### Sontributors and Correspondents

ACTS AND PROCEEDINGS OF THE LATE GENERAL ASSEMBLY.

I am sorry that I said anything that appears to be incompatible with the magnanimity of a man so opposed to grumbling as your correspondent of last week is. How he manages to growl at my grumbling is to me mysterious, as well as his use of the word "chronic." I did not know before that chronic could be applied in that way. It is consolatory, however, to a man from the country to be patted on the back so nicely and yet so pityingly by a patron from Toronto. In such circumstances even the smart things may be endured. Nevertheless, until further light comes, in other words, until I am better posted up in some way or other. I claim to exercise even in public the Briton's right to grumble.

1. There are many who think that the Assembly had very little to do with striking the Committee on Bills, further than in sequiescing in the nomination of the fifteen names by one man at the instance of a elique, as it is believed, to serve a purpose, and that purpose was to be served by leaving out in the cold some of the very men named in "Anti-Grumbler's" letter, men that he takes under the wing of his pat-

2. I was aware that Clerks of Presbyteries being members of Assembly are on the Committee of Bills, but they are not of those that the Assembly strikes, they are of that Committee because of a standing order. Any one save an Anti-Grumbler might have seen that I did not refer to those who are on the Committee ex-officio.

8. I do know so much of the work of the Committee of Bills as to be aware that it does not directly appoint any of the Boards. I do not learn for the first time that it is the work of a special Committee to nominate. But who appointed the special Committee? Was it not the Committee of Bills that made the nomination of the Committee to strike Standing Committees? Here are the links in succession. A certain distator (uct of Toronto) nominates the Committee of Bills, the Committee of Bills nominates the Special Committee referred to, the Special Committee nominates the Boards, that of French Evangelization among the number. That is reasoning in a circle in another way than according to the circles referred to in treatises on logic.

4. The argument that other Synods are as bad as that of the Maritime Provinces does not amount to much, unless it be true that three or four wrongs make a right. But there is more to be said. There is a considerable French population in the Maritime Provinces; there are French missionaries employed by the Board at work in the Maritime Provinces. I am not aware of any operations of this kind being at work within the bounds of the Synods of Toronto and Kingston, of Hamilton and London, or even of Manitoba.

5. I said that four of the five Maritime representatives on the French Board came from the West not long ago. "Anti-Grumbler" save that what I said is not true. He does not say how my statement is not true. Perhaps the assertion of a Toronto man, especially of one who does not grumble, is considered sufficient for Western readers. Would "Anti-Grumbler" condescend to tell us how it is untrue that the following four, Drs. Burns and Waters, and Messrs. Mitchell and Goodfellow, came from the West not long ago?

6. When I say or imply or even think that Western brethren are not eligible for appointment on Committees equally with the "blue noses," it will be time enough to take me to task. It was the glaring inequality on the other side to which I referred. Supposing the Western men constitute ten per cent. of our Synod Roll, is it equal eligibility that consists in the ten per cent. having four places on the French Board while the ninety per cent. have but one place por that the ten per cent. have two places on the Committee to strike standing Committees, while the ninety per cent. have but one? Some of the Western brethren know that Brown never did and does not now grudge them the prominence to which their talents and business capacity have raised them. If some of them were conspicuously left out in the cold in appointments made at last Assembly, they knew that it is to Western men that they we the slight which small men attempted to gut on them. "And by the way" the see of the three whose names are inised so ostentationaly receive a large bis education in the Maritime

And Grambler" tell us where m that Mr. Black's ma of being ? It was

Montreal as "Anti-Grambler" does. I For the Presbutertand a subject as that.

In conclusion, may I ask "Anti-Grumbler" when he again appears in public to post us down in the East here on the reasons why the Board of French Evangelization needs a paid agent, while the other schemes get along and have for so many years got along without agents whose time was devoted exclusively to the work. I am told that so far as the Treasurer's duties are concerned, Drs. Reid and Maegregor are willing to discharge them. The question was asked in the Assembly, and a Montreal man was set up to answer, but many, including the eminent brother who put the question on the floor of the Assembly, are yet in the dark as much as ever. I am sure "Anti-Grumbler" is as willing as he is able to post us on a subject on which we are now so much at sea. BIGMA. Oct. 9th, 1877.

INTELLIGENCE OF FEMALE MISSIONS.

A LETTER FROM A LADY ASSISTING MISS PIGOT AT CALCUTTA.

During the past year, I have visited among twenty-two houses; of these, twelve are not learning; such changes of pupils are always occurring. I visit about five houses a day, ten twice a week, and on Wednesday inspect ten houses taught by native teachers.

I give the following incidents to show the variety among my pupils.

I have one pupil in a family living quite near our Mission Home; she is a bright intelligent person; she learns the first book of English, reads very nicely and takes a great interest in her lesson; it seems her husband and brother help her in Bengalee; she learns geography and grammar. She is very delicate, and suffers much from fever, but since I got her some medicine, she seems a little better. Every time I go, her mother never forgets to thank me for the medicine. My pupil has a little girl about five years old, who goes to one of our schools.

Three years ago when first I visited this house, they would not hear of the Bible being read to them, and my pupil's brother was very rude to me for a long time. I had a great deal of trouble with them, but now I have all to listen to the Bible; even the boy who was rude to me sits quietly and listens. The other day my pupil's mother said to me, "You all are gods; we should worship you and not our gods, you have eyes, but we are blind, all in darkness. So long I have been praying, making vows to one of our gods, spent so much but to no effect. My son is just the same, not a bit better, but as soon as you gave my daughter medicine she got better; now you must oure my little son, I leave him in your hands." I promised the next time I went I would take the child some medicine. I had a long, interesting conversation with the poor woman.

In another house I visit close by, I have one pupil. She is very intelligent, reads the second book in English, can read and write Bengalee well, and does sums in long division, which she takes a great interest in : as for the Bible, she loves to read it and learn verses by heart. The last time I visited her, she said to me, "I long for you to come, you are the only one that is kind to me, you don't know how unhappy I am. I do wish I was born a Ohristian, and my greatest wish is, that the next time I am born it may be in a Christian family. They all tell me here that I shall be born a dog, as I am so unfortunate in having no children. What am I to do? It is all in God's hand." The poor girl is miserable; she does not complain to her husband as she is afraid of her sister-in-law; she said to me, "I always read the Bible; that is my only eonsolation."

In a new house I visited, lately taught by one of our native teachers, I had nine women to listen to me. My pupil read from the "Line upon Line," "Abraham's Trial of Faith," to which all paid great attention, and each one had something to ask me, and seemed much affected; I could see tears in their eyes. One of them who had a child in her arms said, "Oh ma'am, I am sure I would not like to take my child and offer him up as a sacrifice, not if all my gods and priests told me to." I asked how many gods she believed in, and how many she had; she answered, there is one shief god, and from him other gods some

Seareely a week has passed without my getting some encouragement from my pu-Susan I. Darkin.

Tith more a men denies himself the mor . And electronic field (God)

would most likely be better posted on such | SABBATH SCHOOL ASSOCIATION OF CANADA.

> FOURTEENTH PROVINCIAL CONVENTION FOR ONTARIO AND QUEBEC.

The fourteenth Provincial Convention of the Sabbath School Association of Canada was held in the town of Guelph on Trosday, Wednesday, and Thursday of last

There was a large attendance of delegates from Sabbath Schools, and from Township and County Associations, as well as a goodly number of ministers of various denominations. The good people of Guelph entortained the strangers in the most hospitable manner, and did everything in their power, both by personal kindness to the members of the convention and by attendance at its meetings, to make the Convention a success. We missed the faces of prominent Sabbath School workers from the Province of Quebec, but Ontario, especially its western portion, was well represented. The personnel of the Convention conveyed the impression that this most important department of the Church's work is in good hands; while the whole proceedings were characterized by great earnestness and a manifest desire to arrive at practical results. In these respects the Convention has not been surpassed by any of its predecessors.

The meetings were presided over with great dignity and ability by Dr. McGuire, of Guelph, one of the superintendents, and most prominent Sabbath School workers of that town. Eight Sessions in all were held, and the interest continued unabated to the very close.

Prof. W. F. Sherwin, of Newark, New Jersey, and Mrs. W. S. Clark, of New York, were present throughout the Convention, and contributed largely to its success. Prof. Sherwin, genial, witty, enthusiastic, but withal intensely practical, a veterau in the work, dealt with the following subjects :- "Teachers' Meetings," "Wnom shall we gather into the Sunday School? Why these? and how accomplished?" "The true place and purpose of the Sunday School," "Difficulties." TEe Teachers' Meeting was held to be essential to the welfare of every Sabbath School. The pastor, as responsible for the character of all the religious instruction imparted in the Church, ought to have a place in the meeting, though not necessarily as the leader. The Teachers' Meeting should not occupy itself solely with the preparation of the lesson, it should also be a "council of war." On the question, "Whom shall we gather into the Sunday School," particular stress was laid on the desirability of gathering in the adult portion of the congregation. The writer remembers preaching near Plattsburgh, N.Y., where all remained for the Sabbath School after the morning service, and were formed into classes according to their years, ranging from the "infants" to the grandparents. He has never seen a school where apparently every one was so much interested in the exercises. The place and purpose of the Sunday School" was admirably brought out. It is not a substitute for home religious training, nor for the pulpit; children should be taken to Church even when the preaching is above their capacity, should be trained to reverence the sanctuary; nor for the other religious meetings; but the Sunday School "that department of the Church of Christ in which the word of Christ is taught. for the purpose of bringing souls to Christ, and building up souls in Christ;" The

and to supervise and support it. The three addresses of Mrs. Clark or "Primary Class Work" will be exceedingly reserved to those engaged in that difficult department of the work of the School. vantage of having a single teacher for primary department. Her own class numbers 199. Very much can, in our opinion, be said in favor of forming the "infants" into classes of five or six, provided that these can be properly separated from one another in the school room. Mrs. Clark's whispering exercise in which the whole class unites and which precedes the lesson for the day as a sort of sedative, was much admired. The words are as follows:

Church is bound to have a Sabbath School

"Softly whisper, softly speak. Little children, still and mock : Mush and listen—do not play, Hear what teacher has to say."

Her method of marking the attendance is also excellent. Each child is provided with an envelope marked "Present" for every Sabbath in the year; this envelope contains the "collection," and it is dror ned into the "Post office box" on entering the school. The idea of keep ing the primary class separate from the rest of the school in both the opening and elosing exercises is a new one to most of our teachers, but deserves attention. Of the addresses by our own Sabbath

School workers, those of Rev. W. Williams on "The obligations of the most experi-enced Christians to engage in the work;" Bev. D. J. McDoumill en "The character-

istice of the teaching of Christ;" Rev. Dr. Castle, on "The teacher no substitute for study;" Rev. C. Goodspeed, on "The teacher—His aim;" Rev. Dr. Cochrane, on "The discouragements;" and Rev. J. M. Cameron, on "Our end pragements;" were the principal. R v. Mesere. Graffier and Bruce, and Mr. S. A. Marling gave specimens of review exercises.

The subject of Normal Classes, introduced by Rov. J. McEwen, of Ingersoll, who has successfully conducted such classes in his own town and county, proceed of special interest. Mr. James McNab, who, with the paster of the Church, carried on, last winter, a Normal Class in the East End Presbyterian Church in this city, gave the Convention his experience in regard to it. Mr. McEwen hit the nail on the head when he said, "The very quick of the necessities of our Sabbath School work is teacher preparation;" and a resolution was carried asking the Executive Committee to take measures to foster Normal Classes, and to bring the matter before the authorities of our Theological Colleges and Ladies' Colleges An account of the proceedings of the Convention would be incomplete without reference to the admirable historical and statistical paper of Rev. A. Andrews on "The claims of the Mission work of the Association upon Ministers and Churches. This paper with the address of Mr. Cras weller, the Association's Missionary Agent, showed that a very valuable work is being done in the organizing of Sunday Schools in the newer districts of the Province of Ontario. Our Sabbath Schools could not better use a portion of their missionary collections than as a contribution to the funds of the Association, which by its annual Conventions, the various town, county and township Conventions and Institutes, and its missionary work, fully justifies its existence. The income last year, fell far short of the expenditure.

If criticism be allowed, the writer would

add that in his opinion it would be advantageous to allow more time for free discussion of the various topics, and that a fuller exhibition of *Ganadian* dethods would be desirable. The work done by our American friends, it is not intended to disparage, but one would like to see how a Canadian Convention would be managed by Canadians.

MARITIME PROVINCES.

The Synod of the Maritime Provinces met in annual session in Charlottetown, P.E. Island, on Tuesday evening, the 2nd of this month, and sat-till Friday after one o'clock in the afternoon. Rev. Thomas Duncan, Moderator of last year preached, and Rev. James Byers of the Presbytery of Truro was elected as Moderator during the current year. Rev. P. Morrison of Dartmouth was elected clerk in room of Rev. A. Falconer, who during the past year accepted a call to the Island of Trinidad. The attendance of members was small. The roll shewed that 149 ministers and 185 elders were cutitled to seats, but so far as your correspondent could ascertain there were only eighty-five ministers and thirtythree elders present.

As to the business done, a whole day was given to an appeal which came up from the Presbytery of Sydney with reference to the supply of mission stations in mining districts. By a large majority the appeal was sustained whereupon the representative Presbytery protested and appealed to the General Assembly. Statements were made on behalf of the various mission schemes. In connection with the Foreign Mission, one of our own missionaries, Mr. Morton of Trinidad, was present and gave a very effective address. Mr. Morton has been ten years on the Island, and was the pioneer Missionary to the Coolies there. He stated now three Enror aries, five catechists, fifteen schools in which are 400 scholars, 50 communicants and 100 have been baptized. There are 80,000 heathen on the Island, and somewhat more than half of these are on the plantations at and around the stations which the missionaries occupy. Our Church is the only one that has a mission to the heathen on the Island. The U.P. Church of Scotland supports three Missionaries to the whites that are on the Island, and these co-operate very cordially with our missionaries. Indeed the last appointed missionary in the service of the U.P. Church was one of our ministers, the Rev. A. Falconer late of Dartmouth, Halifax, Mr. Morton made a very earnest and touching appeal for more missionaries to be sent so as to enable them to overtake in some measure the whole Island.

On the same evening that Mr. Morton speke, Dr. Burns, Chairman of the College Board, made a very interesting and encouraging etatement as to the Divinity Hall Building and Endowment Fund. A year ago it had been unanimously resolved to raise a hundred thousand dollars for that purpose. It was some months after that ere the canvass sofuelly was commenced. Dr. Burns gave a rapid but detailed account of the canvacs in the several Presbyteries, and showed that while a considerable portion of the field remained to be gone over, yet there was nevertheless about \$90,000 already promised, and the prospects

were that the subscriptions would reach \$125,000. In only one Presbytery, that of Picton, had the work been completed and the result was over \$20,000, one-fifth of the whole sum asked for. It is not any disparagement to the other members of the Board to say that Mr. Grant and Dr. Burns stand facile principes in the labour of the canvass that was carried on during the last year. Mesers. Pitblado, Duncan, Forrest, and M'Neil as well as the Professors have done well, have rendered yeoman's service in the cause, but Grant and Burns occupy the first rank. It was therefore with a feeling of pain that the Synod learned of the decision of Mr. Grant to accept of the position of Principal in Queen's University, Kingston. Of course all rejoice in his getting such a position, and follow him with best wishes, but regret his removal from these Provinces. The Synod put on its records an expression of what the members aniversally feel in losing him. He is not tost to Canada however, and he is not lost to our Church, so it is not as bad as it might BIGMA.

Ordination by Presbytery of Manitoba.

The Presbytery of Manitoba held a special meeting on Wednesday, 26th ult., in Knox Church, in this city. The members present were: Rev. Prof. Hart, exmoderator, Dr. Black, Prof. Bryce, Rev. H. McKeller, Rev. A. Stewart and Mr. Mc-Micken. The business of the meeting was the examination and ordination of Rev. P. the examination and ordination of Mev. E. Straith, B.A., who proceeds west to Battle-ford. Mr. Straith passed a searching examination in Biblical Greek and Hebrew, Systematic Theology, Church History, and Personal Religion, and read extracts from Greek critical discourse, Latin Thesis and English sermon, Homily and Lecture pre-pared by him. His examinations were sustained as satisfactory. In the evening Dr. Black preached a sermon from Acts v. 17, 20. Mr. Straight answered questions of formula and expressed willingness to subscribe to the Confession of Faith when presented. He was then ordained by the "laying on of the hands of the Presbytery," after which addresses were delivered to the young minister by Prof. Hart, and to the people by Prof. Bryen.

## Presbytery of Lindsay.

An adjourned meeting of this Presbytery was held at Wick on the 4th inst., the Moderator, Rev. J. T. Paul, presiding. Rev. John Rennie, of Carliele, and Rev. Stewart Atcheson, of Cookstown, being present were invited to sit and deliberate. The court being duly constituted proceeded to the induction of Rev. Samuel Advanced to the induction of Rev. Samuel Acheeon into the pastoral charge of Wick and Greenbank. Rev. D. D. McLennan, of Kirkfield, preached a brief, able and instructive ser mon from Heb. it. 8, and also presided during the induction ceremony. Suitable addresses were then delivered to the newly inducted minister and to the congregation by Rev. J. Campbell and Rev. J. L. Murray respectively. At the close of the services the congregation on retiring gave the right the congregation on retiring gave the right hand of welcome to their new pastor. The court now took up other business. Rev. A. McKay intimated that Mr. Alexander Gillander resigned his position as representative elder of the Eldon congregation, and that Mr. Colin McPhadyen was appointable up to the process of the colon of the co and that Mr. Colin McPhadyen was appointed in his place. Menother items of head research the click his office in favor. Cambray. He state the duties of the clerkship in the duties of the duties of the duties of the duties of the clerkship in the duties of the duties without charge, could perform the duties of the office with pleasure to himself and satisfaction to the Presbytery. It was moved by Mr. McNab, seconded by Mr. McLeunan, that the resignation of the clarkship by Mr. Morrow be in the interest. Inrra stances, accepted, and that the Presbytery record their high appreciation of the generous and disinterested spirit manifest-

ed by the clerk in the matter of his resignation. The Presbytery desires also to record their hearty recognition of the em-cient, faithful and satisfactory manner in Murray has discharged the which Mr. Murray has discharged the onerous and responsible duties of clerk during the period he was pleased to serve in that capacity. The motion was unani-mously passed. It was then moved by mously passed. It was then moved by Mr. McNabb and duly seconded, that Rev. Mr. McNadd and duly secondary, be appointed clerk of Preebytery. The motion was cordially agreed to. Mr. Scott signified cordually agreed to. Mr. Scott signified his acceptance of the office. The court-now adjourned to meet within the Eldon Presbyterian church on the 16th inst., at p.m. -- REV. J. L. MURRAY, Pres. Clerk.

