribution of prizes, singing and speaking were the order of the evening; interesting

addresses being given by Rev. P. Wright, Prof. Campbell, and Messrs. Croil and Richards. This school contributed last year one fifth of Miss Fairweather's salary (\$100) together with \$80 to French Evangelization, and \$87 to other purposes, a total of \$267 for the year, in this setting a good example to other schools.

PETITE COTE SCHOOL.

This school is in the suburbs of Montreal, about three or four miles from the centre of the city. It meets in a building owned by the Presbyterian Sabbath School Association of the city and is presided over by Mr. Wm. Greig, a deacon of the Cote Street Church, who, in all kinds of weather walks out on the Sabbath afternoon and is ever faithful at his post. The annual festival was held a fortnight ago and as usual proved quite successful. Addresses were delivered by Mr. Greig, Rev. Messrs. Scrimger and Wright. The school gave \$25.50 as a scholarship to the Montreal College.

ST. MARK'S SABBATH SCHOOL.

Mr. D. T. Fraser is at present acting as Superintendent of this school, the annual festival of which was held on the evening of Christmas and was largely attended. Santa Claus was not unmindful of the children, but generously distributed a large number of gifts among them, which were received with glad and thankful hearts. The Pastor, Rev. J. Nicholls, received a few evenings ago a very pleasing token of the good will and affection of his people in the gift of a handsome sum of money. This congregation is making encouraging progress, the membership receiving large additions at each quarterly communion since Mr. Nicholl's induction.

RUSSELL HALL SABBATH SCHOOL.

The yearly festival of this school took place on the 3rd January and was largely attended. After a sumptuous tea in the school room, addresses were given in the church by Rev. Messrs. Doudiet and Warden, and a number of recitations, dialogues, etc., were well rendered by the children. A Christmas tree laden with candies, etc., was an object of attraction. Santa Claus was rapturously received by the little French boys and girls, each of whom received a gift (suited to the cold winter season) kindly provided by a few of the many friends of the school. A day school is now in connection with this church, taught by Miss Cousineau.

ANNUAL MEETING OF MANITOBA COLLEGE.

On a recent occasion, the students of Manitoba College and their friends, to the number of fifty or sixty, held their annual social meeting. Among those present were Revs. J. Black, D.D., (Kildonan), H. J. Borthwick, M.A., (Pembina Mountain), W. R. Ross, M.A., (Boyne), J. Scott, (Emerson), A. Matheson, (Little Britain), S. Donaldson, B.A., (Woodlands), H. McKellar, (Sunnyside), A. Campbell, B.A., (Rockwood), and the Presbyterian ministers of the city, also Consul Taylor, Messrs. A. W. Ross, M.A., J. Cameron, B.A., W. Black, B.A., several members of the college board, and a number of past students of the college. A group of ladies graced the left of the position taken by the college Senate. Rev. Mr. Robertson, of Winnipeg, occupied the chair, and spoke of the pleasant gathering held in the college from year to year, and of its not only being pleasant but important. He was glad to notice the ripening fruits of the college. There was present one of the two students of the college who had graduated in the University of Toronto during the present year, and he was happy to learn that this gentleman had taken a high position there.

Rev. Prof. Hart, M.A., read the Senate Report, setting forth the names of those students who had taken the leading places in the honor list, including medalists, as follows: R. G. McBeath, Governor-General's Medal; R. C. Laurie, Dufferin Mathematical Medal; W. R. Gunn, R. D. Sinclair, W. Omand, and A. McPhillips, honorable mention; J. B. Polworth, John Fulton, H. Stevenson and J. Kennedy, Bursaries.

Rev. Mr. Borthwick then gave an able address on "Classical Education." He showed the impression often found that Latin and Greek are not practical subjects to be a mistake. Men in every department of life are made far more useful by these studies. The common school teacher who has to teach only English is made more thorough by such study. The politician is made a better and more practical statesman by such studies. Education should be mixed, an equal bal-

ance should be preserved, but in our time there is far more danger of classics being neglected than of their being over cultivated.

