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SELF-BINDER.

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NOTES OF THE WEEK.

THE Minutes of the General Presbyterian Council have appeared in Scotland; but we have seen no copies on this side the Atlantic. It is probable that Canadian subscribers will shortly be supplied.

We are in receipt of the Stratford "Beacon" enlarged to forty columns. The "Beacon" was always one of the best local papers in Canada; and is now certainly the largest. Perth may well feel proud of its leading journal.

THE press of Eastern Ontario contains references to a charge of criminal assault made against Rev. Henry E. McMeikan, of Lancaster. The charge is made by a young lady of the same locality. Mr. McMeikan is one of the anti union ministers, being successor to Rev. Thomas McPherson, and he is now out on bail.

A SMALL but handsome frame church was formally opened for public worship at Trowbridge, on the 20th of January last. On the following night a very successful tea meeting was held, and on Friday night of the same week a social was given for the benefit of the young people. The building fund of the congregation realized from these gatherings the sum of \$100, which will leave but a small balance to be paid on the church after all the contributions have been collected.

THE Rev. A. C. Morton, a graduate of the Montreal Presbyterian College, was ordained as missionary to the field of Taylor's Church, Montreal, by the Presbytery of Montreal on the 15th ult. The attendance was large, the place of meeting being crowded. Rev. J. C. Baxter preached and presided, Rev. Principal McVicar addressed the missionary, and Rev. R. Campbell, M.A., the people. An effort is at present being made to purchase a lot and erect a church for the congregation, which it is hoped will meet with encouragement from the wealthier Presbyterians in the older churches of Montreal.

THE Rev. D. McGilvray, of the American Presbyterian Mission among the Laos of Siam, writes that the past year at Chiengmai has been an encouraging one. There were in all seventeen baptisms, of which

ten were of adults, making the present number of communicants twenty-one. Eight of the ten adults baptized are heads of families, and reside in different villages; and it is, therefore, probable that they will be the means of bringing many to accept Christianity. The mission has no school or press, and depends chiefly on evangelistic work and preaching and on the Sunday school.

THE Canadian Baptists have 734 churches, of which 390 are in the Provinces of Ontario and Quebec. The rest are in the Maritime Provinces. In the latter, however, is the largest number of members—36,691 out of a total of 63,453. The Baptists have doubled their membership in the Lower Provinces in twenty years, and have done the same in Ontario and Quebec in less time. The Canadian Baptists are very active in both home and foreign missions. They have two colleges, Acadia, for the Eastern members, and the Institute of Woodstock, for those of the Upper Provinces. Acadia College has an endowment of \$80,000, which is to be made up to \$100,000.

APROPOS of our remarks in former issues of this journal on church debt liquidation, we learn that the congregation of Hyde Park at its annual meeting voluntarily—totally without pressure, raised the sum of \$324, the last instalment due on the new church building. This is a method of meeting ecclesiastical liabilities far more beneficial spiritually, to the givers, and every way superior to the ordinary "tea-meeting," "social," or "bazaar" system. Their annual report shews an income during last year which averages fully \$15 per family. We congratulate the congregation on other signs of spiritual prosperity in an increase of membership at the rate of 100 per cent during the same period.

WE are requested to state that the first meeting of the Sabbath School Convention of the Presbytery of Lindsay, will be held in the Presbyterian Church, Cannington, on Tuesday, February 5th, 1878. A very interesting programme has been prepared. Ministers, superintendents, teachers, and Sunday school friends are invited to attend. The following are the officers appointed by Presbytery:—Rev. J. Campbell, M.A., President; Mr. J. C. Gilchrist, Secretary; Committee: Rev. A. Currie, M.A., Rev. E. Cockburn, M.A., Mr. P. Scott, and Mr. J. Jameson. We are glad to see that the Presbytery has taken this action, and trust the Convention will be a success, as it no doubt will be if all go in heartily.

PERSECUTION is not at an end yet in Mexico, as the missionaries have daily cause to know. A gentleman connected with the American Board in the State of Jalisco describes some of the outrages committed on converts. Many lose their employment, are driven from their houses, and are looked upon as the filth of the world by their own families. In the Pueblos one had his house burned because he spoke of Jesus, instead of Mary; another was stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third was followed with the cry of "Death to the Protestant," because he read the Bible to his family and others who would listen to him. Four persons, because they possessed a Bible, had to leave their homes at midnight, under cover of darkness, to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst and tolerating the persons that had them.

REGARDING the value of alcoholic stimulants administered as medicine, the testimony of Dr. Dickson, Superintendent of the Kingston Asylum for the Insane, ought to be allowed its due weight. We quote from his report to Mr. Langmuir, Inspector of Asylums, Prisons, Hospitals, etc., for Ontario: "Alcohol whether given in the form of beer, wine or whiskey, has, in every case the same destructive tendency. I am well aware that some physicians claim a power for alcohol it does not possess. They prescribe it as a restorative and assert that in wasting diseases it is useful in arresting or preventing waste of tissue, neither of which objects I am quite positive it effects, and for those purposes it is perfectly futile to prescribe it. I am sure that in any state of health, there is not a single organ or tissue of the body that derives any benefit from its use, and quite as positive that it is a most destructive agent to every organ and tissue of the body either in a state of health or disease. Most mistaken ideas have long been entertained of the efficiency of alcohol in many diseases of the system and its general effects on the human body, but actual experiments have convinced several of the ablest and most profound thinkers in the medical profession that it has always and in every form proved to be the most pernicious agent that was ever employed—medicinally or otherwise. Being therefore satisfied that its use in a state of health is never necessary, and in a state of disease it is most injurious, I have, for years past, abolished its use in this Asylum."

THE annual meeting of the Montreal Presbyterian Sabbath School Teachers' Association was held recently in the lecture room of St. Paul's Church, the Hon. Mr. Justice Torrance, President, being in the chair. Among those present were Rev. Dr. Jenkins, Rev. R. Laing, Rev. J. S. Black, Colonel Fraser and Mr. G. L. Morris. After the usual opening exercises, Mr. W. C. Torrance, the Secretary, read the annual reports. The Executive Committee announced that owing to want of funds the work had not been extended, and that it might even be thought proper to consolidate it. There was a lack of teachers, and the aid of any who might tender their services would gladly be accepted. The President had visited most of the schools, and had reported that the work was progressing satisfactorily. The Juvenile Missionary Society continued to give gratifying results. It was hoped that the larger churches would aid in paying part of the contributions of the smaller churches which had not been able to give their full share. The statistical report shows the total number of the schools in the city to be seventeen, attended by 2,767 scholars, and a staff of 328 teachers; total missionary collections, \$1,822.50; total expenditure, \$693.23; total receipts, \$411.23—leaving a deficit of \$382, after all debts will have been discharged. The several reports having been adopted, the following officers were elected for the coming year:—President, Mr. Justice Torrance; First Vice-President, Mr. J. L. Morris; Second Vice-President, John Brodie; Recording Secretary, William Henderson, of Victoria Mission Sunday School; Corresponding Secretary, James Russel; Treasurer, James McGregor; Committee on Property, Messrs Ross, Greig and Hutchinson. The President pointed out that it would be advisable to send delegates to the Convention at Atlanta, Georgia, in May next. The meeting then adjourned, Rev. Dr. Jenkins pronouncing the benediction.

OUR CONTRIBUTORS.

JUVENILE MISSION SCHEME.

TO SABBATH SCHOOL SUPERINTENDENTS.

The Juvenile Mission Scheme is one of the Schemes of our Church. It is a Scheme for the children, by means of which they may unite their contributions to send the gospel of Jesus Christ to heathen lands, and especially to the children in these lands. Hitherto only a small number of our Sabbath Schools in the Western section of the Church—about forty—have contributed to this Scheme. Its work for a long time consisted altogether in the support of orphans at the Orphanages of Madras, Calcutta, Poona and Sealkote,—each contributing school supporting one orphan or more, according to the amount of its contribution. As the resources of the Scheme increased, several High-Caste day-schools and a Zenana teacher at Calcutta were also supported, in addition to a large number of orphans.

Of late years, however, it has been more difficult to get the right class of children for the Orphanages, and one of the Orphanages has been closed altogether, so that there are now less than half our former number on the list, with but little prospect of increasing this number to any considerable extent. At the same time the Mission of our own Church to India is growing more important and interesting, and affording scope and encouragement for extending the usefulness of the Scheme in this direction. Two Zenana teachers,—native girls educated in the Church of Scotland and Free Church Orphanages of Poona respectively,—are now employed in Indore under the Rev. Messrs. Douglass and Campbell, with most encouraging prospects of success, and are supported entirely by the Bible Class of St. Andrew's Church, Quebec. They gain access to the houses of highest caste in Indore, and as these are said to belong to the most influential stratum of Hindoo Society, work done among them will be likely to tell even beyond Indore.

In view of these circumstances, the Assembly's Committee in charge of the Scheme have resolved to extend their basis of operations, and to offer to the Sabbath Schools of the Church a variety of Missionary work, from which each School desiring to help on the great work of Foreign Missions shall be able to select the particular object which may appeal most strongly to its sympathies. The obligations which have already been undertaken by various schools now contributing, whether the support of orphans or Zenana schools, will of course still be discharged. But new schools contributing, or schools which have lost the orphans formerly maintained by them, are offered the choice of the following objects:

I. In Indore.—1. The support of native Zenana teachers, *i.e.*, native Christian young women who go to the Zenanas to give both secular and Christian instruction to the girls and young women shut up in the female apartments of Hindoo homes. The support of one of these Zenana teachers will cost about sixty dollars per annum; and a school undertaking the support of one will receive from her regular reports. 2. To contribute to the support of one of the lady missionaries, now being sent out by our Church to Indore, who work chiefly among the young girls and children. To aid in this would be to relieve the Foreign Mission Board of the Church, and enable it to prosecute its work more vigorously in other directions. 3. The building of a Mission House at Indore to accommodate our missionaries. This is very much needed for their comfort and greater usefulness, and it would be an honorable memorial of the missionary spirit of the children of the Church, if it could be done by our Sabbath Schools.

II. In Trinidad.—As the Mission work in Trinidad among the Coolies, it may be said to be *still India*, only India brought nearer to us. The work which our schools could do here would be to support native assistants or catechists to be employed under our missionary there. One of these costs \$200 per annum. A *Monitor* costs \$35 per annum.

III. To visit in supporting the "Dayspring," a missionary vessel, now partially maintained by the Sabbath School children of the Maritime Provinces. She sails between Australia and the different islands of the New Hebrides group, on which our missionaries are stationed, and indispensable to our Mission on those islands.

As, among these various objects, it can hardly be

difficult to find one which will enlist the sympathies of your school, and draw forth the missionary spirit which it is so important to cultivate in children, you are respectfully requested to bring the subject of this circular before them as soon as possible, so that, if not already contributing towards some missionary object, they may decide to which of those here enumerated they will direct their interest. The circumstance that their contributions may necessarily be small need not discourage them. It is not desired to interfere with any previously existing claims or obligations, though some schools might enlarge their liberality, and take up additional work. If any school hitherto supporting an orphan, finds that it can support a Zenana teacher, a smaller school can be found to undertake the support of its former *protégé*. But it would be well that all our Sabbath Schools should feel that the Missionary order of the Great Commander is not confined to Christian men and women, but extends to all who know the Lord and are able to do anything to send the Gospel to "every creature."

An early reply, stating to which of these objects your school will contribute,—with a view to reporting to the next Assembly,—will oblige

Kingston.

A. M. MACHAR, Sec.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—III.

His Grace's *third* and *sixth* reasons, "Why Catholics do not make the Bible their rule of faith as Protestants do," are the same. They are founded on the differences among Protestants. But the differences among Romanists are greater. "The unanimous consent of the fathers," according to which every priest professes to receive Scripture, and promises to interpret it, is as much a reality as red-hot ice is.

His *fifth* reason is, "Protestants themselves do not take the Bible alone as their rule of faith, as each denomination has its peculiar creed." This is stated as a reason. According to it, Romanists have learned a lesson from Protestants. He says, "The Presbyterians have their confession of faith usually called the 'Westminster.'" The full title of that document is "The Westminster Confession of Faith." Sometimes it is called by Presbyterians, simply, "The Confession." The far more common name which they give it is "The Confession of Faith." So seldom is it called the "Westminster," that if a well-read Presbyterian were asked if he had a copy of "The Westminster," he would sooner think of the "The Westminster Review," than of the Confession of Faith of his Church. With intelligent Presbyterians, the Confession of Faith is simply a statement of what they believe the Bible teaches on certain points. This is very far from making it an additional rule of faith to the Bible. What has just been said, is equally applicable to the "Thirty-nine Articles" of the Church of England, and to the creeds, or whatever else they may be called, of Methodists, Baptists, and other evangelical bodies. It is quite true, as his Grace says, that "if any member of these denominations should interpret the Bible in a different sense from that recognized by the whole body, he would be told to retire from the Church." But this would be only on the ground of expediency. "How can two walk together except they be agreed?" A human work would not in that case be put on a level with the word of God.