ONE cannot learn everything; the objects of knowledge have multiplied beyond the powers of the strongest mind to keep par with them all .- Frouds.

REV. PROF. McLiaren, of Know Called preached most acceptably last Habitat morning and evening, to large con tions in Knox Church, Galt.

We ought to think much more of ing in the right path than end. We should desire vi success. If by one wrong accomplish the liberation in no other way, we ought to good, for which, perhaps, and with an agong of doubte God, and was reserved &

### Zastor and Zeople.

DISTRICT OF MUSKOKA.

RI PORT OF MISSION WORK IN THE DISTRICT OF MUSK KA FOR THE YEAR ENDING WITH SEPTEMBER, 1877.

In presenting my second Annual Report from this District, I desire to acknowledge, with gratitude, the many tokens of the Divine favor which have been vouchsafed during the year now drawing to a close, Considerable progress has been made during the year not only as regards the increase in the number of Stations, but also in the number of communicants as well as In the growing interest which is manifested generally in things spiritual. To the great King and Head of the Church be all the praise and glory. "Except the Lord build the house they labor in vain that build it."

As already intimated in the report of the Amembly's Home Mission Committee, new ground to a considerable extent has been occupied during the year, while in the older portions of the field, through the welldirected efforts of our Student Missionaries, aubstantial progress has been made. In a report like the present which is expected to deal chiefly with leading facts, many im-portant details must be omitted which might prove interesting under other circum-

During the past summer eight Student Missionaries have been employed in this field, viz.: Messrs. B. J. Brown, Jos. Andrews, Alex. York, C. H. Cook, J. P. Grant, Thos. Scoular, John Mutch, and A. B. Beard, B.A. Messrs. Scoular, Mutch, and Beard occupy fields under the care of the Students' Missionary Society of Knox College, the others are more immediately under the direction of the Presbytery.

Twenty-one Stations were reported last year as receiving supply in the district. Of these, one—that at the Musquosh—has not received supply this season. The following Stations have been opened during the year, some of been opened during the year, some of which have risen at once to the rank of organized congregations, viz.: MoIntosh's, in the township of Watt; North Seguin, in the township of Monteith; Distress Valley, in the township of Chapman; Mocu-nowa, in the township of Lount; Commonda Greek, in the township of Pringle; Commonda Lake, in the township of Pat-terson; Nipissing, Cook's Church, in the township of Macaulay; Hoosy's, in the township of Chaffey; Hoodstown, in the town. ship of Stisted; Emsdale, in the township of Perry; and Katrine, in the township of -thirteen in all, making a total of thirty-three Stations under the care of the Presbytery in this field.

During the past winter Missionary meet. ings were held in several of the elder Stations, but as Mr. McDonald, who was asso-eiated with me in holding these meetings, has already reported to you thereon, I need not refer to them again further than to say that the best results, so far as can be judged, have flowed from these meetings. It is highly desirable that arrangements be made for the coming winter that so, if pos-sible, the whole field be visited.

The following Stations have been organized during the year, viz. : Stisted, on the 12th of February; McIntosh, on the 8rd of August; Beggsboro, on the 24th of August; Maganatewan, on the 31st of August; Spence, on the 1st of September; Cook's Church, on the 15th of September; Port Sydney on the same day, and York's on the

22nd of September.
The ordinance of the Lord's Supper was dispensed as follows: At Draper on the 22nd of October and on the 19th of August; at Bracebridge, on the 31st of December and on the 24th of March; at Monck, on the 4th of February; at Bayeville, on the 10th of June; at Raymond, on the 24th of June; at South Falls, on the 1st of July; at Gravenhurst, on the 15th of July; at Rossau and Turtle Lake, on the 22nd of July; at Stisted, on the 29th of July; at Port Carling and McIntosh's, on the 12th fore and Dos Lake, on Mark Spence and Magnitude of Sentenday.

of September; at look's Church, on the on the 22nd of September. The ordinance was also dispensed at Huntsville and Allansville, on the 5th of August, by Mr.

Fifty-six children and one adult have been received into the membership of the Church by the ordinance of baptism. Last year the number of communicants was reported to be 282 in this district. During the present year 210 names have been added by certificate and by profession of faith; from this twenty-five names must be dedueted as being struck off through deaths and removals, leaving the number at present on the roll, in good standing, 487, being a net increase over the past year of

Notwithstanding the exceptionally hard times which have been experienced in the dictriot during the past year we have also to report progress in church building. This is a matter which presses itself very forcihly upon our people in many parts of the field, arising from the difficulty which exists of getting suitable places for worship. experience of the past has been that when a church is erected the attendance has very materially increased. Our places of meeting during the past summer have ranged from the upper room in the settler's log house to an hotel parlor. This state of things we hope to see changed by degrees, a goodly step towards which has been made during the present year. The new church as Breschridge, though still unfinished, war maily opened for public worship in sember last by the Rev. J. L. Murray, Weedville. The change from the old of Weedville. The change from the old building to the new is very marked both in res of comfort enjoyed and in the

By since the opening, the high has been very entering and other place of the place of the place of the will necessitate our fluid measurements. It will necessitate our fluiding parameters for well necessitate our fluiding parameters for which also were also well necessitates for which also were also were also were also were necessitated. ets in will mossessitute our finding lation for worship elsewhere during

the cold weather, as the experience of the past whiter will hardly hear repetition. In February, the church erected last year in Monck, was opened for worship by the Rev. G. Brace, M.A., of St. Catherines, and we are happy to add, free from debt. The buildings commenced last year at Gravenhurst and Huntaville are progressing towards completion, but as the means at the disposal of the building committee at these Stations is limited, their progress is correspondingly slow.

At Rossau a very neat frame church has been erected, but not yet completed, which was opened for worship on the 2nd of September, by the Rev. J. Leiper, of Barrie. On the town line of Stephenson and Macaulay also a comfortable log building has been erected during the past summer, which was occupied for the first time on the occasion of our holding the communion among them on the 16th inst. Station has set an example worthy of imitation by many others. On the 3rd of June last they assembled for the first time as a preaching Station, and in little more than three months they have their church ready for occupation. This Station is to be for occupation. This Station is to be known hereafter in the annals of history as "Oook's Church," a compliment to Mr. O. H. Cook, Student, who has labored most zealously and very acceptably in this field during the past season. The contract for the erection of a church at Port Carling has also been let, but owing to the burning of the sawmill from which they expected their building material, the erection has been somewhat delayed, though now vigorously prosecuted. Baymond and MoIntosh's have also decided to go on with the erection of churches next season, preparations for which will be made during the winter. A very suitable site for church purposes, consisting of half an acre, has been secured at Maganetawan, partly by purchase and partly as a grant from the Crown Lands Department. At Port Sydney also a beau. tiful site overlooking the river has been kindly granted by Sydney Smith, Esq., to our congregation.

Considerable aid in the erection of these churches has been obtained from friends outside the district, some of whom, notably the Hon. John McMurrich, and James Campbell, Esq., of Toronto, have taken a warm personal interest in this matter. Next to the direct support of the Assembly's Home Mission Fund, we know of no way whereby the cause of Christ may be so surely advanced in these comparatively weak and struggling fields as by assisting those who are striving oftimes under great difficulties and frequently with many dis-couragements to secure for themselves a place of worship.

We fear that in some instances, at least, the financial position of the Stations will not prove so satisfactory to the Presbytery as could be desired. What may be the exact position of each field will best be learned from the reports of the Missionaries. We fear, however, that in many instances the full amount expected will not be forthcoming, simply because it is not there to come. This arises from the fact that the come. This arises from the lact the last year has been an exceptionally severe one upon the settlers in many parts, through the failure of the crops. Many of the farmers had nearly everything to buy and little or nothing to sell. We do not and little or nothing to sell. We do not give this as the rule or a common occurence in the district. This year the crop is abundant, yet the surplus of this year will scarcely, in many instances, pay the debts incurred last year for the necessaries of life. Another circumstance has tended to produce this detailed. duce this state of matters, viz.: that while the Stations, as we have seen, are less able than usual to meet these claims, the grant from the Home Mission Committee to these Stations was in many instances much less than usual. We are aware that the Com-mittee was compelled reluctantly to take this step, but we trust that so soon as the state of the Fund will admit, a return will be made to the former grants. Some of the Stations that find themselves in this position speak of not desiring any more supply till a change in their circumstances enables them to meet the expectations of the Presbytery in this matter. This, while showing a desire to act honorably in the matter, will only prove a suicidal policy as the work already accomplished will, in a great measure be lost by so doing.

Reference was made in my last report to the country lying between the Maganeta. wan and Lake Nipissing as a probable field of labor in connection with our Mission work. In response to a suggestion made to the Students' Missionary Society of Knox College, Mr. A. B. Beard, B.A., was appointed to labor in that field during two months of the present season. When on my annual visit to the Society's other field in the North Doe Lake and Maganetawan, I extended my journeyings into this, to our Church hitherterra incognita. Here I found Mr. Beard at work in a new but most interestingfield. The actual settlers are as yet not very numerous, though nearly every lot along the Niplssing road is taken up, and many of them will be settled on during this fall and winter, while land hunters are busily exploring the country on each side of the road for locations. Considerable settle-ments have already been made at some dis-tance both east and west of this road, and on Commonda Lake and Eagle Lake, around the shores of the latter of which a large population is rapidly settling. Mr. Beard had opened stations at four different points at each of which I held a service to comparatively large and attentive congrega-tions in some metances including the settiers within a reasonable distance

This is but the beginning in this field, as the number of stations must multiply as the settlers increase. The society will no doubt occupy the fields earlier in the season next year. As the land here is of a superior quality the prospects are that a large Presbyterian population will settle in this portion of the district, the great majority so far being from the older parts of Ontario.

From this town I returned on the 18th of this month, having been absent three weeks, during which time I travelled some 275 miles (ninety-eight of which were on 1001), preached twelve times, organized three stations, dispensed the ordinance of the Lord's Supper four times, baptized five children, and caused two hearts to beat as one. A good heritage is ours in that North

Country if we are true to ourselves and to the Master, who calls upon us to work in taking possession of it and giving his cause there that fostering care which it will require for some years to come. Im-portant towns and villages must in a comparatively brist period spring up in what is now dense forest if projected lines of railway are carried out. Two aurveys of the C.P.R.R. pass through this teritory, one of which will be decided upon as the route when the House meets at Ottawa. Too much praise cannot be given to our Students' Missionary Society for the zeal dis-played in entering upon these new fields of operation, nor to the devoted missionaries for their unflagging energy in carrying on the good work, oftentimes under difficulties discouragement upknown in older fields. May the seed sown by them as instruments bear fruit abundantly to the glory of God, that the wilderness and the solitary place may be glad for them and the desert rejoice and blossom as the rose.

Evangelistic services have been held dur-ing the summer months in several of the stations by Messrs. Grant, York and Cook, with the best results. Many professors have been quickened with renewed life, and many who before cared for none of these things have been led to ask in earn-

est "what must I do to be saved." The difficulty which has long been felt regarding winter supply will be in a measure removed during the coming season, as Messre. Andrews and Grant remain in the field for the winter months, and the services of Mr. C. B. Hennings will be available as Chatechist. By a judicious grouping of the stations, it is to be hoped that at least twelve or fourteen of those that have hitherto been without supply during the winter months will this year enjoy gospel ordinances.

In my report of last year I suggested the desirability of appointing addi-tional ordained missionaries to this field. From the rapid growth of the work up to the present, with the prospect of continued growth for sometime to come, it is not only desirable but absolutely necessary that additional appoint. ments be made, or that the terms of my appointment to the field be somewhat altered. As I understand it, my appointment is to the district of Muskoka, with particular charge of the stations at Bracebridge, etc., My work has, from force of circumstances, been extended to the District of Parry Sound, as that important field is otherwise virtually left without any over sight. Of the thirty-three stations referred to in this report, at least fourteen lie within this district. To do justice to this extensive field, the extremes of which are some 112 miles apart requires my absence from Brace-bridge and associated stations at least four months of the year. From the fact that the only suitable time for visiting those stations to dispense ordinances among them is during the summer months while the mission. aries are with them, my absence from Bracebridge is somewhat protracted at this most important season. As an illustration I may state that from the 10th of June to the 80th of September of the present year,

I have been at home but four Sabbaths. There are two ways in which the matter may be remedied, one or other of which, as in the wisdom of the Presbytery may seem best might be adopted. Either first the appointment of another ordained mission-ary with a division of the field, or the appointment of a student to Bracebridge for say four months of the summer, who shall have charge of the pastoral work as well as of the Sabbath service. This is of course preparatory to what we hope to see ocurse preparatory to wnat we nope to see in time—the formation of a missionary Presbytery in the territory when by a division of labor amongst the members thereof the difficulty referred to will be overcome. I make this suggestion from no desire to avoid duty, but simply the second seems an intimate knowledge of all because from an intimate knowledge of all the facts of the case, I am convinced that in the best interests of the cause some such arrangement is necessary. It is further desire. able that if I am to continue in charge of the stations within the district of Parry Sound, the district be transferred from the Presbytery of Owen Sound to this Presby. tery, and thus destroy the anomaly of my holding an appointment under one Presbytery, and at the same time doing duty within the bounds of another. We leave this matter in the hands of the Presbytery, trusting that such an arrangement may be made as will prove advantageous in the future working of the field. All of which is respectfully submitted.

# Meeting a Sermon

Archbishop Leighton, returning home one morning was asked by his sister,

"Have you been hearing a sermon?"

"I've met a sermon," was the answer.

The sermon he met was a corpse en its way to the grave; the preacher was death. Greatest of street preachers! No laws or penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of his

discourse is going on.
In some countries a man is imprisoned on will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their chards and delivers the massages which guards and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them.
He comes to our abodes, and taking the dearest objects of our love as his text, what terrible sermons does he deliver

to us! O, what weeping audiences sometimes has this silent preacher! Yet there is a secret doctrine, a hidden meaning running through his discourses, which is often not apprehended. Few "lay it to heart." His oft repeated sermons still enforce the same dostrine, still press on us the same exhortation:—" Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you labouring for that which I will presently take from you and give to another? Take no thought for to-morrow. Prepare to meet thy God.

## David's Songs in the Netherlands.

Impulsive, sanguine to the last, Egmont received his death soutence with surprise. He had made up his mind to be loyal, to implicitly believe on the king's words. The warning, the entresties of friends, influenced him but little; the fearful " Haste, haste, haste, your life, your life !" fell unheeded on his ear. "You are to be highly honored," the king had promised. He did not know the hand which wrote the flattering letter he had read with such glowing dreams of future brightness had already signed his death warrant.

In the dreary solitude of his prison room he looked forward to release and active life. He was released, as Alva had promised, but not into the world he had left. That door was closed, and the one by which he left his prison opened into the eternal world.

He received his sentence at night. In the morning he was executed on the grand public square, where, so many times, his grace and elegance had been the admiration of all spectators.

It was in the light of that sad morning

that, as Lamoral D'Egmont went from his prison to the scaffold, he read the words of the sixty-first Psalm—
"Hear my cry, O God, attend unto my

prayer

My heart is overwhelmed; lead me to the Rock that is higher than I.
"Thou wilt prolong the king's life, and

his years to many generations.

"He shall abide before God forever, O prepare mercy and truth which may preserve him.'

It was on the end of a different life that the population of Antwerp gazed, when they followed Christopher Smith, the fearless Christian preacher, to execution. The wonderful calmness and gentleness with which he met the sentence pronounced upon him by the Inquisitors excited the admiration of all. And the crowd who escorted him to the instrument of death recited in full chorus the words of the 180th Psalm, which begins: "Out of the depths have I cried unto Thee, O Lord;" and ends with the voice of triumph: "And He shall redeem I treat the state of the contract of the contra

deem Israel from all his iniquities."
Novicames, in 1567, attacked the city of Valenciennes. The siege, like many whose history belongs to that fearful period, was long and ornel. But, day after day, the chimes of the city rang forth in the tunes of Marot's Psalms. At last the cry of despair burst forth from the bells, in the 22nd Psalm:—"My God, my God, why hast Thou forsaken me?" The next day the city surrendered, and every one of the Reformed faith was led to the scaffold.

Half a century later, times had changed. The Spanish power in the Netherlands was a thing of the past; the Roman Catholic religion had been replaced by the Reformed no longer, as had been the case one hundred and fifty years before, did "they of the Religion "meet among the dunes, fully armed with sentinels stationed to warn them of the approach of Red Rod, or any Inquisition functionary. But divisions had arisen. There was a new sect, Arminians they were called. For them public worship was an impossibility. In 1619 more than a thousand of these Remonstrants met on Christmas Day in Rotterdam, though fifteen companies of coldiers were stationed there, and they saug the one hundred and twelfth Psalm—as the historian says, "in mighty chorus."

"Unto the upright there ariseth light in the darkness," were among the words. But before that light would shine on them, the darkness was to gather closer around them. For while they were raising their voices

in mighty chorus, Barneveld, their great champion, was in prison, and before many months, was to lay down his life, a victim to jeslousy and mistrust.

The next April, Maurice appointed a fast, because "Church and State, during several years past, have been brought into great danger of utter destruction through certain persons in furtherance of their ambitious designs—had been saved by the convoca-tion of a National Synod; that a lawful sentence was soon to be expected on those who had been disturbing the Common-wealth; that through this sentence general tranquility would probably be restored, and men were now to thank God for this result."

The prisoners-Barneveld, Grotius, and Hoogerbeets-were asked if they would like to join in the fast. The proclamation, which was directed against them, was not, of course, read to them. Each, without any communication with either of the others, sang with his servant and doorkeeper the seventh Psalm.

There was none, perhaps, more fitted to Barneveld's case than this. The charge against him was friendship with the great enemy of the Republic. In the grand assurance of innocence, he could pray:
"O Lord, my God, if I have done this;

if there be iniquity in my hands :--"Let the enemy persecute my soul and take it; yea, let him tread down my life, and lay mine honor in the dust.
"My defence is of God, which saveth the

upright of heart." As, more than fifty years after, William of Orange's soldiers stood at last on the shores of England, with the cruel danger of the voyage over, with nothing but hope in their hearts for a future which lay so brilliant before them, they silently ranged themselves in line—not to march on the enemy with beating drums and unfurled banners,

they had put their strength. "O give thanks unto the Lord, for He is good, because His mercy endureth for ever.
"The Lord is on my side; I will not fear;

but to give thanks to the Lord in whom

what can man do unto me? "The Lord taketh my part with them them that help me; therefore shall I see my desire upon them that hate me.
"I shall not die, but live, and declare

the works of the Lord. "This is the Lord's doing—it is marvel-

lous in our eyes.
"Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity.