Rev. Alex. Matheson said he was not accustomed to address students. He felt, to use the comparison of one of his old professors, like a "whale in a field of clover." He urged both the professors and the students to aim at the development of all parts of the man. Sometimes by excessive exercise of the mind the body was injured. Sometimes the body was fully developed and the cultivation of the mind neglected. And at times even the moral powers were cultivated excessively and the intellect neglected—the first of these resulted in the premature death of many who might have been useful, the second in the production of physical monsters, and the last in producing men biased in particular directions, having zeal but not according to knowledge—men who are fanatics. As a native of the country he would congratulate the students on their advantages as compared with those of twenty-five years ago in Red River. He urged his hearers not to cease study on leaving college. At college students were only being taught how to study. On themselves devolved the duty of making themselves learned.

An able address by Rev. Mr. Scott, on "The Study of Science," another by Rev. Mr. Campbell, conveying a great deal of sound, practical advice to the students; and a felicitous speech by Consul Taylor, brought the proceedings to a close.

THE embalmed body of the late King Victor Emanuel of Italy now lies in state in the Swiss hall of the Quirinal palace in Rome. As the man under whose auspices was accomplished the work of uniting into one compact State the petty duchies and principalities into which Italy was divided, his name will always occupy a prominent position in the history of Southern Europe. As the centre around which Italian unity clustered, he has occupied an important position. If to Garibaldi and Count Cavour must be credited the political salvation of Italy, it is still the praise of Victor Emanuel that he kept intact to his dying day that which the heroic warrior and the wise statesman placed in his hands.

"In these days," remarks the London "Weekly Review," "it is not difficult for a man of but ordinary ability to make himself notorious. A member of Parliament, a lawyer, or a minister of the Gospel has but to say or do something outrageous in itself or wholly inconsistent with his position, in order to get his name into all the papers and have himself talked about at countless breakfast-tables over the whole country. * * * Among ministers of the Gospel who have attained an equivocal reputation foremost stands Mr. Gilfillan, of Dundee, noted for his persistent attempts to caricature and vilify the very Confession of Faith which he has solemnly subscribed in order to obtain his social position and his daily bread. But this veteran sawer of the branch on which he is sitting is in danger of being totally eclipsed by the Rev. David Macrae, of Gourrock, a gentleman who has been making himself conspicuous by his fierce denunciations of the doctrinal standards he lately signed on being ordained a minister of the United Presbyterian Church. That the citadel of a Christian Church should be cannonaded by assailants from without has never excited any great wonder; but the spectacle of recusants from within openly and ferociously doing the same work is one of the peculiar signs of the present time. Clerical honor and loyalty are always needed by the Church of Christ—never more needed than now. But these old-fashioned virtues are in some quarters supplanted by a bold defiance of common honesty and decency. Messrs. Gilfillan and Macrae have subscribed to the Confession of Faith exactly as it has been subscribed by their brethren, that is, without any peculiar reservations or exceptions. Yet as ministers of the Church they noisily denounce the creed they have sworn to uphold, and abuse their brethren for not joining them in their extraordinary movement."

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 27. } **JEHOSHAPHAT'S PROSPERITY.** { 2 Chron. xvii
1878. } 1-10.

GOLDEN TEXT:—"And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people."—Verse 9.

HOME STUDIES.

- M. 2 Chron. xvi. 1-14...Asa's reign concluded.
- T. 2 Chron. xvii. 1-10...Jehoshaphat's prosperity.
- W. 2 Chron. xvii. 11-19...His tributaries and men of war.
- Th. Ps. xxxiii. 1-22...The Lord a Help and Shield.
- F. Ps. lxxxix. 15-29...The Lord a Defence.
- S. Ps. xix. 1-14...The law of the Lord is perfect.
- S. Ps. cxix. 97-112...His word sweeter than honey.

HELPS TO STUDY.

Asa continued to reign for forty-one years. His general disposition was to serve God, and his heart continued "perfect all his days," in steadily opposing idolatry to the end. But in some other respects his prosperity led him into pride and sin. His faith failed him when Baasha made his attack; and, instead of overcoming both Baasha of Israel and Benhadad of the Syrians, he hired Benhadad to fight against Baasha. And, when Hanani the prophet reproved him, he thrust the prophet into prison. He also oppressed others of his people; and when sick of the gout he sent for idolatrous physicians instead of seeking the Lord. He died B.C. 914, and was buried in the royal rock sepulchres near Jerusalem; and immense quantities of spices were burned at his funeral. "Such burnings of incense were always made at the burial of the kings of Judah (Jer. xxxiv. 5)." After his death his son Jehoshaphat ascended the throne of Judah.

