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THE PRESBYTERIAN

TORONTO, FRIDAY, APRIL 5th, 1878.

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NOTES OF THE WEEK.

REV. MR. JANIESON, of the Tron Church, Edinburgh, has been called to the Abbey Church, Paisley, Scotland.

DR. ANDREW BONAR has consented to allow himself to be nominated for the Moderatorship of the next Free Church General Assembly.

REV. ALEXANDER TAIT has accepted of the call from the congregations of Mono East, Mono Mills, and St. Andrew's Church, Caledon.

THE congregation of Knox's church, Goderich, have determined to enlarge their church so as to give room for 1,000 sittings. The congregation is also going to vote on the organ question.

THE Presbyteries of Guelph, Hamilton, and Montreal, have unanimously nominated the Rev. Dr. Jenkins, the honored minister of St. Paul's Church, Montreal, as Moderator of next General Assembly.

PRESBYTERIANISM in England has lost a staunch friend in the death of Mr. John Stuart, of Manchester, at the age of eighty years. He was a liberal supporter of all the schemes of his denomination, and, among other good works, recently built a handsome Presbyterian church at Higher Broughton, the outlay being £8,000.

ON Sabbath last, morning and evening, the Rev. A. B. McKay, of Brighton, England, preached in the Crescent Street Church, Montreal, closing his ministrations for the present, as he is about to return to England. We understand the congregation will extend a call to the rev. gentleman, with good hopes that it will be accepted.

CANON FARRAR has been doing great good by delivering very able and commanding addresses at Glasgow, Aberdeen, Edinburgh, and other places, on the subject of temperance. He closed his meetings in Edinburgh, and in his last address, which was delivered to a large audience, in which were many young men from the Universities, he was strongly in favor of total abstinence, and there was much enthusiasm.

ONE of our ministers, referring to the sorrowful circumstances in which Mrs. Marples and children are placed, makes an offer which will likely be acted on by other congregations. He says: "I write to assure you that both my congregations will willingly

give a special collection on her behalf. I suppose she will not be legally entitled to any portion from the Widows' and Orphans' Fund. But this rests with our Church authorities. In any case I think something special should be done."

THE East Presbyterian Manse, Toronto, was visited on Thursday evening of last week, much to the surprise of the inmates. The members of Session, Sabbath school normal class and teachers, purchased an elegant parlor carpet for Mrs. Cameron, and they had assembled together in order to make the presentation. This was done by Mr. Campbell in the name of the donors. Mr. McNab, the indefatigable Sabbath school superintendent, delivered a happy address, and the Rev. Mr. Cameron, on behalf of his wife, made a suitable reply. The manse has always been open for meetings of Session, as well as for other gatherings connected with Sabbath school work, and the handsome gift above mentioned was intended as a slight acknowledgment on the part of those concerned of the unvarying interest displayed by Mrs. Cameron in all congregational work.

THE libel against the Rev. Fergus Ferguson now under consideration by the Glasgow U. P. Presbytery, consists of eight counts, stated in the form of questions as follows: I. Does Mr. Ferguson believe that "in the unity of the Godhead there be three persons," and not merely that the same Personal Being manifests Himself under three different forms? II. Does he believe that "the moral law doth for ever bind all, as well justified persons as others, to the obedience thereof"? III. Does he believe that "man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation," so that a "natural man is not able by his own strength to convert himself"? IV. Does he believe that every sin, "being a transgression of the righteous law of God and contrary thereunto, doth in its own nature bring guilt upon the sinner" and condemnation? V. Does he believe that "Christ by His obedience and death did make a proper, real, and full satisfaction to His Father's justice"? VI. Does He believe that sinners are justified, "not for anything wrought in them or done by them, but for Christ's sake alone," through faith in Him? VII. Does he believe in the "covenant of grace" "made with Christ, as the second Adam," under which the "grace of God is manifested," and the salvation of Christ's people secured? VIII. Does he ascribe salvation to an "eternal and immutable purpose" of God, formed "out of His mere free grace and love," so that a people "chosen in Christ unto everlasting glory" are through Christ alone and infallibly saved? At last reports the Presbytery had been considering in private the first count, and concluded to blot it out.

HOME MISSION COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee (Western Section), was held last week—we shall endeavor to give a summary of the business transacted in our next issue—meantime we give the list of Student Missionary appointments for the ensuing summer to the various Presbyteries of the Church:—

Quebec.—John A. Morrison, Richard Hyde, Charles McLean.

Montreal.—J. T. Donald, T. A. Nelson, Jas. Dow, V. Knechtel.

Glengarry.—John Matheson, G. C. Patterson.

Ottawa.—T. Scouler, C. McKillop, J. W. Penman, G. D. Bayne, M. D. M. Blakely, James Bennett, Geo. McArthur, T. G. McLellan, W. Amos, James Robertson.

Brockville.—James Smith, A. York, J. K. Bailie, John Fitzpatrick, J. Somerville, Jas. Brownell, David Kellock.

Kingston.—John Ferguson, G. M. Thompson, L. W. Thom, W. S. Smith, Alex. Mactavish, P. Pollock, and James Murray.

Peterboro'.—A. W. Marling, W. A. Hunter, R. McKibbin, Wm. Robertson.

Lindsay.—B. J. Brown, W. J. Smith.

Whitby.—A. Fraser, T. Atkinson, F. R. Beattie, Charles Thom.

Toronto.—J. Wilkie, F. Ballantyne, John Johnston, Mr. Abraham, A. W. Baird, Wm. McKay, M. McGregor, A. G. McLachlin, R. Y. Thompson, Jas. Cumberland, Henry Miller.

Barrie.—David Ross, J. C. Watt, D. M. Beattie, Jos. Brown, Chas. H. Cook, J. B. Grant, Malc. Oxley, J. K. Andrews, C. B. Hemings.

Owen Sound.—D. G. McKay, A. Leslie, A. T. Colter (last three months), J. K. Wright, Wm. McKinley, G. Thos. Bayne.

Saugeen.—A. T. Colter (first three months), J. B. Hamilton, John A. Turnbull, A. Wilson, Jno. Jamieson, Jno. Mowat, John Henry, R. McNabb, D. A. McLean.

Guelph.—Jno. Ross, James Ross (of Knox College.)

Hamilton.—S. H. Eastman, D. Finlay, J. C. Tibb, E. Hutt, David James, Hugh Cameron.

Paris.—G. D. McKay, James Ross (of Queen's College.)

London.—D. Tait, W. Galloway, John Chisholm.

Chatham.—D. Currie, W. Fitzsimmons, W. P. H. Fishburn.

Stratford.—None.

Huron.—None.

Bruce.—J. A. Anderson, J. F. McLaren, Jno. Mordy, Joseph Bulder.

Sault Ste. Marie.—Mr. J. R. McLeod.

Students will please, at once correspond with the Convener of the Home Mission Committee of the Presbytery to whose bounds they are allocated, from whom particulars will be obtained as to the fields to be supplied, etc.

The following are the names of the respective Conveners:—

Quebec, Rev. Peter Lindsay, Sherbrooke, (Q.); Montreal, Rev. R. H. Warden, Montreal, (Q.); Glengarry, Rev. D. H. McLennan, Alexandria, (O.); Brockville, Rev. Archibald Brown, Lyn; Ottawa, Rev. Joseph White, Rochesterville, (O.); Kingston, Rev. Thos. G. Smith, Kingston; Peterboro', Rev. W. Donald, Port Hope; Whitby, Rev. A. A. Drummond, Newcastle; Lindsay, Rev. J. L. Murray, Woodville; Toronto, Rev. J. M. King, A.M., Toronto; Barrie, Rev. Robert Rodgers, Collingwood; Owen Sound, Rev. R. Dewar, Annan; Saugeen, Rev. R. C. Moffat, Walkerton; Guelph, Rev. R. Torrance, Guelph; Hamilton, Rev. Geo. Bruce, St. Catharines; Paris, Rev. Wm. Cochrane, D.D., Brantford; London, Rev. Geo. Cuthbertson, Wyoming; Chatham, Rev. W. Walker, Chatham; Stratford, Rev. Robert Hamilton, Mothertwell; Bruce, Rev. Andrew Tolmie, Saugeen; Huron, Rev. H. Gracey, Farquhar.

WM. COCHRANE, D.D., Convener.
ROBT. H. WARDEN, Secretary.

OUR CONTRIBUTORS.

THE CATHOLICITY OF THE PRESBYTERIAN CHURCH.

BY REV. PROF. CAMPBELL, M.A., MONTREAL.

[The following is one of the course of lectures on "Presbyterian Topics," recently delivered in Montreal.]

"I believe in the Holy Catholic Church." Although these words were not dictated by James, the son of Alphaeus, as Rufinus asserted, nor had any place in the Church's Confessions of Faith till the second century, they are true and good words for any Christian to utter. And yet they may stand in need of some explanation, as a reminiscence of my school days tells me. The head-master of one of my earliest schools was a strict Episcopalian, and required that on a certain day of the week his scholars, after reading a portion of the Scripture, should recite the Apostle's Creed. But one of them, the son of a Welsh Minister, stoutly refused, basing his objections on the article relating to the Church, and maintained that, being neither a Catholic nor a Churchman, it would be an act of base apostasy to make any such confession. The boy was wrong undoubtedly, and yet he had too good reason for being wrong. Ask the majority of people what the Catholic Church is and they will direct you to the Church of Rome. Ask the larger half of the minority and they will either inform you that it is their particular denomination, or, if not so highly favoured as to belong to a religious body claiming the name Catholic, that it consists of narrow-minded people who think themselves in the right and everybody else in the wrong. I need hardly inform this enlightened audience that the Greek word "catholic" simply means universal, and nothing more. That organization which contains in itself all the Christian teachers and disciples of Christ in the whole wide world, may call itself Catholic. The Presbyterian Church has never made this claim. It cannot do so consistently with the least regard for truth, nor has it ever shown the slightest desire so to unchurch the rest of Christendom. But if our Presbyterian Church cannot and will not arrogate to itself the title of universality, it does not thereby place itself in an inferior position to any sect of professing Christians; for no other Church can assume the name Catholic without, on the one hand, casting contempt upon the body of Christ, or, on the other, playing the fool's part with words that have no meaning.

For the catholicity of the Presbyterian Church, therefore, we must look below the rent fabric of modern Christendom, and beyond the mere vision of a visible unity to the lofty ideal that rules the mind of the true Churchman, and to the warm emotions that flow from his generous heart. I shall, indeed, before I close, direct your attention to the constant recognition in the Church of our Presbyterian faith and polity, and to their present wide diffusion, but would first seek to exhibit our catholicity in the conception of the Church which our co-religionists have ever held, and in the relations they have sustained to Christendom and the world at large.

Who has not known the value of a high ideal, a master principle of thought, a purifier of the moral nature, a rebuker of the base and scrid, a grand incentive to noble deeds and life-long labours. Though its beauty and proportions be never mirrored in the real world without, he runs no wild-goose chase, follows no will-of-the-wisp dance, that pursues it with heart and mind, for it leaves its impress on the more real world within, and stamps the soul with one God-like character at least. The artist and the poet, the philosopher and the statesman, have only begun in these degenerate days to pretend to limit the flight of their art and science by the well-defined horizon that separates the actual and the sensible from the great depths and heights beyond. I say they pretend thus to limit themselves only, for there is not one who, while shutting out from his mental vision the radiant heights of the unseen universe, has not lost himself at times in depths obscure, to which no human observation has ever penetrated. The science of the Christian is transcendental. His facts, it is true, are among the most real and universal in man's experience, but for their causes and their ends alike, he must transcend the limits of time and space and the fleeting show of all earthly things. The Godhead has indeed been revealed but revealed under a dark veil of humiliation and suffering. The Divine antitype of perfect man-

hood the world has seen, and its image is before us in the Gospel of Jesus Christ, but the vision of perfect manhood glorified has been vouchsafed for a few brief moments only to three poor Galilean fishermen in the holy mount. True theology seeks to free itself from the traditions of men and the imperfections of human thought and experience, influenced as these are by time and circumstance, that it may rise to an apprehension of thoughts and ways that are higher than man's. The devout naturalist strives to attain to the Master Builder's plan, to a knowledge of the archetypes in the Divine mind, according to which the different departments of nature assumed their wonderful varieties of form and structure. These archetypes he finds in no existing individual or species. They are ideals that the eye of sense has never beheld. Fictions men may call them as far as material existence is concerned, yet they are necessary fictions to the mind that looks beyond the chaos of the phenomenal to the order and harmony of the real. So it is with the true churchman's conception of the Church. He finds his model is no species or individual, though they be called of Paul or of Apollos, of Cephas or of Christ. Yet is his ideal no abstraction, the result of induction from a comparison of existing communities, but one revealed from heaven itself in the words of that Son of Man, who came down from heaven to pray in the garden of Gethsemane and suffer on the bitter cross, "that they all may be one."

There are those who hold that these words, and kindred expressions of the inspired apostles, bear no reference to a visible unity. I am happy in being permitted to leave such objections in the hands of the rev. lecturer on the Constitution of the Church. Dealing, as I am, not with arguments but with facts, I can simply say that such views have always been those of a very small minority in the Church; that in many centuries they have had no exponent even among the worst of Separatists; and that from Presbyterians they have never met with an ounce of sympathy. As early as the time of Tertullian in the second century, though he himself was in a measure a schismatic, the churches of Africa required from their members a profession of faith in the Church catholic. It was high time; for the divisions foreshadowed in the days of Paul had become a matter of painful anxiety to devout believers in the pillar and ground of the truth. Then followed the martyr Cyprian, a grander character by far than he whom in his humility he delighted to call "the Master." Diligent and faithful in the discharge of his immediate duties to his people, his soul burned with a great longing for the unity of the Church. He erred in working out the details of that unity, and laid the foundations of the Episcopal and Papal system in his errors, yet the end he aimed at was a visible realization of the petition of Gethsemane. No man ever believed more firmly in the holy Catholic Church. The œcumenical councils, beginning in the reign of Constantine, testified, as provincial synods long before had done in part, to the doctrine which the African father had advocated. Augustine again, that wondrous combination of strong, stern intellect and bleeding heart, was roused by the schism of the Donatists, the first voluntaries of ecclesiastical history, to follow in the footsteps of his African brethren, and to declare that God desires His Church's unity. And so the truth passed on to the time of Gregory the Great, who, disdaining the title of universal bishop and charging him who held it with blasphemy, did, nevertheless, more than any other pontiff to bring the Christian world to the feet of Rome. He was a sixth century Cyprian in his conception of what the Church should be, and unhappily went far beyond the martyr of Carthage in his erroneous methods for carrying out the great design. A wish for uniformity and subject-ion took the place of the old desire for unity; and force and fraud superseded the intercessory prayer. Noble missionary churches, full of life and zeal, and purer far than those of Rome and Constantinople, fell before the rage for centralization. The Churches of the East and West were mutually excommunicated; witnesses for the truth arose in both to upbraid them with their gross defection, a defection that increased and intensified from year to year; yet still the grand ideal remained, and the words "I believe in the holy Catholic Church." They found an echo on the lips of British Culdees and Italian Waldenses, English Lollards and Bohemian Hussites; for corruption could not corrupt, nor blood quench, nor martyr fires destroy the Church's archetype. It was this that kept holy men

in the Church of Rome, even when its days were darkest and its crimes called most loudly to heaven. The reformers before the Reformation were no schismatics, that causelessly withdrew from Rome's communion. They did not wish to go. Rightly or wrongly she was to them the Church, and they would fain have remained within her borders to carry on a work of purification that should have made the unfaithful spouse of Christ once more all glorious. They were driven out with fire and sword and fierce anathemas, still clinging to the doctrine of the Church universal. And so it was with the Reformers proper. They would fain have reformed the Church, but it would not be reformed; they would have remained in visible unity with Rome as a protesting section of the Church, had liberty to carry out their own reforms been granted them. In individual states Presbyterianism itself was no schism, but the effect of provincial reformations. No new churches arose in the Protestant cantons of Switzerland, but, in these, sections of the old Church accepted a reformation, a restoration to primitive faith and polity, that the Church elsewhere refused. In Scotland so thoroughly was this the case that even those bishops were retained in their sees who did not receive the new order of things. In England also the Presbyterian Church, which was for a time supreme in the days of the Commonwealth, was no sect. It was the Church of England purified by those who from the Reformation had protested against mere partial amendment of Rome's unapostolic ways. Independency was a sect in the judgment of our Presbyterian forefathers, and, with all respect for the piety and worth of Independents here and wherever they may be found, I must say that it was they who under the Protectorate gave English Presbyterianism its death-blow. But for Cromwell the Church of England might have been Presbyterian to-day. The Puritans were no seceders; they hated the very thought of schism. And this perhaps is why in Milton's eyes "new presbyter was but old priest writ large." The idea of setting up another Christian communion alongside of the Church of England never entered their minds. They were the Church of England, purified and thus brought into those relations with the reformed Churches of Scotland, France, Germany and Switzerland, for which Knox and Beza, Zanchius and Bullinger had pleaded in vain.

It may be new to many of my hearers that in a land so famous for ecclesiastical secessions as Scotland, the doctrine of the Church's catholicity found numerous and strenuous supporters. A glance at Walker's Theology and Theologians of Scotland will show that their number was legion and their views as decided as those of Cyprian and Augustine. "This conception of the Church," says Walker, "of which in at least some aspects we have practically so much lost sight, had a firm hold of the Scottish theologians of the seventeenth century. It enabled them to meet the Church idealism of Rome—in many ways so grand and attractive—with a nobler Church idealism. It enabled them to throw back the charge that Protestantism fails to realize the Bible doctrine of Church unity—that it dismembers and breaks up the kingdom of heaven upon earth in severing it from its visible centre of unity—with the reply that Protestant unity is as much a reality as Roman unity, only that the centre of it is in heaven, not on the banks of the Tiber. Of this great visible Church the various separate true Churches are members, in communion with one another, related to one another like the departments of a kingdom; and though differences may exist between them, they are not on that account to be regarded as in opposition or conflict. In accordance with this idea, the Œcumenical Council or Assembly was acknowledged by them to be the supreme Church authority on the sort of questions which naturally fall within its scope, questions bearing on such matters as are necessary, not indeed to the Church's being or well-being, but certainly to its highest well-being. It was also held that it was only the evil of the times that prevented a Protestant Œcumenical from assembling and pronouncing sentence of excommunication on the Church of Rome as a false Church, or in some form cutting it off from ecclesiastical fellowship."