And no one who reads to the and of the story can doubt that the Lord heard and answered the first prayer offered by William of Orange on British soil.—New York

### Motherless.

Motherless! motherless! motherless! O, my darling pet, With looks of golden glory! Say, can you ever forget, The sacred hours, my darling! When she nursed you on her knee, Before the angel-visitants Took her from you and me?
Motherless! motherless! O, the chord That is struck in the sound of that sender word!

Motheriess! motherless! motheriess!

Never again to hear

The music of her blessing, Fall on the listening earl Never again to see he Uplift your hands in prayor, And feel that the lowly Jesus, Is present with us there!

Motherless! motherless! O, the chord That is struck in the sound of that touching word!

Motheriess motheriess motheriess ( Darling, does your heart ache? The old time will come o'er me, . And my heart is like to break. To think that the loving creature, Given to us by God, Should sleep 'neath the churchyard willow,

Under the cold, cold sod;

Motherless; motherless; O, the chord That is struck in the sound of that melting

### The Death of Jacob.

The death-scene was sublime. All the sons were summoned and stood around the bed. "And Jacob called unto his sons, and said, Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father, that I may tell you that which shall befall you in the last days." They had given him no small care and trouble. He had watched each, and studied their individual character. Many a time, and with no little anxiety, had he thought of what would be all them all whon he was gone. With such dim powers of vision as he before possessed he had strained his sight in picturing the future of the various tribes of Israel. And now the time has arrived to give them all his last blessing. The remembrance of his father's deathbed quickens the desire and hope that some illumination from on high may fall upon the spirit at the parting hour. It comes in a series of flitting fragmentary visions, in which son after son, tribe after tribe, is presented: the character of each son sketched, the after destiny of each tribe dimly and brokenly shadowed forth; not a set of distinct prophecies, as if Jacob had the particular events that were to happen actually hadove his are a first and reast clinical and reast clinical sections. actually before his eye, and was giving so many imaginative descriptions of them still less a set of prophetic sketches; con-trived by some one long after the events had happened, and put into the lips of the dying seer. Too vague and undefined these utterances, too rhythmical, too fanciful, too full of imagery of all kinds, ever to have been deliberately drawn up to be passed off as Jacob's dying prophecies; yet too peculiar, too specific, too truthful, ever to have been invented by Jacob him-self at the moment, or indeed to have occurred to mere human foresight. The prophecies centre in Canaan, and had such fulfilment as they were meant to have in the days of the Judges and the Kings. But he whose eyes were thus opened to see these visions of the Almighty, had a shadowy glimpse of the coming of a greater than an Israelitish king, unto whom there was to be a greater gathering than that of the tribes of Judah (chap. xlix. 10). Like his father Abraham, he saw the day of Christ afar off; he saw it, and was so glad that, even when speaking of couching asses and biting serpents, he breaks in with the exclamation, "I have waited for thy salvation, O Lord" (chap. xlix 18) —By the Rev. W. Hanna, D.D., in the puble Educator for September.

## Bandom Bendings.

Here thou art but a stranger traveling to thy country; it is therefore a huge folly to be afflicted because thou hast a less convenient inn to lodge in by the way. - Jere.

REPENTANCE not all pain. There is a secret sweetness which accompanieth those tears of remorse, those meltings and relentings of a soul returning unto God, and lamenting its former unkindness.—Scougal.

How little is known of what is in the bosom of those around us. We might explain many a coldness could we look into the heart concealed from us; we should often pity where we hate; love when we curl the lip with scorn and indignation. To judge without reserve of any human action is a culpable temerity, of all our sins the most unfeeling and frequent.

THERE is but one fountain of comfort for a man drawing near to his end, and that is the Bible. Chapters out of the Bible, statements of truth taken out of the Bible, texts out of the Bible, books containing matter drawn from the Bible, these are the only sure sources of comfort when a man draws near death. Although men may seem to get on comfortably without the Bible, they cannot comfortably die.

THE cross is the concord of Scriptures. and, as it were, the boundary and border-land of old and new things. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of these that are fighting bravely; the recovery of those that are fallen; the crown of those that are victorious. The cross those that are victorious. subjects us to a momentary death and recompenses us with eternal life .- Peter Damiani.

THE Sabbath-school is not intended to take the place of the Church for the child-ren but to prepare them for it. By its lessons, its training, and the influence it exerts through the contact it gives the children with representative Christians, it ought to help them to realize the blessings of the house of God and to find a pleasure in devoting themselves to its worship. It is a sinful blunder which elevates the Sabbath school into a Livalry with the regular services of the Church, or which teaches children to feel that the school is for the youth, while preaching the gospel is for grown people.

### Our Young Folks.

Corinne's Mistake.

Three merry girls entered the cars at the

terminus of a city road. They were bright-eyed, intelligent, and full of fun.
"Oh, I de hope," said Anne Welsh, ar-ranging her skirt and her books comfort ably, "we shan't have a single passenger from here to Haight Street. I Just want to talk and laugh, and act exactly as I please, without the presence of a critical fourth." "Unless it should happen to be a very

nice young gentleman," laughingly supplemented Corinne Baker.

"Anything but that," said the first speaker with a grimace, adjusting veil and eurls, however. "I'm brimful of mischief, eurls, however. "I'm brimful of mischief, and in such a case I know I should do something detestable."

"I do hope we shall be alone, though," said little Lottle Deering, the youngest of the three, as she placed her books on the cushion at her side. "It's such four to

have the car all to one's self, or selves."
"I'm afraid the fun must go by the board, then," exclaimed Anne, "for I see the funniest, plainest, homliest old woman coming straight this way. Oh, misery I she

will spoil everything."
"And look at that antiquated hand-bag —a century old, at the very least," Corinne cried. "Did you ever see such a relic of Noah's ark? And how ridiculously she is dressed! I'm not sure but we can have our fun after all."

Meantime, bowed down by some infirmity, dusty with a day's ride, and really antiquated in garb and manner, the old lady drew nearer and nearer to the car. When she had gained it, her face brightened vis-ibly at the eight of the fresh young girls, and in the kindness of her heart she nodded, as much as to say, "My dears, you are all airangers to me, but I am glad to see

They did not, however, return the nod but, one by one, they smiled, looked in each other's faces, and at last tittered audibly. The poor old woman seemed shocked at this incivility, and drew herself as far from their vicinity as possible, while she turned her keen eyes, that almost disproved her years—so large and black they were—from their controls of the controls of the control of the their faces to objects outside. Suddenly Corinne, possessed, as she had said before, with the spirit of mischief, took up one of her school-books, and with a wink aside at Anne, began to read in a low tone:
"She was the scrawniest, wierdest-look-

ng object, with a wart on the bridge of her nose, and a crinkle-crankle bonnet of an uncertain age, like its owner. All she needed was a broom-stick and a black cat to make a veritable witch.

Here the mirth of the thoughtless girls became so audible that the reader was fereed to put some restraint upon her funloving proclivities and lay the book aside.
"Here's Haighi Street," said Anne.

"Corinne, I never thought to tell you, Uncle Hal brought us two Spitz dogs yes terday, white as wool, and as cunning as they can be. Come home with me and see them. It won't take five minutes more, and perhaps I'll give you one of them."

"But mamma expects company, and "—

"Oh, bother! I tell you it won't take

five minutes longer. Come, there's a darling?" and the old lady sat there looking after them, as the girls tripped away in high spirits, a sad expression on her careworn face.

"Corinne," she murmured, "I thought I knew the face. I hope it was only thoughtlessness. she added, and her lips trembled. "But perhaps I looked for too much from Corry's child. And young folks can't be expected to enter into the feelings of the aged. But it is hard to be so disappointed" and she shook her head dejectedly. Meanwhile Corinne had seen and admir-

ed the dogs, and the girls were about

parting. "Come over to our house soon," said Corinne to Anne, as they stood on the steps. "I want to introduce you to one of the grandest old ladies—my mother's aunt! I have never seen her myself, but I know I shall love her, for she saved mamma's life at the risk of her own. Mamma has often told me about it—how she was in the third story of a burning house, and when the strongest men drew back, this aunt, then an invalid, ran through the flames with wet blankets, and dragged fully burned, and sick for years afterward from the effects of her exertions; and mamma thinks all the world of Aunt Eunice. So do I. By the way, it was mean of us to make fun of that old lady. What possessed us?"

"I couldn't help it," said Anne, laughing, "though I knew it was wrong. And the friends made their adieus, and

parted. "Has she come, mamma?" cried Co-rinne, flushed and breathless from rapid

"Yes, dear," said her mother, emiling, "but she was so tired I persuaded her to lie down, so you won't see her till dinner time.

Dinner-time came, and with it Aunt Eunice, a little, brisk old lady, in a satin dress, with a wart on the bridge of her nose. No wonder that Corinne turned pale and sick at heart, as her mother introduced her, with a loving smile. Not but she understood that low and gentle "Never mind, my dear," which reached her ears alone. as the old lady kissed her and pressed her hand.

Never before had she felt so humiliated and now that Aunt Eunice had cleared away all traces of the dust and fatigue of the journey, she saw how noble and sweet was the face, spite of the disfiguring wart, and how really grand was the spirit that illumined it, and that led her to say, in manner at least, that all was forgiven and would be forgotten.

Corinne has never failed from that day to this, to treat old age with respect, no matter whether she meets it clad in purple and finen linen, or in the garb of poverty and misery. One lesson was enough for life time; one recognition of the beauty of Christian forbearance under great provoca

Wishow is ofttimes nearer when we stoop than when we soar .- Wordsworth.

### Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 28, 1877. PAUL BEFORE THE COUNCIL. Acts 3 xiii.

COMMIT TO MEMORY, VS. 6, 7, 11, PARALLEL PASSAGES .-- John xviii. 19-28 Acts zviii. 9, 10.

SCRIPTURE READINGS .- With v. 1, read 1 Tim. i. 5, 10; with v. 2, read Isa. iii. 14, 15; with v. 8, read Matt. xxiii. 27; with vs. 4, 5, read Ex. xxii. 28 and fom. xii. 21; with v. 6, read Dan. xii. 2; with v. 7, read Prov. xxi. 24; with v. 8, read Luke xx. 27; with v. 9, read Acts. xxii. 17, 18; with v. 10, compare Acts xxi. 84; with v. 11, read Aois xxvii. 24.

THE FOLLOWING PERSONS ARE TO BE IDENTI-

FIED: Paul, Ananias.
Golden Text.—And they were not able to resist the wisdom and the spirit by which

he spake.—Acts vi. 10. Central Truth.—Christ is the resurrec-

tion and the life.
We are not to think of the facts of the lesson as incidents of a common order in Paul's adventurous career. They would Paul's adventurous career. not be so minutely detailed if they had not special importance. The apostle of the Gentiles is formally before the nation; first, the people in the temple, and now the rul-ers, as was the Master. He is to make a ers, as was the Master. He is to make a final, solemn appeal to "his own," and its rejection is reason enough for his being henceforth a laborer in the other great centre of the world, Gentile Rome. Every step is of Divine ordering, and every cir-

cumstance has meaning.

There is no connection to be made beyond recalling the object for which this "court" is being held, as detailed in Acts xxii. 80. This lesson divides itself into the following parts:

I. PRIESTLY VIOLENCE (VERSES 1-5).

(Verse 1.) With the earnest countinizing gaze of a fearless and consciously innocent man, Paul surveyed the council a moment. He had known some of its members, no doubt. He might well go back, in that solemn moment, to the time when he was the council's trusted agent against Jesus Ohrist.

He speaks to its members as "men and brethren," a title which is respectful to them, but also to himself, for he will not own that he is in any sense a criminal or an unworthy Jew. He was their equal. He has no reason to humiliate himself before them.

He then compre. es into one sentence the substance of the defence he was prepared to make, "I have," etc. The word for "lived" means "I have been a citizen," i. c., of the Jewish nation or theocratic government. It is the same word as "conversation" in Phil. i. 27. This is a direct denial of the original charge of Acis xxi. 28, which see. "Good conscience" means, as in Heb. xiii. 18 and 1 Pet. iii. 16, an inward scurse of right "to God" literally, i.e., making His will my rule of life. "All I have done to this day, I have done as a good Jew acting in obedience to God."

Passionate controversialists, and especially of the priestly kind, have always been ready with force. To strike on the mouth was to silence, to condemn vehemently what has been said, to insult in the most scoraful way. Christ experienced it. It is said to be an Oriental usage, made more contemptuous by giving the blow with a shoe or stick. The "high-priest Ananias" (verse 2), acting as such, rightly or not, ordered the by-standers, attendants or sym-pathizers to inflict the outrage, and no doubt it was done.

Paul's rejoinder (verse 8) is not a wish. or curse, or passionate exciamation, but a prediction, which it is alleged, on the testi-mony of Josephus, was fulfilled in the subsequent murder of this man by a lawless band of a sassins (see Acts xxi. 88). He says in the Greek, "God will smite thee." As lighthouses are often surrounded with white walls that 'ey may be seen afar, so white walls that 'ey may be seen alar, so
the Jews colored tombs, that they might
easily avoid defilement by touching them.
Hence the force of "whited wall," shining
without, rotten within. If the man had on
white pontificial robes, the phrase was still
more apt. But it looked farther than the
may. The office he held was now an empty
shall and nothing but corruntion within. shell, and nothing but corruption within. Paul defends his language. The man professed to judge by the law, yet wantonly broke it. He looked one thing, he was another. It was not an angry retort, but a judicious prophecy. His sympathizers now speak for the silenced official in verse 4. Revilest thou God's high-pricet? time the Romans often changed this officer for state reasons; quarrels often arose among the Jews, and there were many claimants for the place. Hence Paul's

Verse 5), which is not an apology, nor confession of wrong, nor of ignorance o personal appearance or claim, but a calm and effective defence. "You need not remind me of the law on the matter. I know it (and he quotes it exactly from Ex. xxii. 28), but who can know that man as the successor of Asron? I do not yet know that he is such a lawful officer as the rule contemplates." When we bear in mind the style of political adventurers that then won the place, the character this man had displayed, and that Paul knew the emptiness of the office itself since Christ came, we can understand his language as something quite other than a confession of a hasty (See Mark xili. 11; see also the masterly reasoning of Dr. J. A. Alexander.)

II. THE QUARREL IN COURT (6-9). It will be a great mistake to regard Paul' statement in verse 6 as a piece of "smart-ness," though it would have been a lawful use of the wisdom of the serpent to create diversion and escaps injustice. The Phari sees were the orthodox Jews. He was charged with hostility to all Jewish institu tions. On the contrary, he says to a court composed in part of Pharisees ("And Paul composed in part of rustisess ("And Faut knowing" is the literal language, not as if he just then "perceived" it), I am a Phari-see and come of Pharisees. I hold, as they do, the hope of Israel, a Redeemer and a resurrection of the dead, and it is because I hold and preach these I am arraigned." It was Paul's plan to show the everlasting truth that Christianity is the proper out-

come of true Judaism. Hence this plea was proper and pertinent in itself. How Christ and the resurrection are linked we may see in Acts xvii. 18, 81 and 1 Cor. xv.

This bred strife among the judges (verse 7), "discension," meaning a loud, brawling dispute, which divided the entire body or "multitude." Luke adds the reason (verse 8), which we know from the gospels. The baducees deny a fature life, or the existence of angels and any beings of the kind. They were the materialists of their day, and claimed to be the men of culture and liberal thinking. The Pherisees believed in a fu-ture life and a world of spirits, " both."

Accordingly a great tumult ("cry") hegan, the scribes or lawyers of the Phaneses' side defending Paul. "We flud no evil in him. What if an angel or spirit hath spoken to him?" The reference is to his ddress in Asia will fall. The last clare is to he in Acts xxii. 6-11. The last clause is impugned as an insertion by later copyists from Acts v. 89, to finish what seemed an incomplete sentence. Remember, this court was held not to pass sentence on Paul, but to inform Claudius Lysias of the charge against

III. THE COURT BROKEN UP (VERSE 10).

It is the same thing again. One side in the tumult dragged Paul, and the other side tried to get possession of his person, and to save him once more the captain sent his troops to carry him by force to the castle.

### IV. PAUL'S ENCOURAGEMENT.

One of three such good words to him (see Scripture Readings and Parallel Passages). I came that night—when needed—from the Lord Christ, implied approval of his con-duct, and assured him of the desire of his heart (Acts xix. 21) being yet given him. Of course this implied safety all the way. This language shows the gravity of these proceedings.

The following points may be urged on the

(1.) There are times for self defence, in which a good conscience gives courage.
(2.) We may respect an office and yet re-

sent the crimes of those who fill it.

(8.) Judaism naturally led, if understood, to Ohristianity.

(4.) Men may hold much truth like the

Pharisees, and yet hold it in unrighteous-

(5.) Evil men wax worse and worse. How the Jews must have appeared to a Roman Governor! The nation was getting ripe for ruin.

(6.) How truly is the Lord a present help in trouble! (Ps. xivi. 1, 2.)

### SUGGESTIVE TOPICS.

Paul's style of address-opening statement—meaning of—his treatment by An-anias—his resentment of it—meaning of— -his plea-doctrine of Pharisees —of Sadneess—fitness of his argument—effect of it—kind of tumult—how ended—the encouragement to Paul, and how much it signified.

## Mohammedan Belief.

Concerning the creation of all things, the Mohammedan belief is this—The world was created in six days, beginning on Sabbath and ending on Friday. Adam was created in the last hour of the last day.

After the earth had been completed, an angel, by command of God, descended from heaven and bore the earth upon his shoulders, extending his arms to support it, one to the east and the other to the west. The feet of the angel not finding a resting-place God sent down from paradise an ox; but his back was too narrow, so God sent down a red ruby, as thick as the distance of 500 years, which was placed on the back of the ox and on this the feet of the angel found a firm support. This ox has 40,000 horns. His nostrils are under the sea; and as he breathes but once a day, the respiration causes a swelling of the ocean; hence the rising of the tides; by his inspiration the sea declines; hence the fall of the tides! But the ox needed a support for his feet; and for this God created a green rock, whose thickness equals that part of the heaven and the earth. The rock was then placed upon the back of a whale; the whale swims in the ocean; the ocean rests on the winds and the winds find a support in the power of God. The Mohammedan heavens are seven in number. The first of the green emerald; the second of silver; the third, of gold; the fourth, of a pearl the fifth, of a ruby; the sixth, of coral the seventh, of light. After all this is fool ishness, read the great and simple words of our Bible:—"In the beginning, God created the heavens and the earth." "He spake, and it was done; He commanded, and it stood fast."—Juvenile Offspring.