Our lesson shows us

I. THE KING STRENGTHENED: verses 1-6.

Jehoshaphat was thirty-five years old when he began to reign. He appears in character and ability more like David than any other of the kings of Judah, and his rule lifted in power and prominence only excelled in the days of Solomon.

He strengthened himself against Israel, ruled now by Ahab, of the powerful house of Omri, who ascended the throne four years before. He does not seek new conquests, but holds on firmly to what he has, placing garrisons both in the fenced cities of Judah, and in the cities of Ephraim, which his brother had conquered. He thus placed his kingdom in a thorough state of defence. But he did not trust in strong cities or weapons of war. The secret of his success, and the source of his strength is placed before us: The Lord was with him. Because he sought God's paths, he found God's presence. He walked in the first ways of David his father, the ways of David before he sinned so grievously. "He took the best part of the noblest man he knew for a model." But we have a better, a faultless model who alone can be always followed, the man Christ Jesus. Even in the best of mere men, not every act and trait are worthy models. He is wise who knows how far to follow, and when to avoid human examples. He is blessed who follows closely the great Exemplar.

Jehoshaphat renounced the idol-worship, the Baalim (Note 1,) whose corrupt worship the Tyrian Jezebel had brought into the northern kingdom. He sought to Jehovah, and walked in His commandments, and that too notwithstanding the evil example and influences of Israel. He was a true leader of his people.

Therefore the Lord established the kingdom in his hand. National prosperity and stability are for him alone. Jehoshaphat was honoured by the loyalty, service, and affection of his servants. People always respect rulers who try to do right. Even in politics, there is neither true honour nor abiding success without uprightness.

His heart was lifted up, not in proud self-confidence, as is said of Uzziah (chap. xxvi. 16), of Hezekiah (xxxii. 25), of Tyre (Ezek. xxviii. 2), and of Nebuchadnezzar (Dan. v. 20); but in the ways of the Lord.

The idea is that of exultation, which if felt on account of our own greatness or success is both wrong and dangerous, but which ought to be felt on account of God's love to us and the happiness of his service. We quite understand a heart "swelling with enthusiasm," "bounding high with hope or with pleasure;" is not that the same thing? Here is a man forgiven, made a child of God and a joint-heir with Christ, permitted to engage in God's service for a little while on earth before being taken forever into his presence in heaven. Ought not such a one to have the same sort of elation that we feel in (say) attaining the summit of a mountain, only infinitely greater? Is not that having the heart "lifted up in the ways of the Lord?" And is it not the one way to be a successful worker?

How may we get this happy experience? St. James tells us (iv. 10,) "Humble yourselves in the sight of the Lord, and he shall lift you up."

Jehoshaphat was thus encouraged to go on in his good work of rooting out evil and of supplanting it with good. He took away the high places that had been left by Asa, and cut down the Asherim that had escaped his vigilance, or had been dedicated since his father began the task of exterminating them. His experience is no unusual one. It comes to every one who works faithfully for the Lord. His heart is sure to be lifted up in the ways of the Lord. There is such a reward for working for him that one becomes enthusiastic in his service. It is only to those who half work, or who do not work at all, that the labor seems hard and distasteful. "Behold my servants shall sing for joy of heart." Compare Isaiah xl. 31; xlv. 24.

II. THE PEOPLE TAUGHT: verses 7-10.

Jehoshaphat proved himself a wise, energetic, successful sovereign. As we have just seen, he put his kingdom in a

state of thorough defence. He also organized the administration of justice. See chap. xix. And above all, he instituted a system of religious teaching for the people. He could remove the idols, and by unsparring vigilance keep them away, but by no such police effort could he obtain more than a temporary victory. Removing them from the high places did not remove them from the hearts of the people. And if they were not eradicated from them, it was only a question of time when they would appear upon the high places. To obliterate them from the hearts of his people, he took the very wisest course that could have been taken. He saw to it that they were thoroughly instructed about God. He formed a band of itinerant instructors whose business it was to see that the people knew concerning Him whom it was their duty to serve. Ignorance is the very greatest of foes to Christianity. Men do not believe in God because they know so little about him. It is one of the necessities for coming into a knowledge of Him, that "the eyes of your understanding being enlightened," etc. If men but really knew God, and his Son, Jesus Christ, how soon would they lay down their arms against Him!