His *seventh* reason is, "A rule of faith being so necessary ought to be easily understood." This does not follow. A rule of faith if it came from God, must of necessity contain "some things hard to be understood." According to the reason just given, the Romanist's rule of faith must be free from all mysteries. Well, what is it? On page five, the Archbishop says, "The true rule of faith ordained by Jesus Christ, is His word interpreted by His infallible Church which He established on earth to act in His stead." Well, that rule contains the following doctrines besides many others which Protestants believe—the self-existence of God, His making all things of nothing, the Trinity, and the Incarnation. These doctrines, even Gabriel himself cannot fully understand. But the Romanist's rule also contains the doctrine of Transubstantiation. This even his Grace will admit, is, "a thing hard to be understood." It may well be called a mystery, for a piece of greater nonsense, as well as blasphemy, could not be framed, as can be easily proved.

The Archbishop quotes Matthew xviii. 17, in support of his definition of the true rule of faith above quoted, "Hear the Church, and he that will not hear the

Church let him be considered as a heathen and publican." If his Grace would but read this passage carefully, he would see that it refers not to *faith*, but to *conduct*. Our Lord in it gives counsel for the settlement of a difficulty between two church-members. The one that believes that he has been injured, must go to the other, and talk over the matter with him by himself in a friendly manner. The breach between them may thus be closed. If this course prove unavailing, then he must take one or two common friends. Perhaps the other will listen to *them*. If he will not, then the matter must be brought before the Church. This may succeed. If it do not, then the first mentioned must treat him as if he were "a heathen man and a publican." He has done all in his power to have the difficulty settled in a friendly way, but failed. There is, however, in this passage nothing whatever about a rule of faith.

On page four, his Grace asks, "What, therefore is the true rule of faith, or by whose authority are articles of faith to be defined?" He plainly does not see the difference between a *rule* of faith, and articles of faith.

On page three, he says, "The Scriptures were not selected from the Apocrypha and approved of by a council in Rome till the year 494 under Pope Galatius." There, he draws a distinction between the Scriptures and the Apocrypha. Pope Galatius was, of course, infallible; and, of course he who should join together what God had put asunder, was accursed. But on page twelve his Grace calls the Apocrypha "books of sacred Scripture." Therefore, under Pope Galatius, the Scriptures were separated from a part of the Scriptures, that is the whole was taken from a part; or a part from the whole, and the whole remained. But the Council of Trent, also under an infallible Pope, joined the Apocrypha to the Scriptures. Of course, thus, he who should put asunder what God had joined together, was accursed. Therefore the Council of Trent and the Pope, were, according to the Council of Rome and the Pope, accursed, and the Council of Trent and the Pope, were, according to the Council of Trent and the Pope, accursed. Dreadful is the shock when two locomotives going at full speed in opposite directions dash against each other. But what is it in comparison with the shock when two infallibles do so? It would be very interesting to see his Grace get himself out of this dilemma.

On page six, he boasts of a respectable Protestant publisher in Toronto having sold in one year, 1,000 Roman Catholic Bibles. Well for all that; it is a fact that, with very few exceptions, Roman Catholics are woefully ignorant of the Bible. Where I live, where Romanism has more power than she has in Toronto, the well-educated of the laity know next to nothing of the contents of the Bible: The same is true of very many or rather the great mass of the priests. Even Archbishop Lynch himself is very much in the dark regarding the Bible. Does he ever bid his people take their Bibles to church with them? Does he ever reprove them for not having done so? One can find plenty of prayer-books in Roman Catholic churches, but if one were to find a Bible, one belonging to a worshipper, it would be like finding a palm-tree growing beneath a polar sky. How are these things so, if the Church of Rome be so much in favor of her members reading the Bible as his Grace tries to make us believe she is?

Many other most ridiculous arguments in favor of Romanism are to be found in the remaining part of his Grace's "little book," but I pause here for the present.

T. F.

Metis, Quebec.

THE SABBATH SCHOOL SYSTEM.—III.

MR. EDITOR,—In our second letter we stated and discussed the relative position given to the family and the Church, as distinct institutions in God's economy of this world, and the kingdom of grace.

The primary object of the one is *Race Life*, and securing a godly seed. The special object of the Church is redemption through Christ, salvation to man, and his growing up into the likeness of the Saviour. Contrasting these two institutions, the foundations, manner of growth, and objects in view, are broader and more comprehensive in the Church. She has subordinated all instrumentalities and agencies to herself, she has incorporated all that is special in ideas, agency, and influences in family life, ("of whom the whole family in heaven and earth is named," yet

left the family as distinct in her work and responsibility. We further stated the doctrinal basis on which the School System rests. Our

THIRD FACT:

What the Sabbath School System is. It is not a substitute for family teaching but supplementary to family life. It is the product of Church life. That is to say, the Church by becoming more alive to the conditions of her prosperity, and the important place assigned to education, and the training of young life in her work, and in the word of God, together with various influences and agencies pressing on her, has become awakened to the great importance of this work. Take the clear, scriptural, and compact definition of the school as given by Dr. Vincent and adopted by all wise Sabbath School laborers.

"It is that department of the Church of Christ in which the word of Christ is TAUGHT for the purpose of bringing souls to Christ and of building up souls in Christ."

Is this opposed "to family training, and teaching?" Is this object, devotedly and wisely carried out antagonistic to the highest and most healthy influence of God's kingdom in the earth? When such questions are asked they are answered. Are there "no overmastering reasons why the Church should carry on the present colossal Sabbath School enterprise?" Would that it were more wisely, more devotedly, more perseveringly carried on, but the Church cannot in her duty to Christ; in the providential mission this century has opened up before her, she cannot go back on the Sabbath School as above defined.

Let us elucidate this fact of school work by a little further inquiry.

The above definition would be a sound statement of all public effort, by substituting the word *preached* for the word *taught*. The matter before us resolves itself into the importance of METHODS, by which the word of Christ is communicated for the purpose of bringing souls to Christ, and of building up souls in Christ.

Is the question an idle one? We think not.

Two METHODS of communicating truth are prominent in the word, and are still used, honored, and commanded by God. The school method is teaching by interchange of question and answer. The audience and pulpit method is preaching or proclaiming. These methods are diverse and in some respects opposed according to the object you have in view.

The *teaching or Catechetical* method is the primitive one, and had a large place in early Church life, in childhood and *adulthood*.

It was pre-eminently the one employed by Christ in His ministry, "They were astonished at his doctrine (teaching), for he taught them as one having authority and not as the scribes." The verb *to teach* as denoting the educational method contrasting with merely heralding some great truth, and by it communicating truth and awakening interest in himself and his message, is applied to Christ over forty times. Forty times He is called MASTER with the specific idea of teacher (*Didaskolos*), and over 200 times his followers are called disciples, or learners.

These facts, as bearing on the subject before us, challenge our prayerful thought and continued reflection.

Jesus in his work and method of doing it, is in this, as in all other particulars, our example, that we should follow in His steps. It was pre-eminently a department of the synagogue service. It has simplicity in its favor, and it is eminently calculated to quicken mental activity and healthy inquiry between teacher and taught, and together they wrestle with the truth that its face may be seen, its voice heard, and its name known.

The commission Christ gave his Church, is put in both forms with the view of embracing both methods. Matthew gives it, "Go ye therefore and TEACH all nations . . . TEACHING them to observe all things whatsoever I have commanded you." Mark puts it, "Go ye into all the world and PREACH the gospel to every creature."

The two evangelists point to the two methods of dealing with truth, in communicating and receiving instruction. Matthew presents the one more peculiarly Jewish in form. Mark has taken on the Gentile type of life, and speaks of its methods of heralding truth.

The first emphasizes the importance of the people, the second brings out in a conspicuous manner the *preacher*. And both deal with the sacred treasure of the truth and the message from God.

With the apostasy from the simplicity of the gospel, came apostasy from simplicity of method. Teaching and preaching, with the truth to be taught and preached were superseded by ritual and commandments of men; and any method that would awaken mental activity came under the universal anathema.

The educational value of what we are urging was lost. And this is the germ of life in the modern school movement as collateral with the revival of preaching at the Reformation.

When the Reformation came, the necessities of the position led its leaders to the ordinance of preaching. From very much the same reason Paul the apostle to the Gentiles went "everywhere preaching the word;" and it is the forerunner in the work of God of all revival movements; but the results and upbuilding of souls can only be attained by teaching, training, nurturing in the admonition of the Lord. The Church has this embraced in her commission as fully as the heralding of the great fact, "that Christ has come that we might have life." The Sabbath School movement is just a return to primitive and normal methods of handling the truth.

Scotland profited most by the Reformation, and among other reasons, this was not the least influential, that she had not only a revival of preaching, but with it, in the home and in the Church, there was a revival of the School System, not on the Sabbath only but every-day; it entered into her daily life; there was a co-operating of agencies to one object and one method.

It has taken a century to press this work and its importance before the Church, and she is but beginning to have an adequate self-consciousness of responsibility to the King and Head of the Church, who was the "Great Teacher sent from God."

The aims of the Church in the educational department of her life have hitherto been too narrow, and as a consequence the aspirations of the people have been too low, and the result of this double working of one course, has been weakness and compromise with the enemy; and moral power has been excommunicated from our public education. Hence the religious education of the generation is but the more imperatively laid on the Church and the home.

Are there "no overmastering reasons why this colossal Sabbath School System" should be kept on by the Church? JOHN MCEWEN.

JUVENILE MISSION SCHEME.

In another column will be found a copy of a circular addressed by the secretary of the Assembly's Committee in charge of the Juvenile Mission of the children of the Church. Since its inception, some twenty-five years ago, the work of the scheme has been mainly directed to the support of orphans at various orphanages in India,—a very favorite plan with the children of the contributing schools. In view, however, of the comparative difficulty of procuring orphans, and of the growing interest, and needs of the direct missions of our own Church, the Juvenile Mission Committee have resolved to extend their sphere, and encourage schools willing to contribute in aiding in various ways the work of our own missionaries. Two Zenana teachers are already supported in Indore, at the request of Messrs. Douglas and Campbell, by the Bible class of St. Andrew's Church, Quebec, and more will be provided for as they can be procured. In this and other ways enumerated in the circular, our Sabbath Schools may do much to aid the important missions that our Church has undertaken to the heathen—and to lighten the burdens of our Foreign Mission Board. Between forty and fifty Sabbath Schools have been contributing through the Juvenile Mission Scheme from seventy dollars down to four or five dollars per annum, and *one Bible class* is now contributing \$120 per annum. But this represents, of course, only a small fraction of our schools, though some have of course been giving to missions in other ways. Now, there are few of our schools, even of our country schools, which could not contribute to Foreign Missions, at least, five dollars a year. And if all our Schools were to contribute according to their ability, the aggregate would furnish our Foreign Missions with very material aid, while the children would receive a most important education in that missionary spirit and interest, which it should be the one aim of all our schools to awaken and cherish. For those who to-day fill the Sabbath School, will, in a few years, be the men and women of our Church, and it will make a

considerable difference as to the zeal and efficiency of our future Foreign Missions, whether they now learn the lesson that it is a blessed privilege even to deny themselves, that they may help to fulfil the Lord's command to His Church, and carry the glad news of salvation to those whom, as yet, it has never reached. It may well be hoped, then, that many schools will cordially respond to the present appeal of the Committee of the Juvenile Mission Scheme.

THE EASTERN QUESTION.

The Rev. Mr. Millingen who has been for a number of years a missionary in Constantinople addressed a meeting of students and their friends in Knox College on Thursday evening.

In order to understand the state of affairs in Turkey and the phenomena of its history, it is necessary, he said, to consider the genius—the fundamental thought—of the Turkish people. All nations have an idea on which their institutions are founded and in accordance with which their countries are governed. Just as that of the American, for instance, is equal rights, that of the Turk is that the Moslem state exists for the Moslem religion not for the advancement of the temporal or moral interests of the people, but for the propagation of its religion. This principle betrays itself for instance in one of the circumstances attending the inauguration of the Sultan. The ceremony of girding him with the sword of empire, takes place by the side of the grave of Ayoub, over which a mosque is erected. This Ayoub was the first standard-bearer of Mahomet, and the new Sultan by this ceremony takes his place as a successor to the first bearer of the crescent. The essence of the Turkish state is the idea that it exists for the support of the religion, and this idea runs through its minutest details. The fundamental code of law—the Koran—is regarded as an inspired book. The Sultan is not only a secular but a spiritual sovereign, and as such, goes to the mosque regularly to present votive offerings in the name of the people.