The Church of to-day would hardly care to homologate all that these old divines have said on the subject of catholicity, yet in its essentials the doctrine remains the same. Modifications have arisen in the application of it, but it has never lost its hold upon the Scottish mind. Good men went out from the Church of Scotland not lightly, but with strong and weighty rea-

sons for visible separation, and other good men were driven out from its communion. They took the doctrine of the Church with them, and their standards, government and practice were in nowise altered. They worshipped in no chapels or meeting-houses, repudiated the name "Dissenter," and were recognized in Protestant Christendom as a Church of Christ and part of the Church universal. But while good men went forth from the Church of Scotland in spite of their adherence to the Church's catholicity, other good men for the sake of that doctrine remained in the midst of what they acknowledged to be wrong. The bitterness of separation wore away in time, unions took the place of divisions, and finally none refused to her sister communions a place in the catholic Church. Once only in the closing year of last century did the Church of Scotland cut herself off from communion with any other section of the Church of Christ for the purpose of excluding from her pulpits evangelical ministers of the Church of England. It was a great mistake and will never be repeated.

Episcopalians may decry our orders and exclude us from their pulpits, but for the setting forth of gospel truth ours are open to them. The Baptists may refuse our members a seat at the Lord's Table; they shall nevertheless if they choose partake in our communion. The Methodists are dissenters, from the Church of England standpoint, and, according to our views of truth, are one-sided in doctrine; but our Presbyterian Church knows no dissenters, and, spite of differences, calls them brethren. Nay, inasmuch as the Protestant Ecumenical Council has not yet sat in judgment on the Greek and Roman and other apostate Churches, we still receive their baptism in the name of the Trinity, even though Presbyterians have ever held that no baptism is valid but that administered by an ordained pastor of the Church. We believe neither in Pope nor bishop, hold anti-pedo-baptism and congregational government to be unscriptural, reject Arminianism, Ritualism and Latitudinarianism, but we have for all that strong faith in the holy catholic Church.

I have already indicated that the idea which Presbyterians formed of the Church was no mere definition for the mind, but a ruling principle that manifested itself in their relations with Christendom and with the world at large. Presbyterian Churches were local only in name and in matters of government. They recognized their true position as sections of the one visible Church, and strove for that Church's unity. Thus we find Zwingle and Oecolampadius, the Swiss reformers, tenderly and earnestly pleading for union with Luther and Melancthon; and John a Lasco of Poland, not long after, using his utmost endeavors to combine the Reformed and Lutheran confessions in that country. When the Heidelberg Catechism was published in 1562 as an exposition of the views held by the Reformed Church in Germany, it was at once translated into many languages and adopted by other Presbyterian Churches of Europe. The Dutch Synod of Dort was in intention, if not in fact, a Protestant Ecumenical Council, an invitation to assist in its deliberations being extended to theologians of all the Reformed Churches. Switzerland was for a long time the visible centre of Presbyterian union. The Reformed in Germany and the Netherlands, in Scotland and France, in Bohemia, Hungary and Poland, in Italy and in Spain, held communication with the Swiss Churches and with one another in the land of Zwingle and the adopted country of Calvin. And yet not one of them was an offshoot from Geneva. Even Cyrillus Lucaris, the patriarch of Constantinople, who presented to Charles I. of England the famous Alexandrian MS. of the Scriptures, visited that centre of religious interest, and was preparing to carry Presbyterian doctrine and principles into the Greek Church in Turkey, when Mohammedan suspicions cut short his life. The relations of the Scottish Church were principally with Switzerland, France and Holland. The connection of John Knox with Geneva, I need not dwell upon. Many other Scottish ministers were on terms of intimacy with their Swiss brethren. As for France, it was ever a home for the wandering Scot. "Fidele comme un Ecossais" had passed into a proverb there. Knox preached in the Huguenot churches, and Welch, his son-in-law, became a French pastor. Andrew Melville taught theology at Sedan, and Boyd and Cameron were professors in Saumur. In the early part of the seventeenth century, fourteen Scotch ministers had their names on the Synod roll of the French Church. Holland was a refuge for the distressed in Covenanting times, and, with its Presbytery of banished Scot-

tish ministers, did much for the maintenance of religious ordinances in Scotland, by educating and ordaining young men who were not afraid of the persecutor's sword. Calderwood, Livingstone and Brown were honored names in the Church of the Low Countries. But the sympathies of Scottish Presbyterianism were wider still. Collections amounting to large sums—in one case over 100,000 pounds Scots—were made from 1604 onwards for the persecuted Churches of Switzerland, France, Germany, Italy, Lithuania, and the Reformed in Denmark, and fasts were appointed in connection with the distressed state of the Churches in France, Bohemia and Holland. The French Church also, in the midst of its own trials, aided many refugees from Spain and other countries, ransomed numerous captives carried into slavery by African pirates, helped the Piedmontese with money, of which it sorely stood in need itself, and interceded with their persecutor and with the French king on their behalf. This Church must also be added to those which strove for Protestant union; for, in 1603, we find it corresponding with the Churches of Germany and Switzerland, Holland, England and Scotland, with a view to a conference in which the Lutherans might be induced to join the brotherhood of the Reformed. The Church of England belonged to this brotherhood till the days of Laud and his unfortunate king, but when the Commonwealth came, the sympathies of all save the one little Episcopal Church of the Moravian Brethren were transferred to the men of the Westminster Assembly and their successors. The Westminster Assembly itself conceived the design of uniting all the Churches of Protestant Christendom, as Calvin had thought of attempting long before. They all believed in the Holy Catholic Church.

(To be continued.)

ARCHBISHOP LYNCIP'S CONTROVERSIAL WORK.—VII.

We come now to the Archbishop's arguments from scripture in favor of the use of images in religious worship. He says on page 28, "God Himself ordered images to be made (Num. xxi. 8). 'And the Lord said to Moses, make a brazen serpent and set it up for a sign; whosoever being struck shall look on it shall live.'" It was to be made, not for a help to devotion, but a means of cure for the serpent-bitten Israelites. True, it was a type of Christ (John iii. 14, 15). But the Hebrew words *al nes*, rendered in the Vulgate "for a sign," do not mean that, but "on a pole," as in our version. The preposition *al* is used in such expressions as "on the head," "on a throne," and "on a bed." In Numbers xxvi. 10, where it is said that certain persons "became a sign," literally "were for a sign," we find in the original not *al nes*, but *l'nes*. The first end which the brazen serpent was meant to serve was that of a means of cure. As such, it was a type of Christ. Its power to heal was wholly owing to the appointment of God, as was the power of the sprinkled blood to keep away the destroying angel from the homes of the Israelites, and of bathing seven times in the Jordan to cleanse Naaman's leprosy. When it ceased to be a means of cure, its value was at an end. It was then only *Nehushtan*, "a piece of brass" (2 Kings xviii. 4). Hence, Hezekiah did only what was right when he broke it in pieces, because the children of Israel burned incense to it. His doing so would have been a great sin, if the brazen serpent had, of itself, been a sign. But let us now look at the manner in which it was to be used. There was no command to bow the head or the knee to it, burn lights or incense before it, or embrace or kiss it. The only thing to be done was simply to look at it. Only a part of the Israelites were commanded to do so—those who were suffering from the bites of the fiery serpents. There was only one brazen serpent. The Israelites neither had copies of it hanging in their tents, nor did they carry them on their bodies. There is, therefore, not even one point in which the use of the brazen serpent by the Israelites, as God commanded, and the use of images by the Romish Church, agree. There is, however, a very close one between the use of the brazen serpent by the Jews in the days of Hezekiah, and the latter.

It is a wonder that some church has not the brazen serpent among its relics. Though Hezekiah—bad Romanist that he was—broke it in pieces, angels could have put them together again as easily as they carried the Virgin's house to Loretto, and Pilate's stairway to

Rome. It would have been nothing wonderful if the whole serpent had been in two or three churches, and pieces of it in several others.

The Archbishop next says (same page), "God also ordered cherubims to be made and placed around the ark of the covenant." One would naturally suppose from this that there were at least *four* cherubim—one at each side of the ark. There were, however, only *two*. "Moses made two cherubim of gold" (Exodus xxxvii. 7). How could two cherubim be placed around the ark? Could two Orange Young Britons surround his Grace? Further, the cherubim were not placed *around* the ark, but on it. "On the two ends of the mercy-seat" (7). "The cherubim spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another: even to the mercy-seat-ward were the faces of the cherubim" (9). Yet, his Grace says that they were placed *around* the ark!! Is this interpretation of Scripture according to "the unanimous consent of the fathers"? I fear that the R. C. Archbishop of Toronto studies his Breviary more than he does his Bible. I fear that his "open Bible" is chiefly "sacred images." We have seen that he calls them a sort of open Bible. But let us see what proof in favor of image worship the cherubim are. What this form was, we are not told. We have reason to believe that they did not represent "anything in the heavens above, or in the earth beneath, or in the waters under the earth." There were only two of them, as has already been stated. None saw them but the High Priest, and he only for a short time one day in the year, when he went into the Holy of Holies. We have no proof that he had then to do any act of reverence whatever to them. If the Archbishop's Church were to use images as the Old Testament Church used the cherubim, she would have only two images, and these would be kept in a room into which only the Pope would go, and that for a little while one day in the year, and then he would only look at them.

These are the only arguments from Scripture in favor of image-worship which the "learned prelate" brings forward. Truly, they need to be examined through a piece of smoked glass, so great is the brightness which streams from them.

In the days of Origen the Christians were accustomed to shut their eyes in prayer. Images could not therefore have been helps to them.

To use an Irish mode of speaking, there is in the undivided Romish Church a very great variety of opinion regarding the degree of honor which should be given to "sacred images." Some, of whom St. Thomas Aquinas is one, maintain that the very same honor should be given to them which is due to those whom they represent. Others do not go so far, but they differ among themselves.

In many places, lights are kept constantly burning before the image of the Virgin, yea, sometimes, incense is offered to it. These things are relics—of heathenism. What would his Grace think of a mother's keeping a light constantly burning before the picture of her dead child, yea, sometimes, burning incense before it? Many images are believed by Romanists to act as human beings. For example, they move their eyes, shed tears, sweat, give sight to the blind, speech to the dumb, and life to the dead. What great wonders have been wrought by the Bambino or Holy Doll at Rome!

I cannot see how any man who knows the difference between his head and his heels, can believe that such pictures as the following—which are very common among Roman Catholics—are aids to devotion: God the Father is represented as an old man with a triangle around His head, though we are expressly forbidden to make representations of Him. He and the Son are represented as putting a crown on the head of the Virgin, who stands on a half-moon and a snake. In a picture of the Annunciation, she is represented as arrayed in a rich dress, kneeling before a richly-carved desk. She does not appear to be in humble circumstances. If the picture referred to be a true representation of the scene, then she acted very meanly, yea, in fact, was guilty of falsehood, when she afterwards offered to the Lord a pair of turtle-doves or two young pigeons, for she could well have afforded a lamb, and, therefore, she was not free from sin. In "The Sacred Heart of Jesus," His heart is represented on His garments, surrounded by a wreath of thorns. Blood is dropping from it. At the top is a cross, at the bottom of which are flames. In "The Sacred Heart of Mary," her heart is also represented on her

garments. A sword is stuck through it and blood is dropping from it. But let the description of these suffice.

We do not deny that good may, in many ways, be done by means of statuary and painting. But we object to the use already referred to which the Church of Rome makes of these arts. It is "evil, only evil, and that continually."

A certain writer says that many of the painters of his day wore their hair like Raphael, but in his opinion, it would have been better if they had tried to paint like Him. An infinitely better way of honoring Christ than by showing respect to images of Him, is to believe on Him, walk in His footsteps, and labor for the advancement of His cause. The best way to honor the saints, is to follow them in so far as they followed Christ.

In my next, I shall consider his Grace's answer to the question, "Does not the Catholic Church suppress the second commandment, 'Thou shalt not make unto thyself any graven thing or image.'" Following his reasoning as Whately does Hume's against the credibility of miracles, I shall prove that there is only one commandment, "Thou shalt not steal." T. F.

Metis, Que.

SUBSTITUTION.

MR. EDITOR,—Will you kindly insert the following in your paper for the purpose of drawing forth a reply from some Theologian of our Church. I beg first to explain that it is not penned in any controversial spirit, or for the purpose of raising diverse views and opinions, but merely presented by an earnest enquirer for the purpose of knowing what is the orthodox mind of the Church on the subject. I hope some one of the lights of the Church will respond in the spirit of the writer. Further, I should take it kindly if any respondent would follow it up in the line in which I present it, namely, by earthly analogies. The illustrations commonly made use of in the pulpit in explaining the doctrine of Christ's substitution are two.

First. That of the debtor and his surety:—

A owes B, C comes forward and says I will take A's place, and become responsible to you, B, for A's indebtedness, if you will let A go free. B agrees to this, he is satisfied, and A goes free. B is satisfied, the law is satisfied; B by virtue of the contract cannot pursue A for the debt. The absolute and unconditional agreement voluntarily entered into can always be pleaded in A's behalf and prevail; and if C in addition pays the debt, the claim is then extinguished. All human law and justice admits the strength of this, and all human reason is satisfied.

Man's liability to God's law and justice is presented in the light of a debt. Christ comes forward as man's substitute, is accepted as such, and pays the debt. Man goes free. So far I think the analogy is perfect.

Second. A is drafted to fight in the army, B who is in every respect as good a man for the purpose and a subject of the state, but not liable to service, goes forward and voluntarily offers himself, is accepted, and A goes free. This also is by the universal sense of mankind admitted a good substitution. Here again I admit an earthly analogy to Christ's substitution for us.

I now enter upon a region where I cannot find the earthly analogy, and where my difficulties begin.

A commits a crime against human law—say murder. There is no provision in human law or in earthly economy for substitution.

Earth as well as heaven says, "The soul that sinneth it shall die." The murderer must suffer the penalty in his own person; no substitute can atone for his crime, and no substitute can undo what has been done. Substitution and atonement in the other cases will answer perfectly; here, according to all human reason and earthly analogy, they must fail.

I know the pulpit orator goes back to ancient times and produces the well-known anecdote of the one friend dying, that the other may go free. If true, the incidents are very exceptional. And I am not aware that there was or is in the code of any civilized nation, ancient or modern, any provision whereby the death or punishment of an innocent individual in room of a guilty one, was admitted as satisfaction for crime.

Even if there were, would it according to the nature of things, be a satisfaction for a crime committed. Laws are made for the punishment of the guilty, not of the innocent. How, then, can the substitution of an innocent person in room of the guilty, satisfy that

law. The murderer is a murderer still, and no earthly substitute can wipe out the stain or undo the crime—the consequence is there still.

Earthly law then admits of no substitute for the commission of crime. The earthly criminal must suffer for his own crimes in his own person. But, it will be said, the Sovereign can pardon. Yes, the Sovereign may exercise the prerogative of pardon, and the criminal thus *escape* the punishment. But for all that he is guilty still.

Cain, with the brand on his forehead, went through the world and has come down through all the ages a murderer still. A monument of a broken law unsatisfied.

Has man like a criminal broken God's holy law? Then it is said the soul that sinneth it shall die. How then can Christ, an innocent one, be a satisfaction in his own person (I prefer the use of the word satisfaction here) to that broken law?

How does his keeping of that law and His obedience answer for my criminal breaches of it. I am a criminal still, notwithstanding his innocence, according to all our earthly analogies.

I leave the question here. Can it be brought down to our reason, or is it one of these deep questions like the Trinity that has to be received by faith? I am, yours, etc., A PRESBYTERIAN.

THE GRANT TO METIS.

MR. EDITOR,—Mr. Wright, the late Convener of the Quebec Presbytery's Home Mission Committee, in your last issue, reaffirms the statement that the Home Mission Committee refused a grant to Metis. I regret that Mr. Wright did not see fit to attend the meeting of the Committee, which has been in session in Toronto for the last few days, when the matter was fully discussed. It would have been more satisfactory to himself to have heard the opinion of the Committee, and would have rendered all further public correspondence unnecessary. This the Committee had a right to expect, inasmuch as the Clerk of the Quebec Presbytery, in a communication of date March 21st, says: "The former representative of the Presbytery at the Home Mission Board has been communicated with, and has given assurance that he will either be present at the approaching meeting of the Committee, and explain matters, or else communicate with the Board thereanent."

Mr. Wright gives extracts from minutes of the Home Mission Committee, in order to throw the *onus* of withdrawing the grant upon the Committee. To make the statement complete, it should have been added by Mr. Wright, that when in October, 1876, the grant was removed for six months, the Committee—had it strictly obeyed the instructions of Assembly—would have refused it. The station was contributing at a rate far below the minimum, and the Presbytery had taken no steps, so far as could be learned, to bring them up to the requirements of the Assembly. In these circumstances, no course was open to the Committee, unless it disregarded the instructions of the Assembly, but to allow the grant to lapse.

At the meetings of Committee held April and October, 1877, the representative of the Quebec Presbytery could give no definite information as to what should be done with Metis, beyond this, that the Presbytery felt that some change was necessary, and that probably the best thing that could be done was to withhold the grant. If Mr. Wright at the latter meeting "urged that the grant should be restored, and also the loss for the previous six months," I can only say that the recollection of members of Committee is precisely the reverse. Further, if a letter was mailed to the Secretary, it never came into my hands, and it never came before the Committee. Every one knows that the minutes of the Committee only record *decisions*, and not the statements made by the representatives of Presbyteries, or the reasons that lead them to advise the giving or withdrawing of grants. If, however, the attempt is persisted in to represent the Home Mission Committee as alone responsible for withdrawing the Metis grant, it need not surprise anyone if the statements made in Committee are given to the Church at large. This, I need hardly say, will not be for edification or the good of all concerned.

The Committee have agreed to give the grant for the current six months to Mr. Fenwick, and also to pay the amount for the past six months, in the hope that the Presbytery will take action and endeavor to increase the contributions of the station. Whatever

be the misunderstanding between the Committee and the Presbytery's representative, I cannot but feel that Mr. Fenwick has cause to complain of uncourteous treatment, when he states "that he has never yet received from the Presbytery any official notice that the grant to Metis was stopped." I am, sir, yours truly,

WILLIAM COCHRANE.

Brantford, March 29th, 1878.

REMUNERATION OF PROBATIONERS.