## The Christian Gentleman.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never strute in horrowed plumage. He never takes selfish advantage of our mis takes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of invendoes. He is not one thing to a man's face, and another behind his back. If by accident he comes in possession of his neighbour's counsels he passes upon them an act of instant oblivion. He bears scaled packages with out tampering with the wax. Papers not meant for his eye, whether they flutter in the window, or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notice to trespassers, are none of them for him. He may be trusted alone out of sight, near the thinnest partition-anywhere. He buys no offices, he sells none he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat houset bread. tramples on no sensitive feeling. He insults no man. If he have rebuke for another he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practises toward every man.

### God's Contrasts.

Stand back and see the lightning flash, And hear Jehovah's thunder roll, Whose blinding glare and deaf ning crash

And then stoop down the flowers to view. That spring with grace from every sod: And there confess, as all must do, That their Creator is your God.

### The Death of the Young.

When one on whose brow the silver hairs of age have gathered is taken out of life we all recognize a fitness in the event. To most old people the summing up of their earthly experience must be not very unlike the words spoken by the venerable patriarch Jacob, as he stood before Pharach. How vividly the scene presents itself to our view as we read the unfaded page of the sacred record:

"And Pharach said unto Jacob, How old art thou?

"And Jacob said unto Pharach, the days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of

their pilgrimage."

Few and evil! Ah, how often when the swift joys and bright hopes of youth have passed, our hearts take up this sorrowful lament. We feel it in these beautiful lament. We feel it in buss beautiful autumn days which yet have over their superb splendor a certain tinge of sadness, so that "idle tears rise in the heart and the same of t gather to the eyes," as we gaze on the glory of the fields, and taste the sweet breezes, loaded with the rich aroma of the ripened grapes. Life is full of pain. Our highest joys are edged with sorrows or menaced by deepest griefs. Even friendship, the fullest and most satisfying, has always about it the possibility of minunder-standing and the distress of parting.

"Our golden gains we are losing, Our hopes grow dim with dust."

The moth eats our garments, and the rust tarnishes our jewels, and though we try never so hard, and never so patiently to be happy, happiness still cludes us, still cheats us, still smiles on us serenely from the possession of somebody else, while we "stand of our strength forsaken," and feel the chill of the coming winter, even in the gentle south wind which loosens the last gay leaves from the trees.

All this may be weak and morbid, and bitterly ungrateful, yet we cannot help it, and perhaps He who is touched with a feeling of our infirmities feels towards us most tenderly and patiently when we are most unreasonable, petulant and sad. For, though the everlasting arms faint not, neither grow weary, yet when our dear Lord was here He was often worn, weary and exhausted, and He comprehends as none other can the desolate loneliness and solitude of the soul, when it feels that it is by itself in the universe.

All this is as an unknown quantity to the young. They are full of plans, of ambitions, and of delight in to day. The sweet girl, pot and treasure in the family circle, guarded with solicitude from every rough wind, shielded from every harsh criticism secure from every anxiety, has nothing to cloud the horizon of her glad life. The young man, on the threshold of his career overflowing with energy, absorbing new influences, and drinking with eager pleasure from the fountains of learning, has only fair expectations before him. There is no door which shall not yield to his mas terful touch. There is no prize he may not

win. Now, when death comes and lays a sud den arrest on the vivacity, the vigor, and the loveliness of life at this period, we are the loveliness of life at this period, we are stricken dumb with surprise and grief. We cannot see the reason. Something of the thought expressed by Tennyson's "Northern Farmer," "What can God be thinking of to do this thing?" is the unspoken feeling of our minds. So many possibilities are nipped in the bud. So much preparation seems to have been made in vain. The sedulous care of mother and father in days of infancy and helplessness, the long and tedious instruction of the school, the days and weeks devoted to acquiring accom-plishments, come before the death of ers as fair and pure as herself, is saved from unnumbered sorrows. Not for her shall be the barbed arrows of evil fortune. She shall not be the victim of any untoward fate. She shall not pour her whole heart on an idol and flud it clay, nor set her soul's desire on what shall be denied her by the strange contradictions of life. She shall know no mother's joy, but she shall not feel the pang of giving up her

The youth shall not reav the harvests he wished for, but neither to him shall there be bitter disappointments; the fine gold of life shall not become dim to his view; he himself shall be saved from growing meagre, narrow, common-place and faint of heart.

In a higher view both youth and maiden early taken, may be taken-and this, if we are Ohristians, is after all our greatest comfort-to fresh fields and new spheres of action and of fruition in the heavenly land. They go to be with Christ. What the immortal life is we can but vaguely surmise, vet we know it cannot be merely rest leieure, merely the spending of y in a paradise of ease. That would eternity in a paradise of ease. be no higher than the Moslem's heaven, and the heaven of our hope is something immeasurably beyond the ideal of a sensual life, of painless pleasure.

Day by day the young pass from us. Within a few weeks, who of us has not heard from the lips of the bereaved of some heart-break because the child of affection is not, but God has taken bim. We can find brase of consolation tender enough and soothing enough to heal the aching of these wounded spirits, but we remember that
Jesus wept, and we recall the words of the
apostle: "Them which sleep in Jesus will
God bring with Him." And, after all, there is no earthly comfort that can compare with that of our Saviour, when He bids us trust Him, and makes us know that all is well.—Margaret E. Sangeter, in N. Y. Christian Weekly.

### Tents and Tent-Makers.

Throughout the Bille, from first to last, the psoples among whom the Sacred liceord was compiled were, for the most part, tent dwellers; and where they are inhabitants of towns or cities, they ztill make frequent use of tents.

The fathers of the Hebrew race, as well as the children of Ishmael and the posterity of Esau, were wanderers (Gen. iv. 20; xxv. 27), pitching there tents on a fertile plain; and when their decks and herds had exhausted the natural supplies of the place, they lifted their "tent poles," and packed their "houses" on the backs of camels, and journeyed to fresh pastures and inexhausted springs, pitching their tents beneath the shade of trees if possible (see Iss. xxxviii. 12; Gen. xviii. 48, and, xxvi. 17, 25).

These simple people vove their own tent-cloth from the hair of the goats and camels, and hangings for the inverior from the soft white wool of their sheep, just as the Bedouin do now. They gathered herbs to dye their wools of various bright hues, and their own facte supplied the designs.

Tents vary as much as do houses, according to the wealth or habits of the owne. A poor man has a single tent of black goat or camel's hair (Song of Sol. i. 5). A curtain of anything that he has at hand—his bournous, perhap—is drawn across the centre to hide his ramily from strange eyes. But such as are botter off have the central curtain of white woolen stuff, often worked with colored wools in pretty patterns. wealthy chiefs have as many tents as their family need. If a chief has several wives, each has a tent for herself and family (Gen. xxiv. 67, and xxxi. 88).

The usual mode in which tents are con-

structed, and which seems to have been the rule from time immemorial, is this: nine poles, from seven to ten feet long, are set up in three rows of three each, as near to or as far from each other as the size of the tent requires. Over these is stretched the hair-cloth covering, a separate piece going round the sides, which is looped up or lowered at pleasure. The poles also ampport the interior curtains, and being supplied with plenty of hooks and nails, all the household chattels are hung on to them.

The first tents used were doubtless of

\*kins: but as the still most primitive loom. of the Bedouin suggest, cloth of some sort must have been early made, and used for this purpose. Linen tents were used later on, when the "fine linen," and "searlet and purple," became the fashion. The linings of the tents of chiefs and nobles were not less gorgeous than their attire.

We read of tents whose walls consisted of three distinct sets of hangings, each several feet removed from the other; the outer of black or white camel's-har cloth, capable of resisting the heaviest rains; next came a wall of linen, which was continually sprinkled with perfumed water to keep the air in the passages cool; the interior of the tent was liued with silk or tapestry, and the ground covered with rich carpets. Tents of this description are probably alluded to in Psa. xxvii. 5, and Jer. xliii. 10.

The periodical gatherings round Jerusalem must have been an imposing sight. It was impossible for the city to accommodate all that came, even had they wished it; but most by far preferred to pitch their tents without the walls. These were not "tent-dwellers," but such as purchased their temporary habitations. All travelling in the East, in past ages more even than now, necessitated the use of tents, so that though "tent-makers" are but once mentioned in the Bible (Acts xviii. 8), we must infer that

this craft was a thriving one.

How eminently suited to the ideas of a wandering and tent-dwelling people must have been that first great temple to the living God, the tabernacle in the wilderness! Even as the Temple of Solomon was the perfection of beauty, so also was this "pavillion" of the Lord (Exod. xxvi. 81-87.) - The Parish Magazine.

## Irreverence in Church.

The thought has often occured to us, what supreme impudence those persons must possess who sit boldly upright, calm-ly staring around while the congregation is bowed in prayer. Persons who would re-sent the imputation that they had broken the slightest rule of etiquette in the theatre, or even street car, will go into the house of their Creator, and show disrespect to Him to whom they owe all their blessings. We call to mind a recent Sunday when we bowed our head on the pew before us, our heart filled with thankegiving, and thoughts on things divine, we were suddenly brought back to earthly thoughts by the concussion of our head with the back of a portly gentleman in a pew in front, who was sitting bolt upright, thereby depriving us of a place to how our head. Instead of taking the hint he manfully held his ground. Many years ago a Mohamedan, travelling in Canada, passed a church where a prayer-meeting was being held. He heard the singing, inquired if that was the place where God was worshipped, then entered, reverently took of his shoes, bowed slowly toward the different points of the compass, performed his devotions and then sat respectfully through the service. It was enough for him to know that it was God's house to call forth his reverence and respect. We can learn a lesson from this, that in whatever church we are, it is only common politeness to show due respect.

In some sections of this country there is an odious habit which ministers should take pains to correct, namely, putting on gloves, shawls, coats, etc., during the clos-ing prayer or benediction. It is quite shocking to persons of correct habits to witness these irreverent scenes, which are not by any means unknown in Presbyterian congregations. The closing acts of public worship are quite as solemn and as important as any other acts. Why then foolish or sacrilegous misbehaviour? Then there is a most unreasoning rush for won by those who first get out, or as if a fire were blazing in the rear. A few quiet lessons from the pulpit on these points would be profitable.

NATURE has many perfections to show that it is an image of the Delty; and it has defects, to show that it is not an image.

Pascal. 

### British Zwerican Bresbyterian, 5 JORDAN STREET, TORONTO.

FOR THRMS, MTC. SEE EIGHTH PAGE. C. BLACKETT MOBINSON Editor and Proprietor and the state of t

### OUR GENERAL AGENTS,

Ms. John lunis, general advertising and sub-scription agent, is at present visiting congregations east of Toronto. We heartly commend him to

Ministers and people.

MS. CHARLES NICOL, General Agent for the PRESSYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a removal kindness.

### TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted Articles not accopted will be returned, if, at the time they are sent, a request is made to that effect, rud sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be compiled with

### REMOVAL.

The Office of THE PRESBYTERIAN has been removed from 102 Bay Street to new and commodious premises No. 5 Jordan Street, near

### Britisk American Bresbuterian. FRIDAY, OCTOBER 19, 1877.

" RE-DEDICATION of Church in Wallaceburg;" letter from Rev. W. D. Ballantyne; "Industion at Chatham," and other articles are crowded out of this issue.

At the meeting of the Presbyterian Synod of the Maritime Provinces in Casriottetown, on Friday, Rev. George M. Grant resigned the Governorship of Dalhousie College, and Rev. Mr. Pullock was nominated to succeed him. The Synod, by resolution, moved by Rev. Dr. Burns, expressed regret at Mr. Grant's removal.

REV. GEORGE BELL, LL.D., of Walkerton, has been appointed to lecture in the Theological department of Queen's College, Kingston, on Science and Revelation. Professor D. C. Bell is also chosen to lecture in Queen's College on Elecution during this

WE beg to direct the attention of our lady readers in the city, to the announcement in other columns of the commence. ment, (D.V.,) on Monday and Thursday afternoons, of the Ladies' Theological Lectures, in McMillan's Hall, on the northeast corner of Yonge and Gerrard Sts. Rev. Professors Gregg and McLaren are the lecturers. No fees are charged. Doubtless many young ladies will make it convenient to attend these highly useful lectures during the session of 1877-8.

## THE LATE DR. MAIR.

Chalmers' Church, Kingston, and the city of Kingston itself have recently met with a great loss in the death, after a few days' illness of one of the oldest and most revered members of the congregation-Dr. Mair, a retired medical officer, who has been long well known as one of the most active friends of every good cause and benefactors of the suffering poor. Dr. Mair was born in Aberdeen, Scotland, March 7th, 1790, and after an education pursued partly at Aberdeen, and partly at Edinburgh University, and attending schools and hospitals in London and Paris, he became a member of the Royal Medical Society of Edinburgh, and entered Her Majesty's service as an army surgeon in 1820. After serving in it for the long period of thirtyone years, and reaching the rank of staff army and came to reside it. Kingston, where he had lived for a few years during his military career. His leisure time was given entirely to works of earnest Christian philanthropy, visiting the sick and poor as a Christian physician, and saring for both their souls and their bedies, unweariedly seeking the reclamation of miserable drunkards for whom, while hating their vice, he had a profound compassion, and working diligently for the various religious societies of Kingston, of which he was one of the most zealous members. In the Bible Society, the Tract Society, and the Sabbath Reformation Society, he took a more special interest, and the latter especially owes most of its vitality to his ungrudging labors. He was for more than thirty years of his life a devoted laborer in the temperance cause, and absolutely indefatigable in his efforts to save the unhappy victims of intemperance by every kindly influence he could bring to bear upon them. Often disappointed in the reforms he had hoped for. he was never discouraged from following his Divine Master in efforts to " rescue the perishing." He was a man of most simple and single-hearted plety, loving and serving Christ with all his heart, and warmly sympathetic towards all, of whatever name, " who loved the Lord Jesus Christ in sin-He passed peacefully away on the 5th of Ostober, after a brief lilness, leaving a widew and a large family of children and grand-skildren who, while, mourning an irreparable less may well be someoled by renembering that the good and faithful ser-ant has entered into "the rest that remain will for the people of God."

### STANLEY'S EXPLOITS.

The eyes of the whole civilized world are once more turned to Africa. The appearance of Mr. Stanley on the western coast. after being immersed for a lengthened perlod in the wilds of this continent, is an event of the greatest interest and importance. It is hardly possible for any one who has read the letters of this explorer, or those of the Rev. Mr. Bushnell, a missionary in the region that marks the termination of Mr. Stanley's present undertaking, to withold his appreciation of the boldness, the perseverance and success which have marked this traveller's career. It is not our purpose to join with those who condemn Stanley on account of his bloody conflets with the natives. While regretting the battles which the explorer has fought, and the consequent slaughter of human lives, without predjucing the case we are willing to wait for the publication of Mr. Stanley's narrative. The traveller seemed to be very peacefully inclined, and dealt out his treasures with no niggardly hands, to those who received him in a friendly manner. With the king of Uganda, he lived on brotherly terms. At king M'tesa's court, he was treated as a royal guest. Accordingly while in this civilized region, there is no record of wars or of human carnage. It is very evident also that the latter portion of the voyage down the Congo exhibits the young traveller in the attitude of one preferring a course marked with great danger to his party as is seen by the untimely death of the young and pious Englishman Poweke, rather than one in which there was less danger from accident, but involving conflict with the natives. It should be remembered that the life of the explorer in many districts of Africa is not worth an hour's purchase. Stanley had to encounter many tribes to whom the white man's face was unfamiliar. The very stores of cloths and beads carried by his men would at once excite the cupidity of the savage, and we doubt not many gleaming eves in the course of these travels were marking the exploring party for their prev. If the heroic Cameron and the noble Liv. ingstone escaped for the time without doing harm to any one, the one was little more than a walking skeleton when he reached the western shore, and the death of the other was little better than that of the disappointed martyr. But how many others of the worthy line of African explorers have fallen victims to a murderous fate, who would not have died thus ingloriously had they been attended with such a force as that which accompanied Stanley, or had a tithe of his means at their command.

Whatever is to be said upon this phase of the subject, and it would be cruel and premature at this stage to pronounce any decided opinion, we must allow to the in trepid young American the credit of having made an invaluable discovery. Livingtone ended his days thinking wistfully upon the mighty river Lualaba, and dreaming of the sources of the Nile as far to the south of the Equatorial line. Stanley has traced this river through its northern 'course, and then as it flows westwards and southwards to the sea. The Congo and the Lualaba are seen to be one, thus revealing that there is a great water shed about the equator from which this river flows in one direction, and the Nile flows to the north. The Congo is a vast and wonderful river, studded in many places with innumerable islands, and marked by extensive rapids and with a marvellons descent to the sea. It waters regions which are described as fertile and beautiful regions, so rich in natural products as to support many millions of human beings. Here is a new opening for commerce. In many of the countries through which the Congo flows the natives present not a few marks of civilization. They barter their products of ivory, and cattle, and skins, for other commodities they have learned to appreciate. In many of these districts, the European or American can live to advantage. Already several great colonies have gone to the Lake regions from Great Britain, and while the untimely deaths of several eminent missionaries, euch as Dr. Black, may prove discouraging to the home societies which sent them forth, yet these colonies have not proved failures, but are giving promise of batter days and grander achievements. These are preparing the way for commerce with Europe and America on a large scale; while between the belt of coast settlers and the inhabitants of the houndless interior. many commercial channels must be springing up from time to time. A new highway to Equatorial Africa is opened up by the discoveries of Stanley, and we cannot think hat those who are on the ground will be slow to avail themselves of these unlasked. for advantages. There is besides a still wast unexplored region to the north of the course of the Congo, which may be dotted by innumerable lakes, and watered by

It is wonderful to think of the preparations which have been silently going on for the Christian occupation of Interior Africa. Tue labors of Moffat and Livingstone and a whole host of noble missionaries will be shown to have been not in vain. Along the western and southern shores visited India, and the sum of \$185 was not less wonderful than those of the tele-

winding streams and rivers.

of Africa, the missionaries have for many years been occupying what will prove to be vantage ground for the grand undertaking to which the shurshes in our day are called. The scriptures have been translated into many languages and dialects. Missions have been planted all along the coast. These may be regarded in the light of the outposts, from which auganess will be made into the interior. The Loudon Missionary Society, which has already done so much for Africa, will not be slow to avail itself of the golden opportunities of the preseut day. Other Colonies will go out from Great Britain and America. Missionary zeal will receive a new impetus. After all that has been done, it is as yet but the dawn of Christian civilization. The Sun of Righteoneness is rising upon the continents with healing to his wings. There is a glorious meridian splendor in store for Africa. There is a highway opening up for the Lord. The day of conquest approaches. Let the Churches be up and doing, and the nations and tribes of Africa shall with God's blessing be added to the kingdom of the Saviour.