Next to the sovereign the most important party is the lawyer class. They are a religious corporation. They have the conduct of religious worship, the appointment of judges, and of professors of learning. These are all religious officials. The same idea prevails in the army, which is a religious order. The soldier fights not merely for the conquest of territory, but for his faith, and his God; his wounds are a means of his salvation. The soldier who meets his death in battle is not a patriot but a martyr. One is surprised to find how the whole mind is steeped in religion.

How will a nation with such an idea of itself as this, proceed to the government of a non-Moslem country? The answer to this question furnishes the key to the whole Turkish difficulty.

When the Turks conquer a country; they first offer it the privilege of conversion. If they accept, they are at once welcomed within the pale of the Church, and regarded as the equals of their conquerors. If they refuse, they are obliged to accept whatever terms their masters choose to dictate. When the Turks first came to Europe, many Bosnians, and Bulgarians—especially of the ruling classes—accepted conversion at the hands of the conquerors, and were immediately admitted to the same rights and privileges as if they had been "to the manner born."

The great majority, however, refused to become Mahometans, and were in consequence subjected to a number of disabilities.

Every Christian is obliged to pay a tax of so much per year as a ransom. It amounts only to about a dollar and a half a year, and so does not fall heavily on any but those of the poorer classes who have large families, but the indignity is galling.

The Christian is refused the right of giving evidence before a Turkish tribunal, and the only way for him to get justice is, to secure a Turk who will testify on his behalf, either for friendship or on payment of a consideration.

Another disability is exclusion from the Turkish army, and this is a real evil since it places the Christian section of the population completely at the mercy of the Moslem part, and whenever the Christians revolt, they find themselves without trained soldiers, and their uprising is put down without much trouble, but with the greatest cruelty.

These regulations show how consistently the Turk carries out his underlying idea of subordination of State to religion. Church membership has always been the condition of citizenship. It is a very signifi-

cant fact, as showing how little the Christian population is regarded as a part of the people, that their dealings with the government are transacted through the foreign offices, in the same way as those of England or America. Owing to these disabilities, there has always been a struggle, sometimes open, sometimes not, between the Christians and the ruling body.

But besides this false political principle, there is another cause of the present difficulties in the corrupt administration of the Turkish Empire. Offices are obtained by gold, and the average governor of a province carries on the government as a commercial speculation. Exactions in connection with the taxation in Herzegovina and Bosnia, led to a revolt, which opened the present war. The revenue is not collected directly by the government, but the taxes of a district are put up at auction and sold to the highest bidder, whose main object is then to get his own, and as much more as possible out of the province. The grinding rapacity of these tax-gathers is the source of a great deal of trouble.

Another reason for the want of harmony among the elements of the Turkish nation, is, the juxtaposition of a higher with a lower civilization. Polygamy and slavery are tolerated among the Mahometans; it is a scandal for one of their ladies to lunch even with the British Ambassador; and, when an eclipse of the sun occurred a short time ago, the cannon were ordered out, even in the imperial city, to belch forth their thunders against the great dragon who was devouring the luminary of the day.

The Christians, on the other hand, may not be as highly civilized as those of the west, but by sending their children away from home to schools in Europe, they have become much more intelligent and civilized in late years, and they find the ignorance and tyranny of their political masters particularly galling.

All Europe has combined to bring this state of things to an end. Russia has taken the lead, as she was entitled to, on account of her kinship to the Servians, Montenegrins, and Bulgarians, as well as on account of their relationship as members of the Greek Church. If it were certain that Russia is fighting with a view wholly and solely to the good of her oppressed fellow believers, and that when she gets to Constantinople, she will be generous enough to give it up to the native Christians, approval of her action would be hearty, but there is a suspicion that since it would certainly be for her advantage, she wants Constantinople for herself. This being the case, Britain is surely justified in taking care of her interest that Russia does not get Constantinople, it being distinctly understood that Britain is watching for the protection of her trade and colonies, and not because she would rather see Turks in Constantinople than Christians.

The address was enlivened with illustrations and anecdotes, and was highly appreciated. Principal Caven and Professor Gregg in tendering Mr. Milligen a vote of thanks, hoped to hear him soon on the state of missionary affairs in Constantinople.

HOME MISSIONS.—LAKE SUPERIOR.

LETTER FROM MR. MCKERCHER.

REV WM. COCHRANE, D.D.—DEAR SIR,—It is now some time since you heard from me, but the fact is that I had nothing of special interest to communicate. Our Sabbath attendance here is much the same as it was all summer; at Fort William it is somewhat less since the close of navigation.

My last trip along the line of railway was about the middle of November. Since that time it has been exceedingly difficult to travel to where the works are in progress. There is not sufficient snow for sleighing, and for wagons it is very rough, especially when the ground is hard with frost. The nearest point at which there is a considerable number of men working is about eighty miles from here. From there to English River, a distance of from thirty to forty miles, the men are camped in groups of various sizes. With the present mode of travelling it will require from two to three weeks to make a somewhat complete tour of the whole distance. I intend to make the trip towards the end of the month, and will write you after my return. I think the Students' Missionary Society should send one of their number to labor among these men next summer. I think it could be done without its being any burden to the Society.

The people at Silver Islet are without any religious service whatever this winter. The Methodists among

them applied to their Secretary for a young man who would preach to them during the winter, but failed. There are about sixty men at work there besides their families. I visited them twice last summer, the last time spending a Sabbath there. I preached three times, the afternoon service being for the children. All the services were very well attended. The other time I only held a week evening service, which was fairly attended. Mr. Livingston expects to move with his family to Fort William next spring, where we need him very much. Taking the whole field together, it will certainly require two missionaries for the coming year. Wishing you health and much prosperity in your arduous work for the year, I remain, yours, etc.,

D. MCKERCHER.

Prince Arthur's Landing, Jan. 11, 1878.

MINISTERS AND CHURCHES.

THE anniversary missionary services of Gould-street Church will be held next Sabbath, when Rev. Dr. James, of Hamilton, will preach, morning and evening.

THE Rev. Mr. McLeod, M.A., who has accepted the call to Knox Church, Stratford, has arrived safely with his family. His induction took place last Wednesday, 30th inst.

REV. MR. LOCHHEAD, of Valleyfield, Quebec, received a unanimous call to Hullett and Londesboro. The congregation will do well if Mr. Lochhead can be induced to accept.

THE soiree held in the Presbyterian Church, Port Elgin, on the 28th ult., was quite a success considering the weather. Rev. Mr. Milligan's lecture was well received. Proceeds, \$50.

THE Rev. John Smith, of this city, is announced to lecture in Chalmers' Church, Woodstock, on 15th Feb. Subject, "Church Song." Our readers in that neighborhood may anticipate a treat.

WE understand that the Rev. W. A. McKay, M.A., of Baltimore, has been unanimously called to Chalmers' Church, Woodstock. If he sees his way to accept, the people of that church are to be congratulated.

ON New Year's eve the Rev. J. L. Murray, of Woodville, was presented by members of his congregation with a fur coat, cap and gauntlets. Mrs. Murray, who has endeared herself to the people in no ordinary degree, at the same time received a valuable fur jacket. An affectionately worded address accompanied the gifts.

AT the farewell social to Rev. T. Goldsmith he was presented by the congregation with a purse containing \$150, and by the Bible class with a valuable silver tea service. His esteemed wife was also the recipient of a silver fruit-stand. The rev. gentleman and family carry with them the cordial regard and best wishes of the people of Seaforth in all denominations.

THE children of the Millbank Presbyterian Sabbath school presented their late superintendent, Mr. Andrew Mundell, with an address and a handsome buffalo robe on the 17th inst., on the occasion of their annual sleigh-drive and social. Addresses were delivered by the pastor, Rev. J. E. Croly, Mr. Mundell, Rev. R. Phillips, and Rev. D. J. Caswell.

THE tea-meeting in connection with the Presbyterian Church, Newmarket, was held on Tuesday evening of last week. Mr. McLean, of Toronto, was called to the chair, when speeches were made by Rev. Mr. Ainos, Aurora; Rev. Mr. Gilray, Toronto; and Rev. Mr. Battisby, Chatham. Choice music gave a pleasing variety to the proceedings. The proceeds amounted to over \$100.

KNOX CHURCH, Gravenhurst, will (D.V.), be opened for public worship on Sabbath the 3rd instant. The morning service to be conducted by the Rev. D. J. Macdonnell, B.D., of new St. Andrew's, Toronto. The afternoon by the Rev. J. Leiper of Barrie, and the evening by Rev. T. W. Glover of the Canada Methodist Church. An account of the opening services will appear in a future issue.

THE annual missionary meeting of the West Winchester congregation was held on Tuesday evening, the 14th inst., the Rev. A. Rowat in the chair. The claims of the different schemes of our Church were ably presented to the meeting by Messrs. Clarke of Kemptville, and Calder of Osgoode, after which a collection and subscription were taken up, amounting to \$96. A large addition to this amount is expected from those who were not present.

WE understand that the Rev. D. J. Macdonnell of this city, and the Rev. J. Carmichael of King, are off a visit this week to our important mission field in Muskoka. A very full programme consisting of church opening services, lectures, tea-meetings, and missionary meetings have been prepared for them, so that a busy time may be expected by them. Mr. Macdonnell will spend Sabbath next at Gravenhurst and Bracebridge. Mr. Carmichael will be in the north end of the field at Huntsville and associate stations.

THE anniversary social of St. Andrew's Church, Ottawa, took place on Friday evening last, and was a grand success. Readings, with vocal and instrumental music, made up an attractive programme. Great credit is due the managing committee—Messdames Gorton, Jennings, Larmonth, and Misses Orme, Drummond, Stewart and Skeed—for excellent arrangements; and to Miss Katie Drummond who so efficiently presided at the piano.

THE annual social in connection with Daly Street Presbyterian Church, Ottawa, was held last Friday evening, and was a most enjoyable affair. Useful and appropriate speeches were made by Rev. Messrs. Farries, Moore, Stewart of Pakenham, and Wood of the Congregationalist Church. Not the least interesting feature of the evening's proceedings was the presentation to Mr. Mullans, leader of the choir, of a silver inkstand, in grateful recognition of valued services, heartily rendered, for many years. This congregation, under the pastorate of Rev. Mr. Armstrong, is making substantial progress.

THE tea-meeting held in the Presbyterian Church, Wroxeter, on the 17th inst., for the benefit of the Sabbath school, was in every respect a successful one. The weather being favorable a large number turned out, and no pains were spared by the promoters in making the evening as agreeable as possible. Amongst the speakers on the platform were the Rev. Mr. Baikie, of Harriston, Rev. Mr. Stewart, of Carrick, and D. D. Wilson, of Seaforth. The musical part was supplied by an efficient choir, under the leadership of Mrs. Brown, who enlivened the entertainment with some very fine selections. The proceeds of the evening amounted to \$28.

THE Presbyterian congregation under the pastoral care of the Rev. J. M. Boyd, held a tea meeting in the Town Hall, Demorestville, on Wednesday night, the 16th inst. Owing to the lack of snow and sleighing the attendance was but moderate. After the company had done justice to the good fare, E. Doney, Esq., of Northport, was called by acclamation to the chair, which he filled in a happy and successful manner. Speeches, pleasant and instructive, were delivered by the Rev. Messrs. Hill and Pearen, of Demorestville, and McMechan, of Picton. The speeches were interspersed with excellent vocal and instrumental music furnished by the church choir. Good recitations were given by Master A. M. McMechan and Mr. Whitney, P.S.T. The meeting was very orderly and appreciative of the efforts made for its entertainment, the chairman declaring that he had never presided over, or been present at so well-conducted an assemblage. The proceeds amounted to \$35.