Jehoshaphat's board of instructors consisted of five princes, nine Levites, and two priests.

He sent out the noblest in the realm to teach his people. High-social position may be of very great influence in reformation. The noblest are not too noble to be teachers of God's truths. Ministers and laymen, princes and priests laboured together in this great work. The book of the law of the Lord was the subject of their instructions.

Instruction in the Bible is the necessary condition of prosperity to a nation.

When an African Prince sent to Queen Victoria to learn the secret of England's greatness, she sent him a Bible with the message, "This is the secret of England's greatness."

In the lands of a free Bible are found the most intelligent, the most moral, and the freest people. Switzerland, Scotland, England, Holland, America, received their liberties from God's word. France, largely destitute of the Bible for so many long years, has had fifteen different governments, all directly or indirectly of a revolutionary origin, in eighty-three years. Prussia at her side, though beneath a government harsh and with features of severity, has known how to avoid the desperate remedy of constant and bloody revolutions. She has advanced her liberties by calmer methods, and has maintained herself stable, prosperous, and strong. Mexico cast out the Bible, and Mexico has had fifty-six revolutions since 1821.

It was no wonder then that Judah was prosperous both at home and abroad. The reason why foreign nations made no war against Jehoshaphat is remarkable. It was the fear of the Lord, not merely the fear of the king's army or fortresses which restrained them. (Note 2.)

The world even will know those who are in earnest in God's service, while it despises the half-hearted and the double-minded.

EXPLANATORY NOTES.

1. Baalim.—The plural of Baal. There was but one supposed deity of that name. The plural is used either with reference to his numerous images, or with reference to the different places at which, or names under which, he was worshipped: as Baal-Berith, or Covenant-Baal (Judg. viii. 33); Baal-Zebub, or Baal the keeper-off of flies (2 Kings i. 2); or the plural may have reference to the manifold powers and influences supposed to be united in Baal. For a similar reason, the word "God," referring to the true God is, in the Hebrew, almost always in the plural.

2. Some of the Philistines brought Jehoshaphat presents, and a large amount of silver. The word used, verse 11, seems to mean, not tribute-silver, but burdens of silver. Arabian tribes also brought him sheep and he-goats in large numbers, here specified. The statements given here of the size of his standing army stagger belief, and compel us to assume the error of some copyist. Here are five divisions of the army—three from Judah, and two from Benjamin—who waited on the king, besides his garrisons in the fortified cities of Judah. Noticeably, the total is precisely double the army of King Asa as in 2 Chron. xiv. 8. It is estimated that such an army implies a maximum population of 1,480 to the square mile,—fully three times as dense as in any known country of our age.

ORGANIC CHARACTERISTIC OF THE BIBLE.

A very striking characteristic of the Bible is its organic character. All its parts constitute a complete organism. This implies more than a unity arising from the harmony of its teachings. It is a unity resulting from the unfolding of a primordial germ. Such a unity is the rose, such is the oak, such is the human body. The whole universe, when its several parts are viewed as reciprocally means and ends, is an organism. It is the evolution of a creative idea dwelling in the mind of God, manifesting itself in endless diversity, yet one and changeless. Every thing is so fitted to every other thing that a change in the one would involve a change in the other. A storm of wind would imply a change in the state of the atmosphere, and that a change in the degree of temperature, and that some other antecedent change, affecting, it might be, the fertility or barrenness of countries and the duration of human life. This organism of the general system of nature is concealed from the careless and unscientific observer. He may, in some of its individual parts, as a flower or a tree, be able to perceive an organism, and understand the effect of destroying any one of its parts; but the relation of this individual organism to a greater does not enter his mind. The case is similar with the careless reader of the Bible. He may understand the unity of a single book, and the effect of transposing or changing its parts; but he does not understand its organic connexion with the whole system of revealed truth. It is different with the careful and devout student of Scripture. He observes a plan of progressive development, into which every part of the sacred volume fits with the utmost exactness. To him the Bible is an organism; it is not a collection of books without any connexion except that of juxtaposition.