### Ministers and Churches.

[We urgently solicit from Prosbytory Clerks and our readers generally, itoms for this department of our paper, so as to make it a general epitome of all local church news.]

PROF. BRYCE has been appointed Commissioner to the next General Assembly by the Presbytery of Manitoba.

REV. DR. SNODGRASS, late Principal of Queen's University, left Quebec on Satur day for Scotland.

AT a meeting of the members and adherents of the Presbyterian Church, Eramosa, (late Dr. Barrie's) the Rev. D. Smythe, of Dundas, received a vote of 68 to 29.

THE Rev. Wm. Young, pastor of Hullett and Manchester Presbyterian Churches, has accepted a call to Clifford. Mr. Young's Churches in Hullett and Manchester are to be preached vacant on the last Sunday in Ontober.

MISS JANE COUTTS, daughter of Mr. John Coutts, of East Wawanosh, a teacher in the Presbyterian Sabbath School, Wingham, was a few days ago visited at her home by her scholars, who presented her with a beautiful album.

THE Young Men's Self-Improvement Class of Knox Church have made arrangements to have a course of seven lectures delivered during the coming winter season. The first of the course was given by Prof. Gregg, of Knox College, Toronto, on Friday of last week. Subject, "A visit to Worms, Wittenburg, and the Wartburg, the scenes of Luther's labors."

On Wednesday, 10th inst., the Rev. Alex. Henderson, who has recently returned from a visit to Scotland, was ordained and inducted into the new pastoral charge of Hyde Park, in the Presbytery of London. Mr. Henderson is very much improved in health, and was cordially welcomed on Wednesday last to his pastorate by his congregation.-Com.

On the 11th inst., the many friends and admirers of the Rev. Alex. Grant, B.A., pastor of the united songregations of Dufferin, Indiana, and Cayuga, presented the rev. gentleman with a carriage, horse, and harness, valued at \$880, and Mrs. Grant with a purse of \$125. Mr. Grant has, in a long ministry in this place, won the respect not only of his own people, but also of the community at large.

THE Presbyterious in and around Preston lately purchased the German Methodist Church in that village, and thoroughly repaired and fitted it up. On Sunday last the church was opened. The Rev. Mr. Millard preached German in the morning, the Rev. Mr. Dickie, of Berlin, in the afternoon, and Rev. Mr. Haigh, the pastor, preached in English in the evening to good congregations. On Monday evening there was a soiree in the Furrier's Hall in connection with the congregation, which was largely attended. Addresses were given by Rev. Mesars. McAlister, Hespeler, Masson and Anderson, Galt; Millard and Wuester, Preston. Several anthems were given by the choir. A fair sum was realized on Sunday and at the soiree.

THE Sacrament of the Lord's Supper was dispensed at Deshoro and Kendy lately. At the former place ten persons connected themselves with the Church by profession of faith and two by certificate; and at the latter twenty-two connected themselves by profession of faith and two by certificate. The Rev. Mr. Cameron of Chatsworth, the father of Presbyterianism in this section of the country, delivered soul-stirring discourses at Desboro, preaching the inaugural services in the new stone church; whilst at Keady the Rev. Archd. McDiarmid, of Latona, preached able discourses to most attentive audiences. The Rev. Hugh Currie, the pastor of the congregation, has reason to rejoice at the work of the Lord so prospering in his band.

The Peterboro' Review says :- A solleetion was taken up after each service on Sunday last, at St. Paul's Church, to help the sufferers by the terrible famine which has

realized. Here is an example which might | scope. The mere possession, however, of well be imitated by our other Churches in town. Latest reports go to show that al. ready three-quarters of a million persons have lost their lives by the famine, and many more will die ere relief can be afforded. In fact the magnitude of the calamity which has befallen our fellow-subjects in India can Lardiy be reslized by us. To aid them is a duty, and should be felt as a privilege, and promptly acted on as such by all classes of the community. The Roy. Dr. Duff, the well-known missionary, has lately, through the public prints, severely criticised the lukewarm spirit shown by the British people in this matter, and the small sums contributed to help the Indian sufferers. Royalty, the aristocracy and the mercantile class are equally consured by him for their indifference as shown by the moderate sums subscribed, and his reproof seems well grounded. Which of our Churches will be the first to imitate the good example of St.

THE new Presbyterian Church at Blakency was opened for divine worship on Sunday, the 16th ult. The services were conducted both in the morning and afternoon by the Rov. Mr. Farries, of Ottawa, who preached in his usual eloquent and impressive manner. On both occasions the church was filled to its utmost capacity by an attentive and appreciative audience. On Monday evening a soirce was held, when the building was again well filled, though many were prevented from coming by a heavy rain which began to fall early in the even ing. However, those who did come, and the muster was large, were amply repaid in the intellectual and musical treat which awaited them. The chair was occupied by the pastor, Rev. Mr. Knowles, who stated in his opening address that the progress of the congregation during the two years he had been among them, was a cause for thankfulness. The membership in that time had been doubled, the attendance steadily increasing, the debt on the Ciayton church greatly reduced, and this church opened almost free of debt. In addition to this the stipend was paid in advance. The Rev. Messrs. McRitchie and Edmondson, of Almonte, Shields, of Ramsay, Farries, of Ottawa, were the speakers of the evening. the speeches were excellent, and, judging from the good attention paid, were highly appreciated. The choir of St. Andrew's, Almonte, rendered good service, the music being really of a high order. As the more substantial part of the entertainment, it is enough to say that the ladies did their part well, as they always do. The church itself is a neat and commodious building, calculated to seat three hundred people.

## Book Reviews.

Littell's Living Age for the week ending October 18th, contains the beginning of a serial by the author of that charming story " Patty," besides the usual amount of other interesting and valuable matter. A new volume began with October. Published by Littell & Gay, Boston.

Norman Stanle's Crusade, or the Dun-kin Act in Turnipham. By Arthur W. Moore. Montreal: John Dougall & Son. Dawson Bros., Trade Agents.

This is a neat little book of 197 pages. We have read it and found it no task to do so. It is a well written sketch, very true to real life from the total abstainer's point of view; and its appearance at the present time is opportune. The author is a facile writer and has succeeded in making his subject sufficiently interesting without the introduction of anything very sensational. There is little or no exaggeration. The certain well-known classes to be found al. most anywhere; and the incidents are such as are of common occurrence; but it is this very faithfulness to actual life that gives the book its charm and its power. The author does not forget to point out that temperance cannot fill the place of Christianity, and that total abstinence eccleties cannot do the work of the Church; but at the same time he represents his hero. Norman Stanly, a Methodist Minister, as organizing and conducting such societies and finding them a valuable help in his work. The same hero is also the prime mover in the Dunkin Campaign in the township of Turnipham. Of course the campaign is successful; and all the charac ters, good and bad, have poetical justice dealt out to them in one way or another. We commend the book to our readers; and we think the temperance societies ought to see that it is widely circulated amongst all

PRACTICAL HINTS ON THE SELECTION AND USE OF THE MICROSCOPE. By John Phin. New York: The Industrial Publication Company. 1877.

As a means of affording an elevating kind of pleasure by the exhibition of objects of beauty and interest, as a means of imparting instruction to the young, as an instrument of research, and as an assistant in the arts, the microscope is one of the most pseful instruments we possess. It discloses to us a portion of the universe which without its aid would have been entirely hidden from us; and perhaps its revelations are

one of these instruments is not all that is required to enable a person to master the secrete of the microscopic world. Thous. ands of microscopes are at the present day lying idle, simply because their owners do not know how to use them. If properly employed they might be made to afford an incalculable amount of instruction and amusement; but as it is, they rather convey the idea that the microscope is a diffionlt instrument to use, and that it is not of much account after we have learned to use it. The owners of these instruments have examined all the rounted objects at their command, the entire number of which probably does not exceed two or three dozen, and they do not know how to prepare common objects for examination; besides, through improper and careless handling, the instruments are probably so soiled and dimmed and damaged as to be nearly useless. For these reasons, no heginner should get a microscope without procuring such a book as this of Mr. Phin's at the same time. The author is editor of The American Journal of Microscopy, and is thoroughly acquainted with his subject. The book supplies full descriptions of the various kinds of microscopes, simple and compound, with plain directions for using them. It also furnishes instruction as to the best methods of collecting and preparing objects for examination. With a good instrument, and this book to tell him what to do with it, the microscopist is in a position to enter upon his career of research and discovery.

THE CANADA CHRISTIAN MONTHLY. Toronto: C. Blackett Robinson, October, 1877. This number contains an editorial on "The London (Eng.) School Board and the Bible." The following statement is very creditable to that corporation; and also shows that the obstacles to Biblical instruction in public schools are not insurmount. able:

"The Biblical instruction given in the schools of the London Board is said to be thorough and systematic, and so arranged that during six years of school life the children in passing from standard to standard acquire an intelligent knowledge of the Bible, especially the New Testament. The parents have shown a very great desire that their children should be present at the schools during the time given to religious instruction; and out of the parentage representing 200,000 children under the school board of that vast city, it is a very significant fact that only fifty parents withdrew their children during the ime religious instruction was being given. It is likewise a satisfactory and remarkable circumstance that during the seven years in which the present rules as to Biblical instruction have been in force in London, not an instance has been known of a complaint from a parent against any attempt on the part of the teachers to introduce sectarian or denominational doctrines into their religious teaching.

This work has been very much stimulated by the wise liberality of Mr. Francis Peek, a London gentleman who has made provision for a permanent annual distribution of prizes to the value of \$2,500 to such pupils of the London Board Schools as shall attain a certain standard in Biblical knowledge. Towards the close of the article Mr. Cameron brings the lesson home as follows:

"When such a result is possible in such a city as London, where infidels, deists, seculariets, positivists, and Jews abound, we need not despair of yet seeing a similar result in the different provinces of this Dominion (save Quebec, where national education will be intensely denominational for years to come) where, according to the last census there are only twenty atheists and 409 deists, being in all 429 who could on any consistent ground oppose the intro-duction of the Bible into the national schools. If the excellent Minister who is now at the head of the educational department of Ontario, would take the pains to acquaint himself with the method of Bible study in force under the London School board, adapt it to the schools of Ontario, and so order it, that Trustees throughout the country could adopt it if they choose; and let some tangible encouragement be given to Bible study such as has been done by Mr. Francis Peck, and then would we see the youth of our province leap to their work as they have done in London. The result of close study of this blessed book would tell for good on the next generation.

Under the head of Christian Thought there is an able article entitled "Science confirming the Scriptures," by H. W. Warren, D.D., and under that of Christian Life, a comprehensive and stirring sketch of Gustavus Adolphus. The department of Christian Work is occupied by an article on the "Destruction of Wicked Books;" an account of Mission Work among the Jaws by Dr. Moody Stuart; and an account of Mission Work among the Gentiles by Dr. Murcay Mitchell. Rev. D. D. McLeod of Paris, Ont., contributes a very pithy, practical paper on "Suspended Animation." The other departments of the Magazine are full and varied as usual.

THE Proprietors of the London Advertieer promise an unusually attractive paper for the coming year; and its past record justifies us in saying all the promises made will be carried out. The Advertiser is already the most popular newspaper in Ontario; and, no doubt the enterprising publishers will reap a rich harvest as the reward of their present efforts to extend its already very large circulation.

### HOME MISSION COMMITTEE.

MINUTES OF MEETING.

At Toronto, and within the Deacon's Court Room of Knox Church there, on Monthe 1st day of October, 1877, at 7 o'clock in the evening, the Home Mission Committee of the Presbyterian Churck in Canada, (Vestern Section) met and was constituted with prayer. Rev. W. Cochrane, D.D., Convener. The Committee continued in session till 1 p.m., on Wodnes-

day, 3rd October.
The following members were present: Dr. Cochrane, Dr. Proudfoot, Rev. Mesers. P. Wright, R. Torrance, R. Hamilton, J. Laing, J. M. King, W. R. Ross, W. Donald, J. S. Burnet, J. Sourerville, A. Brown, Jos. White, A. Tolmie, R. C. Moffat, F. McCuaig, R. Rodgers, J. L. Murray, D. B. Whimstor, W. Walker, G. Outubertson, G. Bruce, D. J. Macdonnell, R. H. Warden, and Messrs. T. Gordon, and P. Marshall.

Mesers. D. H. MacLennan, W. T. Mc-Mullou, and H. Gracey, were invited to sit with the Committee as representatives of their respective Presbyteries.

OTATMS FOR THE PAST HALF YEAR.

The claims of the respective Presbyteries for services rendered in Supplemented Congregations and Mission Stations during the past six months, were carefully considered, and the following sums were ordered to be

| Presbytery of | Quebeo \$480 50     |
|---------------|---------------------|
| ,             | Montreal 1006 50    |
| 41            | Glengarry 183 00    |
| 68            | Ottawa 855 45       |
| 44            | Brockville 655 75   |
| 44            | Kingston 1091 60    |
| ii            | Peterborough 464 00 |
| ii            |                     |
|               | Lindsay \$27 50     |
| "             | Whitby              |
| 66            | Toronto 572 00      |
| 16            | Barrio 892 00       |
| "             | Owen Sound 391 67   |
| 44            | Saugeen 303 50      |
| 11            | Guelph 172 00       |
| 36            | Hamilton 514 00     |
| 16            | Paris               |
| a             | London 858 00       |
| ü             |                     |
| ii.           |                     |
|               | Stratford 60 00     |
|               | Huron 273 00        |
| 46            | Bruce 200 00        |
|               |                     |

Total.....\$9809 47

N.B.-These are the nett sums due on 1st October, 1877, including retrospective grants, special claims, etc., passed at this meeting, particulars of which are here

Presbytery of Ottawa.—River Desert,— claim for \$11.67 additional,—disallowed. Presbytery of Brockville.—Dalhousie and

N. Sherbrooke, —claim for \$150, supplement for past year, —\$75 allowed.

Presbytery of Kingston.—Glenvale, Harrowsmith, etc.,—claim for \$25, supplement for August and September, 1876. Convener instructed to pay if on enquiry it is found to be due.

Presbytery of Toronto.—Brockton,—claim for \$78,—allowed. Sutton,—claim for \$40,—allowed.

for \$40,—allowed.

Presbytery of Owen Sound.—Collingwood Mountain, etc.,—claim for \$35,—allowed. Parry Sound,—claim for \$154.84,—
granted \$90. Indian Peninsula,—claim for
\$140.85,—granted \$100.

Presbytery of Chatham.—Buxton,—Presbytery's attention called to arrears due.

BRITISH COLUMBIA.

A letter was laid on the table and read from Rev. R. Jamieson, enclosing minute of meeting of the congregation of New Westminster, agreeing to guarantee \$800 per annum towards Mr. Jamieson's salary, the amount required as the condition on which the Committee grant a supplement of \$1200 per annum.

### LAKE SUPERIOR.

Sault Ste. Marie.—The Convener reported that the Rev. W. Stuart had been ordained by the Presbytery of Bruce as missionary to this field. Thunder Bay. -Rev. D. McKeracher

still labors with acceptance in this important mission. Steps are at present being taken by the congregation to have him settled as regular pactor, the people guaranteeing \$500 per annum towards his salary.

### MANITOBA.

The Convener reported that at the earnest request of the Presbytery of Manitoba, he had appointed Rev. P. Straith to that Presbytery for three years on the usual terms, his field of labor to be at Battleford. The action of the Convener was sustained. Letters were read from the Presbytery asking the appointment without delay of four additional laborers, including one to the Saskatchewan. It was moved by Mr. J. M. King, seconded by Dr. Proudfoot, that in making further appointments to Manitoba the salary of \$900 and \$700 at present guaranteed to married and unmarried min-isters respectively, should be regarded as including all ecclesiastical sources of income until otherwise instructed by the General Assembly. It was moved in amendment by Mr. J. White, seconded by Mr. F. Mc-Quaig, that the Committee in proceeding to make appointments for Manitoba, do so on the usual terms as to salary irrespective of income derived by applicants from the Temperalities Board; and that the question as to whether this Committee should take any account of such monies in making appointments or grants to any of our Mission Sta Supplemented Congregations be referred to the General Assembly. A vote being taken, the amendment was carried, and the Committee decided accordingly. From this decision Dr. Proudfoot and Messrs. King, Torrance, and Bruce dissented. Several applications from ministers of the Church for appointments to Manitoba were laid upon the table, and after lengthened consideration, the Rev. W. R. Ross of Pickering, and the Rev. Alex. Campbell of Montreal, were designated to this Pres-bytery for a term of three years at the usual

These gentlemen intimated their accept ance of the appointment. The other appli-cations were not entertained by the Com-The Convener and Mesers. Laing to seeure, if possible, without delay, a suitable missionary for the Saskatchewan, with instructions, if necessary, formally to call a licentiate to labor in this field for a term of three years, and to guarantee such a salary as to them may be deemed requisite. To this same sub-committee were referred all matters requiring action prior to the next regular meeting of this Committee. The Convener reported that the Prosbyterian

Board of the United States had agreed to aid in paying the salary of Rev. J. Scott, missionary at Pembina, etc. The following resolution anent the payment of grants to missionaries in the Presbytery of Manitoba, was adopted: The Committee taking into consideration the exceptional circumstances of the Manitobs fields, authorize the Convener to honor the drafts of the Manitoba Presbytery for the amounts due the respective missionaries for the quarters ending 80th June and 81st December, annually, on the basis of the grants made at this meeting; but require from that Presbytery as is required from all the other Presbyteries of the Church, a full report, on the sched-ules provided for the purpose, of work done in each field, and money due for the six months then ending, at each of the halfyearly meetings of this Committee,—viz.:
April and October,—before the grants be paid and a settlement for the half-year

### MISCELLANMOUS.

Grants from Home Churches.—The Convener reported that he had received, and suitably acknowledged, a grant of £800 etg., from the Free Church of Scotland, and £100 from the Irish Presbyterian Church.

Reference from Rockwood, Ont.—Mr. McChaig appeared on behalf of the Rockwood congregation, as to a supplement claimed by said congregation and promised by this Committee. Mr. R. Torrance on behalf of the Presbytery of Guelph, stated that that Presbytery had not presented a claim for the payment of the supplement, on the ground that the Presbytery understood that the full salary had been paid by the congregation, and that the grant was desired by the people to aid them in the erection of a manse. The Committee regarding the matter as one to be settled be-tween the Presbytery of Guelph and the Rockwood Congregation, took no action thereanent.