THE annual congregational meeting of St. Paul's Church, Peterborough, was held in the basement of the church on the 23rd of January, at which there was a large number of members present. The session report showed that after the roll had been carefully purged, the membership of the church was for the year ending Nov. 30th, 1877, 442; a net increase of 44 over the preceding year. The Sabbath school report showed that the average attendance for the year was 214, being an increase of 43 over the average attendance last year. Besides the church school there is a mission school in the south part of the town with an average attendance of ninety scholars, and there are several schools in the country parts with as many more. The report of the Missionary Society showed that there had been raised for strictly missionary purposes \$1,115.36, \$150 of which had been raised by the Sunday school. In the report of the Deacons' court it was recommended that something should be done to increase the sitting accommodation of the church, as there were a large number of applicants for pews. It was decided to take a vote of the congregation with respect to the introduction of an organ into the church. The congregation have had to mourn the death of Rev. J. M. Roger, who labored among them for more than forty years, and they resolved to erect a monumental tablet as a token of their esteem.

THE anniversary services in connection with the Presbyterian Church, Bracebridge, were held on Sabbath the 23rd ult. Very impressive discourses were preached morning and evening, by the Rev. J. Leiper of Barrie, to most attentive congregations. Owing to the almost impassable condition of the roads, the attendance at these services was by no means what might have been expected under other circumstances, yet those who were present felt doubtless, "it was good for us to be here." On the Monday evening following, the usual tea-meeting was held in Dufferin Hall, when a goodly number sat down to an excellent tea, provided by the ladies of the congregation. Addresses of a practical turn were delivered by the local clergymen, and by the Rev. J. Leiper. An excellent choir under the leadership of Mr. John Thompson, precentor, added much to the enjoyment of the evening. The statement was made during the evening, by Mr. Findlay, missionary in the district, that about \$200 were yet required to clear off the floating debt on the new church, and that the congregation had resolved to make an effort to clear this off as speedily as possible. Considering the many calls that have been made upon them during the past two years for this purpose, together with the very spirited efforts put forth, not only to support the ordinances of the gospel among themselves, but also to contribute to the Home Mission Fund of the Church, this further effort speaks volumes for their zeal in the work.

THE social and supper connected with the opening of the First Presbyterian Church, Brantford, took place on the evening of the 21st ult. The attendance was large and respectable. The capacious apartment, which, when finished, will constitute "the Audience Room" of the church, was filled with tables, which were loaded with materials for a supper of the richest kind, and surrounded by an appreciative company. Not less than 500 persons must have partaken of the good things provided for them. As soon as the several sections of the company had taken what was necessary, they withdrew to the basement, the finished part of the church. During the supper, several ladies were in attendance at "a bazaar table," where purchases were made of many useful and ornamental articles. During the evening a select choir of distinguished musicians, under the leadership of Mr. George Fox, assisted by Mr. Fisher as organist, performed a variety of pieces in such a manner as to call forth the hearty applause of the audience. The speakers were in good trim, and readily and easily imparted their spirit to the meeting. Rev. Messrs. Clarkson, Porter, and Dr. Cochrane, W. Patterson, Esq., M.P., R. Henry, Esq., the Mayor, representative men of the city, Rev. D. McLeod of Paris, and Rev. G. M. Milligan of old St. Andrew's, Toronto, delivered speeches characterized by intelligence, deep interest, and eloquence, which made a powerful impression on their hearers. The meeting continued, undiminished, till a late hour. The proceeds of the meeting must have been very satisfactory.—COM.

THE Sunday school children of St. Gabriel Street Presbyterian Church, Montreal, had a good time the other evening; after enjoying a social tea in the vestry, an adjournment took place to the church, where Mr. Ball, Assistant Superintendent, read the eleventh annual report. The school is in a more prosperous state than ever before. The school was greatly indebted to the earnest efforts of Rev. A. Campbell during the seven months in which he had charge during the absence of Rev. R. Campbell, the pastor. He has resumed the teaching of the Bible class, and will welcome all young people of both sexes who are above sixteen years of age. There are 123 scholars in the school; twenty-three joined during the year and twenty-one left. A new library has been procured from Edinburgh at a cost of £20. There are 500 volumes. The school continues to maintain a Zenana teacher in India. Collections for the year, \$71. John Paterson and Nellie Bickerstaff were awarded prizes for the two largest collections in the primary boxes, they having returned upwards of \$6 each, the former having earned that amount by selling newspapers, and the latter being only a few cents behind him. The Treasurer's report showed: receipts for the year, \$390.74, including \$112.10 balance on hand from last year. Sunday collections to date; missionary do., \$17.05. Expenditure, including cost of library, customs duties, and cost of excursion, \$262.68. Balance on hand, \$128.16. The reports were adopted, and the usual amount for the sustenance of the Zenana teacher

during the year was pledged. Rev. Mr. Morton and Mr. Greig, of Petite Cote school, delivered addresses. Mr. J. Robertson will present a silver medal to the scholar passing the best examination on the year's lessons; Mrs. W. Darling will award another to the child who recites the shorter catechism most correctly. Each scholar had a bag of candy before leaving for home.

THE annual missionary meeting of the Charles Street Presbyterian Church was held in the school house on Tuesday evening, the 22nd, and was largely attended. Rev. R. D. Fraser, M.A., pastor of the congregation, in the chair. After devotional exercises, the annual report was read by Mr. Banks, assistant secretary, Mr. Macdonald being absent from indisposition. The report showed that, notwithstanding the financial depression existing, the collections were in advance of the previous year, the amount collected by the association being \$615. In addition to this sum \$239.12 were contributed by Bible classes, Sabbath Schools, and Mission Bands, making the total amount raised by the congregation for missionary purposes \$854.12. The adoption of the report was moved by Mr. Brown and seconded by Mr. Gibson, and carried. The meeting was effectively addressed by the Presbytery's representative, Rev. Mr. McGillivray, Rev. Mr. Wardrope on behalf of foreign missions, and Dr. Fraser, medical missionary from the colony of Formosa. After a hearty vote of thanks to the speakers the meeting closed with the benediction.

THE annual missionary meeting of College Street Presbyterian Church was held on the evening of Wednesday, the 23rd inst., and was well attended. Rev. Alex. Gilray, the pastor, occupied the chair. The meeting opened with devotional exercises, after which the congregation was addressed by Rev. J. Stewart, missionary from Manitoba and the Saskatchewan valley. His remarks went to prove that if Presbyterians, and the Church of Christ at large, were not stirred to immediate and vigorous action in supplying the religious wants of this people, who are anxious and willing to be instructed, the field would soon be occupied and fortified by a Church which, in Lower Canada at least, has shown a desire to dictate to the civil government, and keep its adherents in ignorance and superstition. For the efficient support of this Mission in the North West more funds are required, as the present allowance to missionaries is quite inadequate, considering the cost of travel and sustenance in this widely-scattered mission-field. Rev. R. M. Croll, deputy from the Toronto Presbytery, then spoke at some length in regard to the claims of our Home missions, which are too apt to be neglected or lost sight of in the sympathy felt for foreign fields. The audience then sang a missionary hymn, after which the Rev. Dr. Fraser, our missionary from Formosa, China, addressed the meeting, the congregation listening with rapt attention while he faithfully, lovingly, and modestly recorded the great and good work being done by Rev. G. L. McKay and himself, under the blessing of God, in that far-off field, where the weeds of heathenism and superstition are rank and deep-rooted,—all the more so on account of their peculiar phase of civilization, upon which nothing but the grace of God, and His blessing on the abundant labors and prayers of His people, coupled with the teaching and preaching of the Word that giveth light, will ever cause the Sun of Righteousness to rise with healing on His wings. Dr. Fraser commended the claims of this mission to the conscientious consideration of his hearers and the Church at large.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Port Hope on the 15th inst. There were present sixteen ministers and six elders. The Commission of Presbytery invested with presbyterial powers, appointed to visit Bobcaygeon, and dispose of Mr. A. F. Tully's resignation of his pastoral charge, reported that the said resignation had been accepted, and that they had agreed to put on record the following minute: "In consenting to accept Mr. Tully's resignation, the Presbytery desire to express their deep regret at his removal from the bounds, and their high appreciation of his many admirable qualities. Cordial and genial in manner, he has greatly endeared himself to his brethren. They feel that in agreeing to release him from his pastoral charge, they are parting from a co-worker who was always willing to assume his proper share of their common burden in the Church's service. They are glad to testify that he has proved himself a faithful, as well as a popular preacher;

and that as a pastor, he has been earnest and diligent in a superior degree. Their best wishes go with him and with his partner in life; and their prayer as well as their hope, is, that a suitable sphere of labor may soon open for him, and that there he may enjoy abundant and permanent success." The committee appointed at last meeting to visit the congregations of Springfield and Bethany reported, that these congregations now agree unitedly to raise the full salary of \$600 per annum, and that they are both exceedingly anxious to retain the services of their present pastor. Mr. Bennett in view of the altered circumstances, agreed to withdraw his resignation; at which result the Presbytery expressed its cordial satisfaction. Mr. Donald's resignation as clerk of Presbytery of which notice was given at last meeting—was accepted. Mr. Bennett was then unanimously appointed clerk. A circular respecting the more liberal support of the colleges was considered. It was unanimously agreed to urge congregations to greater liberality in this direction; and in order thereto, ministers were requested to arrange for an exchange of pulpits, so as to impart greater variety and interest to the Church's pleading in behalf of these institutions. A commission appeared from the missionary congregation of Minden, representing the extreme and urgent need of help in paying for their manse, or which a heavy load of debt is resting. After full consideration of the case, Presbytery agreed to aid in the liquidation of the Minden Manse debt. Congregations were requested to give help towards this object. Contributions were remitted to the Rev. W. A. McKay, Baltimore. Mr. Hodnett laid on the table his resignation of his pastoral charge at Perrytown, Oakhill, and Knoxville. Committees were appointed to visit those congregations; and arrangements were made to cite them to appear for their interests at next regular meeting of Presbytery. Messrs. Smith and Donald were appointed to draw up a suitable minute with reference to the decease of the Rev. J. M. Roger, M.A., Peterborough. The minute is as follows: "The members of Presbytery felt deeply touched when the intelligence reached them of the sudden death of their beloved friend and father, the Rev. J. M. Roger. Their deep sorrow is, however, greatly mitigated by the assurance which they all cherish, that according to his own hope and confident expectation, he has gone into the blessed and glorious presence of that Lord whom he loved so well and served so faithfully. The Presbytery, many of whose members, were familiarly conversant with his life and labors, and knew him in the mellowed maturity of his character and powers, cannot fail as they recall his kind face, cordial manners, brotherly spirit, and saintly life, to glorify God for the grace so conspicuously displayed in their venerable father. He has left behind for the imitation of his brethren the example of one who with his whole heart believed, and with his whole soul taught the great doctrines of our most holy faith. While his strength permitted, he was most exemplary as a pastor, encouraging the down-cast and the doubting, warning the backslidden, strengthening the weak, and comforting the sorrowing. His public devotions were, beyond those of most ministers, remarkable for their unction and elevation, their spirituality and appropriateness; while it is confidently believed, that secret prayer to an unusual degree sanctified his studious and solitary hours. His extensive and varied knowledge, the soundness of his judgment, and his long experience as a minister of Jesus Christ, made him a most valuable member of Presbytery; and his absence will be long felt at meetings of our Church courts. His brethren will hold his character in long remembrance, as one distinguished for its spiritual beauty, for its sterling worth, and for the harmony of the graces with which it is adorned. They are thankful that a life so spotless and so useful, ended so well; that he was serene and cheerful up to its solemn close; and that the Lord fulfilled so abundantly to His aged servant the sweet and precious promise, 'Even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear, even I will carry and will deliver you.'" Several session-records were, on the recommendation of the committees appointed to examine them, ordered to be attested as carefully and correctly kept. Leave was granted to the congregation of Springville to dispose of the old church at that place. The next meeting of Presbytery was appointed to be held at Peterborough, and within St. Andrew's Church there, on the last Tuesday of March at 1:30 p.m. Answers to the questions on the State of Religion are to be sent to the undersigned.—W. DONALD, Pres. Clerk.

BOOKS AND MAGAZINES.

Harper's Half-Hour Series.

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

Two more of these neat little volumes have just been issued. The titles are "Poor Zeph" by F. W. Robinson; and "Samuel Johnson, LL.D.," by Lord Macaulay.

The Art of Beauty.

By Mrs. H. R. Haweis. New York: Harper Brothers; Toronto: Willing & Williamson. 1878.

This handsomely finished volume of 298 pages is a book for the ladies, written by one of themselves. It is neither a repertory of cosmetic recipes nor a guide to the latest fashions. It is a philosophical and practical treatise on dress, on a basis consistent with nature and good taste, and conducive to health, comfort, and good looks. We can spare neither time nor space to give a full account of the contents of the volume, but as the headings of the chapters very often convey a hint of the author's opinions, we insert a few of them: "Importance of Dress," "Meaning of Dress," "What Dress should be," "Morality of Dress," "Imbecile Ornament," "Simplicity," "Extravagance," "What Stays Cost us," "Our Poor Feet," "Ornaments," "Modern Jewelry," "Good Taste," "The Functions of a Head-dress," "Sham Delicacy."