MR. EDITOR,—Your last issue contains a communication on the above subject from Dr. Cochrane, in which he gives extracts from a communication received from a probationer, complaining of the open violation of the law of the Church made for the protection of the probationers. We thus get a glimpse of the hardships that many of them are forced to endure, because men, although professing to be Christians, and to be guided by the principles of Christianity, yet lack common honesty, inasmuch as they "withhold the hire of the laborer." The Church should watch with a vigilant eye over the interest of her probationers, and see that what she has ordained as a fitting remuneration for their services, shall be honestly paid to them. They are placed in such a position that they dare not complain lest wrong motives should be attributed to them, and the cause they desire to advance should suffer thereby. Their chances of a call to a vacant charge would be diminished, were it to become known that they were such "pestilent fellows," that they would not hold their peace when being cheated out of their just rights by the professed God-fearing members of the Church. It aggravates the evil when we consider that the party thus defrauded may not be the only sufferer, as it is often the case that there is a wife and large family entirely dependent for support upon the pittance that is left, after travelling expenses have been paid; which the above correspondent estimates at one half of what he receives. A large and influential committee was appointed by the last General Assembly, to devise the best mode of raising the salaries of all settled ministers to a minimum of \$800, that sum I presume, being thought the lowest upon which a minister can live decently. If that is so, in the name of common sense, how do these movers in this matter justify themselves, in allowing many of those unsettled ministers, and their families, to struggle on in a state bordering on destitution, as they cannot have more than from \$200 to \$300 left to live upon after paying travelling expenses, when by a little exertion on their part, in seeing that the laws of the Church are put in force, in letter and spirit, they could protect that class of our ministers who are peculiarly under their care, from the rapacity of men, who evidently are not much troubled with a conscience. Did they do so, much suffering would be prevented. It may here be said, Why do not probationers apply to the Presbytery for redress when the law of the Church has not been complied with? It has been done, but without effect. Not long ago a case of this kind was brought before the Chatham Presbytery, in which a church now giving \$1,500 to their minister, refused to give more than \$8 per Sabbath to the probationer supplying them. Here then was a clear violation of both the letter and the spirit of the law of the Church, yet that learned and reverend Court, snubbed the applicant for redress, by passing a resolution to the effect that the rich church of St. Andrew's, Chatham, had paid all the law allowed. No wonder then, in the face of such a decision, that Dr. Cochrane is led to exclaim that he can see no remedy for this wrong done to probationers, "unless the consciences of congregations are reached." Now there appears to be some analogy between civil corporations and churches. I have somewhere seen it stated that corporations had neither souls to be saved, nor bodies that could be kicked. Experience tells us that churches have no conscience that can be pricked. We must then look somewhere else for a remedy. At the risk of being charged with presumption for attempting to grapple with a subject that puzzles the capacious mind of Dr. Cochrane, I will venture to say, that the remedy is neither hard to find nor difficult of application. The Church has already declared what the poorest churches shall pay their probationers. All that she has got to do is to apply and enforce the same rule for the rich as for the poor churches. If a church paying \$500 salary, pay \$8 for supply, how much shall another paying a salary of \$1,500 pay? Any school-boy that can work proportion can soon ascertain this, and any Church

Court that has not the fear of the rich before its eyes can enforce payment. But I would suggest another mode, easier understood, simpler of application, and less oppressive to the rich. Starting from the same basis, let congregations that have been paying a salary of \$500, pay for supply \$8; let those paying \$600, pay \$9; let those paying \$700, pay \$10; and so on, increasing \$1 for every additional \$100 of salary given. A church then giving \$1,500, would have to pay \$18 for supply, which would still be much below the proportion given to a settled pastor. And let every vacant charge understand, that supply can only be obtained by complying with these terms. Probationers would then know to a certainty, what remuneration they were entitled to, and take no less, the Presbytery being held responsible for that amount. There is another grievance that probationers have just cause to complain of, but it would be encroaching too much on your space, to enter fully into it in this communication. Suffice it to say at present, that it is customary for those having the appointment of probationers, to allow those who have not entered their names on the probationers' list to supply the very best vacant charges, while the regular probationer is sent to the poorest, or to supply churches that are not in a position to give a call. The system has become so common, and is so contrary to every principle of justice and equity, that it requires only to be named in order to receive universal condemnation. It would be well then, were our approaching General Assembly to appoint a small committee, principally elders, men of good sense and business habits, to devise a system that would be as much a credit as the present is a disgrace to the Church.

EQUITY.

King, March 25th, 1878.

OBITUARY.

It was with feelings of deep regret we noticed the death of Mrs. Hudspeth—an old and highly esteemed member of the Presbyterian Church, Lindsay. She was an intelligent, active lady, who always took a deep interest in whatever pertained to the prosperity of Presbyterianism, as well as in the more general religious and charitable institutions of the neighborhood. Of her husband, whose death took place only a few days after her remains were conveyed to their last resting-place, the Victoria "Warder" has the following:—"The late Mr. Robert Hudspeth was born at Bowsden, near Berwick, Northumberland, England, in 1798, and educated at the University of Edinburgh. He married Marianne, daughter of the Rev. Adam Cairns, of Longforgan, Scotland. Mr. Hudspeth was educated for the Church, but was so nervous and modest that after a few attempts at public preaching he abandoned it altogether and opened a private school in Edinburgh, where he was very successful, and had for his pupils many young men who afterwards became famous. He emigrated to Canada with his young wife and two children, Thomas and Alice, in 1834, and bought a wild lot in Seymour, where he struggled for two or three years chopping and clearing some ten acres himself, but owing to fever and ague attacking him he was obliged to abandon the idea of farming, and opened a private school in the village of Colborne, where he remained but a short time, accepting the position of Classical Master in the Victoria College (then Seminary) at Cobourg, which he left to take charge of the Newcastle District Grammar School at Cobourg, on the retirement of Mr. Crofton in 1840. After the great fire in Lindsay in 1861, Mr. Hudspeth was asked to take charge of the Grammar School, which he did for about three years, and then retired to act as a clerk in his son Adam's law office, where he wrote until a few days before his death. Mrs. Hudspeth died on the 7th ult., aged seventy-eight years, and Mr. Hudspeth on the 14th ult., aged eighty years. Mr. Hudspeth was an honest upright Christian man, well educated, and of good abilities, and had he not been so modest and retiring might have taken his place among the prominent men of Canada, but doubtless he has done well in a humbler capacity and will be long remembered by many a young man as a valued preceptor and kind friend. Mrs. Hudspeth was also a highly educated woman, and for many years in Colborne and Cobourg taught a Ladies' School. They have lived to a good old age and died possessing all their faculties and within a week of each other. 'In death they were not divided.' During the procession of the funeral cortege through the town on Saturday last, all the stores were closed out of respect to the memory of the late Mr. Hudspeth."

A funeral service was held in St. Andrew's Church, on Sabbath, 7th, in connection with Mrs. Hudspeth's death, when her husband and son were present. The following Sabbath, 14th, the service was held in connection with Mr. Hudspeth's death, and in connection with the removal by death of another old inhabitant, Mr. Thomas Nugent. "The memory of the just is blessed."

DEDICATION OF KNOX CHURCH, THEDFORD.

Sabbath the 17th inst., was an important day to the Presbyterians of Thedford Village and vicinity. For many years they had been worshipping in an old frame building a short distance from the village of Thedford, but so rapid has been the growth of the congregation during the past few years, and especially so under the care of their present pastor, the Rev. Hector Currie, that it was resolved to build a new church better suited for the accommodation of the increased membership. The building is one of the finest churches in the county of Lambton. It is built of white brick, upon a stone foundation. The basement is large and commodious, being divided into lecture and class-rooms, it is admirably suited for the use of the Sabbath School. The seats in the church are made of butternut, finished with red oak, and give accommodation to about six hundred. The windows with handsomely stained glass are after the latest style. The whole building is heated by hot air. For the accommodation of those who drive from a distance there is a large number of sheds to the rear of the building. Notwithstanding the bad state of the roads the church was filled to its utmost capacity at the different services. The Rev. Mr. Murray of London, preached an able discourse both morning and afternoon, and Rev. Mr. Duncan of Forest, ably conducted the evening service. On the following Monday a soiree was held, tea was served in the commodious basement to a very large number, who, after satisfying the cravings of the inner man, repaired to the church where they were entertained by several able speakers of different denominations. The dedicatory services were a complete financial success. The collections on Sabbath, the proceeds from the soiree, and the additional subscriptions, amounting to over \$2,000, which was more than sufficient to cover the debt upon the new building. This must have been exceedingly pleasing to the congregation and their pastor, Mr. Currie, who though but a very short time in charge of the congregations at Thedford and Ravenswood has made himself not only much admired by his own people, but also extremely popular among others. By his untiring zeal he has infused new life into his people, so that they have accomplished with comparative ease what many congregations would fear to undertake. The result of his efforts is that Knox Church is entered unburdened with debt, and thoroughly equipped for the Master's work.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met at Whitby on the 19th inst. There was a full attendance of members. The first hour was spent in conference on the state of religion, introduced by Mr. Rogers reading the committee of Presbytery's report on that subject. Messrs. Rogers, Hogg, Chambers, Little and Fairbairn took part in the conference, and at the close a committee was appointed to bring in a finding on the subject. The congregation of Dunbarton both by resolution and by delegates urged upon the Presbytery not to accept Mr. Kennedy's resignation. In connection with this matter, it was reported that a union meeting of four of the congregations in Pickering had been held, at which it was agreed to request the Presbytery to call a meeting of the Presbyterian congregations in Pickering with a view to reorganize the different congregations so as to produce the best results to Presbyterianism. After hearing delegates and after careful consideration, the Presbytery granted the request, and appointed such a meeting to be held at Brougham on Monday, the 15th April, Mr. Chambers to preside, and in the meantime Mr. Kennedy's resignation and the congregation's resolutions to lie on the table. Messrs. Drummond (convener), Little, Spencer and Fairbairn, were appointed a Home Mission Committee of Presbytery. Provision was made for the supply of the congregations of Newtonville, Orono, Enniskillen and Pickering. Mr. Rogers read an overture on Hymnology, which was adopted by the Presbytery and ordered to be transmitted to the Synod. Messrs. Douglas (by

rotation), Chambers and Little (by election) were appointed delegates to the General Assembly, together with Messrs. Fairbairn, J. C. Smith and Geo. Laing, elders. A small committee was appointed to examine the remit on Ecclesiastical Procedure and report at next meeting. Delayed all other business until next meeting, which is to be held in Mr. Kennedy's church, Duffin's Creek, on the 16th April, at 11 o'clock. A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This court met on the 19th inst., in St. Andrew's Church, Stratford. Sixteen ministers and eight elders were present. Rev. John McKay was invited to sit as a corresponding member. It was agreed that the expenses of Presbytery should be apportioned among the congregations on the basis of the number of members and families, all families being included that had even nominal connection, and three (3) single persons being considered equal to a family. The committee on the circular on Sabbath School Work presented a report embodying a general approval of its recommendations, and these recommendations, with slight alteration, were adopted in the terms following. 1. That Presbyteries take the oversight of the work within their bounds, by holding, in one or more places, annually, meetings for parents and teachers, for such length of time as may be desirable. 2. That Normal Classes be held for a lengthened period in towns and cities, and for a shorter period—say two days—in rural districts. 3. That deputations of ministers, elders, or laymen taking a deep interest in this work, be appointed to visit the schools within the bounds, and report to the Presbytery as to the state of the schools. A committee was appointed to report on the best way of carrying out these recommendations. In regard to the separation of North Mornington and Milverton, it was agreed to send a deputation to them with a view to that object, which the Presbytery regarded as very desirable. From East Zorra it was reported that the congregation was in a fair way of getting rid of its debts, that they desired the services of a student during the summer, and expected thereafter to be in better condition to receive Probationers. There was presented and read a petition from persons in and about St. Mary's, praying that they be organized as a second Presbyterian congregation there, together with minutes of a meeting held in connection therewith, appointing Messrs. M. Laughton, Alex. Smith and J. D. Moore to support the prayer of the petition. Certain irregularities appearing in these documents, it was agreed to hear the commissioners concerning them. These commissioners stated that, of the eighty-one names appended to the petition, two were in duplicate by mistake, four were appended with the consent of the parties, and thirty-six without their consent; and that of the whole number of names, about one-half were on the roll of the existing congregation. It was moved by Mr. Arch. Stewart, seconded by Mr. McPherson, and agreed, that the petition, owing to irregularities, be not received. Mr. Cameron's reasons of protest against his relation to New Hamburg were read, and answers thereto read and adopted. A committee was appointed to allocate Presbytery expenses to the amount of \$150, said amount to provide for Commissioners' expenses to General Assembly. Intimation was read concerning the establishment of a new Presbytery, to include three of the northern congregations. The following commissioners were appointed to General Assembly, viz.: Messrs. Hislop, Stewart and Renwick by rotation, and Messrs. Hamilton, McLeod and Scott by election; and elders, Messrs. A. R. Morrison, Robt. Paterson, James McDonald, James Crerar, Alex. McTavish, and William Fotheringham. A committee was appointed to consider the advisability of holding special evangelistic meetings, or to suggest other means of increasing the spiritual life of the congregations. The remits of General Assembly were considered, with the exception of two to be taken up at next meeting. The proposed regulations on the Widows' Fund were approved, except the 9th. It was thought better to terminate the connection with the Fund of ministers leaving the Church, by an equitable payment. It was agreed to disapprove the appointment of a Home Mission Secretary and Common College Fund. It was agreed to approve the placing of the names of ordained missionaries on Presbytery Rolls, as also the retaining on the Rolls of Presbyteries the names of ministers retiring by leave of Assembly, but their names to be not transferable to other Presbyteries. Presbytery adjourned to meet for ordinary business in Knox Church, Stratford, at 9.30 a.m., 9th of April next.

BOOKS AND MAGAZINES.

Concessions of Liberalists to Orthodoxy.

By Daniel Dorchester, D. D. Boston: D. Lorthrop & Co.

In the shape of a well got up volume of 343 pages, the work of an able theologian, treating of subjects which attract much attention and which are intrinsically important, this is a book that intelligent men can scarcely afford to pass by. The work is primarily divided into three books, each of which is sub-divided in a very orderly manner. Book First treats of The Deity of Christ, Book Second, of the Atonement, and Book Third, of Endless Punishment.

Cookery and Home Comforts.

By Mrs. Wigley. London: Thomas Nelson & Sons. Toronto: Clougher Brothers.

The special features of this collection of recipes are that it recommends only such dishes as are within the means of families with small incomes; that it gives directions for preventing waste and for making the most of everything; that the order of procedure is minutely described in each recipe; that the exact quantity is always plainly stated; that the price of each ingredient and of the whole dish is given; and that along with the recipes the book contains a good deal of useful advice, pleasantly given.

The Kirografik Teacher.

By John Brown Smith. Amherst, Mass.: J. B. & E. G. Smith. 1878.

The full title of this book gives us to understand that it is adapted for use as a text book in common schools, academies, and colleges. As a text book for teaching Stenography its usefulness cannot be disputed. The arrangement of the matter in the form of a series of graduated lessons renders it more serviceable as a school-book than any work on the subject which has come under our notice. As to its main object of superseding the "barbarous orthography" at present in use, we consider its accomplishment as difficult as it is undesirable.

The Fortnightly Review.

Toronto: Rose-Belford Publishing Co.

The February number of this magazine opens with an article on "England and the War," by Emile de Laveleye, the object of which is to shew that the treaty of peace involves no disadvantage to English interests further than would be obviated by the placing of a garrison in Egypt. The second article tries to divide fairly between Galen, Realdus Columbus, and Dr. Harvey, the credit of discovering the circulation of the blood. The other articles are: "Kaffir Land," by Anthony Trollope; "Lord Melbourne," by Lord Houghton; "The Christian Conditions," by the author of "Supernatural Religion," "Victor Cherbuliez," by George Saintsbury; "Ceremonial Government," by Herbert Spencer; "Florence and the Medici," by J. A. Symonds; Home and Foreign Affairs; Books of the Month.

Notes to the Fourth Reader.

By G. A. Chase, M. A., Collegiate Institute, Galt. Campbell's Educational Series. Toronto: Jas. Campbell & Son. 1878.

It would be too much to expect that, in the first few years of their course, our Public School teachers should have such an extensive acquaintance with general literature as to be able to explain every reference in the varied selections contained in the reading books. At the same time it is very desirable that they should, in one way or another, be placed in a position to enable their pupils to read intelligently. This object, the book before us is well calculated to accomplish. It exactly meets the want referred to, and will be warmly welcomed and highly prized by both teachers and pupils. One marked feature is that it is not cumbered with unnecessary matter. The author knew what to say, and when to stop. Those teachers who can do with less information than these notes give are few; those who require more ought to betake themselves to some other occupation.

Bible History, in Connection with the General History of the World.

By the Rev. Wm. G. Blaikie, D. D. London: T. Nelson & Sons. Toronto: James Campbell & Sons.

Not many such books as this could one man write in his life-time. The quantity of literature, ancient and modern, which the author read while writing it must have been very great. At the same time, it is in no sense a mere accumulation of selections from

other writings. While the facts are collected from various sources, and numerous authorities have been consulted, the book is emphatically the author's own. With admirable skill he grasps his crude and chaotic material, and without detriment or distortion gives it its proper place in the structure, the result being a marvel of order and beauty. Along with the Bible narrative he gives the parallel history and progress of the leading nations of the world, showing what was going on elsewhere while the history of the Bible was being enacted. He traces the progress of religious knowledge and the state of social and spiritual life at different periods; and his aim throughout seems to be to bring out the great lessons of spiritual truth which the sacred writings were specially given to reveal.

New Language Lessons: An Elementary Grammar and Composition.

By William Swinton. Toronto: James Campbell & Son. 1878.

Composition and Grammar ought to be taught together; and at every step, composition ought to come first; grammar closely following; first, the *How*; then the *Why*. The pupil who is taught composition without grammar will soon forget what he has learned by mere imitation without rule or reason; and the pupil who is taught grammar without composition will just as soon forget principles which he cannot apply and rules which he has not been taught to reduce to practice. Ordinary grammars are not well adapted to this method. With the aid of such a class-book as that now before us the teacher will find it comparatively easy to train his pupils to speak and write correctly. It supplies practical lessons so arranged that the pupil who has mastered the first finds little difficulty with the second; and having made the second his own, is well prepared to encounter the third, and so on to the end. By means of these lessons the learner is really put in possession of the substance of the Grammar rule or definition before he is called upon to commit it to memory—the book merely clothing it for him in the most concise language. He thus perceives the meaning, the truth, the force, and the beauty, of the rule; and finds it easy to learn and difficult to forget. For beginners, at least, we can confidently recommend this book in preference to any Grammar now authorized.

The Complete Preacher.

New York: The Religious Newspaper Agency.