Change in time of meeting.—On motion of Dr. Proudfoot, seconded by Mr. J. M. King, it was resolved: That hereafter the regular Half-yearly Meetings of the Committee be held in the week following the opening of the colleges in October, and the week preceding the closing of the colleges in April, the Sessions to begin at two o'clock p.m. on the Tuesday of the said weeks.

Appointment of Missionaries.—The list of missionaries available for service during the winter months was made up and ap-

pointments given them.

State of Fund.—The Convener reported the State of the Fund as follows:

Receipts from 1st May to date.....\$4589 00 Disbursements " ..... 8030 00

Balance against Fund at date. .93441 00 The Committe proceeded to make up the

LIST OF SUPPLEMENTED CONGREGATIONS and Mission Stations in the various Presbyteries of the Church. The following is a complete list, with the amounts asked and granted to each for the year beginning 1st October, 1877:

N.B.-Those marked (a) are conditional upon settlement.

I.-QUEBEC.

SUPPLEMENTED CONGREGATIONS. St. Sylvestor asked \$200 per annum, granted \$200 per annum.—Danvillo asked \$200 per annum, granted \$200 per annum, granted \$200 per annum, granted \$100 per annum, granted \$100 per annum, granted \$100 per annum. MISSION STATIONS.

Kennebec Road asked \$3.00 per sab., grante \$3.00 per sab.—Valcartier asked \$3.00 per sab granted \$3.00 per sab.—Medis, no grant.—Massa wippi, no grant.—Coaticoke and Richby, no grant—Lake Megantic, no grant.

### II.-MONTREAL.

SUPPLEMENTED CONGREGATIONS. Mille Lies asked \$200 per an., granted \$200 per an.—Farnham Centre asked \$200 per an., granted \$200 per an.—Valleyfield asked \$200 per an., granted \$200 per an.—Laguerre asked \$200 per an., granted \$150 per an.—Joliette asked \$200 per an., granted \$150 per an.—Zew Glasgow asked \$200 per an., granted \$150 per an.—Yew Glasgow asked \$200 per an., granted \$150 per an.

MISSION STATIONS.

Mission Stations.

The Tanneries asked \$4.00 per sab., granted \$4.00 per sab.—St. Hyacinthe asked \$3.00 per sab., granted \$4.00 per sab., granted \$4.00 per sab. granted \$3.00 per sab. asked \$3.00 per sab.—Taylor's Church, Montreal, asked \$6.00 per sab., granted \$4.00 per sab.—Arundel and De Balaberry asked \$6.00 per sab., asked \$6.00 per sab.—Avoca, Harrington, etc, asked \$6.00 per sab., granted \$4.00 per sab.—St. Liambert's asked \$2.00 per sab., granted \$4.00 per sab.—per sab.

III.-GLENGARRY.

Alexandria asked \$200 per an, granted \$200 per an,—aSummerstown asked \$200 per an, granted \$200 per an. MISSION STATIONS.

'East Hawkesbury asked \$3.00 per sab., granted \$2.00 per sab.—South Finch, no grant. \*For winter half-year.

### IV.—OTTAWA

IV.—OTTAWA.

SUPPLEMENTED CONGREGATIONS:

Alice and Pettawawa asked \$200 per an., granted \$200 per an.—Metcalie asked \$150 per an., granted \$150 per an.—Richmond asked \$200 per an., granted \$200 per an.—Richmond asked \$100 per an., granted \$100 per an.

MISSION STATIONS.

Mission Stations.

Bearbrook and Cambridge asked 34 per sab., granted 31 por sab.—East Templeton asked \$2.00 per sab.—Castleford and Dewar's asked \$1.00 per sab.—Castleford and Dewar's asked \$1.00 per sab., granted onthing.—Wilberforce asked \$2.00 per sab., granted \$9.00 per sab.—Hull and Rochecterville saked \$10.00 per sab., granted \$9.00 per sab.—Hull and Rochecterville saked \$10.00 per sab., granted \$3.00 per sab.—Dosert and \$12.00 per sab.—Bosert and \$12.00 per sab.—Bosert and \$12.00 per sab.—Granted \$3.00 per sab.—Ayiwin, no grant. Should the Presbytery work the above two fields by one missionary (ordained) the grant to be \$6.00 per sab.—Cautity and Portland asked \$3.00 per sab.—Granted \$2.50 per sab.—Chelses asked \$3.00 per sab., granted \$2.50 per sab.—Chelses asked \$3.00 per sab., granted \$2.50 per sab.—Huntly and Kinburn, no grant.—Admaston, no grant.—For wilter half-year. \*For winter half-year.

### V.-BROCKVILLE.

BUPPLEMENTED CONCREGATIONS.

Houth Gower and Mountain saked \$150 per an. granted \$150 per an.—Dalhousie and N. Sherbrooke asked \$150 per an., granted \$150 per an., granted \$150 per an., granted \$200 per an., granted \$150 per an.—Bowardsburg and Mainsylle asked \$150 per an.—Bowardsburg and Mainsylle asked \$150 per an.—Dunbar and Colqubounu's bettlement asked \$150 per an., granted \$100.—Newboro' and Westport asked \$150 per an., granted \$150 per an. SUPPLEMENTED CONGREGATIONS.

MISSION STATIONS. Mission stations.

Bathurst and S. Sherbrooke asked \$2.00 per sab, granted \$2.00 per sab.—Darling asked \$2.00 per sab, granted \$2.00 per sab.—Lavant asked \$2.00 per sab, granted \$2.00 per sab.—Palmerston asked \$3.00 per sab, granted \$3.00 per sab.—North Williamsburg saked \$3.00 per sab., granted \$3.00 per sab.—Kitley asked \$1.00 per sab., granted \$1.00 per sab.—asked \$3.00 per sab. granted \$1.00 per sab.

\*And \$200 per annum. Conditional on Settle-

MISSION STATIONS.

Mission STATIONS.

Rawdonand Maymora asked \$3.00 perssb., granted \$3.00 perssb., Hinchinbrook and Bedford asked \$2.50 perssb., granted \$2.50 perssb.—Wolfe Island asked \$3.00 perssb., granted \$3.00 perssb. granted \$3.00 perssb. Fredericksburg an i Mill Haven asked \$3.00 perssb. \$2.00 perssb. granted \$2.00 perssb.—Noth Hastings asked \$4.00.

\*\*Polyaval. and stanton of Declaration \$2.00 perssb.—
\*\*Polyaval. and stanton of Declaration \$2.00 perssb.

Delayod, and attention of Presbytery called to the fact that the congregation are in arrears and that their contributions are below the minimum required by the Assembly.

tFor six months tDelayed for want of fuller information VII,-PETERBOROUGH

SUPPLEMENTED CONGREGATIONS. \*Robergeon, etc., asked \$150 per an, granted \$160 per an.— Warsaw and Dummer asked \$100 per an, granted \$100 per an.

MISSION STATIONS

\*Mindon asked \$500 per sab, granted \$200 per sab -Chandes and Burloien asked \$150 per sab, granted \$3.50 per sab -Hervey asked \$3.50 per sab, granted \$3.50 per sab. -Hailburton asked \$2.50 per sab, granted \$2.50 per sab.

\*And 7500 per sab. if ordainel missionary is got. VIII.--LINDSAY.

SUPPLEMENTED CONGREGATIONS

SUPPLEMENTED CONGREGATIONS.

North Mark and Longford acted ~900 per an granted \$150 per an.—Balsover usked ~100 per an, granted \$150 per an, granted \$150 per an Foncion Falls and Somervillo asked \$150 per an Foncion Falls and Somervillo asked \$125 per an, granted \$250 per an, granted \$250 per an, granted \$250 per an, granted \$250 per an.

\*And \$2.00 per sab. white vacant.

MISSION STATIONS.

Coboconk, Head, Lake, etc., no grant. IX.-WHITBY.

NO SUPPLEMENTED CONGREGATIONS OR WISSION STATIONS.

X.-TORONTO.

UPPLEMENTED CONGREGATIONS York Mills and Fisherville asked \$100 per an, granted \$100 per an.—Mono Centre and Camilla asked \$50 per an., granted \$50 per an.—Aurora asked \$500 per an., granted \$500 per an.—Aking and Laskey asked \$100 per an., granted \$100 per an. MISSION STATIONS.

Mission Stations.

Mouat Albort and Ballantrae asked \$200 per sab., granted \$2.00 per sab.—Sandhill and Caledon East asked \$3.00 per sab., granted \$3.00 per sab.—Alton and Caledon (Melville Oth) asked \$1.00 per sab., granted \$1.00 per sab.—"Queenaville. Ravenahoe, etc., asked \$2.00 per sab., granted \$2.00 per sab.—Button asked \$2.00 per sab., granted \$2.00 per sab.—Button asked \$2.00 per sab., granted \$2.00 per sab.—Button asked \$2.00 per sab., granted \$2.00 per sab.—Incokton asked \$5.00 per sab.

\*And \$900 per sab.—Unicokton asked \$5.00 per sab.

\*And \$900 per sab.—Isockton asked \$5.00 per sab.

\*And \$200 per annum if settled. tAnd \$250 per annum if settled. tFor summer half-year.

To be continued.

### Knox College Students' Missionary Society.

The first meeting of the session was held on the evening of Wednesday, Oct. 10th, with a large attendance. Mr. D. Tait, B.A., occupied the chair and conducted the devo tional exercises.

The first piece of business was the reception of reports from the missionaries who were employed by the Society during the

summer.
Mr. James Ross reported that he had held services at Waubashene, Port Severn, and Sturgeon Bay during the summer. These places are in the midst of an exten-sive lumbering country on the Georgian The character and situation of inhabitants — mostly lumbermen— make this place peculiarly a sphere for the la-bours of the Society, and Mr. Ross gives an encouraging account of the attendance at his meetings. The Georgian Bay Lumbering Co., in their usual liberal etyle assisted us financially, and what is more important, especially when the missionary is a young man and a student, assisted us morally also in the person of Mr. T. W. Buck, the general manager, who takes a warm interest in religious matters.

Mr. James Farquharson read an exhaus tive report of his labours on the North Shore of Manitoulin Island. especially the part which related to Gore Bay and Kagawong was very encouraging. This field now passes from the care of the Society. Mr. Hugh McKay, who was em-ployed in this district for two summers as the Society's missionary has been sent up again as an ordained missionary by the Presbytery of Bruce.

Mr. Joseph Builder reported from the eight stations which formed his charge on south side of Manitoulin. A part of this field, viz:—the Lake Mindemooya Settle-ments, passes into the care of Mr. McKay of Ragawong; but the other places—Manito-waning, Michael's Bay and the Green Bush—are left unprovided for during the win-ter. An urgent request was sent for supply during the winter, but the Society was unable to accede to it. This is the more unfortunate since the work of Mr. Builder has been manifestly blessed during the time that he spent on the island.

The report from Maganetawan, Spence McMurrich, Doe Lake, etc., was read by Mr. John Mutch, the missionary there for the past summer. His report shows that there is an opening for work, both wide and hopeful, in that new country north of Mus-While he was there three new congregations were organized and forty two

members added to the church.
Mr.J. Carruthers read his report from Co ready a prosperous one. Coboconk is a small lumbering village at the terminus of the Toronto and Niplasing Railway. With the aettlements behind it at Head Lake, Digby and Mud Lake, it forms a very necessitous field for missionary enterprise.

A. B. Baird, B.A., reported a missionary tour to Lake Nipissing and the settlements in the neighborhood. This is another new mission: however it seems to be only the beginning of an extensive field for mission work in the country which the Canada Pa cific Railway must pass through.

The reports of the other two missionaries

of the Society—Mesers. Socular of Rosseau, and Finlay, B.A., of North Hastings, were postponed till the next meeting of the

By these eight missionaries the word of God has been preached regularly in different places to congregations varying from fifteen upwards. The sowing of the seed fifteen upwards. The sowing of the seed has often been "in weakness and in fear and in much trembling," but in not a few cases it has been signally owned and blessed by Him who alone can give the in-

After the reception of these reports and a few minutes spent in devotional exercises, the consideration of fields for the present

session was taken up.

Davenport, Brockton, the jail, the Central
Prison—all of which have been scenes of
the Society's labours in former winters were proposed and agreed upon. Leslie-ville was also proposed and a committee

was appointed to obtain further information

After this was settled, the Society pro-ceeded to the election of officers for the

ceeded to the election of olicers for the opening year with the following result:—
President, F. Baliantyne, M.A.; First Vice-President, D. M. Beattie, B.A.; Second Vice-President, D. Tait, B.A.; Recording Secretary, Alex. Leelle, M.A.: Corresponding Secretary, A. B. Baird, B.A.; Treasurer, James Farquharson; Competition Material Lightly T. Security, 18 mittee, Messrs. J. Builder, T. Scouler, S. H. Esstman, B.A., Jas. Ross, and J. Mutch.

The President elect took the chair, and after a vote of thanks to the rething General Committee, a Committee was appointed to draft a minute expressive of the feelings of the Society in regard to the death of D. C. Mackenzie, B.A., the late Recording Secretary, and one of the Society's warmest friends and heartiest sup-

This closed the business of the evening: the benediction was pronounced and the meeting was adjourned. A. B. BAIRD, Corresponding Secretary.

### Ordination and Soiree.

The Presbytery of Toronto met in Knox Church, Scarborough, on the 9th current, for the purpose of ordaining Rev. Robert McKay, M.A. The attendance of Presbytery members was very good, and the church was full, almost to overflowing. After devotional exercise, an able sermon was preached by Rev. J. M. King, M. A., Toronto, from Col. iii. 8, " For ye are dead, and your life is hid with Christ in God." Thereafter he narrated the previous steps taken in connection with the call, and put to Mr. McKay the questions of the formula, all of which were answered satisfactorily. Mr. McKay was then, by prayer and the laying on of the bands of the Presbytery, ordained to the office of the holy ministry inducted into the partoral charge of Knox and Melville churches, Scarborough. He was afterwards addressed in suitable and excellent terms on the duties of his office by Rev. Carmichael, M.A., Markham, and the prople were also addressed in a very appropriate way by Rov. M. Macgillivray, M.A., of St. Andrew's Church, Scarborough. At the close of public services, Mr. McKay retired to the church door, and there received from his people a very cordial welcome. Shortly thereafter the entire gathering adjourned to the neighboring shed, and there-with much outward comfortpartook of tea and sumptuous eatables, the providing of which reflected abundant credit on the ladies. About six o'clock the church was again completely filled, when Rev. Mr. Macgillivray was called to the chair, and gave a short opening address. Other appropriate addresses were also given by Revs. J. M. Cameron, A. Gilray, R. Monteath, and J. Bmith, all of Toronto, Rev. G. Burnfield of Brockville, Rev. R. P. McKay, and Rev. W. Thornley, Primitive Methodist. Between the addresses pieces of sacred music were sung and played by a large and vigorous choir. At the close also, an address, in name of the congregation, was read by Mr. Wm. Clark, jr., and a purse of money given therewith to the chairman of the meeting as moderater of the session during the vacancy, to which the chairman briefly re-Altogether the settlement of McKay in Scarborough promises to be a happy and useful one.—Com.

### Resolutions of St. Andrew's Church Congregation, Parkhill.

Whereas, we the members and session of St. Andrew's Church, Parkhill, have heard of the lamented death of Mrs. Eakin, wife of Rev. J. S. Eakin, former pastor of this Therefore resolved: that congregation, we how in humble submission to the will of Him "who doeth all things well."

That once more we are impressed with the shortness of time, and the uncertainty of life and that each one of us is called upon anew to work while it is called to-day.

That we tender our heartfelt sympathy to the bereaved husband and little ones, that we keenly feel the irreparable loss sustained by the death of an affectionate and devoted wife, a self-denying and tender mother.

That we record our appreciation of the caused in her own of the "aching void" family and a large circle of friends—by the withdrawal of one from our midst distinguished by so many Christian graces, so earnest in the path of duty, so all the relations of life, so confiding in the promises of the covenant.

That we commend the husband and family to the God of all grace—that He "who maketh woe and who bindeth, who woundeth and his hand maketh whole," will give a double portion of his spirit to meet the trying hour and prove to be a very present help in time of trouble, that they may be strengthened to endure, not griev ing as those who have no hope, and He who is the resurrection and the life, may bring all safe to that land where there shall be no more parting and no more tears.

That a copy of the foregoing resolution be sent to the Parkhill Gazette for publica-tion and forwarded to the Rev. J. S. Eskin.

John McMillan, pastor, pro.tem. Neil Stewart.

Thes. Elliot, Andrew Elliot. Elders.

James Gordon, in behalf of the session of Widder Presbyterian Church. Parkhill, Sept. 9th., 1877.

HUBRR, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will saily forth in great numbers to partake of the food which has been discov ered for them. Shall we who have found honey in the rock Christ Jesus be less con siderate of our fellow-men that wasps are of their fellow-insects? Ought we rather; like the Samaritan woman, to hasten to tell the good news? Common humanity should prevent one of us from con-cealing the great discovery which grace has enabled us to make.—Spurgeon.

### Plagiarism.

Plagiarism is literary theft. It is univorsally considered a mark of a valu, weak, mean mind. An humble man would not au able man need not, and a high-minded man could not, be guilty of the offence. That the evil has considerable prevalence there can be no question. Many a preacher shines in borrowed plumes. Nor is plagi-arism limited to the pulpit. Not a few articles in magazines, and some books, are substantial reproductions of old and forgetten writings. It is really a mystery that intelligent persons, as they sometimes do. should wride themselves on literary works to which they merely give publicity, under a false and dishonorable claim. The grosser forms of plagiarism, whether

in the pulpit or through the press, are readily detected and universally scorned. It is not easy, however, to decide where the legitimate use of the thoughts and language of others ends, and plagrarism begins. This is the point that we wish to discuss. Thoughts are common property. Tho

design of language, whether oral or written, is to diffuse and make common human ideas. It answers and can answer no other purpose. It is impossible for any one to distinguish between the thoughts which have originated in his own mind and those which have been communicated to it by words, spoken or written. If the most original and fertile mind were deprived of all the knowledge which it has derived from others, it would be reduced to a state of deplorable imbecility. It cannot, then, be wrong to appropriate and digest thoughts conveyed to our minds by the language of our instructors. Indeed, what is education but the process of receiving the views of others, communicated by language, incorporating them with our own conceptions, and employing them for our own purposes?