The Book of Gold; and other Poems.

By John Townsend Trowbridge. New York: Harper Brothers, Toronto: Willing & Williamson. 1878.

This is a thin octavo volume of eighty-one pages, with richly embellished exterior and beautiful illustrations. It contains five poems: "The Book of Gold: a Christmas Story," "The Wreck of the Fishing Boat," "Aunt Hannah," "Tom's Come Home," "The Ballad of Arabella." Of these, the first is the largest. It is also the most powerful and carries a very definite moral, being the instability of morality not based on religious principle, though accompanied by genius and learning. Both it and the second poem bring out very prominently the danger of tampering with strong drink. The second, third and fourth poems, though they do not display so much power as the first, contain a good deal of pathos. The fifth one is decidedly comic—for the sake of variety, we suppose. Mr. Trowbridge's choice of words is fair, his versification is sufficiently smooth, his sentiments are just and vigorous, and his aim is always praiseworthy. He avoids the spasmodic in style and the abnormal in character, and neither indulges in transcendentalism nor in the nonsense which so often does duty in its place.

The Atlantic Monthly.

Boston: H. O. Houghton & Co. February, 1878.

During the last twenty years this magazine has been establishing for itself a uniform, a consistent, and at the same time a steadily progressive character. Its staff of contributors has always been very select, and it commands some of the highest talent on this continent. The contents of the present number are: "The Cradle of the Human Race," "The Patent Office and How to Repair its Losses," by W. H. Babcock; "Jamaica," by Edmund C. Stedman; "Trials and Errors of Joseph Primrose," by Mrs. C. M. Town; "Recording," by Thomas S. Collier; "Edmund and Jules Goncourt," by Eli Reclus; "Meteors," by Edgar Fawcett; "Detmold: a Romance," by W. H. Bishop; "Venice and St. Mark's," by Charles Eliot Norton; "The Quaker Graveyard," by Weir Mitchell; "The Adirondacks Verified; II. Lost in the Woods," by Charles Dudley Warner; "Appledore," by J. W.; "Crude and Curious Inventions at the Centennial Exhibition," by Edward H. Knight; Song, by H. W. Longfellow; "Open Letters from New York," by Raymond Westbrook; "The Public Service and the Public," by Dorman B. Eaton; The Contributor's Club; Recent Literature.

Springer's Transfer Designs,

Boston: L. Prang & Co. 1878.

We have before us a specimen of Springer's Transfer Designs, accompanied by a manual showing the method of using them. The novelty is not so much in the designs as in the manner of transferring them. They are intended for the Black-board, and will be found serviceable by lecturers, Sabbath school superintendents and teachers. It is scarcely necessary now, although it might have been necessary some years ago, to point out the advantages of the black-board as an

aid to the teacher. It is very commonly used both in week-day and Sabbath schools; and the greatest obstacle in the way of its being used still more extensively, and to greater advantage, is the difficulty that most people who have had no special training in the art of drawing find in producing anything like satisfactory representations of the objects they wish to illustrate. This difficulty is obviated by the expedient which we are now noticing. Almost any person, whether he can draw or not, having one of Springer's designs in his possession, and following the plain directions given in the manual, can in a few minutes transfer it to the black-board line for line, with scarcely any possibility of error; the original design being little the worse for the operation and quite in condition to be reserved for future use. The designs and the manual are supplied by Messrs. L. Prang & Co., Boston, and we hope they will meet with the patronage which they have merited by the introduction of such a useful appliance.

The Princeton Review.

New York: 37 Park Row. Rev. Andrew Kennedy, Agent, London, Ont.

This able periodical is now published bi-monthly. The January number is now before us, with an improved exterior, and with the title shortened to what it was before the "Presbyterian Quarterly" was amalgamated with it. A glance at the table of contents is sufficient to shew that, as usual, it has grasped the more prominent of the important questions of the day; and no doubt it has, as usual, grasped them with a master hand. The following are the titles of the articles and the names of the authors: "Divine Retribution," by Francis L. Patton; "The Church and Civil Law in Scotland and America," by Alex. Taylor Innes; "The Eastern Problem," by Daniel S. Gregory; "Catholic Elements in Presbyterianism," by Edward D. Morris; "Christian Theology, in its Vital Form and Positive Attitude," by Ransom B. Welch; "Genuineness of the Pentateuch," by William Henry Green; "Evolutionism Respecting Man, and the Bible," by John T. Duffield; "Conditions of Successful Prayer," by Wm. M. Taylor; "Contemporary Philosophy: Historical," by James McCosh; "Materialism and the Pulpit," by George P. Fisher; "Casuistry: Theological and Legal," by Francis Wharton. In taking a look at the beginning of the first paper, we find these three questions proposed: "Is eternal punishment consistent with the infinite justice of God? Is it compatible with His infinite goodness? Is it in keeping with His design in the creation of the world?" The article, we presume, is an affirmative answer to each and all of these formidable questions, and will be in great demand in Canada both on account of the author and of his subject.

The Canadian Monthly.

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

This magazine, formerly published by Messrs. Hart & Rawlinson, is now in the hands of Messrs. Hunter, Rose & Co. The change of publishers has caused the present number to make its appearance a little behind time, but it is as able and attractive as any of its predecessors. The article entitled "Through the Phosphate Country to the Desert" is a well-written and instructive sketch of a part of Canada hitherto but very imperfectly known. It is situated to the north of the Ottawa, and watered by the Gatineau and Du Lièvre rivers. It is called the "Phosphate Country" on account of the recent discovery of phosphates among its otherwise uninviting wilds, in such abundance as to attract settlers, eager to engage in an industry which will no doubt be remunerative to themselves, and which will also aid in developing the latent wealth of the country. "Buddha and Buddhism," by *Fidelis*, is apparently the result of much labor and research. We have first the history of the man, Guatama Buddha, and then an account of the religion, or superstition, which he founded. The remaining contents of the present number are "Green Pastures and Piccadilly," by William Black; "Lord Macaulay and the Liberal Party," by Martin J. Griffin; "Reflections," a poem, by "Gorvan Lea;" "Reginald Harland: Incidents in a Gold-hunter's Life," by R. W. Douglas; "The Witches of Warboys," by A. Spencer Jones; "Such a Good Man," by Walter Besant and James Rice; "Fallen Idols," a poem, by M. E. Muchall; "Some Rambling Notes of an Idle Excursion," by Mark Twain; "Odium Theologicum," a reply to *Sordello*, by C. E.; "A Rejoinder," by *Sordello*; "Round the Table," "Current Events;" "Book Reviews;" "Annals of Canada."

SCIENTIFIC AND USEFUL.

TO CURE HOARSENESS.—When the voice is lost, as is sometimes the case, from the effects of a cold, a simple, pleasant remedy is furnished by beating up the white of an egg, adding the juice of one lemon, and sweetening with white sugar to the taste. Take a teaspoonful from time to time. It has been known to effectually cure the ailment.

TROUBLESOME FEET.—Persons troubled with feet that perspire or smell offensive can effect a permanent cure by bathing them every night, or oftener, in a strong solution of borax, using a tablespoonful of pulverized borax to a basin of water; two or three weeks of such treatment will probably be found sufficient.

PETROLEUM FOR REMOVING SCALE.—Petroleum has recently been successfully employed for the removal and prevention of scale in steam boilers, also for the removal of deposits from water pipes where the water contains large quantities of lime. It has the effect of penetrating and rotting the scale, causing it to become porous and disengage itself from the surface to which it is attached. It is a very simple remedy and can be used in small quantities without any difficulty whatever, say about a quart every week for a twenty-five horse power boiler, and in quantities more or less, according to the size of the boilers.

DRINKING AT MEALS.—The universal custom of drinking large quantities of fluid with meals is productive of no small injury to the digestive organs. It encourages rapid eating, which, again occasions overeating. Thus the food is not properly salivated, and is washed down into the stomach without being sufficiently masticated. Fluids, taken in excess, with food, do further mischief; they dilute the gastric juice, thus rendering it incapable of acting upon the elements of the food. Before the digestive process can begin, the fluids must be absorbed; and this unnatural task delays digestion, and weakens the digestive organs.—*Health Reformer.*

DRY DRESSING OF WOUNDS.—Mr. Robert Hamilton, of Leeds, has contributed an interesting paper to the "Lancet" (5th May) on the advantage of the "anhydrous dressing of wounds," in which he endeavors to show that water should not be permitted to come near any wound, and that the exclusion of this agent is the real cause of much of the success which has attended Lister's method. Mr. Hamilton believes that in so far as we can keep an abraded surface free from external agencies, just so far shall we succeed in facilitating the healing process. He holds, too, that amongst the external agencies which are injurious, water is worse than the atmosphere.—*The Doctor.*

CEMENT.—A good cement for mending almost anything may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. This cement is useful for mending stone jars or any coarse earthenware, stopping leaks in seams of tin pans or wash-boilers, cracks and holes in iron kettles, etc. I have filled holes an inch in diameter in kettles, and used the same for years in boiling water and feed. It may also be used to fasten on lamp tops, to tighten loose nuts, to secure loose bolts whose nuts are lost, to tighten loose joints of wood or iron, loose boxes in wagon-hubs, and in a great many other ways. In all cases the articles mended should not be used till the cement has hardened, which will require from one day to a week, according to the quantity used. This cement will resist the action of water, hot or cold, acids, and almost any degree of heat.

USE OF TOBACCO.—A newspaper published in a State which grows a large crop of tobacco gives an account of a man who still lives, past the age of one hundred years. Early in life he acquired the habit of using the weed, and strange to say, never suffered ill effects. This is no argument why any one should take up the habit of smoking or chewing. We once heard a Baptist minister preach a sermon who was upwards of one hundred years old. He first doffed his coat, laid it carefully over the side of the pulpit, and preached a pretty fair discourse for an old man. He never used tobacco. We are acquainted with an old lady, now living in her 104th year, who has never taken a pinch of snuff or smoked a pipe in all her long life. One of the most promising young men we ever knew became an inveterate smoker and died at the age of twenty-five, a victim to tobacco. We were well acquainted with a foreign consul residing in this city, who loaded his blood with tobacco poison, and died a horrible death in consequence. Many a toper has guzzled his rum and whiskey down to extreme old age; but all the chances of early destruction are in favor of those who drink to excess. We all know that drinking and smoking are useless and expensive, life and health destroying habits.

MOTHERS AS DOCTORS.—Practical mothers learn much by their experience with the little bodies entrusted to their care. Some of the most common sense facts in the physical culture of these little ones known to the more experienced mothers, may not come amiss to those who have had but little care of children. The foundation must be well laid to ensure healthy and happy children. The child must be well slept, well aired, well fed, and well bathed. By a thorough understanding and practice of these four simple rules, much of the physical, mental, and moral suffering in life would be avoided by parent as well as child. If a healthy child (and a delicate one proportionately) is regularly put to bed about dark, in a quiet, well ventilated, or even cold room, after a supper of plain food, it will naturally awake at day-break, good natured, with a keen appetite for a wholesome breakfast. Nutritious, plain food, at regular hours, with no candy or stimulants, and free bathing, help the system to ward off many prevalent children's ailments, and to bear with much less danger the few that must necessarily come to the majority of little ones. The child that is just given a little confectionery, or any unsuitable food, and then rocked to sleep, should cause no surprise at waking peevish and feverish. It is simply the result of misguided affection and want of knowledge on the part of the one in charge. It will certainly pay in the end to search diligently for the cause when a child is proverbially cross.

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THE International Lessons have done much to foster and encourage the study of the Word of Life. Sabbath school teachers now gather together with the utmost enthusiasm to master the lesson. The apparatus for study is continually on the increase. New methods are being suggested, and the practical result is the growing interest of all concerned in the work of the Sabbath school. But a hopeful feature of the times is the formation of pastoral associations for the study of Scripture. Ministers begin to feel that they are too much isolated from one another and come too little into contact for mutual encouragement in the matter of concerted reading of the Bible. In the United States associated study is becoming more and more an important factor in ministerial life. A number of ministers of the same denomination in cities, or of various denominations in towns and rural districts, have their Monday meetings. One of them has been previously appointed to read an essay upon some theological topic. Free conversation follows. The result is that all which one member has mastered becomes common property to the others. In this way there is at the end of the year a large mass of matter garnered for every one, and which becomes the property of each member. Thus, too, the friendly feeling is promoted, and many practically valuable measures are evolved. It is with pleasure we observe that the pastors of Peterborough have formed themselves into a society for converse, which has already produced good fruit. In Toronto similar results have come from ministerial association. The congregations must gain largely from such communion of pastors, when we consider the reflex influence of ministerial union upon their hearts and lives. It is with interest we observe that even on the frontier the noble pioneers of Christianity are seeking such refreshment and strength as are to be obtained from fellowship. By the exchange of their books, and by comparing notes, they return from the friendly concourse which they enjoy once or twice in the year,

with their minds filled with new thoughts and special plans. What must it be on Foreign fields, when, after travelling hundreds of miles, the missionaries meet for the study of the word of God and for mutual prayer and thanksgiving.