ONLY JESUS.

Only Jesus for my Saviour,
He has shed His blood for me;
Long by sin a captive taken,
Jesus' love has set me free,
Only Jesus
Can my great Redeemer be.

On His perfect mediation,
Does my hope of mercy rest;
Glorying in that free salvation,
Ever clinging on His breast.
Only Jesus
Can give weary sinners rest.

Laden with my grief and sadness;
Fearing, doubting, long I sighed,
Till I found a ray of gladness,—
I had sinned, but Christ had died.
"Only Jesus,"
Then my broken spirit sighed.

Building on that Rock of Ages,
Soon were hushed my sad alarms;
Though the storm around me rages,
He alone my spirit calms.
Only Jesus,—
I am safe within His arms.

Saviour of my wounded spirit,
Great Redeemer of my soul,
Come, thy temple to inherit,
Come and make the wounded whole.
Only Jesus,
Can the tempter's power control.

Enter in Thou mighty Leader,
Evermore my Captain be;
My Director, Guide, Feeder,
Let me feel my strength in Thee.
Only Jesus
Can be all in all to me.

CHRIST'S GLORY IS PUT UPON THE SOUL:—"His glory shall be seen upon thee." It has long been discovered that colour is nothing in the object, but is all thrown upon it by the sun, and reflected back again. The beautiful colours with which this lovely world is adorned, all proceed from the sun. His glory is seen upon the earth. It is all the gift of the sun that the grass is of that refreshing green, and the rivers are lines of waving blue; it is all the gift of the sun that the flowers are tinged with their thousand glories—that the petal of the rose has its delicate blush, and the lily, that neither toils nor spins, a brightness that is greater than Solomon's. Now, my dear souls, this is the way in which you may be justified. You are dark, and vile, and worthless in yourselves; but Christ's glory shall be seen on you.—*McCheyne.*

Births, Marriages and Deaths.

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BORN.

At the manse, Burlington, on the 12th of Jan., the wife of the Rev. S. W. Fisher, of a son.

MARRIED.

At the manse, Vaughan, on the 9th inst., by Rev. P. Nicol, Mr. David Ross, merchant, Leith, to Miss Maggie, daughter of Francis Muir, Esq., of the Township of Sullivan.

At the Sherbrooke House, Sherbrooke, on the 20th Dec., by the Rev. M. Mackenzie, of Inverness, the Rev. John Mackenzie, of Hampden, to Annie, eldest daughter of D. Murray, Esq., of Hampden Township, P.Q.

DIED.

At Peterborough, on Tuesday, 5th inst., Rev. John Maurice Roger, aged 70 years.

At Whithy, on the 30th Dec., Loretto, infant daughter of Mr. W. H. Higgins, editor of the Whithy "Chronicle."

At the residence of his son, Essex Centre, on the 4th Aug., 1877, Thomas Milne, late of Toronto, in the 67th year of his age.—Mr. Milne was born in Aberdeen, Scotland, from whence he emigrated to Canada. For twelve years he taught school in Scarborough, and earned the reputation of a competent and faithful teacher. He was for thirty years a resident of Toronto, a member of Knox Church, and a teacher in the Sabbath school connected therewith. His was a sturdy Presbyterianism. When the "Observer" was started, nearly twenty years ago, Mr. Milne offered his services as canvasser, in which capacity he served the paper and the Church most efficiently; and his efforts on behalf of the "British American Presbyterian" in the early years of its history, will be fresh in the memory of many readers. Deceased was a loving husband, a kind father, and a consistent Christian. His end was peace.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on 26th of February.

BARRIE.—At Barrie, 1st Tuesday of February.

STRATFORD.—In Knox Church, Stratford, on 29th January, at 10 a.m.

OTTAWA.—In St. Andrew's Church, Ottawa, on Tuesday, 5th February, at 3 p.m.