We may go a step further: The substantial repetition of the thoughts of an author, with his arrangement, is not neces-sarily plagiariam. The matter may have been fully studied, the views of the author considerately adopted, and his plan heartily accepted by the imitator. Against few English authors could the charge of plagarism be more unreasonably brought than Robert Hall. He did not need to borrow the thoughts of other men. He had genius, learning, industry, and rich stores of knowledge; and yet no careful reader can compare his circular letter on the Spirit with the writings of John Howe on the same subject without being sonvinced that the former was much indebted to the latter for his thoughts, and for the arrangement of them as well. The truth is, Hall greatly admired Howe, and designedly or uncon-sciously adopted his views and method, while he far excelled him in style and brilliancy of conception. Hall was, to some extent, as indeed every minister is, an imitator—the imitator of a noble example -but he was in no sense a plagiarist.

Quotations are not plagiarisms; provided they are fairly and openly made. It is not necessary, especially in speaking to give oredit for citations, when by doing so the train of thought would be broken, or its ef-fect diminished; but there should be no desire of concealment, and no affectation of authorship.

Plagiarism is a conscious, deliberate ef-fort to pass off for one's own the intellector to pass of for one own the interior-ual product of another. It is a desire to gain distinction and praise by fraud. It is a great weakness as well as a great folly. We have never known anyone to gain lasting reputation or real good by it. plagiarist soon runs his course. His literary thefts cannot be so perpetrated that he will escape detection and exposure. Others read as well as himself. He can find no book so rare that his neighbors may not have access to it. His own speech will betray him. His borrowed feathers will not correspond with his own plumage. The difference between the stolen and original composition will arrest the attention of in-

A plagiarist once attempted to pass off his pillered scraps in the pulpit. Unfortunately for his reputation, he had a hearer more intelligent than corteous. As the preacher proceeded with his borrowed strains, his mischievous critic wouldsay in an under tone: "That is Doddridge—that is Watts—that is Leighton," and so on. The exasperated preacher said to him at length; "I wish you would hush." "That's your own," replied the pertuacious hearer. If all preachers had such a critic to hear their discourses, there would not be much p agiarism.

In short it is the privilege of every one to learn all that he can from whatever he hears, reads, or sees; and to make the thoughts of others his own, meorporate them with his own conceptions, clothe them with his own language, and use them according to his own pleasure. He would be always ready, however, to give full credit for his indebtedness to the intellectual labors of others. He will suffer nothing by this fairness.—Richmond Religious Her-

THE Paris Transcript comes to us much improved in appearance. The new heading with which it is embellished is a very attractive one. The Transcript is now the property of Mr. J. M. K. Anderson, who has our best wishes for his success.

## Official Announcements.

### MEETINGS OF PRESBYTERIES.

MEETINGS OF PRESBYTERIES,

Hamilton—Adjourned meeting at Port Dalhousie, on Thursday, 1st November, at 11 a.m. The induction services will commence at 5 p.m.—Next ordinary meeting in Central Church, Hamilton, on Tuesday, Dec. 18 at 11 o'clock a.m. Orrawa—In anox Church, Ottawa, on Tuesday, 6th November, at 3 o'clock.

Toronto—In the lecture room, Knox Church, on Tuesday, 6th November, at 11 a.m.

QUEBER—At Melbourue, on Wednesday, 19th December, at 10 a.m.

WHITEL—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.

BAUGEEX—At Mount Forcat, on the third Tree-day of December, at 2 o'clock p.m.

BARBIR—Bpecial meeting as Barrie on 3rd Oct., at 11 o'clock. Regular meeting at Barrie, on Tuesday, 4th December, at 10 c'clock.

LONDOR—Adjourned meeting at Barrie, on Tuesday, 4th December, at 10 c'clock.

LONDOR—Adjourned meeting in First Press, on the 9th October, at 7.20 a.m.

LONDOR—Adjourned meeting in First Press, berian Church on 30th Oct., at 7 p.m.

## Choice Witerature.

Jovinian; or the Early Days of Papal Rome.

CHAPTER TVIII .- THE MEETING.

As Jevinian and his attendant proceeded over the rugged paths they naturally looked out somewhat anxiously to reach their journey's end in safety.

At length, surmounting a lofty ridge, they looked down upon a valley which presented scenery of the most beautiful description. So completely enciraled was it by a rocky cuain of mountains, that it appeared as it no rough winds could ever disturb its tran-quility. Sparkling fountains issuing from quility. Sparkling fountains issuing from the sides of the hills made their way to-wards a height stream which flowed at the bottom of the valley, irrigating the land in its course. The declivities were clothed with trees of every description, among which were numbers bearing fruit-mul berries, chestnut, cherry, walnut, and others. Cottages could be seen scattered about in every direction, showing that this favoured spot was thickly inhabited.

Here and there were dwellings of greater pretenzions, which peeped forth from amul the groves. One edifice specially struck Jovinian; it had the form of a basilica such as those lately erected in Rome, and he had no doubt that it was used for Christian worship. No heathen temples were anywhere seen, although here and there a mass of ruins might have marked the spot where the shripe of an idol had stood. vinian's heart beat more joyously than it had done for a long time. One of those residences he was certain must be the abode of Severus. Many months had passed since he last had heard from him, and a still longer period since he had been able to despatch a letter to his friend. Jovinian therefore was not expected, but his arrival would, he hoped, cause pleasure as well as surprise. The travellers, therefore, did not spend many moments in contemplating the enchanting scenery spread out before them, but urging on their steeds, they descended by a narrow pathway, leading from the heights they had gained through a deep gorge, which had to be passed before the valley could be entered. From the first pessant they met they inquired the way to the house of Severus.

"It is hard by the basilica which he has had erected for us," was the answer; "and, if Christians, as I know you to be, you will be welcomed as brethren, for so every one is received who comes in that character to his door."

Already the shadows of the mountains were extending over the valley. They drew near a villa of elegant form, although not of costly materials, and Jovinian observed Severus walking to and fro on the terrace before the entrance. Throwing himself from his horse, Jovinian advanced towards his friend, who immediately recognised him, although he had grown into manhood since their separation.

Hurrying forward, Severus embraced him warmly. "We did not doubt your faithfulness, but we feared some accident had happened to you, since no letter has reached us for a year or more," said Severus. "You will rejoice the hearts of my wife and child, who have been most anxious about von."

Jovinian was soon in the presence of Eugenia and Julia, the latter blushing as she received his affectionate greeting. "I have never had cause to regret com-

ing here instead of remaining at Rome," said Severus. Although I hold that we are bound to bravely fight the good fight of faith against the world, the flesh, and the devil—in the world being yet not of it, I should have proved of far less benefit to my should have proved or tar less benefit to my fellow-creatures in Rome, than, by God's grace, I have been able to be here by faithfully preaching the pure Gospel, instructing the children, and advancing at the same time the temporal interests of the community. I have not confined myself to this valley alone, but have visited many others surrounding it. It is with gratitude to our Heavenly Father I am able to say not a heathen temple remains within them, and that the people have mostly, if not altogether abandoned their idolatrous practices and superstitions; but still there is much work to be done, as there ever will be while the prince of this world has power over the children of men, and to that work, I trust, my beloved son, you will, from henceforth, devote yourself." Such was

It was with no small pleasure that he again met Eros, who greeted him with warm affection. The once ignorant slave had become the trusted overseer of Sever. us' property, and at the same time an active promoter of the truth. There were two other persons of whom Jovinian wish-

ed to hear, Marcia and Cœlia.
"They are both happily married, and are mothers. Marcia resides at the further end of this valley, and Colia in the one beyond, where their husbands, greatly aided by them, minister to the spiritual wants of their neighbours," was the answer. Jovinian, who visited them, could scarce-ly recognise in the cheerful matrons the

once unhappy vestale.

Before long Jovinian became the husband of Julia, and he found in her an ac-tive helpmate in all his efforts for the good of the people among whom they had cast

CHAPTER MIX. -- JOVINIAN REVISITS HIS NATIVE CITY.

passed by, Jovinian became a descon and presbyter of the Church of the valleys, and, in conjunction with other faithful men, was the means of extending the blessings of the Gospel among the m habitants of even the most remote districts. No sound of the tumults which agitated the larger portion of the western empire penetrated to these remote valleys. The news which came from Rome was unsatisfactory. Revolts and cruel warfare had occurred in various directions. Magnontius had assumed the imperial purple. The tide of war had extended westward in the very neighbourhood of the valleys of the Outtian Alpa. A battle had been fought, when, the neurper being defeated. Constantius became sole master of the Roman empire. In the council held at Milan he sined the banishment of Athanasias of Alexandria, a bishop highly respected for answered Prudentius.

his orthodoxy, and Arlanism was once more in the ascendency. Christianity, by the accounts received, appeared to be apreading at Rome, but so corrupted by idolatry that in many respects it could scarcely be distinguished from the old faith. At length Julian became master of the Roman ompire, and, for a short time, the heathen system was declared to be the religion of the State.

Many at Rome, and elcowhere, who had been supposed Christians, now openly resumed their idelatrous practices, proving

the real character of their faith.

By the death of Julian—who was shortly after succeeded by Valentinian—Christian ity once more obtained the support of a sovereign.

For many years Jovin'an and Julia enjoyed uninterrupted happiness, and were

blessed with a numerous family.

At length Severus and Eugenia, both advanced in years, were taken from them, their places being well filled by their daughter and her husband. Although contented with his lot, and knowing that he was of use in the position he filled, Jovinian had for long desired to re-visit Rome, and as-certain for himself the state of affairs in regard to the Church in that city. He hoped that he should find some faithful men with whom he could hold brotherly intercourse, and that he might return to the home of his adoption with fresh strength and knowledge. He had now a son who would be able to perform the duties he had taken upon himself, and Julia so ably ruled his household that he could leave his home for a period without detriment. Although she naturally felt some anxiety at the thoughts of his performing so long a jour-ney, she did not attempt to alter his resobeing that he would thereby benefit those he was about to visit, and gain himself spiritual strength.

Instead of travelling by land—the fa-

tigues of which he was less able ' andure than he had been on his forme surney northward-he decided on procethe nearest port at which he could embark. Even then he had many fatigues to endure, a mountainous region to traverse, and torrents to pass over. Under the providence of God, however, the port was reached in safety. He found a vessel on the point of sailing for Ostia, and, after a rapid passage, he landed at that town.

He had reason to mourn the changes he everywhere witnessed. The former bishop long been dead, and his successor seemed bent on gaining proselytes by every possible means.

There were several new Christian churches, but, as Jovinian entered them he saw people prostrating themselves before figures closely resembling the heathen gods. A few persons seemed somewhat dissatisfied with the state of things, but in the whole place he found nobody to whom he could speak openly as to a brother.

Amulius had gone to be with the Lord

whom he served on earth, but he had left a son, Prudentius, who had inherited his property, and had invited Jovinian to take up his abode with him should he ever visit Rome.

Prudentius—who had been a mere boy when he had last seen Jovinian-remembered him with affection, and warmly grected him on his arrival. He had a numerous family, whom he had brought up in the simple faith of the Gospel, but he expressed his anxiety lest they should be led away by the corruptions which everywhere prevailed.

where prevailed.

"By my father's wish I refrained from entering the ministry, and have practised the law instead," observed Prudentius.

"It was his opinion that I should thus be far more free to advocate the truth, for, should I have become a deacon or presbyter, I should have been under the orders of experiors who were too likely to support the errors long creeping in among us.

"I had heard that the inhabitants of

"I had heard that the inhabitants of Rome had become almost universally Christians," said Jovinian.

"Alas, alas! they are so only nominally," answered his friend. "Paganism in a modified form prevails as of yore. The more abominable rites, it is true, have been suppressed, but, although the people have been taught no longer to trust in the heathen gods, they have retained their superstitions and the larger portion of their former customs. The aim of the bishops and other leaders in the Church has been to amalgamate the two systems, so as to induce the pagans to more readily afford hem their support.

Recently multitudes have been added to the Church, but, as you will have an opportunity of judging, the number of faithful men among us is few indeed. Our present bishop is, it is said, very ill, and, should he die, we have reason to fear no improvement will take place under his successor.

The Arians are still numerous at Rome, and will make an effort to have a bishop of their own profession elected. Damasus, a presbyter, who has lately appeared among us, is said to have been educated among the recluses of Mount Carmel, in the East, a college which I have ample reason to be lieve supports the Babylonian worship so prevalent in all parts. He has been received here by a powerful party, of whom I have ever had the greatest mistrust, as I have observed that they are among the chief promoters of the worship of the Virgin Mary, which is so rapidly gaining ground in the city. These men belong to what is known as the 'Holy College,' and the successors of the heathen pontiffs, by whom, after the latter had become Christians, they were successively elected. They exercise almost as much influence among the Christian population as their predeces-

surs did among the heathen."
On inquiring of his friend for information about the last days of his uncle, who ballong been dead, Prudentius replied, "Yes, hearing he was ill, my father, being a rela-tive, went to visit him, and afford him the last consolation of religion, but Gaius made no sign, and, turning his face to the wall, so died."

"The pontiff Coous, what ending did he make? asked Jovinian.

"He lived to a great age, and, when Julian attempted to overthrow the Christian Church, he openly advocated the restoration of the heathen temples, but finding that his plans were uusucoessful, he took poison, and so died, and went to his place,

"But the harm he has done lived after ilm," observed Jovinian; and he then re-

counted to his friend the knowledge he had gained of the plans of the pontiffs for the destruction of religion.

Many days passed by, and the more Jovinan saw of the state of things in Rome the more convinced he was that those plans

had been fearfully successful. Every day Jovinian remained at Rome rought more sorrow to his heart.

In vain he made every effort to stem the tide of corruption. He presched whenever he could obtain an opportunity in the churches, faithfully pointing out the fearful errors into which the Christians were falling, until every basilica was closed against He continued, however, to preach in the houses of a few faithful men, and even at times in the open streets, but at length branded by the bishop as a heretic and a disturber of the public peace—he received an order forthwish to quit the city. As his liberty, if not his life, would have been in danger had he ventured to disobey the order issued by the powerful pontiff, he bade fareweil to Prudentius, and turned his face northward.

From the tranquil valleys among which he had taken up his abode he often wrote to his friend, and received letters in return; in one of them Prudentius giving way to despair, thus expressed his opinion :- "By idolatry has strangled Christianity in her baneful embrace,\* and has sent forth in-stead a gaudily-dressed being, which calling herself the True Faith, insists that all mankind shall fall down and worship, as she dictates.'

"Be not in despair, my friend," answer ed Jovinian. "God has promised to protect His church, and be assured that He will raise up faithful men in coming ages who will protest against all these corruptions, and the time will come when the simple Gospel will be again faithfully preached, and the practices of the apostolic age be restored even in Rome itself, where e mystery of iniquity has begun its fearfal reign."

THE END.

### Bookless Houses.

We form judments of men from little things about their houses, of which their owners perhaps never think. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want thom. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborate ly carved sideboard.

Give us a home furnished with books rather than furniture. Both if you can but books at any rate. To spend several days in a friend's house, and hunger for something to eat while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping on down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the in-

ferior excitements of passion and vice.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library, for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen-and indeed among all that are in the race of life-is that of owning and constantly adding to a library of good books. A little library, growing larger every year, is an honorable part of a young man's history. A library is not a luxury, but one of the necessaries of life.—Episcopalian.

## "One Thing thou Lackest."

It is stated that George Whitefield stopped for several days at the house of a general, at Providence, Rhode Island. The general and his wife, his son and three daughters, were serious, but not decidedly religious. Whitefield departed from his usual custom, which was to address the residents in the house where he stayed, individually concerning the welfare of their souls. The last evening came, and the last night he was to spend there; he retired to rest, but the Spirit of God came to bim in He listened, but the flesh said, "Do not speak to these people; they are so good and so kind that you could not say a harsh thing to them." He rose and prayed. The sweat randown his brow: he was in The sweat ran down hie brow; he was in fear and anxisty. At last a happy thought struck him. He took his diamond ring from his finger went up to the window and wrote these words upon the glass-"One thing thou lackest." He could not summon courage to say a word to the inmates, but went his way. No sooner was he gone than the general, who had a great veneration for him, went into the room he occupied, and the first thing that struck his attention was the sentence upon the window, "One thing thou lackest." That was exactly his case; the Spirit of God blessed it to his heart. A grandaughter of his family has now in her possession the pane of glass with the monitory inscription.— D. Nash.

'Sir Isaac Newton states that before the end of the fourth century the idolatrous worship of the Virgin Mary had been universally established, while nearly all the corrupt practices of the Church of Rome hat been already commenced, although many of her dogmas were not establish-ed till centuries later.

### Progress in Turkey.

It is thought by many that there has been no progress in Turkey. Without expressing any opinion, we can state a few facts which, being facts, can not be contradicted. At the time of Suleiman the Magnificent, Turkey was, on the whole, very little, if at all, behind Europe. The horrors of the Inquisition and of St. Bartholomow, the cruelty of Philip II. and Henry VIII., fully equalled anything of the sort in Tarkey at that time. Since that the sort of Chattander. that time. Since that period Christendom has advanced in the arts and sciences beyond Tarkey; while the appalling horrors of the French Revolution, the Commune, the Cuban war, American slavery, and the Russian knout, and many other instances too common, too awful, and too recent to be forgotten, have shown us there is still too much of the tiger blood remaining in our natures to enable us to be too free condemning Turkish atrocities when they are fighting to preserve their national existence. but granting that up to the time of the Greek Revolution Europe had complotely distanced Turkey, we find that since that time there have been really great social changes and innovations in Turkey, most of them improvements and reforms. Religione toleration, which, as regards all sects but the Moslem, existed in Turkey before it was even dreamed of in Christendom, has been extended to Moliammedans, and a man may now in Turkey accept any faith he chooses, and be actually protected in it. Such absolute toleration exists elsewhere only in Great Britain, the United States, and Germany, and one or two of the minor states of Europe. Numerous periodicals have been established in Constantinople, Smyrna, and els: where, and the censorship of the press is less oppressive than in France.

Numerous works have been printed, and scholars like Achmet Vefik Pasha would be creditable to any people. Military and medical colleges, and numerous universities and educational institutions, supported by the Government or by private enterprise, have been founded, while the circulation of the Bible and religious works of every manner of belief is carried on throughout the empire with perfect freedom. The army and navy are organized and armed entirely upon European models, with the exception of the irregular soldiery, and many of the officers and members of the government have been educated abroad. The slare-trade in women has been practically abolished, and there is a strong tendency to introduce reforms in the garb and regulations of the harem itself. And, to crown all, a legislative body has been organized, and Moslem and Christian have been placed on an equality. These and numerous other reforms have all been accomplished within forty years, and have naturally met opposition from the conservatives, while the revity of the time that has since elapsed does not allow us yet fully to judge of the possible results. But it is only fair to the Turks to allow them credit for the reforms they have attempted to accomplish, and for fact that if some of these reforms had depended upon the fanaticism of the native Christians, little would have been done in this direction.—Harper's Magazine for

### Requisites for a Happy Marriage. A certain sort of talent is almost indis-

pensable for people who would spend years together and not bore themselves to death.