PRETENSIONS EXPOSED.*

W^H take the two words which form the heading of this article from the title of a pamphlet which has just been published, and which is from the pen of the Rev. Robert Campbell, M.A., minister of St. Gabriel Street Church, Montreal. Some of the few—the very few—ministers who refused to go along with the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, into the union of Presbyterian Churches which took place in 1875, have ever since been most industrious in circulating misrepresentations of their own position and of the action of those who entered the Union. No notice has hitherto been taken of them by the United Church, and very little by any of its ministers or members. The general opinion seems to have been that they ought to be "severely left alone." Mr. Campbell has considered it judicious to break silence; and perhaps he is right. It is quite possible that persons not acquainted with the real facts of the case may be imposed upon by the misrepresentations of unscrupulous men, who, whatever they may be deficient in, are quite capable of carrying out the programme which they have drawn up for themselves, so far as it can be done by ingenuity and audacity. We do not use this language with reference to all the Anti-Unionists—not even with reference to all of the six ministers who remained behind in St. Paul's Church on the 15th of June, 1875, after the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland had left—neither does Mr. Campbell condemn all. He says:

"In these remarks, I am to be understood as referring only to the handful of ministers and elders who have taken the lead in putting forth the pretensions under consideration. Of the rest, and of the small number of persons in Ontario and Quebec who have chosen to take sides with them, I have not a disrespectful word to say. I am only sorry that they should have taken counsel with the few, and with those who had done so little to earn their confidence, rather than with the many, and with those who had been always previously looked up to as the trusted guides of the Church."

He goes on to accuse the anti-union leaders of manufacturing public opinion by "getting themselves named in newspapers and talked of at home and abroad as 'the Church of Scotland in Canada,'" and by "instituting sham law-suits by way of pretending to claim the property as well as the name of the Church already referred to." Of these law-suits he disposes as follows:

"I call them *sham* law-suits, because I cannot believe that men of common intelligence could be so stupid as to fancy there was the slightest chance of winning them. Yet it was necessary to do something to satisfy the decent people throughout the country whom the anti-union leaders had deluded into believing in their pretensions; and a great show of confidence, that they should gain possession of all the property of the Church, was made. But Acts of Parliament, carefully drawn, are not so easily overturned; and by this time the judgments uniformly given against them, some half a dozen in number, ought to have convinced the leaders that they have chosen a costly means of gaining prominence in the country—suile law suits being an expensive pastime to indulge in. These judgments ought also to have satisfied the people who were persuaded into a belief that the property of the Church would certainly be adjudged to the minority, that they were grossly deceived; and they should now take heart of grace, and abandon a cause that could only entail upon

* The Pretensions Exposed of Messrs. Lang, Burnet & Co., to be "The Presbyterian Church of Canada in connexion with the Church of Scotland." Montreal: Drysdale & Co. Toronto: Hart & Rawlinson.

them hopeless burdens and disappointments. As an agency for proping up a failing cause, and galling for the anti-unionists *et al* in the country, the law has proved a miserable failure."

Mr. Campbell's remarks on the deposition of Rev. Dr. Snodgrass by the Anti-Unionists are just, but we have not space to quote. We simply characterize the transaction as coming within a step of the sublime. In refuting the unjust and unreasonable claims put forward by these men our author clearly and conclusively proves that the "Presbyterian Church of Canada in connexion with the Church of Scotland" is to be found in the "Presbyterian Church in Canada," and nowhere else; that the position of those who remained behind in St. Paul's Church, Montreal, on the 15th June, 1875, was not identical with that of those who remained in St. Andrew's Church, Kingston, on the 10th July, 1844, nor of those who remained in St. Andrew's Church, Edinburgh, when the majority moved away to Tanfield Hall in 1843. Regarding the legality of the proceedings which took place in St. Paul's Church after the Synod had left, this is what he says:

"Of the ten members of Synod who signed the 'dissent and protest,' one thought better of it and wisely withdrew in time from the hopeless antagonism into which he found the others disposed to plunge, so that there remained only nine, six ministers and three elders, in St. Paul's Church to pretend to continue the existence of the Synod in that place. But the constitution of the Synod provides (Minutes 1868, p. 49.) 'To constitute a quorum of the Synod, there must be present not fewer than fifteen members, of whom at least eight must be ministers.' And yet in the face of this fundamental constitutional provision, the nine men aforesaid proceeded gravely to constitute by appointing a moderator, and a clerk, pretending at the same time that they were the Synod, whose first principles they were violating. Wherever the Synod is to be looked for, therefore, it cannot be found in a body that has commenced its history, in defiance of the constitution which they claim to perpetuate. For, if the first meeting was violated by this serious illegality, any subsequent meeting growing out of it, and adjourned from it, must partake in the illegality, even though eight ministers and seven elders regularly representing congregations may have been present at a later date."

In answering the doctrinal objections to the basis of union urged by the Rev. David Watson, of Thorah, Mr. Campbell warmly expresses the respect and esteem in which he holds that gentleman—feeling, which we should think are shared by all who are acquainted with him. Towards the end the question is put, "If Lang, Burnet & Co. are not the Presbyterian Church of Canada in connexion with the Church of Scotland, then what are they?" and the answer comes without hesitation "They are Congregationalists."

WINTER HARVESTS IN SABBATH SCHOOLS.

IT is pleasant to think that during this season when all nature is enjoying her period of rest, when the songsters of the air have fled to Southern climes, when the bare branches of trees are seen stretching out against the sky, when flowers no longer shed their fragrance all around, and when the soil is cold and unyielding from rain and frost; there is felt the genial influence of summer and the rich fruitfulness of harvest in our churches and Sabbath schools. What a wise ordinance it is that winter is found to be most stimulating to intellectual growth and the development of hearts. From the moment in which the rich grain is removed and furrows appear rounded and bare, the greatest activity is witnessed in the Sabbath school. Teachers are earnest in their work and watchful as to results. They regard with interest the young minds of their scholars maturing into knowledge. They are reaping day by day a more

glorious harvest than that of the field or the garden—the harvest of youthful souls. It is a sign of the times that plentiful conversions occur during the winter season among the children. Surely it is worth the labor of these months if the young are being led by the grace of God through the instrumentality of their teachers to the truth as it is in Jesus and to the membership of the Church. The Sabbath school is no longer regarded as a mere intellectual arena in which young wits may be sharpened. It is the nursery of the vineyard. It is the place where the affections are called into exercise. The hearts of the children are stirred by the presentation of the gospel by those who are seeking jewels for Immanuel's crown from among the ranks of the Sabbath school. It will indeed be a delight to all to see as the result of this winter's labors a large number of those who answer to the words of the paraphrase,

"In life's glad morn, when sprightly youth
In vital ardor glows,
And shines with all the fairest charms
Which beauty can disclose,"

to see such blossoming into spiritual fruitfulness. These will become teachers in turn. They will fill the ranks of church membership as they become thinned by death or removal. The Sabbath school is indeed a most hopeful work. Now while it is called day, let our Sabbath school teachers be up and doing. Let them exhibit strong faith in the working of the Spirit's power. Let hope brighten their efforts, and courage make them staunch in the performance of their important duties.

THE "MAIL" ON THE SIN OF DEBT.

AN article with the caption, "Mania for New Churches" lately appeared in the columns of one of the daily newspapers in this city. The article would probably be regarded as slightly pretentious in more respects than one, but with its general tone there is not much fault to be found. It condemns some practices which it is to be hoped, few would justify: it states some truths which are too obvious to be lost sight of by persons of ordinary intelligence; and it makes other statements which are more specious than true, but which will mislead only those who are more than willing to be misled in the matter to which they refer.

We would not condemn less strongly than the "Mail," the methods said to have been adopted lately by a congregation in this city for removing the indebtedness under which it had come by extensive improvements made on its church property. It is to be hoped that it will never become general in Canada to use the Lord's day and the usual hour of worship for beating up subscriptions from all and sundry who may happen to be present, and many of whom are there for the sole purpose of worshipping God. And whatever the time or the method taken for raising funds for the erection of Churches, or for any Christian object whatever, if the money subscribed can only be paid by an act of injustice to lawful creditors, it is wrong. Religion, that which the church is erected to promote, can never gain by it. And we are thankful to the secular press if it helps us to stamp such a course with reprobation. The "Mail" will not expect contradiction from any reasonable being on this other point also, that it is "wrong from

a business point of view, wrong, especially from a Christian point of view, to go in debt in order that a handsome structure may be built, when the structure is unnecessary, and there is already a building in existence capable of meeting every need." We know a little about the churches in our city, and we do not know any case in which this has been done, or in which it is likely to be done. The leading men in all the churches have at least an ordinary measure of good sense, and not many of them are burdened with superfluous money. They may be trusted not to do anything so very foolish as to pay their hundreds and thousands of hard-earned money to erect a new church when one exists capable of meeting every need. May we suggest to our critic that the membership of a congregation is the best judge of the suitability in form, dimensions, and locality of the existing edifice to "its every need?"

When the "Mail" tells its readers, that when more churches are built than are necessary it is a "superfluity of architecture," when it says that it is undesirable for congregations to contract debts that will impose too great a strain on the means of their members, it calls attention to a real danger of our time and of our city. The unnecessary multiplication or the unwise and injurious concentration of churches in certain localities, is we apprehend a more serious peril of the future than the extravagant cost of the new erections. Hitherto, we believe, the churches of Canada, almost without exception, have met their payments of interest promptly, and have gone on reducing their indebtedness. What individual or society has lost money by loans to churches in our city or neighbourhood? We do not say that some of these churches are not approaching the point of peril, which some churches on the other side of the lines have actually reached, where the handsome edifice has had to be put up for sale to satisfy the creditor. In this light the warning of our contemporary is not unseasonable. Again when it reminds its readers "that churches exist for man, not man for churches," and "that the supreme object of the Christian church is to raise the individual man physically, mentally, morally, and spiritually; to teach him that it is the decoration of heart and soul which is of importance; that the heart should be the temple of a sacred indwelling; that the body pure, and undefiled, should be worthy of an immortal spirit with divine relations;" it says what in substance is repeated very often from every pulpit in this city. In saying it, however, and in saying it so well, it deserves the thanks of the religious teachers of the people among us.

But when in connection with the subject of church erection, it quotes the words of the Apostle, "Owe no man anything;" when it affirms it "to be wrong from a business point of view and wrong, more especially from a Christian point of view, to go in debt in order that a handsome structure may be built in which to worship," and says there is no difference "between a Christian body housing itself expensively, and the lady who runs a bill she or her husband must make shifts some day to pay, in order that her form may be draped in costly attire and shall glitter with jewels;" we have no hesitation in affirming that it has parted with good sense and is saying that

which is specious simply and not true. Where the congregation can pay the whole cost of the erection at the time when it is built, it is doubtless most desirable that it should be done, and where the structure is an inexpensive one, such as were most of the earlier churches in Canada, or where the congregation numbers persons of exceptional wealth, this may be not only desirable but possible; but to lay it down, as the "Mail" virtually does, as a principle of universal application, that it is "wrong from a Christian point of view to go in debt" in the erection of a handsome church for the worship of God, is to take ground which can be maintained neither by consideration of justice nor of policy. In many cases it would be unreasonable to expect the membership of a congregation at the time of its erection to pay the whole cost of it, and to pay it in a year or two at most. And in a still greater number of instances to defer the erection of a new church, until the whole money which it should cost was paid or even subscribed would be far from taking the wise course in promoting the interests of the congregation or the denomination—would, in fact, be most impolitic. Let the Trustees of the Metropolitan Church in this city—to take only one instance—say whether in the interests of the body and of religious work and life as represented by it, it has not been a wise thing to erect the handsome building in McGill Square, even though a large debt still rests upon it.