The number for March contains the following sermons: "The Surrender to Infidelity," by Justin D. Fulton, D. D.; "Rooted in Love," by Newman Hall, LL. B.; "Bread for the Hungry," by John Cumming, D. D.; "Divine Forces in Human History," by Prof. A. J. Nelson; "The Popular Arguments against Endless Punishment Unsatisfactory as a Sure Ground of Hope," by R. S. Dabney, D. D., LL. D.; "The Breathings of the Pit," by Justin D. Fulton, D. D. Dr. Fulton's sermon is a reply to Mr. Beecher's "Background of Mystery." Dr. Dabney is professor of systematic and polemic theology in the Union Theological Seminary of Virginia. The passage on which he founds his discourse on Endless Punishment is Genesis iii. 1-4: "Yea, hath God said, Ye shall not eat of every tree of the garden. . . . And the serpent said unto the woman, Ye shall not surely die." He says: "The death denounced against the first transgression was not so much bodily as spiritual—the death of the soul rather than of the body; so that the doubt raised by Satan's first question is substantially the same with that which is now enticing the minds of sinful men." The sermon is long and able. We can only give the concluding sentences:

"I have no interest in arguing that there is a hell for impenitent sinners. If any man can prove that there certainly is none, by any evidence honorable for God and safe for man, sure I am that no man's soul will be more rejoiced than my sinful heart. I have but one parting word to utter, and that is so plainly just that it needs no argument. It will be well for you to look thoroughly into this doubt before you trust yourself to it. Your eternity is at stake! And if, after your faithful, honest and exhaustive examination, you are constrained to feel that there is a possibility that Jesus may be right and Satan wrong on this point, it will be best for you to come with me to the safe side, and hide under the sacrifice of Christ."

GIVEN AWAY.—A superb pair of 6x8 Chromes, worthy to frame and adorn any home, and a Three Months' Subscription to LEISURE HOURS, a charming 16-page literary paper, full of the choicest Stories, Poetry, etc., sent free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of money sent. News dealers sell LEISURE HOURS, price seven cents.

SCIENTIFIC AND USEFUL.

TWO EGGS well beaten, two cups of milk, two cups of Graham flour, one-third of a cup of molasses and a little salt. Bake in roll pans; and serve the Graham rolls hot.

PERSONS troubled with neuralgia will be glad to learn a cure. Two drops of laudanum in one half teaspoonful of warm water, and dropped into the ears will give immediate relief.

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. This will make plain buns.

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.

POTATOES, PARSNIPS, beet-root and mangel-wurzel make tolerably good ale by the following process: Take about twelve pounds of either of the above roots to each gallon of water; pare them, cut them in slices, boil them to a pulp, rub this pulp through a sieve; put it into a flannel bag, and squeeze the juice through; put this in the copper and add about half a pound of hops to nine gallons.

TO TAN A SKIN WITH THE FUR ON.—Flesh and clean the hide; wash out in lukewarm water, salt and soap. Take one gallon rain water, one gill sulphuric acid, a little salt, and a small piece of alum; put the hide in this bath; let remain one-half hour, then wash out well in warm rain water and soap; rub dry, and grease with neat's foot or other good oil.

TO TAKE RUST OUT OF STEEL.—Wrap the steel up in a soft cloth, well saturated with kerosene; let it remain twenty-four hours, or longer, then scour the rusty spots off with brick-dust. If badly rusted, use salt with hot vinegar; after scouring, rinse every particle of brick-dust or salt off with boiling hot water; dry thoroughly, then polish off with a clean flannel cloth and a little sweet oil.

FOR MARMALADE PUDDING, take of bread crumbs half pound, beef suet very finely chopped six ounces, mix the two together with three table-spoonfuls of marmalade, three table-spoonfuls of powdered loaf sugar, the juice and grated rind of a lemon, and a teaspoonful of carbonate of soda, then gradually stir into the mixture three eggs beaten up; pour into a plain mould, and steam it for three and a half hours. Serve with marmalade sauce.

MILK AND LIME-WATER are now frequently prescribed by physicians in case of dyspepsia and weakness of the stomach. Often when the functions of digestion and assimilation have been seriously impaired, a diet of bread, milk, and lime-water will be found beneficial. Procure a few lumps of unslaked lime, put the lime in a stone jar, add water until the lime is slaked and of about the consistence of thin cream; the lime settles, leaving the pure clear lime-water on top. Three or four table-spoonfuls of it may be added to a goblet of milk.

TO PREVENT MOTHS.—If a small piece of paper or linen, moistened with turpentine, be placed in wardrobes or drawers, two or three times a year, it will effectually prevent any damage from moths. When furs are packed away in the spring, they should be beaten well with a rattan, in order to dislodge any eggs of the moth; afterwards brush thoroughly and sew up carefully in a linen pillow case; over all pin newspapers, leaving no crevice where an insect could insinuate itself. It would be well to paste the edges of the paper together. If well done, you need not fear for the most valuable furs.

VARIEGATED JELLY.—One quart of clear jelly; one-half teaspoonful of prepared cochineal; one cup of white blanch-mange. Divide the jelly into two equal portions and color one with the prepared cochineal, leaving the other as it is, a pale amber. Wet a mould with cold water and pour in a little of the amber. Set the mould on ice, or in very cold water, that the jelly may harden quickly, and so soon as it is firm, pour in carefully some of the red; set back upon the ice to get ready for the amber, adding the two colors in this order until you are ready for the base, which should be wider than the other stripes and consist of the white blanch-mange.

HOP YEAST.—Take six potatoes and eight good-sized hops, and boil in three quarts of water, tying the hops in a bag; into a stone jar put one cup of flour, one cup white sugar, and one-half cup of salt; stir all together with a little of the boiling water the potatoes are cooking in; when the potatoes are done take the hops out and pour the rest of the water into the jar, leaving the potatoes whole; they must not be mashed but left in the yeast until it is used up, and then thrown away. Let the potato water cool before adding the yeast; set in a warm place to rise; when the yeast has risen, take out a pint and keep by itself to start the next with. To sponge the bread, take two quarts of new milk and scald—not boil; set away until nearly cool, then stir in some flour and add one pint of yeast. This makes four loaves.

A GOOD SUGGESTION.—It would be well if the daughters in every family could be taught practical housekeeping, by being suffered to buy the necessary supplies for the household from time to time. Of course the girls would need some supervision, possibly much instruction, and at first mistakes would be unavoidable. But the advantages of such a proceeding are manifest; they would soon learn prices and values, and how to decide between qualities and kinds, whether of provisions or clothing, while a knowledge of the cost of articles in daily use would beget prudence in their using. No mother of grown daughters can afford to let her daughters be ignorant of this most important branch of womanly knowledge, to say nothing of the fact that she would find able and efficient helpers in daughters thus taught, who would lighten her cares and give her more leisure to enjoy their pleasures. Mothers, try it!

PASTOR AND PEOPLE.

CAN I NOT TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straitly and so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I find no answer often, when beset
With questions fierce and subtle on my way;
And often have but strength to faintly pray.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path;
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river
But this I know, I shall be God's forever;
So I can trust.

CAUTIONS FOR THE TIMES.

I have had a deep conviction for many years that practical holiness and entire self-consecration to God are not sufficiently attended to by modern Christians in this country. Politics, or controversy or party-spirit, or worldliness, have eaten out the heart of lively piety in too many of us. The subject of personal godliness has fallen sadly into the back-ground. The standard of living has become painfully low in many quarters. The immense importance of "adorning the doctrine of God our Saviour" (Titus ii. 10), and making it lovely and beautiful by our daily habits and tempers, has been far too much overlooked. Wordly people sometimes complain with reason that "religious" persons, so-called, are not so aimable and unselfish and good natured as others who make no profession of religion. Yet sanctification, in its place and proportion, is quite as important as justification. Sound Protestant and Evangelical doctrine is useless if it is not accompanied by a holy life. It is worse than useless: it does positive harm. It is despised by keen-sighted and shrewd men of the world, as an unreal and hollow thing, and brings religion into contempt. It is my firm impression that we want a thorough revival about *Scriptural holiness*, and I am deeply thankful that attention is being directed to the point.

It is, however, of great importance that the whole subject should be placed on right foundations, and that the movement about it should not be damaged by crude, disproportioned, and one-sided statements. If such statements abound we must not be surprised. Satan knows well the power of true holiness, and the immense injury which increased attention to it will do to his kingdom. It is his interest, therefore, to promote strife and controversy about this part of God's truth. Just as in time past he has succeeded in mystifying and confusing men's minds about justification, so he is labouring in the present day to make men "darken counsel by words without knowledge" about sanctification. May the Lord rebuke him! I cannot however give up the hope that good will be brought out of evil, that discussion will elicit truth, and that variety of opinion will lead us all to search the Scriptures more, to pray more, and to become more diligent in trying to find out what is "the mind of the Spirit."

I feel it a duty to offer a few suggestive hints to those whose attention is specially directed to the subject of sanctification in the present day. I know that I do so at the risk of seeming presumptuous, and possibly of giving offence. But something must be ventured in the interests of God's truth. I shall therefore put my hints into the form of questions, and I shall request my readers to take them as Cautions for the Times.

(1) I ask, in the first place, whether it is wise to speak of *faith* as the one thing needful, and the only thing required, as many seem to do now a days in teaching the doctrine of sanctification?—Is it wise to proclaim in so bald, naked, and unqualified a way as many do, that the holiness of converted people is *by faith only, and not at all by personal exertion*? Is it according to the proportion of God's Word? I doubt it.

That faith in Christ is the root of all holiness,—that the first step towards a holy life is to believe on Christ,—that until we believe we have not a jot of holiness,—that union with Christ by faith is the secret of both beginning to be holy and continuing to be holy,—that the life that we live in the flesh we must live by the faith of the Son of God,—that faith purifies the heart,—that faith is the victory which overcomes the world,—that by faith the elders obtained a good report,—all these are truths which no well-instructed Christian will ever think of denying. But surely the Scriptures teach us that in following holiness the true Christian needs personal exertion and work as well as faith. This very same Apostle who says in one place, "the life that I live in the flesh I live by the faith of the Son of God," says in another place "I fight,—I run,—I keep under my body;" and in other places, "Let us cleanse ourselves,—let us labour,—let us lay aside every weight." (Gal. ii. 20; 1 Cor. ix. 26; 2 Cor. vii. 1; Heb. iv. 11; xii. 1.) Moreover the Scriptures nowhere teach us that *faith sanctifies* us in the same sense, and in the same manner, that *faith justifies* us! Justifying faith is a grace that "worketh not," but simply trusts, rests,

and leans on Christ. (Rom. iv. 5.) Sanctifying faith is a grace of which the very life is action; it "worketh by love," and, like a main-spring, moves the whole inward man. After all, the precise phrase "sanctified by faith" is only found once in the New Testament. The Lord said to Saul, "I send thee, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me." Yet even there I agree with Alford, that "by faith" belongs to the whole sentence, and must not be tied to the word "sanctified." The true sense is, "that by faith in Me they may receive forgiveness of sins and inheritance among them that are sanctified." (Compare Acts xxvi. 18 with Acts xx. 32.)

As to the phrase "holiness by faith" I find it nowhere in the New Testament! Without controversy, in the matter of our justification before God faith in Christ is the one thing needful. All that simply believe are justified. Righteousness is imputed "to him that worketh not but believeth." It is thoroughly Scriptural and right to say "faith alone justifies." But it is not equally Scriptural and right to say "faith alone sanctifies." The saying requires very large qualification. Let one fact suffice. We are frequently told that a man is "justified by faith without the deeds of the law." But not once are we told that we are "sanctified by faith without the deeds of the law." On the contrary, we are expressly told by St. James that the faith whereby we are *visibly and demonstratively* justified before man, is a faith which, "if it hath not works is dead, being alone."* (James ii. 17.) I may be told, in reply, that no one of course means to disparage "works" as an essential part of a holy life. It would be well, however, to make this more plain than many seem to make it in these days.

(2) I ask, in the second place, whether it is wise to make so little, as some appear to do, comparatively, of the many *practical exhortations to holiness in daily life* which are to be found in the Sermon on the Mount, and in the latter part of most of St. Paul's epistles? Is it according to the proportion of God's Word? I doubt it.

That a life of daily self-consecration and daily communion with God should be aimed at by every one who professes to be a believer,—that we should strive to attain the habit of going to the Lord Jesus Christ with everything we find a burden, whether great or small, and casting it upon Him,—all this, I repeat, no well-taught child of God will dream of disputing. But surely the New Testament teaches us that we want something more than *generalities* about holy living, which often prick no conscience and give no offence. The *details* and particular ingredients of which holiness is composed in daily life ought to be fully set forth and pressed on believers by all who profess to handle the subject. True holiness does not consist merely of believing and feeling, but of doing and bearing, and a practical exhibition of active and passive grace. Our tongues, our tempers, our natural passions and inclinations,—our conduct as parents and children, masters and servants, husbands and wives, rulers and subjects,—our dress, our employment of time, our behaviour in business, our demeanour in sickness and health, in riches and in poverty,—all, all these are matters which are fully handled by inspired writers. They are not content with a general statement of what we should believe and feel, and how we are to have the roots of holiness planted in our hearts. They dig down lower. They go into particulars. They specify minutely what a holy man ought to do and be in his own family, and by his own fireside, if he abides in Christ. I doubt whether this sort of teaching is sufficiently attended to in the movement of the present day. When people talk of having received "such a blessing," and having found "the higher life," after hearing some earnest advocate of holiness by faith and self-consecration, while their families and friends see no improvement and no increased sanctity in their daily tempers and behaviour, immense harm is done to the cause of Christ. True holiness, we surely ought to remember, does not consist merely of inward sensations and impressions. It is much more than tears, and sighs, and bodily excitement, and a quickened pulse, and a passionate feeling of attachment to our own favorite preachers and our own religious party, and a readiness to quarrel with every one who does not agree with us. It is something of "the image of Christ" which can be seen and observed by others in our private life, and habits, and character, and doings. (Rom. viii. 29.)

(3) I ask, in the third place, whether it is wise to use vague language about *perfection*, and to press on Christians a *standard of holiness*, as attainable in this world, for which there is no warrant to be shown either in Scripture or experience? I doubt it.

That believers are exhorted to "perfect holiness in the fear of God,"—to "go on to perfection," to "be perfect," no careful reader of the Bible will ever think of denying. But I have yet to learn that there is a single passage in Scripture which teaches us that a literal perfection, a complete and entire freedom from sin, in thought, or word, or deed, is attainable, or ever has been attained by any child of Adam in this world. A comparative perfection, and all-round consistency in every relation of life, a thorough soundness in every point of doctrine,—this may be seen occasionally in some of God's believing people. But as to an *absolute literal perfection*, the most eminent saints of God in every age have always been the very last to lay claim to it! On the contrary, they have always had the deepest sense of their own utter unworthiness and imperfection. The more spiritual light they have enjoyed the more they have seen their own countless defects and shortcomings. The more grace they have had the more they have been "clothed with humility." (1 Peter v. 5.)

What saint can be named in God's Word, of whose life many details are recorded, who was literally and absolutely perfect? Which of them all, when writing about himself,

* "There is a double justification by God; the one authoritative, the other declarative or demonstrative."—The first is St. Paul's scope, when he speaks of justification by faith without the deeds of the law. The second is in St. James' scope, when he speaks of justification by works.—T. Goodwin on Gospel Holiness. Works, vol. vii. p. 181.

ever talks of feeling free from imperfection? On the contrary, men like David, and St. Paul, and St. John, declare in the strongest language that they feel in their hearts weakness and sin. The holiest men of modern times have always been remarkable for deep humility. Have we ever seen holier men than the martyred John Bradford, or Hooker, or Usher, or Baxter, or Rutherford, or M'Cheyne? Yet no one can read the writings and letters of these men without seeing that they felt themselves "debtors to mercy and grace" every day, and the very last thing they ever laid claim to was perfection.

In the face of such facts as these I must protest against the language used in many quarters, in these last days, about *perfection*. I must think that those who use it either know very little of the nature of sin, or the attributes of God, or of their own hearts, or of the Bible, or of the meaning of words. When a professing Christian coolly tells me that he has got beyond such hymns as "Just as I am," and that they are below his present experience, though they suited him when he first took up religion, I must think that his soul is in a very unhealthy state! When a man can talk coolly of the possibility of "living without sin" while in the body, and can actually say that he has "never had an evil thought for three months," I can only say in my opinion he is a very ignorant Christian! I protest against such teaching as this. It not only does no good, but does immense harm. It disgusts and alienates from religion far-seeing men of the world, who know it is incorrect and untrue. It depresses some of the best of God's children, who feel they never can attain to a perfection of this kind. It puffs up many weak brethren, who fancy they are something when they are nothing. In short it is a dangerous delusion.—Rev. J. C. Ryle.

THE CHURCH USURPING CHRIST'S PLACE.

"The other error to which I purpose to allude is no less injurious to the Saviour's glory. Practically He is treated with dishonour, when the Church which He has established is made to usurp His seat, to receive His homage, to perform His office, to be virtually the author of salvation instead of the channel through which salvation flows. This is in truth the deposing of Him from His throne, and to invest His subjects with the authority which belongs to Himself. It is convenient, no doubt, in language to embody the multitude who believe in Christ under one comprehensive term, and our Lord Himself taught us, for example, that we might do this safely and legitimately; but language may mislead. We may personify a body for the convenience of discourse, and by degrees forget that a community is not a person. It is still worse if the body, which was first personified, comes afterwards to be deified. Yet a process of this kind has gone on in regard of the Christian Church. When Christ declared that He would build His Church upon a Rock, and that the gates of hell should not prevail against it, He simply declared that there should be ever hereafter a body of men, believing in Him as the Son of God, whom Satan might assail, but should never succeed in destroying. He did not say He would set up a power on earth which should possess His authority, act in His stead, act as His vicegerent to dispense either His favour or His anger. We look in vain for a single sentence which, without the grossest perversion, could imply a purpose such as this. But advantage has been taken of the obscurity of language to maintain and encourage this view: the Church has been made first an abstraction, then a person, and then a Saviour. The Church thus invested with divinity has a ministry, and has her visible representatives who, explaining her prophetic anticipations, have assumed the place of God. We know what opportunities this has given to the exercise of the worst human passions. We find it supplied in malice, hatred, pride, covetousness, and ambition; so that one of the first and most needed works of the Reformers was to repress the evil and divest the Church of the mystery in which it was shrouded, and disclose it to the world in its true and scriptural form as a congregation of believers. The Church is that body which assembled in the upper chamber at Jerusalem, and there received the visit of their risen Lord; the Church is that party which abode together, had 'all things in common,' and continued in apostolic fellowship; the Church is that company of faithful men in all ages and countries who have maintained their fealty to the doctrines and institutions of the Gospel."

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

SECRET OF SUCCESS.—It is recorded of one of the Reformers, that when he had acquitted himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes, which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of the ejaculatory petitions—"More light, LORD—more light—more light!" And how fully was the true spirit of prayer compressed and illustrated in these short aspirations. Could they fail of success? "If any of you lack wisdom, let him ask of GOD, that giveth to all men liberally, and upbraideth not, it shall be given him."—Bridges.