PARIS.—Presbytery of Paris meets in River Street Church, Paris, on first Tuesday of February, 1878, at 11 a.m.

LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the last Tuesday in March, 1878, at 2 p.m.

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

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

OUR YOUNG FOLKS.

MAGIC CURTAINS.

I know of some curtains, all lined with pink silk,
And bordered with fringes of gold,
That, fashioned of satin, the hue of rich milk,
Are made to fold and unfold.

When darkness comes on, and the world sinks to sleep,
These beautiful curtains slip down;
And, all through the night-hours, caressingly sweep
The cheeks of all sleepers in town.

And when the day dawns, and the people wake up—
These curtains, they fold up so tight—
Then creamy-white fulness so closely take up,
That only the fringe is in sight!

Do you know what these wonderful curtains are yet?
Oh, will you be filled with surprise,
When I tell you that two are most cunningly set
Right over your wondering eyes?

—Wide Awake.

"A BIG SURPRISE."—A STORY OF SEVEN DIALS.

BY E. T. MEAD, AUTHOR OF "A PEEP INTO PARADISE"

CHAPTER I.

HOW cross little Maggie felt! how cross she looked! Her thin, colourless lips were drawn down at the corners; her dark eyes had that dim, wistful look which shows that tears are very near the surface; her voice, when she spoke, was set in a fretful, quavering key.

So decidedly uncome-at-able was Maggie, that the baby, seated on the floor opposite, instead of stretching out his arms to approach her, sucked his thumb, while he gazed at her discontented face in gloomy silence. There was no one else to watch Maggie, but to judge from the baby's expression, which betokened a kind of stolid surprise and discomfort, it was evident that this state of affairs was unusual, and that generally the little girl kept a firm control over her temper.

There is a part of London very little known to respectable people, only seen by such people when they pass through it in cabs and omnibuses. No person at all comfortable or well to do would think of residing in this part of London, or indeed remaining there an instant longer than was absolutely necessary.

The place in question is called Seven Dials, and it is quite one of the lowest parts of the great city. From Seven Dials itself, branch off seven miserable, low streets, each of which again communicates with wretched alleys and courts. Not bright places these for a home! for not one of the attributes of a home—cleanliness, peace, order—do they possess. Crumbling and foul are the walls of these houses, dark and broken the staircases, sadly dilapidated and bare of furniture the rooms and cellars, but alas! human beings swarm here, and in such a place little Maggie lived.

It was a burning July day, and the atmosphere in Maggie's home was certainly neither wholesome nor pleasant. The tiny window in the roof only admitted air through one of its broken panes, and very hot was the little air that came through this opening.

Neither was the furniture conducive to cheerful thoughts. It consisted of a three-legged stool, a dirty mattress, a saucepan and pot, and a little hard wooden chair, originally meant for a baby, with a round rung in front. In this chair, placed under the window, so as to derive what benefit she could from the fresher outside air, sat Maggie. In this chair she had at almost from her birth. She was eight years old now, but, except for the won-

derfully intelligent expression of her face, she did not look more than four. Little Maggie had never been outside this room, and had never walked in her life. No wonder she looked unhappy, ill, weak, lame; she had never been outside Tiger Alley for eight long years! Who could imagine a more wretched fate? But Maggie was not usually unhappy; except when suffering pain, she was generally patient, and even cheerful, and her mother often declared she was worth two of the great hulking strong ones, to give you back a pleasant word.

Yes, desolate as Maggie looked, she filled her own little niche in the world; she fulfilled her own duties, and she had her own happiness. She had a very loving heart—a heart too big, and warm, and sensitive for that poor little frame; and her heart was not empty—it had its treasures.

Three very great treasures had Maggie, and one lesser one. First came the baby, who was left in her care day after day while mother went out charing. Every morning Mrs. Thomas took a long string and, tying one end round Maggie's chair, she fastened the other to the baby's waist. As far as his tether permitted might the baby go, but no farther, and to take care of him was Maggie's duty and pleasure.

Then came mother—poor, tired, and overworked mother, who was always so patient and good to her little lame child, who, however cross and put out she might be with the strong and healthy children, was always gentle and loving to this weak and ailing one.