But the talent, like the agreement, must be for and about life. To dwell happily to-gether, they should be versed in the niceties of the heart, and born with a faculty for willing compromise. The woman must be talented as a woman, and it will not much matter although she is talented in nothing She must know her metier do femme and have a fine touch for the affections. And it is more important that a person should be a good gossip, and talk pleasantly and emartly of common friends and the thousand and one nothings of the day and hour, than that she should speak with the tongues of men and angels; for a while together by the fire, happens more frequently in marriage than the presence of a distinguished foreigner to dinner. That people should laugh over the same kind of jeste, and have many a story of "grouse in the gun-room," many an old joke between them which time cannot wither nor custom stale, is a better preparation for life, by your leave, than many other things higher and better sounding in the world's ears. You could read Kant by yourself, if you wanted, but you must share a joke with some one clse. You could forgive people who do not follow you through a philosophical disquisition, but to find your wife laughing when you had tears in your eyes, or staring when you were in a fit of laughter, would go some way toward a dissolution of the marriago. I know a woman who, from some distasts or disability, could never so much as understand the meaning of the word politics, and has given up trying to distinguish Whige from Tories; but take her on her own politics, ask her about other men or women and the chicanery of everyday existence— and you will not find many more shrewd, trenchant, and humorous. Nay, to make plainer what I have in mind, this same woman has a share of the higher and more poetical understandine, frank interest in things for their own sake, and enduring astonishment at the most common. Si not to be deceived by custom, or made to think a mystery solved when it is repeated. I have heard her say she could wonder her-self crazy over the human eyebrow. Now in a world where most of us walk very con-tentedly in the little-lit circle of our own reason, and have to be reminded of what lies without by specious and clamant excap-tions—earthquakes, eruptions of Vesuvius, banjos floating in mid-sir at a seance, and the like—a mind so fresh and uncopristi-cated is no despicable gift. I will own I think it a better sort of mind than goes necessarily with the clearest views on public business. It will wash. It will find something to say at an odd moment. It has in it the spring of pleasant and quaint fancies. Whereas I can imagine myself yawning all uight long until my jaws ached and the tears came into my eyes, although my com-panion on the other side of the hearth held the most enlightened opinions on the franchise or the ballot.

### Scientific and Aseful.

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TOMATO SOUP.

quart of tomatoes add two quarts of water; boil one-half hour; then add one quart of milk, a small piece of butter, rolled crackers to thicken, salt and popper. A small pinch of sods may be added to prevent the milk curdling.

POTATO SNOW.

Rub hot mashed potatoes quickly through a rather coarse seive while an-other constantly strikes the seive so as to break into short pieces. This is a Rub hot mashed potatoes fancy dish for delicate persons. Great pains should be taken to have it served warm.

### COCCANUT CARE.

One egg; one oup of sugar; one tablespoon of butter; two-thirds oup of sweet milk; one and two-thirds oups of ficur; one teaspoon creamtartar; one half teaspoon soda. Oake should be split open, frosted, and coccanut sprinkled on the fresting.

### MEAT-PIE WITH POTATO GRUST.

Cut beef or mutton into large pieces; season with salt and finely shred onion; boil and mash potatoes with milk so as to line a buttered dish; put in the meat with a teacupul of water; lay the crust thickly over the meat and bake about an hour and a

### HOME-MADE LAMP SHADE.

This was made of six pieces of perforated cardboard cut after the pattern of the six sided shade, the edges neatly bound with ribbon, and the centre of each piece ornamented with a little group of the most delicate ferns and small leaves, carefully tacked on. Very small stitches, with silk or fine thread will not show at all, and the shade is exceedingly pretty.

### PINE-APPLE PUDDING.

Take half a pound of grated pine-apple, half a pound of powdered sugar, and quarter of a pound of fresh butter. Stir the butter and sugar to a cream, then add by degrees the grated pine apple. Grate a teacup of spongo-cake, and mix with it a teacup of sweet cream and a little grated nutmeg for flavoring. Add this to the pine-apple mixture. Beat six eggs very light; put all the ingredients together and stir the whole very hard. Butter a deep baking dish, put in the mixture, and bake in rather a quick oven.

### BREAD.

The sweetest and most nutritious and the healthiest bread in the world, is that made from unbolted wheat flour—brown bread-made of the "whole meal" of good sound wheat, and containing all its nutri-tive elements, and the best way to obtain the flour is to grind it yourself. No person who lives chiefly or largely on genuine brown bread, or its equivalent, in perhaps a better form—porridge made of coarse wheat meal-ever suffers from constipation, and long standing cases are speedily cured by a diet of pure bread and fruit. And this brown bread, with its equivalent preparations, is the purest, the healthiest, the best form of human food. The model food for children and youth; the food of growth, purity, beauty, intellect-in one word, of health, is brown bread, milk and fruit.— Dr. T. L. Nichol's Herald of Health.

## CREMATION OF KITCHEN REFUSE.

The following item from The Sanitarian is worth the consideration of every house-keeper in the city. The amount of garbage and filth that an ordinary Irish servant is capable of collecting between each visit of the swill gatherer, will attract vermin and insects of all kinds to stock the whole house. Among the internal regulations of our kitchen, one of the most preemptory is the absolute prohibition of swill-tubs and absolute prominition or swin-tuns and swill-gatherers, and instead thereof daily burning all pea-shooks, corn cobs, potato-peelings, fruit-parings and the like, togeth-er with all greasy table and kitchen scraps, which render the mixture readily combustible. The odors are all carried off with the smoke up the chimney, and with ordinary care for a good fire in the range and daily combustion—so as never to have ac-cumulations—ashes only are the convenient result.

## QUM TRAGACANTH MUCILAGE.

As long as this has been used in the laboratory of the chemist, it is surprising that it has not introduced itself into popular use, as it is not only cheaper, but superior in many respects to gum arabic. Five cents' worth will make a pint of mucilage. Break it into small bits—if pulverized the mucilage will be made sooner—
put it into a wide mouthed bottle, and fill
up with soft water. In two or three days it will be ready for use. If too thick, thin with water. To preserve it from moulding, stir in a few drops of oil of cloves, or of carbolic acid or creosots, a few grains of sulphate of quinine, or a few cloves. The oil of cloves is the best, for it is not only an excellent preservative, but it also gives the mucilage a fine fragrance. And, by the way, oil of cloves is an excellent remedy to have in the house in the case of toothame. To the bottle fit a cork, through which put a small round paint brush.

## CHILDREN'S STOCKINGS.

The question of short socks instead of stockings for children, is, says a physician, I am glad to see, being noticed; and I trust the result will be that the custom of confining children's limbs in hot, and pecially in dark-colored steckings, will, at least in summer, give way before the pretty fashion-now almost universal in France. Italy, Belgium, and Holland—of keeping boys and girls, especially the latter, in socks. As a medical man, I am convinced that, provided a child is healthy, and other-wise warmly and suitably clad, it is all the better, at any time of the year, for having its limbs exposed. In aummer there is no doubt about it. There is no finer health-giving agent than frash, warm air and bright sunshine. Ohlidren cannot have too much of either. Their limbs ought to be bathed in both. Those who see our little people wading on the sea-shore, delighting to paddle for hours in the waves, their scanty clothing tucked up charmingly, know that children are never so happy as when their arms and logs are bare and free

### The Unrest.

The world, light ear, is never at rest. The old mythy Wandering Jew is more than realized in the human race without God, possessed by the demon, going np and down, walking through dry places, seeking rest and finding none. Wars and rumors of wars, pestilence, famine, earthquakes and ocean tempests, want and woe, tyranny and distress of nations, human erimes and blunders, and divine indements. tyranny and distress or marious, orimes and blunders, and divine judgments, orimes and blunders, and disquiet. "The keep mankind in perpetual disquiet. whole creation greaneth and travalleth in main together until now." Our country is still heaving with the swell of the mighty storms of war and of financial disaster that have swept over it. In more quiet forms also we see the same spirit of unrest. The migratory habits of forty millions of people moving over railways and rivers and roads and seas at all times and seasons indicate it. Our business methods, habits, and responsibilities, the ceaseless risks and strain, the wear and tear, the pressure and the trouble, all produce it. In all circles, political, ecclesiastical, commercial, literary, and professional, the surf for ever breaks upon the shore. The crowded weeks, the rushing years, the whitening heads, the throbbing brains, the tired hands, the aching hearts, tell the same story. Everywhere are found noble men dying out at the top, brave women breaking down when they should be in their prime, and new men of the new era struggling vainly against overwork.

In religious circles also there is the same spirit of unrest, taking many forms, but es-sentially one, and stretching through all ranks, from the dreariest atheism to the sternest of theological creeds. "The foun-dations are out of course." Nothing seems settled. Doubt is glorified, controversy rages along the whole line of the Christian detences, and the most destructive criticism and the most negative beliefs receive the applause of thousands who have no sure foundation of faith or hope or love. There is not a Protestant Christian communion, of large growth and power, that is free of internal commotion, and even Rome with her boasted unity is torn by schisms and

Whence and why this unrest? Is it only from natural fickleness and love of change for the sake of change? Is it but a "sign of the times" in a disturbed age? Does it spring from that lack of serious-ness which betokens a frivolous people and a worthless land? These superficial rea-sons do not touch the root of the matter. Partly we may trace it to the influence of a changeful age upon the sensitiveness of human nature. But the radical evil lies lower down in the natural depravity and habitual sinfulness of human nature. It is the dominion of the demon in and over the possessed. It is " the creature made subject to vanity" by sin and by him that hath the power of it. There is no disturb-ing and disquisting element like sin in the heart and sin in the world. In this we all have our share of suffering and responsibility. And from this fearful unrest not even He who bore our griefs and carried our sorrows was exempted from his incarnation to his ascension. What vicarious burdens of privation, persecution, woe, and agony did it cost Lim, who had not a place wherein to lay his head and who was dependent upon human charity for even his manger and his tomb? The flight into Egypt during his infancy and his frequent hidings of himself from his foes were but signs of his constant participation in that conflict of the times out of whose thickest strifes he spake to weary souls those gra-cious words, "Come unto me all ye that labour and are heavy laden, and I will give

True, there are some palliating features in this general unrest. It speaks of the activities of modern life which prevent stagnation. It indicates dissatisfactions and aspirations and struggles to conquer diffi-culties, and hopes and longings upon which to base the appeals of reason and to urge the claims of faith. And so the sweet gos-pel of Jesus Christ finds its way into many hearts which can get no other rest within or without. It not only proposes rest from the power of sin and of a guilty conscience, but all other rest which comes with "the peace of God that passeth understanding."
It keeps the heart, calms the passions, aubdues the temper, directs the will, controls the life. It rests the whole man upon It is the equipoise of faith, the serenity of hope, the calm assurance of perfect love.—N.Y. Christian Weekly.

## Laughter.

What a capital, kindly, honest, jolly, glorious good thing is a laugh! What a What a digester! What a febrifuge! What an exorciser of evil spirits! A hearty laugh, which is ever in order, stirs up the physical man from the centre to the circumference, and tends to improve the physical and spiritual being. It promotes animal health and spirits, and is to the man what the tides are to the ocean; it stirs up the sluggish depths, prevents stag-nation, and keeps the whole system fresh and wholesome. It is what the Gulf Stream is to the ocean—a vivifying and warming element. The convulsion produced by hearty laughter penetrates to the minutest blood vessel and cause the blood to flow with a freshened impulse. Laughter shuts the mouth of malice and opens the brow of kindness. Whether it discovers the gums of infancy, or age, the grinders of folly, or the pearl of beauty; whether it racks the sides or deforms the countenance of vulgarity; or deep lines the visago; or moistens the eye of refinement—in all its phases, and on all faces, conforting, relaxing, overwhelming, convulsing, throwing the human form in happy shaking and quaking, a laugh is a glorious thing. There is no remorse in it. It leaves no sting except to the sides, and that soon goes off.

LIKE as if a good astray from its fellows, Like as if a racep astray from its fellows, the shepherd sets his dog after it, not devour it, but to bring it back again; even so our heavenly Shepherd; if any of his sheep discbey him, he sets his dog of affliction after us to bring us home to a consideration of our duty towards him. His dogs are poverty, sickness, death, war, loss of goods or friends, etc. Burning Bones, Books, and Men.

The state of

The Rev. Dr. Punshon, in his elequent address before the British and Foreign Bible Society, spoke of the persecutions which the friends of the Bible had endured, and said:
"The first experiments of burning that

were made in a certain locality were made upon bones—a very harmless sort of thing, though, and Wyoliffe suffered posthumons martyrdom—themost pleasant sort of mar-tyrdom, I should fanoy, inasmuch as there was not much personal feeling about it. But you know what has been said, that the ashes were taken from the Swift to the Avon, and from the Avon to the Severn, and from the Severn to the sea, and were scattered all over the world.

"Well, then, by-and-by came Erasmus, and he entered upon the same work too, under the same disadvantages. Henry VIII., who, with all his contradictions of character, knew a strong man when he saw one, and had rather a respect for strongth, was disposed to be his patron. There was a monk, or rather a bishop, who was, prohpudor! ignorant enough to say that Paul's spistles were written in Hebrew, who did not like Erssmus at all, and who waxed very wroth both with him and his book; yory wroth both with him and his book; upon which King Henry VIII. whispered in his ear one day:—'It is not quite safe for a beetle to attack an eagle.' That was a wise saying; and, if we may quote royal anthority for it, there are a good many people in our day who would be none the worse for listening to that savory comparison. It is not safe yet for a beetle to attack an eagle. Well, then, Erasmus did his work of translation for the cultivated. Then work of translation for the cultivated. Then there was wanted one to do it for the vulgar. Who was to do that? Why, Cyndale was raised up of God just at the proper time, and he went to Oxford, and he met with Wycliffe's Bible there, and it inspired him to do what Wycliffe bad done for the cultivated on behalf of the common people. And so he printed and published his edition of the Bible-what he thought a very incorrect one; and Tunstal, who was the Romish one; and Tunstal, who was the homish bishop at that time, bought up every copy that he could find of Tyndsle's Bible. Gentle Mr. Packington, he says to the merchant, 'do your diligence, I pray you, to get them. I will pay you whatsoever they cost you. The books are naughty books, and I intend to get them and burn

them all at Paul's Cross.'
"There is the second experiment of burning, you see. They began with bones, and then they went on to books. That was the next step. There was the burning of bones, and then the burning of books. That is the comparative degree. Well, Tyndale's reply is quaint, almost arch. Hs says:—'I shall not more more of him for these books to bring get money of him for these books to bring myself out of debt, and the whole world shall cry out at the burning of God's Word and the surplus of the money that shall remain shall make me more studious to correct, and newly to imprint the same.' And so, out of the burning of books, just as the devil and all his emissaries are accustomed to outwit themselves in their craftiness, there came the new and correct edition of God's Holy Word. And that sort of thing is continued yet. I hold in my hand here a report of the Canadian Bible Society. That is not three years old, and in this there is the variable statement. and in this there is the veritable statement that one of the colperteurs has distributed thirteen copies of the Holy Scriptures in the district just between Lake Huron and Lake Superior, and that, by the countrance, or at the instigation of the Romish priests, twelve of those copies were publicly burnt within the last three years publicly burnt.
And yet there is a change. Everybody is
getting liberal, and tolerant, and merciful
now-a-lays; and they did not believe in the burning of the books. But it is continued still where there is a chance of doing it without an outrage upon public feeling, be-cause the principles of the hostility are the

"Then, you know, by and by the great witness himself was arrested and imprisoned, and multitudes were burnt with the libel or little book around their necks, and auffered for the truth of God, and for the testimony of Jesus Christ; and there came the superlative degree—the burning of bones, the burning of books, the burning of men. And yet what has come out of all this? Why, wherever there has been a determined opposition, wherever the forces determined oppositio of evil have gathered to a head, and concentrated force and effort for a decisive struggle, God has brought good out of evil; just, for instance, as when Rome sent forth the merciless Alva, or lit the fire of Lollard martyrdoms, or whetted her sword for a St. Bartholomew massacre, or gilt the prows of the invincible Armada."

## Buying Elephants

It is stated that the Baptist ministers of New York city are making efforts to raise sufficient money to buy an elephant for the use of their missionaries in India. That is a commendable enterprise. The fortunate elephant that gets the honors of missionary service will do more good than the poor stolen beasts that trudge through our land in the itinerant circus shows. Elephants can do service, too.

But we have known cases of investment

in a certain kind of unwieldly elephants that did not pay. There are individuals, and corporations, and families, and congregations who have elephants on their hands, and know not what to do with them.

and know not what to do with them.

The vain and ambitious congregation that drove off a plain and faithful pastor, and "bought" a dashing, brilliant, sky rocket preacher, to tickle the ears of the world and to "draw," are waking up to the fact that they have an elephant on their hands, and are not able to fand or house the fact that they have an elephant on their hands, and are not able to fand or house. hands, and are not able to feed or house

The "leading men" of the small church, The "leading men" of the small church, who are determined to have as fine a place to worship in as their aristocratic and wealthy neighbors, and who now sit in cushioned pews, under a lofty roof covered with a fifty-thousand debt, which they are not so able to bear, find that they have an elephant on their hands that proves extremely inconvenient and troublesome. Big church, and nobody to fill it. Big debt and nobody to pay it. Big conceit, and nothing to feed it. Elephant I tis fashionable to have a costly plano in the parlor. A shoddy aristocrat buys in the parlor. A shoddy aristocrat buys

one. There the big awkward thing stands, as if hesitating whether to go or stay. It is kept nicely cove ad from sight. It is dusted and cleaned regularly. But nobody knows what to do with it. Nobody can play on its shining keys. It is a huge—slawhent elephant.

A young man whose idea of life has been formed from milk and water novels, thinks it is time to marry. He must find an eleit is time to marry. He must find an elegant lady of leisure. He finds one—for they are very plenty! He seen makes the discovery that he get more ribbens and silks and jewelry, and sentimentalism, than anything else. His wife can't keep house, and he can't bire help. She don't know how to manage, and he has nothing to manage except his own conceit. Elephant! Don't buy elephants except for missionary work or a menagerie!—Evangelical Messenger.

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Respectfully, etc., LEWIS THORNBRUGH.
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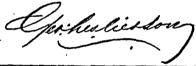
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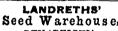
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