It may be that theologians are needed who shall be fit to take the place of Moses to our generation, in teaching it again the very elements of natural theology; but let them not look upon science as a cold and godless demon, holding forth to the world a poisoned cup cunningly compounded of truth and falsehood; but rather as the natural ally and associate of the Gospel of salvation. The matter is so put in one of those visions which close the canon of revelation, when the prophet sees a mighty angel having the "everlasting Gospel to preach"; but he begins his proclamation by calling men to "worship Him that made heaven and earth and the sea and the fountains of waters." Men must know God as the Creator before they seek Him as a benefactor and redeemer. This religion must go hand in hand with all true and honest science.—Principal Dawson.

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C. BLACKETT ROBINSON, Editor and Proprietor.
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TORONTO, FRIDAY, APRIL 5, 1878.

CHURCH EXTENSION IN TORONTO.

LAST Thursday evening the annual meeting of the Church Extension Association in Toronto was held in Knox Church. The chair was taken by Mr. Blaikie, the President of the Society. A large number of the ministers of the city occupied seats on the platform. The evening proved to be very wet and unfavorable for such a gathering, but as evincing the interest which the Presbyterian community take in the work of the Association, we are glad to say that the audience was eminently representative and full of promise.

The society in question, though young in years, has proved its efficiency by the important work it has already accomplished. A beautiful church has been erected in Brockton. In this field services are regularly conducted by the students of Knox College. The attendance is very promising indeed. On a late occasion the anniversary sermons were preached morning, afternoon and evening, by Rev. Messrs. Wallace and Mitchell, and Professor Caven respectively. There was a large assemblage at each of these services, and liberal collections were taken up. There is an excellent Sabbath School under the superintendence of Mr. Winchester, this gentleman alone having a class of young people that enjoys an average attendance of two dozen. There is a good prospect for this church in the future. We hope soon to hear of a regular ministry being provided for Brockton. With a pastor regularly placed over this church, we cannot but anticipate a large growth both of the congregation and the Sabbath School. Were there no other evidence forthcoming of the good which has already been accomplished by the Toronto Church Extension Association, the Church of Brockton would be an ample testimony. But with pleasure we learn that the labors of the Society have not been confined to the West end of the city. Another important district in the East end, viz., Leslieville, has been occupied by the Association. There they have purchased a beautiful site, and they are now, along with the aid procured from loyal Pres-

byterians in the district, erecting what will prove to be a very admirable church building. Services have been held regularly for some time in a public hall, which have also been conducted by students of Knox College. There is also a large and promising Sabbath School in connection with this station. In the course of the summer, the new building will be opened for the public services of religion, and very soon we shall hear of this new organization enjoying a pastorate of its own. Besides these, the Association have before them the purchase of other sites which will prove of great service for the extension of Presbyterianism in the city. A Sabbath School has also been begun in the North-eastern section. The work has been commenced in faith, and no long time will need to pass away before like precious results are gained for other parts of the city.

It should be widely made known that membership in this Association is constituted by the payment of an annual fee of one dollar. This shows that the Society does not look for large sums from individuals. It depends rather for its success on having a large number of subscribers. Were the members of the Presbyterian Church in Toronto to subscribe each a dollar a year, there would be more funds on hand than what is required by the immediate wants of the Association. But so far the Society has been held back by the large number who have not become its members. Were even a fourth or a third of the membership of our Toronto churches to become subscribers to the extent of a dollar per annum, there would be no lack of funds for the prosecution of the good work. It is to be hoped as the times improve, that a greater interest will be taken by members of the various churches in the work of the Society. There will be ever an increasing necessity for such an association. New districts are constantly growing up, that are by distance shut out from the existing churches, where new centres are being provided for Presbyterian organizations. The work of the Church Extension Society is also prospective in its character. Were they able now to purchase lots in localities which may in the course of years be reasonably supposed to grow into large populations, there would be in the end a great saving of funds. Sites which may now be bought on most reasonable terms, will in the course of time rise in value along with the neighboring property, and it may not be so easy at a future period to purchase suitable ground for the erection of necessary churches. Let a sufficient number become members of this association, and there would at once be ample means to provide for the future exigencies of Presbyterianism in the city.

We trust that such publicity has now been given to this excellent undertaking, that none will prove laggard in giving their annual subscription to the Association. It is a great and promising work in which we are thus called to engage, and it will be gratifying in the end to all those who now take part in it. During the ensuing year, let the hearts of the office-bearers be made glad by the quick and ready response of all to take part in their work.

Steps are being taken in the Free Church of Scotland for the formation of a "Duff-Memorial Missionary Institute."

SUBSTITUTION.

A COMMUNICATION in our present issue calls attention to some difficulties felt in connection with the substitution of Christ in the room of his people. We believe the writer to be honestly seeking after the truth, and shall be glad to hear from any who may feel able to throw light on the subject which is engaging his mind. In the meanwhile we venture to make a few remarks that occur to us on this important subject.

Our correspondent refers to illustrations employed to explain the doctrine of Substitution. Two of these he regards as satisfactory to human reason and in accordance with earthly analogies. A third, however, he pronounces unsatisfactory. Now, we are disposed to think that the difference between the first two illustrations and the third is not so great as at first would appear. The objection alleged against the last will apply also to the former. If, in spite of that objection, human reason does not rebel against the former, why should it not also accept the other? For what reason does the debtor go free when his surety has made payment for him? Why does the laggard soldier escape when a volunteer takes his place and does duty for him in the field? Simply because in such cases we look to the *thing* which is due, without having regard to the *person* who pays it. The creditor cares not by whom the money is paid so long as the debt is cancelled. The sovereign cares not who fills the place in the ranks so long as the full quota of men is furnished. But look to the *persons*, and is there not the same difficulty as in the third case, where the guilty is allowed to escape and receives benefits procured for him by an innocent substitute? The difference is one of degree and not a difference of kind. If I am a debtor, I *ought* to make the payment in my own person, and my surety *ought not* to lose his money. Why should I, shirking my duty and taking my ease at home, reap the benefits and be crowned with the laurels won by another who took my place in front of the enemy?

Passing this, however, and coming to the special question put by our correspondent, we are inclined to doubt whether in human affairs any *perfect* analogy can be found to the substitution of Christ. The vicarious sufferings of Christ constitute a mystery into which angels desire to look. It is not to be expected that in the ordinary course of earthly procedure, or even in the ordinary administration of the Divine government, we shall easily find anything exactly parallel. The substitution of Christ is, we conceive, an event quite unique and out of the ordinary course. History contains no record of any occurrence exactly similar in all the past. Prophecy gives no hint that anything even nearly approaching to it will occur in all the future.

Does it then offend man's sense of justice? Is it contrary to human reason that God should deal with the holy and righteous Saviour as if he had been guilty, and with the sinner as if the latter had been righteous? "How," our correspondent asks, "can the suffering of the innocent substitute satisfy the broken law? The criminal remains a criminal still, and nothing done by another can undo the crime or wipe away the stain." We answer with Hodge that "penal satisfaction does not *ipso facto* liberate; the acceptance is a

matter of arrangement or covenant." God was able, and has graciously been willing, to accept of the sufferings and obedience of our blessed Redeemer in the stead of our own.

Let us suppose, moreover, there had been no substitution. Suppose the criminal bears the penalty of his crime in his own person. Does *that*, we ask, wipe away the stain or undo the crime any more than substitution? Even after the last penalty of the law has been paid we speak of the murderer as a "murderer still," and his execution does not recall the life of his victim. Yet the demands of justice are satisfied. The majesty of the law is maintained. The interests of the state are conserved and evil-doers are deterred.

By the substitution of Christ in the room of His people all has been accomplished—nay, far more has been accomplished than would have been possible by leaving the guilty to bear the penalty of their sin: and we believe that in the transaction there is nothing which is at all contrary to man's reason or his sense of justice.

We refer to the ordinary books of theology for answers to the objections brought against the Divine procedure in the matter.

We refer to the fact, that we do frequently see the innocent suffer for the guilty—if not exactly in their stead, at least on their account. We refer to the universal prevalence of expiatory sacrifices, proving that man's sense of right is not offended by the principle of substitution. If God has dealt with the holy Saviour as if he had been guilty, let us remember that Christ voluntarily took the place of the sinner. He was not constrained to die by another. *Volenti nulla fit injuria*. He willingly identified himself with those whom he determined to save, and became their federal head and representative for the very purpose of suffering in their room. He had the power to dispose of His own life, and He laid it down of Himself. He was not held *blameworthy* though he became legally answerable for the sins of others. We remember further that the peculiarity of the case permitted the most glorious compensation. His sufferings, because infinite in value, were but temporary in duration. Our deliverance is not embittered, as Rupert Hall has well said, with the reflection that we are indebted for it to the irreparable destruction of our Redeemer. And if, for a little, He was made lower than the angels for the suffering of death, He is now, for that very reason, highly exalted as Mediator—made the Heir of all things—crowned with glory and honor at the right hand of God.

Has God, again, dealt with the sinner as if he had been righteous? Remember that all that could have been gained by their punishment (and more than all), has been otherwise more gloriously attained. Remember that as Christ identified himself with His people, so they also, when they repent and believe, do identify themselves with Him. They do, as it were, die with Him in His death. They most fully assent to the sentence which God has pronounced upon their sin. "If our souls were sent to hell, God's righteous law approves it, well." They respond with profound submission and consent to the condemnation of sin; and could wish almost, if it were possible and right, to bear it in their own person. Through this same death of Christ the guilty

conscience is appeased and the polluted heart is cleansed. The chosen people are brought into newness of life. They abhor and renounce their past sins and are renewed in the whole man after the image of God.

Why should reason object to salvation on such terms? God is satisfied. Christ was willing. Sin is punished—the law is honored. We may surely be content.

TERRIBLE FAMINE IN CHINA.

NO sooner has the Indian famine ceased to occupy public anxiety, than one even more disastrous calls for succour and sympathy. An eye-witness describes it as "perhaps the widest-spread and most fearful scourge that has befallen humanity for the last two hundred years." More than 70,000,000 of the people of North China are absolutely without the bare means of sustaining life.

"Fancy a tract of country larger than thirteen Switzerland a prey to want that it is well nigh impossible to relieve. The people's faces are black with hunger; they are dying by thousands upon thousands. Women and girls and boys are openly offered for sale to any chance wayfarer. A respectable married woman could be easily bought for six dollars, and a little girl for two. In cases, however, where it was found impossible to dispose of their children, parents have been known to kill them sooner than witness their prolonged sufferings, in many instances throwing themselves afterwards down wells, or committing suicide by arsenic. Corpses lay rotting by the highway, and there was none to bury them. As for food, the population subsisted for a long time on roots and grass; then they found some nourishment in willow-buds, and finally ate the thatches off their cottages. The bark of rees served them for several months, and the most harmless stuff to which the unhappy creatures were reduced was potato stalks, tough, stringy fibre, which only the strongest teeth could reduce to pulp. The other description of 'food' was red slate-stone. It appears that this substance when rolled about in the mouth and chewed will eventually split into small splinters, which can be swallowed after practice. To such frightful extremities have the famine-stricken people in China been brought."

The immediate cause of the famine was the long absence of rain. In the Province of Shan-Si no rain has fallen for three years, and there are no means of irrigating the soil. The Governor of this province reports that there are in it alone more than 4,000,000 people dependent on official support. Ordinary food stuffs have altogether disappeared, and in the southern portions of it there remains neither bark of trees nor wild herbs to be eaten.

This most appalling calamity is clearly traceable to the disregard of those natural and providential laws by which the world is governed.

The great increase of population has led to the destruction of the forests. The vast table lands of Central Asia and Northern China have been made utterly bare of trees. Hence the rain has ceased, and the harvests failed. The same evil was experienced in parts of France, until the replanting of the forests restored the rain-fall. There are in these experiences most significant lessons for our own country. Let us be warned in time. The physical laws of the world and the wise laws of the Creator can never be broken with impunity. Human suffering is at once the effect and the punishment of disobedience to moral and physical laws.

Yet even the evil, God overrules for good. We speak of laws, but they are simply the expression of the wise and holy will of the Law-giver. The Law-giver is the Redeemer, the Lover of men; and in and by every calamity He is carrying on His grand redemptive workings, bringing good out of evil, making even suffering and death work out life and happiness. So it will be even in this

great calamity. He is working out good for the prostrate millions of China.

The great curse of China and the barrier to its progress and enlightenment has been the isolation in which for more than 200 years it has been jealously shut up by the policy of its Tartar rulers. Thought, energy, life are crushed. Complete stagnation reigns. Only from without and upon the merest fractions of this immense country have the civilizing influences of the West been able to make themselves felt. But the very pressure of its dense population is beginning to make itself felt. Of late years thousands have emigrated to Australia and California; and returning, have carried back a knowledge of the greater unknown world without, which will in time modify the crude and conceited public opinion of the Celestial Country. Now, the famine must immensely increase this emigration and its results, and in a short time the Gospel of Jesus will find access to the very heart of China.

But indeed by a more direct and spiritual way this access is already being given. The Chinese have a proverb that he who subjects men by strength may overcome but cannot conquer them; but he who subjects men by goodness and piety is king and master. The generosity which this distress has called out is already making itself felt. The sight of the self-sacrificing labours and Christ-like self-forgetfulness displayed by the missionaries throughout these troubles has filled the Chinamen with astonishment. "What," they are reported to have said on one occasion when thousands of them came flocking around the missionaries who had brought them timely succour, "are these the foreigners we have heard so much about,—the malignant, unscrupulous foreigners? We will never speak evil of them again, nor believe what the mandarins tell us of them. The mandarins leave us to die of starvation, while the foreigners they have taught us to hate are spending their very lives in saving ours." The assistance which is now being sent from England will intensify this good-will and draw out the hearts of the people in grateful affection. This will be a nobler conquest than any the sword could achieve. And indeed there may be given in this way to England an opportunity to atone for the wrong—the grievous wrong—she has done to China in the opium traffic. Into this strange land so long sealed up, God is indeed opening up a door of entrance for the blessed influences of the Gospel of Peace.—*Evangelical Churchman*.

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the ex-priests now studying under the care of the Board:—A Friend, Elora, \$5; Morewood Congregation, \$8; J. C., Portland, Ont., \$4; A Friend of French Missions, Sarnia, \$2; A few Friends in Brantford, Ont., \$25; Mrs. H. Arthur, Concession, Ont., \$2; W. Fraser and S. Fraser, West Gwillimbury, \$2 each; Member of Knox Church, Toronto, \$10; P. Brown, C. P. Brown, and Sheriff Carney of Sault St. Marie, \$1 each, and A. Atkins 50 cts; R. Ormiston, Columbus, \$4; A Friend, Bondhead, Ont., \$5; J. B. Shipley, Falkirk, \$1; Mrs. James McLean, Aberfoyle, \$2; Wm. Rommel, Titusville, N.B. \$1. Additional contributions respectfully solicited. These should be forwarded to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXXV.

"Anthony," continued Vivian, "I am about to call Innocentia here, and she shall tell you with her own sweet lips that she holds you bound to her for life; but although I shall consider it equivalent to an engagement, binding you in your honor, before which your scruples must give way, to become her husband when matters can be arranged for your union, yet I shall say no word to her of marriage for the present. I have never entered on that subject with her, and it will be better to wait until you have had time to win her affections more exclusively than you have done yet. Had you been reasonable, instead of being very much the reverse, it would not have been necessary to have appealed to her at all for some time to come, but as your fierce spirit of independence defies my common sense, I must bring one to the rescue whom you will not easily resist."

Without giving Anthony time to reply, Vivian opened the door, and called "Innocentia."

They could hear her carolling some joyous strain with a voice as sweet and clear as that of a lark, but at the sound of her father's summons she ceased at once, and came flying along the passage, to fling herself in his arms.

"Did you want me dearest father? I was singing to Rex, and he is so pleased. Oh, he praises me so beautifully; he uses such pretty poetic words."

"And in the meantime here is your first friend, Anthony, so sad and troubled, that I want you to come and comfort him."

"Sad? oh why? I am so sorry!" exclaimed Innocentia. "Dear Anthony, what can I do to help him?"

Vivian closed the door, and drew her gently forward till she stood in front of Anthony, who had risen to meet her.

"Innocentia," said her father, gravely, "your friend Anthony is sad because, for a mistaken reason, he thinks he ought to go away from Refugium to-morrow, and never see you again in this world."

"Oh no!" exclaimed the girl, with a cry of distress.

"Do you wish that he should stay with you always, to be your one chief friend, nearer and dearer to you than any other?"

"Yes, indeed I do; I have been so glad whenever he has lived with us, and so grieved when he has gone away. Do not let him go, father."

"Then if you wish him to remain with you, my child, you must tell him that you cannot be happy unless he lives with you always. You must ask him for your sake to stay, and be your life-long friend."

And Innocentia turned towards the young man, who, with heaving chest and wildly beating heart, was gazing into her lovely face. She looked up at him, her blue eyes shining through a veil of unshed tears, and said, with a soft pathetic tone which almost unmanned him, "Dear Anthony, it would make me very sorrowful to lose you. Do not ever leave me, I entreat you. Did you not promise to be my friend? You could not fail me now. Oh, tell me that you will stay with me always! I ask it for my happiness!"

Her infinite sweetness in voice and in expression her pleading tones, her tenderness toward himself that had even drawn tears from the eyes that were usually smiling, all combined to break down the barrier which the young man's pride and independence of spirit had raised between them. He flung out his arms, as if abandoning all efforts at resistance, and exclaimed, "Oh, darling—darling of my heart—how can I refuse you? It is nothing less than life itself which you are giving me. I cannot leave you after the dear words you have spoken. I must hope that I may be able to make my happiness and yours—if indeed I have power to influence it—consistent with my honor."

"No fear of that my son," said Vivian heartily; "you shall lead no life of inglorious idleness, rest assured. There, Innocentia, you have conquered, and we may all be very thankful that it is so settled. Give him your hand, my child, in token that you hold him bound to the compact made between you, and that he will indeed live with you always."

The young girl put her little hand in Anthony's with a confiding smile, and as he went down and kissed it fervently, he felt that for weal or for woe he had given himself to her, and that there could never more be a question of separation between them. All that remained possible for him was in some way to labor so that, as her husband, he might not be really dependent on her father.

"Now, that weighty matter being settled," said Vivian, with a smile of great satisfaction, "we shall all come together to hear your sweet songs, my Nina, and give ourselves up to enjoyment. Go first, and tell Rex we are coming to share his pleasure. We will follow you in a moment, when I have said a few last words to this captive friend of yours."

Innocentia obeyed her father's bidding at once, and as the sound of her light footfall died away in the distance, Vivian turned to Anthony.