Yes, her mother and the baby were great treasures of Maggie's, but I think, well as she loved them, she loved some one else better. I think in her heart of hearts some one else reigned as king. This third and greatest of all Maggie's treasures was her brother Joe. Joe was eleven years old, tall, stout, healthy, rough, with a loud voice, a rattling, noisy step, a ringing whistle, a gay laugh.

Joe was the sort of boy who everywhere, no matter what his surroundings, carries all before him. He was not a very good boy; by no means; but he was so healthy, so joyous, so never-me-care, so entirely regardless of danger, that he was a favourite with his street companions, he was a favourite at school, he was a favourite at home: but no one cared for him as Maggie did, and perhaps he cared for no one like Maggie. He returned her love in kind, if not in intensity. He returned it, too, in self-sacrifice, for when Maggie's head ached, or when Maggie suffered more pain than usual, he could soften his rough voice, he could subdue his noisy tones. At such times he was so nice that Maggie thought the pain almost worth bearing for the sake of his tender looks, and even mother never carried her half as comfortably as Joe.

Yes, certainly, of all Maggie's treasures, Joe was her greatest, dearest, best. When she thought of him she never envied the children who ran about and played, who could peep into the park and see the trees, the green grass and the flowers; happy and healthy as these children were, they none of them possessed her brother, and to give up Joe she would not have changed with any of them.

I have mentioned Maggie's great treasures, but I must not forget her little one—a treasure quite apart and distinct from the others, not

for an instant to be placed in the same category, but still holding a decided place of its own in her heart; at the present moment, never noticing the baby's discontented face, she is drawing it out of a tin box by her side, has tenderly removed from it a piece of soiled tissue paper, and now two or three heavy tears drop from her eyes, and one of them blots this lesser treasure. What is it? A dirty card which has once been trodden under some one's foot. On the card is painted, in faded colors, a large white lily; round the lily the words are printed, "Consider the lilies of the field."

Maggie does not know how to read, but she can repeat every one of these words. She can point with her finger to where "consider" stands, to where "field" stands, to where "lilies" stands. She knows nothing about them, except that lily means a flower, and this faded thing on the card is a picture of a flower.

As her eyes drop on the card, the exasperated baby, tired out of sucking his thumb, makes a dart at it, and in trying to rescue it from his vicious little grasp, the card gets torn. Poor Maggie! this is the crowning drop in her cup of sorrows; she sobs bitterly and passionately, and though the baby, quite penitent now, clambers to her knee, puts his arms about her neck, and pulls all her dark hair about her face, he cannot, successful as these endearments usually are, stay her tears.

The fact is, the card has reminded her too bitterly of her disappointment, and the cause of all her sorrow and bad temper this afternoon. Here is the story—

Yesterday being Sunday, Mrs. Thomas went to spend the evening with some friends taking the baby with her, and Joe, as a wonderful act of condescension, agreed to stay for a few hours alone with Maggie. This was no small act of self-denial, for the boys in the court below were having a splendid game at marbles, and he had such beauties in his pocket. However, the little pale dark-eyed sister won the day, and he determined to give her some of the benefit of his society.

Maggie had too few pleasures not to enjoy them systematically, and she was quite determined to get as much out of Joe during the precious hours he would remain with her as possible.

(To be continued.)

IT is a fine thing in friendship to know when to be silent.—George MacDonald.

GOD binds not up thy wounds, unless thou lay them open by confession, and bewail them. He covers not, unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thyself. He comforts not unless thou despair in thyself.—Gerard.

IT is a striking truth that he who would benefit his fellow man must walk by faith, sowing his seed in the morning, and in the evening withholding not his hand—knowing that in God's good time the harvest shall spring up and ripen; if not for himself yet for others, who as they bind the full sheaves and gather in the heavy clusters, may, perchance, remember him with gratitude and set up stones of memorial on the fields of his toil and sacrifice.—Whittier.

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FITS!
FITS!
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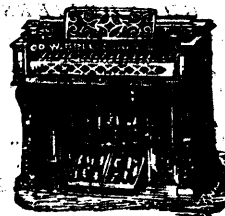
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