We are not sorry that the "Mail" has given its views on this question. Truth ever gains by discussion. Where the churches are guided by right aims and ordinary prudence they have nothing to fear from such articles. The more liberally disposed should not grudge the comfort which they give to some who find it difficult to part with their money, either for churches or for any other public object. It is difficult, however, to suppress a feeling of surprise at the quarter from which this warning against the contraction of debt, comes. If rumour is not even more than ordinarily false, our contemporary has not hesitated to contract debt on a large scale, and has sunk in promoting party ends a far larger sum than the most extravagant of the Christian congregations, of this or any Canadian city is likely to expend on a church edifice. But perhaps the article on which we have thus freely commented, is the indication of a new departure in this respect. If it is wrong for Christian people to contract debt in the erection of handsome churches, can it be right for the newspaper which addresses to them such grave moral lectures on the subject, to do so in providing a first class daily? There is only one answer. Let us trust in the interests alike of high morality and of apprehensive paper-manufacturers, that in this case right and fact—so often separated—will be fully accordant.

MEETINGS OF PRESBYTERY.

- BARRIE.—At Barrie, 1st Tuesday of February.
 TORONTO.—In the usual place, on the 1st Monday of March.
 OTTAWA.—In St. Andrew's Church, Ottawa, on Tuesday, 5th February, at 3 p.m.
 PARIS.—Presbytery of Paris meets in River Street Church, Paris, on first Tuesday of February, 1878, at 11 a.m.
 LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the third Tuesday in March, 1878, at 2 p.m.
 MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XVI.

Anthony Beresford felt like a man in a dream, as he sat on the hill-side beside this lovely vision of beauty, who seemed, from the remarks she had made, to have dropped out of the skies into a world of which she knew nothing. It was plain that her strange speeches and free unconventional manners were due to some most unusual state of ignorance, and not to any boldness or want of modesty, for she was perfectly maidenly in every look and gesture; and as she sat quietly on the rock beside him in an attitude of unconscious grace, he thought he never had seen so charming a picture in all his life. He was silent, for he did not in the least know what to say in such circumstances; and at last the girl, who seemed to have been deep in reflection, turned her large candid eyes on his face.

"I suppose you have a name," she said; "everybody has a name in the books I read. What is it?"

"My name is Anthony Beresford."

"An-thony Ber-es-ford," she repeated, with a slow intonation, in which he detected a slight foreign accent. "There is no name like that in the Iliad or the Odyssey, or in the Fairie Queen."

"Why no," said Anthony, "I have not exactly arrived at being immortalized in the classics yet—however ancient I may seem to you—but if I have a name, no doubt you have one too; may I presume to ask leave to hear it?"

"You speak so strangely, I do not quite understand you," she answered; "but as to my name, of course you must know what to call me—I am Innocentia!"

Innocentia! As she said the word, looking at him with her large clear eyes, so like the vault of heaven in their crystalline purity, it almost seemed to him, in his bewilderment, as if she were indeed the very spirit of innocence, embodied in a mortal shape, white-robed, and golden haired, just as he could have fancied such a vision would be.

"Yes," she repeated, as he did not speak, "I am Innocentia; now you know how to name me!"

"But you have another name, of course," he said; "I could not venture to call you by that one."

"Why?—because it is so long? Then you can call me Nina, as father often does when he is hurried."

Anthony was about to ask once more if she had not a surname, when suddenly from within the enclosure there sounded a low musical call, such as in some countries the shepherds use when a lamb has strayed from the fold, and instantly the young girl bounded to her feet, answering back with a soft sweet response, and without a word or a look to Anthony she darted down the rock towards a part of the wall where the ivy hung thickly over it, and disappeared as if by magic behind it. When Anthony recovered from his surprise he followed her quickly in the hope of being able to detect the entrance by which she had passed; but in this he failed completely. Thick branches of ivy and other creepers were interlaced over nearly the whole of the wall, and he could perceive no opening amongst them anywhere. He went back to his rock, and sat down again, half vexed and half amused by the absurdity of his position; but in the midst of all his perplexities he had the certainty that this was Mr. Vivian's house, and that the lovely apparition must be in some way connected with him, so that he could not doubt she would in due time reveal the fact of his vicinity to some of the inhabitants of this strange Refugium, and that in consequence some notice would be taken of him. In this hope he was not disappointed. Very soon he saw the ivy move again near the spot where the young girl had disappeared, and a man came forth from behind it, and advanced towards Anthony. He was evidently a foreigner, so dark as to be almost copper-colored, wearing a red cap, with a long tassel, which mingled with the curls of his jet-black hair, and an embroidered jacket and tunic, while a long dagger was thrust into the crimson sash which bound his waist. He had laid his hand on the hilt of it, and his aspect was altogether very threatening, for his black eyes were full of indignant fire. He came close to Anthony, and said some words in a foreign language, which seemed to be a sort of irregular Spanish, and fortunately were not quite unintelligible to the young man, who had travelled in Spain. He understood it to be a demand, in the name of the foreigner's master, that he would explain his object in coming so near to the house, with an evident intention, on the part of the man at least, to avenge his intrusion if he could not give a sufficient reason for it. Anthony took a card bearing his name from his pocket-book, and wrote upon it in pencil, "Brother to Reginald Erlesleigh, whose mother has just departed from this life, and in whose name Anthony Beresford seeks an interview with her friend Mr. Vivian." This he placed in the hands of the foreign servant without speaking, and he saw him carry it back whence he had come. There was an interval of a few minutes, and then the man reappeared, and beckoned to Anthony to follow him. The entrance to the enclosure proved to be a door hid under the creepers, which was painted exactly the same color as the wall, and possessed no lock or handle, so that it was very difficult of detection. It turned on a pivot when a spring was touched, and closed again noiselessly when the two men had entered.

Anthony looked around quickly, with no small curiosity so soon as he found himself fairly inside this mysterious place, and then he stopped short, literally struck with amazement at the paradise of luxuriance and natural beauty which presented itself before him.

The spot had apparently been originally one of those thickly-wooded glades which are sometimes found near the base of our English mountains, and every art which the most perfect taste could devise had been used, with the aid of assiduous cultivation, to render it like an enchanted garden in its manifold charms. Tall trees, not yet stripped of their autumn colors, cast their shadows on the softest turf, where marble fountains cast their sparkling waters in the air, and lovely flowers bloomed, not set in formal beds, but

springing up here and there, as if at their own sweet will. The ground was of great extent, and Anthony saw that many a leafy arch led into winding walks, with glimpses of lovely spots that were strangely alluring to the eye, while in the foreground a graceful little building rose up among the trees, looking more like a white Grecian temple than a habitation of ordinary mortals.

That which, however, struck Anthony especially in this scene of beauty, was the perfect freedom and fearlessness with which birds and animals of all kinds roamed about in it, in supreme enjoyment; he could almost have fancied himself in the *Jardin des Plantes* in Paris, but that no dangerous or noxious creatures were among the denizens of this happy home, and that besides the foreign deer and the Angola goats, which lay under the trees, ordinary little rabbits and hares ran about unmolested, and squirrels darted up and down the branches, while birds of plumage unknown to this country seemed to live in harmony with all the well-known species which haunt our woods.

Anthony was absorbed in the contemplation of this singular garden that he did not for some time discover that his guide had left him, and that he was standing alone on the grass at some little distance from the house. He looked up, wondering if he might approach it, when he saw a man advancing towards him, whom he guessed at once to be Mr. Vivian; he was a slender, refined-looking person, with a mild, somewhat sad countenance, and silvery-grey hair, which fell to some length over his shoulders, from under the purple cap he wore on his head; he was clad in a long silk dressing gown of the same color, and on one shoulder was perched a beautiful lori, while a little gazelle followed close at his heels, side by side with an Italian greyhound.

He drew near, and held out his hand, saying, "Mr. Beresford, you are the first person I have admitted within these walls for seventeen years, and I have made this exception in your favor because of the love I bear to the memory of Francis Erlesleigh—my enemy once indeed, but always my dearest friend."

"I thank you most heartily for receiving me," said Anthony, "and I must beg you to believe that I would not have ventured to intrude upon you, were it not that my mother on her death-bed bound me to leave no means untried to secure the welfare of Francis Erlesleigh's only son. I found that I could not fulfil my promise without seeing you, Mr. Vivian, and therefore I am here."

"Yes, I know that it is on behalf of Reginald Erlesleigh you have come, or you would not have been admitted. But we will leave all details till you have had rest and refreshment. You must have walked far this morning." And with a courteous gesture he signed to him to move towards the house.

Anthony obeyed, secretly hoping that he should find himself once more in the presence of the strange and lovely girl whom he had seen outside, but in this he was disappointed.

Mr. Vivian led him up a flight of marble steps into a pretty room, where a table was spread for his repast, but it was untenanted, save by some birds in golden cages.

CHAPTER XVII.

Mr. Vivian waited on his guest himself during the meal, but he scarcely spoke at all, not certainly from any discourtesy, as his manner was perfectly kind and gentle, but apparently because the habit of silence was so strong upon him that he could not at once overcome it. "You will of course sleep here to-night," he said, when Anthony had concluded his repast; "therefore I advise you to take an hour's rest before you enter on the subject of your mission to this place. A room has been prepared for you, if you will follow me to it." He rose, and led the way without waiting for an answer, and Anthony was obliged to follow, though he felt far too much excited to think of rest. They went up another flight of steps, and along a passage with doors on either side. One of these suddenly opened, and Anthony's heart beat quickly, thinking he might see the lovely vision for which he was longing about to pass through it; but nothing more unlike the fairy of the mountain could have appeared than the old woman, bowed and wrinkled, with a handkerchief of many colors tied round her head, and wearing the costume of a French peasant, who came suddenly forward, and stood in front of Mr. Vivian, making signs with extreme rapidity on her fingers. He answered in the same manner, and pointed towards the door, whereupon the old woman nodded her head, and disappeared as quickly as she had come. Mr. Vivian caught Anthony's look of surprise, and said, quietly, "My old servant is deaf and dumb;" and Anthony saw at once that he had thus an explanation of the cabalistic signs which his guide from the village had assured him were used by the inmates of Refugium.

The little room to which Mr. Vivian conducted him was charming in the simplicity and refinement of its appointments, and his host showed him a silver bell which stood on a table near the sofa, and begged him to ring it when he was ready to join him again.

"May I ask you not to attempt to find your way to me alone," he said, in his gentle voice. "If you ring a servant will at once answer your summons." Of course Anthony assured him he would do so, and then he was left alone, and, if the truth must be told, he very soon fell fast asleep in an easy-chair.

Twilight had already set in when he awoke, for it had been late in the afternoon when his meal was concluded, so that his slumber had not really been of very long duration, but he felt somewhat ashamed of it, and speedily rang the silver bell as he had been told to do. Instantly the man he had first seen outside the wall appeared at his door, but no longer with the irate aspect he had worn at first; on the contrary he showed all his white teeth in a gracious smile, and asked if the gentleman wished to join the *Senhor Vivian*. Anthony could speak a little Spanish, and answered that he did, whereupon the man led him down-stairs to a room different from the one where he had dined, and which was fitted up as a library. Mr. Vivian was sitting there beside a reading-lamp which cast a shaded light on the book he held in his hand, and he looked up with a kindly smile as his guest approached.

"It is a strange sensation for me to see the face of any other man than Juan, my Mexican servant, who showed you in," he said; "but I find it a very pleasant experience if a new one. And now, Mr. Beresford," he continued, as Anthony took the chair to which he pointed, "I wish you to understand that by admitting you into this house I have proved my desire to treat you as a friend far more emphatically than you can imagine, so I hope that you will respond to my trust in you by giving me in return your full confidence—at least, concerning the matter which brings you here."

"I can desire nothing better," said Anthony, "for my purpose in seeking you is to ask your help and advice in the guardianship of my brother, and this you cannot give me unless you know every detail of his position."

"Tell me all, then," said Vivian, "and do not hesitate to speak at length; we have the evening before us, and we shall not be disturbed."

Then Anthony began, and described his return home to find his mother on her death-bed, and the momentous interview he had held with her when she had shown him the document which explained the fears she entertained for the future welfare of Frank Erlesleigh's son. Anthony had brought this paper with him, and he read it aloud to Mr. Vivian as the easiest way of explaining to him the complicated difficulties which surrounded him in the trust he had undertaken. He ended by detailing, with some emotion, all the particulars of the solemn abjuration by which Mrs. Erlesleigh had bound him to give himself up henceforward to the care and protection of his young brother. He suppressed nothing but the fact of the cruel sacrifice it had involved, for it was not necessary on Rex's account that Vivian should learn a matter so entirely personal to himself, and it was one of Anthony's special characteristics to be absolutely free from vanity or self-consciousness.