"Now my son, this question is decided once and for ever. You have pledged your word to be the husband of my child, and I believe you would rather die than fail her: but at the same time I know your proud scrupulousness so well that I believe you will mar your own happiness for the present, by racking your brains to find some means of escaping from what you choose to consider a dependent position, so that when you are married you may be able to support both yourself and your wife; albeit she is my daughter whom I shall beg you not to take away from me, even when you have a right to do so. I perfectly understand the nature of your feelings, and I do not altogether blame you, though in the especial circumstances of this family I think you carry your sensitiveness too far; but I am anxious that it should not cloud the joy which the prospect of your union with Innocentia gives us all, either for yourself or for me. I ask you, then, to trust me, when I assure you that I shall have it in

my power to enable you to be really independent by your own exertions, so that our joint establishment shall be as much at your cost as at mine. I should have to give you a long history of my occupations for the last ten years before I could explain to you the weighty interests which have been entrusted to my hands, in the conduct of which it is necessary that I should have a partner now, or I should be compelled to give up my seclusion, which I am most anxious to avoid. I cannot enter into particulars on this subject at present, but I ask you, as I said before, to trust me that I shall be able to procure for you an appointment in co-operation with myself, which will amply free you from having to consider yourself in any real sense a dependent; and, in the meantime, I do beg of you, for my sake and for Innocentia's, to dismiss the unpleasant subject from your mind, relying simply upon me, and to give yourself up to the happiness, which may be almost perfect for us all at present if you will allow yourself to be frankly content and blest. This day has brought to me a peace and satisfaction such as I have never known since Innocentia grew out of childhood and I began to tremble at the thought of the difficult future before her—my heart is altogether at rest about her now. She is happy because her friend has promised to stay with her, and you ought to be blissful indeed because she is your own."

"And I am, Mr. Vivian," exclaimed Anthony, eagerly, "neither you nor any one on this earth can ever know what it is to me to feel that Innocentia will be mine at last."

"Then cast all other cares to the winds, and enjoy yourself freely for the time you and Rex are able to stay with us; let it be for a month at least, and during that period I should like to try if we could not realize the old legend of the happy isles, and rejoice in our own happiness within these walls as if sorrow and care had no existence in the world without. It is our duty, you know, to make life pleasant to Rex after drawing him away perforce from amusements which seemed to him so attractive, but there will be no satisfaction for any of us, Anthony, unless you will cast all care for your future on my shoulders, as you may cast it, I tell you, in all security."

"And I will, Mr. Vivian; I do trust you entirely. You have taken from my perfect happiness the only shadow of alloy it could possibly have after that moment when you gave me Innocentia. I am ready, indeed, to take the truest enjoyment ever man could know upon this earth; I can assure you now that there is no cloud or shadow anywhere in my rapturous bliss; and I am so thankful to be happy," he added, simply, "for I have suffered much so very much of late."

"No doubt, but all is right at last," said Vivian, passing his arm through that of Anthony; "come then and let us try if we can reproduce the golden age!" Together they went into the pretty drawing-room, where Rex and Innocentia sat like two children, with their fair heads close together, looking over a book of engravings, and there she sang to them that happy evening with her clear bird-like notes, while Anthony watched her, and thought with a thankful heart of the sudden change he had experienced from despondency, and almost despair, to such ineffable contentment and peace as he had never known before. His fancy flew to the blessed future, where Innocentia would be the joy and sunshine of his home, while still he should know that the younger brother for whom he had sacrificed so much was safe and free, and that he might revel in his own favored lot without neglecting him. Truly Vivian need not have used so much persuasion in begging Anthony to cast away his cares and be happy. He was young, and his pure simple nature, un sullied by the world of which he knew but little, had never lost the eager longing and belief in happiness, which does not usually survive the earlier years of those who drink too deeply of the delusive pleasures this life seems able to offer to us all, till the inevitable disenchantment comes.

Anthony Beresford lay down to rest that night almost too full of gratitude and delight to be able to sleep; but when his young healthy frame succumbed to the needful repose, his dreams were blissful with the sweet image of his Innocentia ever by his side, his own for evermore; and Rex, too, was there, gay and blameless as he had been before the dark presence of Dacre shadowed for a little while his sunny days, and birds were singing amid the blooming flowers, and all seemed rapture and content, till the young man woke, to find that the reality was scarce less charming than his dreams. It was in truth the warbling of the birds in the conservatory which had awakened him, and when he went down-stairs, eager to see in bright reality the dear face that had smiled upon his slumbers, Innocentia came running to meet him with her hands full of flowers, which she had gathered for him, and her soft voice murmured her thankfulness that he was not going away, that he would stay with her always now, her own true friend.

The next two or three days flew by for them all like the hours of an enchanted fairy-land where time is never reckoned. There was much to see in Refugium that was new and charming to Rex, and it was a pleasure, both to Anthony and Innocentia, to witness his delight at the beauty of the spot, and his interest in the winning ways of the tame deer, and the beautiful birds that flew round the head of their young mistress as she wandered in the shrubberies. Rex's chief pleasure, however, was in visiting the splendid horses which filled the stables, and when the fourth day after his arrival proved to be one of those mild, pleasant days which sometimes occur in the depth of winter, he proposed eagerly that they should all take a long ride over the mountains, and not return home till the early darkness fell. They all willingly agreed to the plan, and the whole party were soon mounted and ready to start.

CHAPTER XXXVI.

Sunshine on a November morning is not a phenomenon of very frequent occurrence in our ungracious climate, but when it does occur it has a charm of softness and tender beauty which the brilliant winter days of southern climes could never rival. Nothing could be more exquisite than the pure pale blue of the unclouded sky, and the subdued light of the golden beams that alternated with long purple shadows on the Cornish mountains, as the riding party passed out

from Refugium to spend the sunny hours in exploring some of the beautiful scenery at a greater distance than they usually reached in their excursions.

Innocentia was the first to pass beyond the gate, her pretty Arab bounding under his light burden, and tossing up his small head to scent the fresh sweet air, while she enjoying the rapid movements of his dancing feet, flung back the long hair from her charming face, and turned it to her companions, bright with pleasure. Even on horseback her father insisted on her adhering to his inflexible rule that she was always to be clad in white, and her long riding-habit swept in snowy folds nearly to the ground, while her little white velvet hat had no other ornament than an amethyst clasp, which secured the long veil that floated behind her.

"No wonder my country guide thought Refugium was haunted by a spirit," said Anthony to Vivian, as they watched Innocentia riding swiftly on, with Rex mounted on a spirited horse caracoling by her side. "I do not think one could see a sight so strangely beautiful as she is on her milk-white Arab if one were to search the wide world over."

"Yes," said Vivian, with a sigh, "I am, perhaps, fantastic in wishing her always to appear in those pure white robes, but they are to me a symbol of that innocence of all evil and worldliness in which I have striven to train her. However, her dress, with many other matters, will have to be changed when we leave Refugium. When the dreaded day comes that brings her out from this safe retreat to mingle with her fellow-creatures, I could not let her be conspicuous by any eccentricity of costume."

"You do then contemplate leaving your place of refuge some day," said Anthony, restraining the ardour of the large black horse he rode, which was straining to follow the young couple now far ahead, instead of accommodating himself to the slow paces of Vivian's steed.

"It is becoming a matter of necessity," said Vivian, somewhat sorrowfully, "on account of those matters of business to which I referred last night. Although I have organized a system of messengers, it is almost impossible to carry on the affairs in which I am engaged in this solitude; but I shall make no change till you are married. Innocentia shall not leave her safe home without the protection both of husband and father; and she is very young yet to enter on the responsibilities of married life—we must wait a little while."

"Yes," said Anthony, gravely, "we must wait till I have taught her what love means—her child-like affection now is very unlike what I should wish her to feel for her husband."

"No doubt; but I am well content it should be so. My white pearl has been kept too safe and untroubled in her shell, to be awakened to any deeper sentiment until some one had a right to invade the pure sanctuary of her young heart. You have a pleasant task before you, Anthony, in teaching her to love you, and I do not think you will find it difficult."

(To be continued.)

JOHN KEPLER.

BY HENRY C. EWART.

(Continued.)

This excuse will generally be regarded as satisfactory so far as his imprudence was concerned; but to what length are we to extend this excuse? Should he instantly have resigned his chair when he found that he was expected to produce astrological predictions in which he did not himself believe? Yes, certainly, we should say, judging by the clear light we have now on the uniformity of nature, and looking from our side of the impassable gulf now separating the definite knowledge of the present from the mixture of tradition, abstract reasoning, and dreamy suggestion that passed for knowledge in dimmer times. But it is difficult for us so to realize the conditions under which Kepler lived as to form a just judgment. It is not certain that at his early age he had wholly emancipated himself from astrology. There was a potent element of mysticism in his nature, which at a later period led him to search for occult spiritual analogies in the divine architecture of the heavens. It may be supposed, therefore, that at twenty-two years of age his mind was not so clearly made up as to the falsehood of astrology, but that he imagined there might be something in it if the right method of interpretation were found. Now, in this confused condition of thought men easily yield to habit and necessity without fully realizing their inconsistency with their better selves. But, unfortunately, there is no doubt that in a few years Kepler did come to realize this inconsistency, and that the discovery made no difference whatever as to his practice. It led him indeed, according to Bayle, to veil his predictions in ambiguous terms, as though he were trying to satisfy vulgar curiosity and his own conscience at the same time. But this was not the excuse he made to himself. Let us hear his own language as quoted by Louis Figuier. It may not be satisfactory to us, but it is almost startling in its frankness, and the argument was, at least, conclusive to himself:—

"To purchase philosophical freedom by the ruin of one's family is the part neither of an honest nor of a pious man. For a philosopher to feel unshackled in his devotion to study he must, at least, have food and lodging. He who has nothing is the slave of every one; and who willingly makes himself a slave? If I draw up calendars and almanacs it is, oh my God! assuredly a hard drudgery, but it is for the present necessary. To free myself for a very short time from this slavery I should have to undergo, later on, a still more shameful servitude. It is only to keep my annual salary, and to maintain my title and office as astronomer, that I deliver these futilities to the ignorant curiosity of my public. For, in fine, it is more honest to draw up almanacs with predictions than to beg my bread."

Elsewhere he says, with more humour than truth— "Astrology is the daughter of astronomy; is it not right that the daughter should feed the mother, who otherwise would run a chance of dying by hunger?"

The relation is more properly the reverse; for astronomy is the daughter of astrology, just as chemistry is the daughter of alchemy. From this point of view his argument might have more practical force; for he had the opportunity of

becoming an astronomer only through the demand of the time for astrologers. Nevertheless, the conclusion drawn by most readers from this feature of his life alone would be that he was a man of little moral susceptibility. That this, however, would be an unjust judgment is made evident by the next passage in his career, which demands our attention. He had married a widow lady with a little property and some pretensions to social dignity, and for a year or two he lived in considerable comfort. But in 1599 the animosity of the Catholics in Styria against Protestant heretics rose to such a height that he found it prudent to retire for a while from Graz. The storm seemed to blow over, and he was allowed to return on condition that he showed himself careful and reticent. If he had the same pliability of moral constitution as Galileo, the difficulty might easily have been arranged by his abandonment of the Reformed faith. But whatever laxity Kepler might allow himself in regard to astrological almanacs, he was quite immovable in his religious convictions.

"I am a Christian," he wrote, "attached to the Augsburg Confession by an earnest examination of the doctrine, not less than by the instruction received from my relatives. This is my faith; I have already suffered for it, and I do not know how to play the hypocrite. Religion is for me a serious matter, which I dare not treat with lightness."

In vain he was plied with threats and promises. "He did not know how to play the hypocrite;" and finally he was compelled to leave Graz at a few days' notice, after disposing of his wife's property at a ruinous loss, not knowing where to look for the means of living. When we consider the greatness of this sacrifice for conscience' sake, the surrender he made of honour, security, comfort, and above all, of assured opportunities for the pursuit of his soul's delight, the mystery of the stars, we feel sure that John Kepler had in him, after all, the stuff of which martyrs are made; and the rest of his life sustains the impression. The truth, that life was henceforth but a continuous martyrdom in testimony of the true glory of God in the physical heavens. Meanwhile Tycho Brahe, the Danish astronomer, who had also been driven by bigotry from his home, and had found a refuge in Prague, heard of Kepler's need. He knew him already through his works as a young astronomer of genius, and now sent him an invitation to become his assistant. The offer was gratefully accepted, with sanguine hopes. But no sooner was the arrangement completed than it gave rise to bitter disappointment. Kepler was not admitted, as he had hoped, to an insight into Tycho's methods. He was kept to the mere drudgery of a subordinate; and instead of a regular salary, money was doled out to him barely sufficient for his absolute needs, and by a few florins at a time. Whether through chagrin or want, Kepler fell into a long and severe sickness, from which he had not recovered more than five months when Tycho Brahe died, leaving to his assistant, almost by right of succession, his post as astronomer royal, and the still more precious inheritance of his recorded observations.

A salary of £150 a year seemed splendour, and the documents of the old master were a princely fortune. But, alas for the vanity of human wishes! the salary was only paid at rare intervals, and arrears accumulated rapidly. And, to add to the bitterness of poverty, his wife was seized with epileptic fits, which terminated in insanity and death. The children of this marriage were also frail and diseased, scarcely surviving their mother. The labour, watching, and weariness of the father, who was devoted to his family, may be imagined. But what surpasses imagination is the fact that during these years of misery Kepler, with his eyes on high and his soul in the heavens, was patiently working out the grand generalizations by which the eternal order of the heavens was revealed. A gleam of hope and love came after these sad days. He contracted a second marriage with a true woman, one of the common people, who, however, had received education enough to appreciate her husband's mission. But children came fast and bread was scarce, so the astronomer had to undertake the humblest drudgery of teaching, to supply the place of a salary rarely paid.

Meantime the voices of the stars comforted him in his trouble. The majestic calm of space was deepened for his aspiring soul by the everlasting reign of law that he discovered there. The wandering planets whose aberrations mocked the Ptolemaic spheres, and even drove Copernicus distracted, yielded up their secret to the lonely watcher in a suffering house. He found that spheres and circles were alike dreams, and that the true planetary orbit was the ellipse, one focus being the centre of the sun. Again, watching the shining globes as they rolled now in unperplexed order, he found variations in their speed, and could not rest until he grasped the law which his faith assured him ruled these changes. And from the realms above, the manifestation of God's order again rewarded undaunted patience. For he saw that, though the speed of the planet varied, the radius vector—i.e., a line drawn from the centre of the sun to the centre of the planet—always covered equal areas in equal times. Once more, as he watched the swift flight of Venus and the stately sweep of Jupiter, his soul hungered for the law that governed the relative speed of these celestial movements. He caught a glimpse of it; he lost it again; he saw it once more; he worked it out, and it was sure. Every planet marched round the sun in times the squares of which are proportional to the cubes of the mean distance from the sun.

These laws are what constitute the bright fame of Kepler, and raise him far above Copernicus, Galileo, and all astronomers but Newton. As when a light wind blows on a misty land, the hills are bared, and ghosts are turned to trees, and monsters to grazing sheep, and all to simplicity and order, so the utterance of these three laws blew away the vague cloud that made heaven a chaos. Cycle and epicycle disappeared; eccentricities and caprice vanished, and the kingdom of the physical heaven stood revealed. Without such laws Copernicanism must have remained a hopeless puzzle, and Galileo might have gone on fruitlessly forever discovering new peepshaws in the sky; and even Newton must have failed to unfold the mystery of gravitation. But on these three strokes of genius there followed in the world of mind a simplicity and a clearness of vision not

unworthy to be compared with the day that dawned when God said, "Let there be light; and there was light." With modest truthfulness to himself and his mission, Kepler appreciated the greatness of his discoveries; and the language in which he finally sent them forth is of a dignity and grandeur fitted for the overture to a new age. The foundations of the new science that he built were deep in the rubbish of superstition and ignorance; but they touched the rock of fact. The materials had been intended by astrologers for other uses; but Kepler captured them for the truth. Perhaps, also, he was thinking of his own humiliation, and with a flush of pardonable pride he announced the achievement for which he had submitted to it.

"Eight months ago I saw the first gleam of light;* for three months I have seen the dawn; and now for a few days I have seen the sun in full vision. I surrender myself to my inspiration. I am ready to face mortal man with this confession: that I have plundered the golden vessels of the Egyptians to build of them a tabernacle for my God, far from the bounds of Egypt. If you pardon me, I shall rejoice at it; if you sling reproach at me, I will endure it. The lot is cast. I have written my book. It will be read, whether in the present age or by posterity matters little. It can wait for its readers. Has not God waited six thousand years for one to contemplate his works?"

A daring and yet humble utterance—teaching us at once the bravery of faith and the modesty of patience. There is in these words the ring of a true spiritual loyalty which is deeper than all creeds. And perhaps the ecstasy of Kepler's soul at such moments, when, as it were, the smile of God shone out upon him, enables us better than any theological comment to understand the Psalmist's words: "Thou shalt make them to drink of the river of thy pleasures!"

There is no more to tell in a brief notice like this. Those high words had scarcely seen the light when the horrible news was brought to the writer that his aged mother was arrested as a witch. For five years the tedious process went on, while her son hurried often hither and thither, petitioning, imploring, bringing all influence to bear that he could command. Meantime the brave old dame stood her ground and refused to commit herself. She even turned the tables on her judges, and reproached one of them with the corrupt means by which he had attained his office. Finally she was released, after a vain effort had been made to frighten her with instruments of torture. She only survived two years, and her son remained not long after her. The superstitious folk of Ling, where he was then living, persecuted the son of the sorceress out of their city, and after futile efforts to obtain redress, he died at Ratisbon, knocking in vain at the door of the imperial treasury, which owed him twenty-nine thousand florins. He left behind him twenty-two crowns, and one coat, two shirts, and a few copies of two of his own works, everything else having been sold for bread. But no millionaire who ever scattered gold around his bed left such a bequest to the human race.

THE POOLS OF SECTARIANISM.

"When the tide is out, you have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp, in such a pool, his foot depth of salt water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divide them. But when the rising ocean begins to leap over the margin of the lurking-place, one pool joins another, their various tenants meet, and by-and-by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in.

"When the tide is out—when religion is low—the faithful are to be found insulated, here a few and there a few, in the little standing pools that stud the beach; having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple brings it nearer—a mighty communion—even the communion of saints—which is to engulf all minor considerations, and to enable the fishes of all pools—the Christians, the Christ-lovers of all denominations, to come together. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well as the saints on earth have room enough to range.

"Yes, our churches are the standing pools along the beach with just enough of their peculiar element to keep the few inmates living during the ebb-tide period of the Church's history. But they form a very little fellowship—the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it limps in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the range of the Spirit's own communion. Happy church—farthest down upon the strand, nearest the rising ocean's edge! Happy church, whose sectarianism shall be first swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!"—*Rev. James Hamilton, D.D.*

"TRUE grace is a growing principle. The Christian grows in discernment; a child may play with a serpent—but the man gets as far from it as he can; a child may take poison—but the man will not suffer a speck of poison near him. He grows in humility; the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself towards the earth, not because it is feeble, but because it is matured. He grows in strength: the new wine ferments and froths; but the old wine acquires a body and a firmness."—*Cecil*.

*This refers apparently to the last of his laws only.

BRITISH AND FOREIGN ITEMS.

It is proposed in England to raise 1,000,000 pence for a memorial to Robert Raikes.

THE Temperance Union of Christian Women in New Haven have opened a restaurant where good, nourishing food is furnished at low prices.

THE Presbyterian Board of Home Missions has commissioned ten missionary teachers for women in Utah, two for Alaska, and have six in New Mexico.

IN the well-to-do classes of England 8,000 children out of every 100,000 die in the first year of their lives, but in the poorer classes 32,000 in every 100,000.

A MISSIONARY in Northern China says: "The people are coming into the Church in families. Of not a few it may be said, 'He believed in the Lord with all his house.'"

THE expedition to Africa, inaugurated by the King of the Belgians, has been unfortunate, as two of the prominent members have died, one from sunstroke and the other from fever.

THE Chicago Superintendent of Police makes the gratifying announcement that 600 liquor saloons have been closed in that city as one result of the movement against selling liquor to minors.

DURING the recent floods in California, the volume of water rushing toward the Pacific ocean was so great that no floodtide was noticed on the Bay of San Francisco or in the Golden Gate.

THE Glasgow Evangelistic Association, in addition to the Sunday Morning breakfast and children's dinner which they have for some time provided, now furnish soup daily to about 400 persons.

THE "N.Y. Independent" doesn't like Canon Farrar's "Eternal Hope." It advises the people to skip the five sermons constituting the body of the work and read only the preface and the appendices, which are valuable.

"REPAIRS hung with stage-coach," which a shoemaker in Cannes put out as a sign before his shop, was a Frenchman's way of informing his English patrons that he would execute repairs with diligence.

A GREEK cake-seller on Broadway has been arrested and sentenced to two years in the state prison, for instigating a gang of boys to steal ladies' silk handkerchiefs and opera-glasses, which he would buy from them for a trifle.

THE Presbyterian Church of Jamaica, L. I., claims to be the oldest existing Presbyterian Church in the United States, as religious worship of that order was established there in 1662, and from that date the church has a distinct record.

THE Superintendent of the U.S. Life-Saving Service reports 134 disasters to vessels during the year ending last July, on board of which were 1,500 persons, of whom 1,461 were saved, and 39 lost. They sheltered 368 shipwrecked persons at their stations.

IN the School of Medicine connected with the Boston University 53 of the 170 students are women; and 15 of the 42 graduates, March 6, were women. The standing of the men and women in the examinations differed but one-seventeenth of one per cent. in favor of the men.

THE young Spanish king, being separated from his bride by the rigid court etiquette and public affairs for several days each week, had his private apartments connected with her palace by a telephone, through which the royal lovers communicated without interference or annoyance.

THE British Museum has bought in Peking a work for which we presume there will not be much demand in the circulating libraries of England. It is a 6,000 volume compendium of Chinese literature, issued in 1725. To be complete it should be brought down another century and a half.

WHEN recently presenting prizes to the students of the Queen Square Female School of Art, London, Rev. Sir Emilius Bayley had the boldness to propound the conundrum, "Why, when a lady had once got a bonnet which happened to suit her, she should not keep on wearing that same pattern?" We give it up.

A CHINESE Church is to be organized in Oakland, Cal., with fifteen Chinamen who are now members of Dr. Eells' church, and a number who have applied to Rev. J. M. Condit for baptism. This will be the second church in America composed exclusively of Chinese, both being under the care of the Presbytery of San Francisco.

THE efforts of English Nonconformists in connection with the Burials Bill excite a good deal of sympathy in Ireland, where the law on the subject is more favorable. There, for several years past, the parish graveyards have been declared national property, and the Nonconformist minister has only to give twenty-four hours' notice to the incumbent in charge in order to perform whatever service he or the friends of the deceased may desire.

A GOOD test of the esteem in which the teaching of the Waldensian schools in Italy is held by the people is furnished in Turin, where half of their 170 pupils are Roman Catholic children, whose parents prefer to pay for their tuition there rather than to send them to the municipal and the papist schools, which are gratuitous. Another test was furnished two years ago, when 100 scholars were examined for admission into the technical schools; five-sevenths of the candidates from the Waldensian schools were admitted, and barely three-sevenths from the other schools.

THAT form of godliness without the power, known as Ritualism, is not dying out in the Established churches of London. On the contrary, it seems to be rapidly increasing its adherents among the clergy and churches—if we may trust this latest exhibit: Thirty-nine churches now celebrate the daily communion, against eleven last year; three hundred and forty have supplied choirs, against one hundred and fourteen; thirty-five have eucharistic vestments, against fourteen; thirty-nine display candles on the altar, and since 1867 the use of incense has been extended from three churches to sixteen.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on Tuesday 19th inst. Rev. John Thompson of Sarnia, was appointed moderator for next six months. The matter of uniting Komoka and Hyde Park was deferred till next ordinary meeting; meantime each station is to ascertain definitely what they shall be prepared to contribute in the event of a union. Mr. McDermid's resignation of the charge of Burns' Church and Bear Creek, Moore, was reluctantly accepted by the Presbytery; Mr. McDermid pressing the same on account of the state of his health. The resignation is to take effect on 31st inst., and Mr. Thompson was appointed to preach and declare the charge vacant on 7th April. Messrs. Thompson and Cuthbertson, ministers, with Mr. David Gray, elder, were appointed to visit the locality around Moore and Mandaumin, with the view of reconstructing that held. Mr. John Ferguson accepted the call from Lobo and Caradoc, and his induction was appointed to take place at Lobo, on April 3rd, at 11 a.m. Mr. F. McRae to preach, Mr. John Rennie to preside and address the minister, and Mr. Camelon the people. Mr. John M. Munro of New Glasgow, accepted the call from Nissouri. Parties were cited to appear for their interests at the meeting on 9th April in Stratford, during meeting of Synod there. Mr. Beamer was appointed to supply Springfield and Aylmer for three months, residing at Aylmer or Springfield, and arranging services as he may deem most suitable for all parties. A number of Session records were examined and attested. Mr. Thompson, minister, and Mr. D. S. Robertson, elder, were appointed members of Synod's Committee on Bills and Overtures. Widder Church was designated "Knox Church, Thedford." Rev. D. F. Sage tendered the resignation of his charge of Parkhill. Parties are cited to appear on 9th April at Stratford. On motion of Mr. Mungo Fraser, it was agreed to ask the Synod of Hamilton and London to overture the Assembly to take steps to have an authorized Hymn Book, for the use of the congregations throughout the Church, and thus secure uniformity in the matter of praise. On motion of Mr. Thompson, it was agreed to ask the Assembly to cut off a portion of the present London Presbytery, and erect a new Presbytery to be designated the Presbytery of Sarnia. Dr. Proudfoot was unanimously nominated Moderator of next General Assembly. The following delegates to the Assembly were chosen: ministers, John Rennie, J. A. Murray, Geo. Cuthbertson, John McRobie; by ballot, Dr. Proudfoot, David Camelon, John Thompson, Geo. Sutherland, Mungo Fraser. Elders, David Gray, Colin McDougall, D. S. Robertson, Thomas Gordon, John N. Robson, Adam Murray, John Wilson, James Cowan, Peter McCallum. Next regular meeting, second Tuesday of July, in First Presbyterian Church, London, at 2 p.m.—**GEO. CUTHBERTSON, Pres. Clerk.**

PRESBYTERY OF GLENGARRY.—The ordinary meeting of this Presbytery was held in St. John's Church, Cornwall, on Tuesday last (March 19th). In the absence of Dr. Lamont, the Rev. R. Binnie was appointed moderator *pro tem*. Leave was granted to the two congregations in Finch, to engage the services of a student during the summer months. It was resolved, to apply to the Home Mission Committee for a grant of \$4 per Sabbath, to the congregation connected with the church on the 4th Concession, Roxburgh, in order that they may be able to support a missionary. The committee appointed to draft a minute in reference to the removal of Mr. Mullan, handed in the following, which was unanimously adopted and ordered to be engrossed in the minutes: "The members of Presbytery desire to record in their minutes the regret with which they have been led to accept the resignation of the Rev. James S. Mullan; to give expression to the high regard in which he was held by them; to their appreciation of his manliness and straightforwardness of character, as well as of his earnestness and reliability as a member of Presbytery, and to entertain the sincere hope that he will soon obtain another sphere of usefulness, where it may be his good fortune to spend many happy and successful years in the service of his Master; and that happiness and prosperity will attend himself and the members of his family." The resignation of Mr. Grant of the charge of Vankleek Hill, was accepted. Mr. Ross of Kirkhill, was appointed to preach the church vacant, on Sabbath, April 7th, and thereafter to act as moderator of Session. A committee was also appointed to draft a minute in reference to Mr. Grant's removal. Rev. Dr. McNish and Mr. A. J.

Grant were appointed assessors to act along with Mr. Ross (Lancaster), in ordaining elders at Summerstown, and constituting the session there. The claims upon the Home Mission Committee for the last half-year, were examined and approved, and it was agreed to ask for the continuance of the grant of \$2 per Sabbath, to the East Hawkesbury station. Commissioners to the Assembly were appointed by ballot. They are as follows: ministers, Rev. N. McNish, LL.D., J. S. Burnet, C. Cameron, William Ross; elders, Messrs. J. R. Mackenzie, John McLennan, A. J. Grant, and R. Wilson. The Presbytery decided as follows, in reference to the Remits sent down by the General Assembly: 1. Approve of amended regulations anent Ministers' Widows' and Orphans' Fund. 2. That a Home Mission agent be not appointed. 3. That there shall be a common fund for the maintenance of the Theological Colleges. 4. That the names of retired ministers be retained on the roll of Presbytery. 5. That the names of ordained missionaries be placed on the roll, when appointed in accordance with minute of Assembly, page 47. 6. Consideration of this deferred to a future meeting. 7. Approve generally of the draft of Ecclesiastical Procedure, but recommend first that in Section 1st, the Session, Art. 15, the words "and holds good for two months after the close of the annual meeting of the General Assembly," should read, "and holds good until the first regular meeting of Presbytery after the Synod." Second, that in Section iv., Art. 2, a uniform method of appointing representatives should be adopted; also, that the General Assembly should arrange for the formation of a general fund for the payment of the expenses of representatives. It was agreed that a fund be raised by the Presbytery to defray the expenses of the delegates to last year's Assembly, and also of the delegates to the ensuing Assembly. The Rev. John Fraser was appointed a member of the Presbytery's Home Mission Committee, in room of Rev. William Grant. The Presbytery adjourned to meet in Alexandria, on the second Tuesday of July.—**J. S. BURNETT, Pres. Clerk.**

PRESBYTERY OF GUELPH.—The Presbytery held the usual bi-monthly meeting, March 12th, in Chalmers' Church, Guelph. There was a very large attendance, especially at the forenoon sederunt, both of ministers and ruling elders. We can give only a brief outline of the business transacted. Mr. McCrae read a report from the finance committee, showing the state of the funds under their management, from which it appeared that they were in a more than usually satisfactory condition. The following members of the Presbytery were appointed commissioners to the General Assembly at their ensuing meeting. Messrs. Smellie, Torrance, Masson, McPherson, Wardrope, Mullan, and Ball, ministers, and Messrs. Fordyce, McCrae, Robb, Davidson, Campbell, Muir, and Barnett, ruling elders. Mr. Mullan reported that, according to appointment, he had gone to Drayton and formed those applying into a Mission Station. Mr. Oliver appeared from Drayton, who informed the Presbytery of the number attending services since these were granted, and of those in the Sabbath School, and of the amount subscribed for the preaching of the gospel among them. A large portion of time was spent upon Remits from the General Assembly, of which there were nine. The first on "amended regulations anent Ministers', Widows' and Orphans' fund" was referred to a small committee who subsequently reported that they had been unable, in the time at their disposal, to examine it fully, when the committee was continued with instructions to report at the first meeting. The second, on the appointment of an agent for promoting the Home Mission and other schemes of the Church was decided in the negative, on the ground that there was no definite information respecting the duty of the proposed functionary. The third, on the institution of a common fund for the Theological Colleges in Montreal, Kingston, and Toronto, having been considered, it was resolved that the funds should remain as they are, at least for the present. The fourth Remit was delayed, as also the sixth, seventh, eighth, and ninth, but the fifth as to the placing on rolls of Presbyteries the names of Ordained Missionaries employed for one year or more, in particular mission districts, with the sanction of the Assembly's Home Mission Committee was approved in the affirmative. The Session Records of Chalmers' Church, Elora, and St. Andrew's Church, Fergus, were produced and referred to a committee for examination. On the report of

this committee afterwards the Records were ordered to be attested as carefully and correctly kept. Most of the afternoon sederunt was spent in a conference on the State of Religion. Mr. Sinclie and Mr. Chas. Davidson delivered addresses on the subject of "Pastoral Visitation," for which they received the thanks of the Presbytery. Mr. J. C. Smith spoke on the subject of "Evangelistic Services." Several members of the court took part in the conversation that followed, and which was continued till nearly the hour for adjournment. The committee on the Sabbath School Conference gave in their report of the meeting held at Acton in January last, and a notice of which appeared in our columns at the time. The report was received and the clerk was instructed to forward a copy of the Statistical Table and the Resolutions with which it was accompanied, to the convener of the General Assembly's Committee on Sabbath Schools. Mr. Dryburgh's death was reported to the Presbytery, and a minute of a meeting held at Elmira, immediately after his funeral, was read, and, at a subsequent part of the proceedings, the report of a committee which was then appointed to prepare a minute expressive of the sense of the loss sustained by the Presbytery and the congregations over which he was pastor. The report was received and the minute approved, and the clerk instructed to send a copy to the Hawkesville, and one to the Elmira congregation. The minute is as follows: "The Presbytery has learned with deep regret, the loss they have sustained in the death of their brother, the Rev. Andrew Dryburgh, of Hawkesville and Elmira. Though only a few months settled, yet he had already endeared himself to many of his brethren, who always found him a sympathetic friend, an earnest fellow-worker, and a devoted minister of the Lord Jesus. A man of great simplicity of character, and deep humility, scholarly and studious in his habits, thorough in his preparations for the pulpit, he was steadily gaining a higher place in the esteem and confidence of those to whom he ministered. The Presbytery would likewise express their deep sympathy with the congregation who have been so bereaved of an able and devoted pastor, and would commend them to the keeping of the Great Head of the Church." On motion it was unanimously agreed to nominate the Rev. John Jenkins, D.D., of St. Paul's Church, Montreal, for Moderator of next General Assembly. Mr. Wardrope gave notice that he would move at the meeting in April that the Presbytery withdraw from its complaint and protest to Synod against the action of the Presbytery of Toronto in organizing a congregation at Balinafad. Mr. Dickie had leave of absence granted him for three months, and Mr. Hamilton was appointed interim-moderator of his Kirk Session. Replies to the circular of the General Assembly's Committee on the State of Religion were ordered to be sent in to the clerk. Mr. McDonald reported that his congregation had wiped off the debt on their property, and discharged the mortgage. The Presbytery agreed to express their satisfaction at the statement. The committee on church property in Puslinch, reported that they had brought to a satisfactory issue the matter in which they had been traveling, by direction of the Presbytery, for some time, and laid the deed upon the table, fully executed and certified as registered. The warm thanks of the Presbytery were given to the committee for the great pains and labor bestowed upon the matter. A copy of Constitution for the St. Andrew's Church, Guelph, was produced, and a committee appointed to examine the same and report at next meeting. A petition was read from seventy-one members and sixty-five adherents of the congregation of St. John's Church, Garafraxa, praying to have a supply of preaching granted them, accompanied with a subscription list of the amount they are prepared to pay for the purpose. After a very lengthened and careful consideration, it was agreed that the petition be received, that an adjourned meeting be held in Chalmers' Church, Guelph, on the second Tuesday in April, at ten o'clock, forenoon, to adjudicate on the case, and that the clerk notify all parties interested. A committee was appointed to consider the Standing Order of business by which the Presbytery was now governed, and report any amendments that may be deemed necessary. Several other matters, including arrangement for mission supply, were taken up and disposed of, but which are not of public importance. The next ordinary meeting was appointed to be held in Chalmers' Church, Guelph, on the second Tuesday in May, beginning at ten o'clock, forenoon.—**R. TORRANCE, Pres. Clerk.**

PRESBYTERY OF HURON.—This Presbytery met at Seaforth on Tuesday and Wednesday last. There was a good attendance of members and elders. Mr. Cameron was instructed to form a mission station at Hill's Green at his earliest convenience. Mr. Lochhead who accepted the call to Hulett and Londesboro, is to be inducted into his new charge on Thursday, 21st inst., Mr. McLean to preside, Mr. Patterson of Bayfield to preach, Mr. Sieveright to address the minister, Mr. Pritchard the people. Mr. D. D. Wilson gave a report of the Presbyterian Sabbath School Convention lately held at Seaforth, setting forth that it was a very successful one. The session records of Union church, Brucefield, were attested, after being examined, as correctly and carefully kept. A call from the congregations of Manchester and Smith's Hill, in favor of Mr. Pritchard, was sustained, and the congregations of Bluevale and Eadie's are to be cited to appear for their interests at an adjourned meeting to be held at Belgrave, on the 3rd of April at 11 a.m. Thereafter a call was read from the congregation of Belgrave in favor of Rev. Mr. Wilkins, late of Stratford. Said call being unanimous was sustained, and at a subsequent stage accepted by Mr. Wilkins. His induction is appointed to take place on the 3rd of April, Mr. McLean to preside at the induction, Mr. Lochhead to preach, Mr. Jones to address the minister, and Mr. Pritchard the people. There was then taken up a call from the congregation of St. Andrew's church Gananoque, in favor of Rev. H. Gracey. Parties being duly cited, were called, when there appeared Mr. McCuaig, on behalf of the Presbytery of Kingston and the congregation of Gananoque, Messrs. Gardner and Bishop on behalf of Thames Road congregation, Messrs. Somerville and Kirk on behalf of Kirkton, and Mr. Gracey for himself. Reasons for and against translation were read. Parties being heard, and Mr. Gracey accepting the call, when it was on motion of Dr. Ure, duly seconded and agreed that "the Presbytery having heard the pleadings in this case, and Mr. Gracey, accepting the call, agree to translate Mr. Gracey, to the congregation of Gananoque, and instruct him to await the instructions of the Presbytery of Kingston anent his induction. The Presbytery in parting with their brother, Mr. Gracey, which they do with much regret, desire to place on record, as they hereby do, their gratitude to God for the valuable services he has been enabled to render, both as pastor in the congregations over which he has been placed and in connection with the general work of the Presbytery for thirteen years, during which time he has in the discharge of his duties laboured with much ability, zeal and success. The Presbytery will follow their brother to his new field of labour with their best wishes, and their earnest prayers that he may be long spared to work for the Master, and that he may continue to be richly sustained and largely prospered in his work." Mr. Hartley was appointed moderator of the session of Thames Road and Usborne, and to declare the pulpits vacant on the third Sabbath in April. Mr. Ferguson was appointed convener of the Presbytery's Home Mission Committee. Messrs. Cameron, Hartley and Thomson, with their representative elders were appointed a committee to mature and bring up at next regular meeting, a minute regarding the best method of conducting missionary meetings. The next regular meeting of Presbytery is to be held at Goderich, in Knox Church, on the second Tuesday of July, at 11 a.m., the afternoon sederunt to be devoted to a conference on the state of religion. Messrs. McLean, convener; Dr. Ure, McQuarrie, and Cameron, were appointed to consider the draft on Ecclesiastical Procedure, and to report at a meeting of Presbytery to be held in Stratford, during the meeting of Synod.

TRIALS—PREVENTIVES OF SIN.—We never know how near we are to danger. We are like blind men wandering near the edge of a precipice, the mouth of a well, or on the margin of a deep pit; and then God, by a severe wrench, it may be, and a violent jerk, that puts us to some pain and gives us a severe shock, plucks us from the ruin that we saw not. Oh, what hair-breadth escapes from destruction, affected perhaps by some distressing visitation, shall we in eternity be made to understand that we experienced on earth. We now often stand amazed at some sore trial; we cannot conjecture why it was sent; we see no purpose it was to serve, no end it was to accomplish; but there was an Omnipotent Eye that saw what we did not and could not see, and He sent forth this event to pluck our feet from the net which had been spread for them. How we shall adore God in heaven for these preventing mercies that came in the form of some dark and inexplicable event, but which filled us at the same time with lamentation and woe!—*J. A. James.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XV.

April 14. } *THE SCRIPTURES FOUND AND SEARCHED.* { 2 Chron. xxxiv. 18-22.

GOLDEN TEXT:—"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—John v. 39.

HOME STUDIES.

- M. 2 Tim. iii. 1-17. The Scriptures commended.
- T. 2 Chron. xxxiv. 14-22. The book found.
- W. 2 Chron. xxxiv. 23-33. The book read.
- Th. John v. 36-47. Golden Text and connection.
- F. 2 Chron. xxv. 1-19. The Passover kept.
- S. 2 Chron. xxxv. 20-27. Josiah slain.
- S. Lam. i. 1-22. Jeremiah's lamentation.

HELPS TO STUDY.

I. THE BOOK FOUND: Verses 14-17.

Josiah's first work seems to have been to sweep away the idolatrous worship, and restore the service of Jehovah. To do this he travelled from place to place throughout the kingdom, and had the altars broken down "in his presence." (Verse 4.) Then, settling down at Jerusalem, he set about putting the temple in thorough repair; and it was, no doubt, in turning over heaps of long-neglected rubbish that Hilkiah, the high-priest, came upon the precious roll of the law which had once lain in the sacred ark. (See Deut. xxxi. 26.) Whether this was the original manuscript left by Moses, or a copy, we cannot tell. The best scholars agree that it was the original autograph penned by Moses 900 years before and deposited by him in the ark. It is impossible to tell how it was not only lost, but forgotten.

In Josiah's days there was no printing press, and no popular education. How little a general circulation of copies of the law was anticipated by Moses is shown by the direction in Deut. xxxi. 10-13, that it should be read to all the people once in seven years at the Feast of Tabernacles; and the command that each king, on ascending the throne, should make a copy for himself, (Deut. xvii. 18,) points to the same conclusion. In Jehoshaphat's time the Levites were sent round the country with copies, to read to the people, (2 Chron. xvii. 9;) but in the long reigns of bad kings that followed they were probably all lost. Hilkiah, indeed, evidently had access to the sacred writings, (see 2 Chron. xxxiv. 25, 30; xxx. 18;) and doubtless it was in Manasseh's days that the precious roll of the law belonging to the sanctuary got thrown aside. It is plain that such a thing could only come about through inexcusable carelessness or most criminal viciousness. What is lightly prized is easily lost; what is disliked is readily disposed of. When king and people were inclining towards idolatry, the book of the law of the Lord would naturally lie unused; and when king and people were busy in establishing it, this book, so full of reproof and denunciation, would naturally be rejected and thrown aside. The same thing has often happened since, in nations where the Papal church had power; with individuals, who have the Bible in their house and their hands, but not in their hearts or lives. But the result is in every case inevitably the same—*degeneracy*. God's word is the only conservator of moral life and health.

II. The Book read: ver. 18-22.

The young king had had but a traditional knowledge of the religion of his forefathers, though he had also the prophetic counsels of Jeremiah and Zephaniah, and of Huldah the prophetess. So that when the very words of God, as written down by Moses, were read aloud in his ears, they had all the power of a new and special revelation.

Observe the effects the finding of the Book had upon the king.

It led to earnest, anxious enquiry and study. He rent his clothes, as the Orientals do in token of alarm and grief. He commanded his officers (Note 1) to enquire concerning the words of the Book, whether they were true, or whether there was any escape from them.

So Hilkiah and those who were appointed by the king went to Huldah the prophetess (Note 2) to learn the will of God. There were male prophets in Judah at this time—Jeremiah and Zephaniah. But the one was living a little north of the city in his home at Anathoth, and the other was in the hill country of Simeon, and neither, at this time, probably, was half so well known as the prophetess Huldah. In such veneration is she held by the Jews that their writers affirm that she and Jehoiada, the priest, were the only persons, not of the royal family, that were ever buried in Jerusalem. Let us look at the answer she gave to the commission and the effect it had upon the king.

It was encouraging as far as he was concerned. God recognized the sincerity of his repentance, and, for his sake, stayed His wrath during his lifetime. He secured acceptance for himself and a respite for the nation. But that was all that he could do. The outlook for the future was very sad. Only his lifetime intervened between Judah and her punishments. And yet he did not sit down and say that it is useless to do anything. He did not declare that, inasmuch as the doom of the nation had been spoken, he would give himself up to enjoyment while his reign lasted. On the contrary, he began to work more resolutely and more vigorously than ever to reclaim the people. He read in their ears all the words of the book of the covenant that had so alarmed him, that they, too, might realize the danger in which they stood. He made in their presence a covenant to keep all the commands of that book, and exacted from them a like pledge.

Two results followed on the public adoption of this covenant with Jehovah. (1.) The completion of the work of extirpating idolatry, not only in Judah, but in the territory of the former northern kingdom, especially at Bethel, where Jeroboam's golden calf had been set up. (See 2 Kings xxiii.

15-20.) (2.) The great passover described in 2 Chron. xxxv. kept in full accordance with the Mosaic directions, and said to have exceeded in solemnity all other passovers in the history of the nation for hundreds of years. (See eighteenth verse.)

This lesson ought not to be closed without a reference to Josiah's death, as our next subject carries us many years beyond that. At Megiddo, in the Plain of Esdraelon, the great battle-field associated with the victories of Barak and Gideon, and the defeat and death of Saul, the good king fell, fighting against the ancient enemy of Israel. With his death really ended the kingdom of Judah. The four kings that followed were but the vassals of Egypt or Babylon, and calamity after calamity fulfilled to the letter those predictions of divine judgment which Josiah had read on that memorable day to the listening concourse of his people.

There are several important lessons for us from this history of finding the Book of the Law. *Learn to value God's Word.* Do we value it? Think how David loved God's Law. Hear him singing about it (Ps. cxix. 72, 77, 92; xl. 8). To love it is one of the marks of a good man (Ps. i. 2). Think how much more of God's Word we have than David had. Think, again, how Timothy loved it.

Rule your actions by it. What a mistake if we measure a thing by a wrong measure! But God's Word is never wrong. The only true rule for our daily life. [*Illustr.—Carpenter measures—saw too short—what does he do?—lays it aside.*] Just so with any action of ours. Ask, "What does God's Law say?" If it condemn it, give it up.

Ever seen a ship sailing away on a voyage? Picture it far from land. How does the captain do to guide the ship the right way? Looks at his chart. God has revealed to us the way to heaven. The Bible a chart.

Learn to use it well. Not only choose favourite parts. Remember "all Scripture" is God's Word (2 Tim. iii. 16). Old Testament full of Jesus Christ. Psalms sing of Him. All the histories for Christians "learning" (Rom. xv. 4, rep.); Use the Bible daily. Let the chart be well used. In your daily devotions always use some small portion—think over—pray over it. "Open Thou mine eyes, that I may behold wondrous things out of Thy Law."

EXPLANATORY NOTES.

1. **Abikam**, a friend of Jeremiah (Jer. xxvi. 24). **Abdon**, a man of influence at court (Jer. xxvi. 22). **Asaiah**. Nothing more is known of this person.

2. **The prophetess.** This is not the only instance in which a woman has been endowed with extraordinary spiritual and prophetic gifts. Miriam (Exod. xv. 20; Num. xii. 2), Deborah (Judg. iv. 4), the wife of Isaiah (Isa. viii. 3), Anna (Luke ii. 36), were all of them recognized prophetesses; and probably there were many others of whom these are but representative. In the New Testament dispensation, the gifts of the Spirit seem to have been conferred upon great numbers of women (Acts xxi. 9; 1 Cor. iii. 5), and this in fulfilment of ancient prophecy (Joel ii. 28, 29.)

Shallum was "keeper of the clothes;" that is, either the royal wardrobe, or rather perhaps the treasury out of which changes of garment were furnished, according to Oriental custom, for guests; or else, which is more likely, the wardrobe of the sanctuary, containing the sacred vestments of the priests (2 Kings x. 22). In the college. Rather in the second, the word "city" being understood. The name is sometimes written in full, "second city," as in Neh. xi. 9, and is sometimes written in its abbreviated form, "second," as here and in Zeph. i. 10. The "second city," or the new city, was probably the district lying west of Akra, and consequently in the north-west part of the city, which was taken into the city by the new wall erected by Manasseh: see 2 Chron. xxxiii. 14.

"SCIENCE cannot successfully long isolate itself from God. Its life lies in the fact that it is the exponent of the plans and works of the great Creative Will. It must, in spite of itself, serve his purposes, by dispelling blighting ignorance and superstition, by lighting the way to successive triumphs of human skill over the power of nature, and by guarding men from the evils that flow from infringement of natural laws. And it cannot fail, as it approaches nearer to the boundaries of that which may be known by finite minds, to be humbled by the contemplation of the infinite, and to recognize therein that intelligence of which the human mind is but the image and shadow."—*Principal Dawson.*

MEETINGS OF PRESBYTERY.

- WHITBY.**—At Duffin's Creek, on Tuesday, 16th April, at 11 a.m.
- STRATFORD.**—In Knox Church, Stratford, on Tuesday, 9th April, at 9.30 a.m.
- BARRIE.**—At Barrie, on Tuesday, 30th April, at 11 a.m.
- LONDON.**—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.
- GUELPH.**—In Chalmers' Church, Guelph, on Tuesday, 14th May, at 10 a.m.
- GLENGARRY.**—At Alexandria, on Tuesday, 9th July, at the usual hour.
- OTTAWA.**—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.
- TORONTO.**—First Monday and Tuesday of May, at 11 a.m.
- SAUGEEN.**—Adjourned meeting at Durham on second Tuesday of April, at 2 p.m. Next ordinary meeting at Mount Forest, on second Tuesday of July, at 2 p.m.
- WHITBY.**—At Duffin's Creek, on 16th April, at 11 a.m.
- STRATFORD.**—In Knox Church, Stratford, on Tuesday, 9th April, at 9.30 a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At the manse, Cookstown, on the 27th March, the wife of the Rev. Stuart Acheson, of a son.

OUR YOUNG FOLKS.

HONESTY REWARDED.

WE all know the truth of the old maxim "honesty is the best policy." This is exemplified every day around us. He who is honest in little things will also be honest in greater things. "Kind Words" contains this example, which should be imitated by every girl and boy:

George and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer informed them, as they settled up on Saturday evening, that he could only give one of them work hereafter. He was very sorry, he said; but it was the best he could do. He told them both to come back on Monday morning, and that he would then decide on the one he wished to remain. So the young men returned to their boarding house a good deal cast down: for work was scarce, neither knew where he could obtain a situation if he was the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend,—

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh! he was very busy when six o'clock came; and, handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-book.

"Well," said Harry, "I am going to stop as I go to the post-office, and hand it to him."

"You are wonderful particular about a quarter," said George. What does he care for that trifle? Why, he would not come to the door for it if he knew what you wanted: and I am sure you worked hard enough to earn it."

But Harry called, and handed his employer the money, who thanked him for returning it, and went into the house. Mr. Wilson had paid each of them a quarter more than their wages on purpose to test their honesty.

So, when Monday morning came, he seemed to have no difficulty in determining which one he would keep. He chose Harry, and intrusted the shop to his care for several months when he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent. Five years afterwards, Harry was Mr. Wilson's partner; and George worked in the same shop again, but as a common labourer.

There is nothing like a good character when you want employment. Some young men can always get work, no matter how dull the times are; while others can find nothing to do when hands are scarce, simply because they cannot be trusted.—*Kind Words.*

WESTMINSTER ABBEY.

THIS abbey is full of the remembrances of great men and famous women. But it is also full of the remembrances of little boys and girls, whose deaths shot a pang through the hearts of those who loved them,

and who wished that they never should be forgotten. Almost the earliest royal monument in this abbey is of a beautiful little deaf and dumb girl of five years old, the Princess Catharine, daughter of King Henry III., who loved her dearly. She was not forgotten, and her two little brothers, and perhaps four little nephews, were buried close to her, as if to keep her company. And so there are two small tombs in Henry VII.'s Chapel of the two infant daughters of King James I. Over one of them are some touching lines written by an American lady, which all mothers should read. And to these tombs of these two little girls were brought in after days by their nephew, Charles II., the bones of the two young murdered Princes, which in his time were discovered at the foot of the staircase in the Tower. And there is in the Chapel of St. Michael another tomb of a little child that died from a mistake of its nurse; and we know from her will that she never ceased to lament the little darling, and begged, if possible, very urgently, to be buried beside it. And there is a monument in the cloisters which contains only these words: "Jane Lister—dear child," with the dates of the child's age and the record of her brother's death. It is an inscription which goes to the heart of every one. It was in the year 1682, just a month before the great English Revolution, but the parents thought only of "Jane Lister," their "dear child."—*Good Words.*

A MODEL TELEPHONE FOR BOYS AND GIRLS.

BOYS and girls can make a model telephone by taking two empty condensed milk or oyster cans and stout, smooth string. Let a small hole be made in the bottom of each can, through which the string—say fifty to one hundred feet in length—is passed and secured. Then let the experimenters set up telegraph by choosing their stations as far apart as the tightly-stretched string will permit, and while one operator holds his ear to one of the cans and his companion his mouth to the can at the other end of the line, they will find that a conversation can be carried on so that most tones, and even a whisper, will be distinctly perceptible. What usually most astonishes those who make this experiment for the first time is that the sound of the voice does not seem to come from the person speaking at the other end of the string, but to issue from the can itself, which is held to the ear of the listener. This at first seems to be a deception, but it is really not so. The ear tells the exact truth. The voice that is heard really comes from the can that is held to the ear of the hearer. The voice of the speaker communicated sound-producing vibrations to the wall of the can with which his voice is in immediate contact. These vibrations are communicated to the string, but so change that they no longer affect the ear. A person may stand by the string while the sound is passing and yet hear nothing.

TAMERLANE AND THE ANT.

ALL who have read the history of Scotland know the story of the brave king, Robert Bruce, who, when he was hiding from his enemies and had almost given up all hopes of setting his country free, because he

had tried six times and not succeeded, was comforted and encouraged to try again, because he saw a spider that had tried in vain six times to reach her cobweb. He determined that if the spider tried the seventh time and succeeded, he would try a seventh time to drive away the enemies of Scotland. The spider *did* try a seventh time, and succeeded—so did the king. A story very much like that is told of a brave Eastern king called Tamerlane, or Timur Lank, who lived as much as five hundred years ago. At the beginning of his wars he was so closely pressed by his enemies that he had to hide himself among some ruins. He was making up his mind to give up trying to conquer, when he saw a little ant trying to lift a grain of wheat—perhaps, indeed, what Tamerlane took for a grain of wheat was the ant's egg, as those little insects have eggs very nearly as big as themselves, and so like grains of corn as to be often mistaken for them by those who do not watch them closely—as big as herself, up a hillock. Every time the ant seemed about to drag her grain up the mound she fell back, and had to begin her work all over again. Again and again did the persevering ant try, and each time in vain, till at last, at the sixty-ninth time, she succeeded in dragging her grain to the top of the hillock. Tamerlane was so encouraged by seeing her that he determined to persevere, and he became a great conqueror. A greater King than Robert Bruce or Tamerlane has said: "Go to the ant, thou sluggard, consider her ways, and be wise."

OUR LITTLE TO-DY.

SHE is a wee thing, blue-eyed, flaxen-haired, with tiny hands and feet, only three years old.

Her parents came from the old country, and named their baby girl for the good queen of England, Victoria.

When our little girl was but little over a year old, she began to talk.

People asked her name, and she always answered, "To-dy!"

To-dy's father is a labourer, and like many another working man, he used to smoke his pipe.

A year ago last New Year's eve, To-dy's father sat down after supper, lifted his little girl up into his lap, and took down his pipe from the mantel.

Down slipped the child from her father's lap, and away she ran into the pantry.

"To-dy!" called her father.

"What, sir?" sounded the piping little voice from the pantry in reply.

"Come here!"

"I don't want to."

"Why not, child?"

"I don't like your nassy pipe, papa."

The father is a godly man, and felt keenly the child's reproof.

"Well," said he, "come back, and I won't smoke any more."

Quick as the word, the little feet came pattering back. Up she clambered again upon her father's knee, kissed him, and in her most winning tones said,—

"Papa, I'll curl your hair if you won't smoke any more."

And from that day the father has never touched tobacco; for much as he loved his pipe, he loves his dear little child better.

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