"You see, then, Mr. Vivian," he continued, "that while I had the fullest knowledge of the perils likely to menace my brother's happiness, I had no means whatever of detecting their approach; you said distinctly that his enemy would make his attempt upon his peace under the disguise of a false name, and the only hope I had of obtaining any information whereby I might recognize him, was in the permission you gave Mrs. Erlesleigh to apply to you for help if at any time she should require it."

"Yes," said Vivian, "and I have always had a strange superstitious conviction that the day would come when my assistance would be not only required, but given, although there were a hundred chances against it at the time—I might not have been alive, or I might have ceased all communication with my London agent, or many other contingencies might have arisen—yet the motive which prompted me to offer my help made me feel certain it would be demanded of me."

"Can you, then, tell me anything of Richard Dacre now," said Anthony, eagerly, "especially the name by which he is known? I am the more anxious because a faint suspicion—which I feel sure must have been groundless—took possession of me respecting a gentleman who appeared at my mother's funeral as one who had been an old friend of Mr. Erlesleigh's, and whose name I had never heard before."

"What was it?" asked Vivian, quickly.

"Gascoigne," answered Anthony. "I had no better reason for doubting him than that I caught him looking at my brother in a peculiarly earnest manner while the burial service was proceeding; but it may have been quite accidental, for I had some conversation with him afterwards, when he impressed me very favorably."

"Gascoigne!" said Vivian, thoughtfully. "No; I am not acquainted with the name; yet that does not render it certain that you have no reason to fear him; for I do not know under what designation your brother's enemy may be passing now."

"Are you, then, unable to help me?" said Anthony, with great disappointment in his tone.

"At this moment I am, but I think that in an interval of a few weeks I may be able to give you all the information you require. Anticipating that your mother might one day turn to me for help against Dacre's machinations, I have purposely kept up a certain measure of acquaintance with a man who was intimate with him in Mexico, as well as with myself, and I feel sure he could tell you all it imports you to know. I will write to him at once, asking for an answer by the return mail, which, of course, I will immediately communicate to you. I hope that the delay will not be long enough to cause any risk to your brother, even if Gascoigne should prove to be the man. You have not left him anywhere in his vicinity, I hope."

"Oh, no, Rex is in very safe hands with some old friends of the family, and Mr. Gascoigne has quite left the neighborhood of Darkmere for the present at least. I shall be very thankful, however, when your letter is on its way; had I not better take it with me to-morrow, and despatch it from the nearest town? You have no means, I believe, of sending a letter to the post."

"Matters are not quite so bad as that," said Vivian, smiling. "I suppose my agent told you so, because I do not wish my solitude to be disturbed by correspondence, but I send letters whenever I like; Juan rides with them to the nearest post-office. When you have had time to explore Refugium thoroughly you will find that it contains a stable of very good horses. I hope that you will give yourself an opportunity of doing so by remaining with me for a few days."

"I shall be delighted to stay, if it is not too great an intrusion," said Anthony, enchanted to find that he would have an almost certain prospect of seeing again the mysterious lady, for she was undoubtedly somewhere within the enclosure, and it seemed hardly possible that she could remain concealed for any length of time.

"You do not intrude," said Vivian. "You relieve very pleasantly the monotony of a long solitude, and it is a pleasure to me, too," he added, with a sigh, "to find that I can again be of use to any one, as I trust I shall be to you in assisting you to guard against Dacre."

"If you have kept up a correspondence with a friend of his," said Anthony, "perhaps you have learned some details of his proceedings during the last few years."

"Yes, I have kept myself informed respecting him as well as I could, in your brother's interests."

"And do you think he retains the same vindictive designs against him which he had when you wrote so kindly to my mother?" asked Anthony, anxiously.

"Yes, I fear he does. He never made any concealment of his intentions to my correspondent any more than to myself, and I know that he said not long since, that if he could but gain access to Reginald when he was in some way removed from Mrs. Erlesleigh's watchful guardianship, he would at once lay his plans for entrapping him, and it is therefore extremely likely that he will choose this time for the execution of his scheme. Her care is finally lost to him, and Dacre knows nothing of you."

"It seems to me so extraordinary that any man should be capable of cherishing such cruel animosity through so many years—I can hardly believe it."

"I am inclined to think, from what I hear of Dacre," said Vivian, "that it is scarcely now so much a desire of revenge as an urgent need of money which makes him resolve to fleece your brother if he can. Like all men who gamble and speculate he is always in difficulties, and he looks on Reginald Erlesleigh as his legitimate prey."

CHAPTER XVIII.

Anthony Beresford was very silent for a few minutes after Mr. Vivian had explained to him what he believed to be the present state of matters as regarded Richard Dacre, and his host at last turned round to him with an inquiring look.

"You seem to be deep in some serious reflections," he said, and Anthony glanced up at his face with a bright smile.

"I should like to tell you exactly what was in my mind at the moment," he said, "only you must not be annoyed when you hear it, for it concerned yourself. I was admiring the contrast between your line of conduct and that of Mr. Dacre. He and you have sustained precisely the same injury from the man who was supposed to be equally a friend to both, and while he through a period of twenty years and more cherishes a spirit of such vindictive malice and spite that he can wreak it even upon the innocent, you have shown an example of the most noble forgiveness and generous requital of good for evil it is possible to imagine."

The color mounted to Vivian's face at this speech. "You think better of me than I deserve," he answered, "and at the risk of being wearisome to you I must explain, therefore, all the truth to you about myself. Perhaps, however," he added, with a smile, "you will not object to hear the causes which have led to so singular a result as my hermit life in this strange solitude."

"Nothing could give me greater pleasure," said Anthony; "I do not at all deny that your position in all its bearings has excited my interest and curiosity in no small degree."

"Well, you shall hear how it has all come to pass," said Vivian, "and as it happens that I have arrived at a time of life when circumstances make me doubt the wisdom of my past proceedings, I shall be very glad to have an honest opinion upon them, such as I am sure yours will be. I must tell you first that Francis Erlesleigh and I were brought up together exactly as if we had been brothers; his father was my guardian, and I was an orphan, with no relations and few friends, so that naturally enough all my affections were centred in him. He was lovable in no common degree, and sadly as he fell later, through his fatal gambling tastes, I have never been able to cast him out from my heart, nor have I ever wished to do so. All my recollections of a very happy childhood and youth are associated with Darksmere, which was my home, and with Frank, whom I believed to be the truest friend ever a man had. My confidence was never once shaken in him, till the terrible moment, when in his absence, the knowledge of his fraud came to me with the certainty that it would cause the ruin of all my prospects in life; even then I believed as I do now—that Frank never meant to injure either myself or Dacre, and that with the self-deception which seems always to blind men tempted as he was, he believed he would be able to repay the money he had gained so wrongfully, before his fault was discovered, so that we should never know it or suffer any evil consequences from it. Still, though I acquitted him of having done me any wilful wrong, he who had been my hero and my heart's true brother, had sinned against honor and truth in such fashion as to overthrow for ever my faith in human nature. If he were false I felt that I never could trust any one of my fellow-creatures. Men do not reflect when they fall from rectitude, as Frank Erlesleigh did, that their error does not tarnish their own soul alone, but that in proportion to the spread of its evil influence on the souls of others, it diminishes by so much the power of God's truth and righteousness in the world. Driven, a dishonored exile, from my country by Frank's misdeed, everything that befell me in Mexico, where I took refuge, tended to embitter me, and make me at last what I have been for the last seventeen years—a confirmed misanthrope."

"The sight of Richard Dacre's persistent animosity and vindictiveness against Erlesleigh had a very bad effect upon me, while it made me only the more firmly resolve that I should myself act in the precisely opposite manner—it showed me how vile and petty a man could be, and strengthened me in the contempt and repugnance I began to feel towards the whole race of mankind. There was one exception in the young lovely wife I had married soon after my arrival from England. She was little more than a child, with a character unformed, and, as I believed, with strong affections given wholly to myself; but my trust even in her was destined to a cruel overthrow. When the disgrace which Erlesleigh's crime had brought upon my name became unexpectedly known to her father, and he came in a fit of fury to take his daughter from me, saying I had married her under false pretences—then she, too, turned against me, and I saw that she had married me for the fortune I had always possessed, and which had not been seriously impaired by Erlesleigh's fraud, and for the position which she thought I should one day give her in my own country. Yet she had learned to love me, and the struggle of conflicting feelings, combined with the

terror she felt at the violent scene between her father and myself, was too much for her—she fell ill and died, leaving me with an infant daughter but a few hours old. This calamity, and its cause, put the finishing-stroke to my hatred to the world. I determined that I would take refuge in some utter solitude from the society of all my fellow-creatures, and strive to forget in studying the writings of the noble dead, that men yet lived whom I felt I could henceforth only mistrust and despise. I did not condemn the whole race, of course, even in my own mind, but I had been too cruelly deceived to be able, at least at that time, to place confidence in any one, and there seemed to me no safety but in an isolation as complete as I could make it. I had, however, another motive, which was more powerful than that which regarded myself alone. The little infant who had been left to me was all my own possession—the only being on the face of the earth who was connected with me by the ties of blood, and I could not separate myself from her even had I desired it. But I did not wish it—on the contrary, I became possessed with the idea that it might be possible to bring up a child in such absolute isolation from the world, that she might never learn to know the crooked ways of men, and thus would escape all contact with error of any kind. It seemed to me that if a little human child could be kept entirely from the contamination of evil, from the knowledge even of its existence, she might be able to maintain her innocence of mind and heart unscathed and unchanged through all her years of life. Sickened as I was of all the falsehood and worldliness I had found in my intercourse with ordinary men and women, I determined to try the experiment. I had my little girl baptised by the name of Innocentia, and determined that she should grow up to be in very truth an embodiment of purity and innocence."

"And so she is!" exclaimed Anthony, with a burst of enthusiasm which he could not control.

"Ah, I forgot," said Vivian, with a smile, "that you have seen the result of my experiment."

"Yes, and I saw in her the most lovely and innocent being it was possible to behold!"

"I think I have not been altogether unsuccessful," said Vivian; "and certainly I took my measures very effectually. Before she was a year old I had created this refuge, and I brought her to it, taking with me only two servants whom I could trust—Juan, and Miguella, the old woman you saw in the passage. With neither of them has Innocentia ever been able to hold any communication excepting by signs. The woman, who has been a most kind and careful nurse to her, is deaf and dumb; and Juan only speaks Mexican-Spanish, which I have not allowed my child to learn. She had therefore never spoken to any man but myself when she saw you to-day."

"How very strange!" exclaimed Anthony, thinking, however, that this sufficiently explained all that had seemed so singular in the young girl's conversation.

"Yet you must not suppose she is uneducated," continued Vivian. "I have devoted myself entirely to the task of training her, cultivating her mind and her natural talents, while always keeping steadily before me the one great object of keeping her from the knowledge of evil. She knows of its existence in the abstract, because I have carefully taught her the pure Christian faith, which of course implies it; but she is certainly quite ignorant of it in detail, except in so far as her own childish faults may have taught it to her, and of course she knows nothing whatever of the ways of the world or of men. I have let her read only such books as I chose for her, and of them even only certain portions, carefully selected; and I have chiefly instructed her by word of mouth, so that I could frame my teaching according to my own plan. She has a natural aptitude both for music and painting, which I have done my best to cultivate, and she sings charmingly. Miguella has taught her various feminine arts of embroidery, and she is always fully occupied. Whether or not I have quite succeeded in my main object, at least I have the comfort of knowing that my darling has led a most happy life. She shares with me in my love of all creatures of the lower creation, and I had always seen with so much disgust and horror the cruelties practised on them in the world that I resolved to make Refugium a paradise for them. Innocentia finds endless pleasure and amusement amongst them, and I feel sure she craves for no better society. Yes," he continued, with a sigh, "the past has been very peaceful and blessed; but the future fills me with apprehension. I had felt, as you will readily understand, that I must make some provision for my child's welfare in the event of my death; not as regards a fortune—for that is secured to her; she will be rich with all that I can leave—but in respect to the guardianship and care which her unusual ignorance of the world would render so specially necessary for her; and for this, Mr. Beresford, I had looked to your mother. I had bequeathed my innocent daughter to Mrs. Erlesleigh as a sacred charge, which I feel sure, under all circumstances, she would have willingly accepted."

"That I am sure she would!" exclaimed Anthony.

"But she is gone," continued Vivian, "and I know not where to look now."

"I fear," said Anthony, with a smile, "I cannot hope to be my poor mother's substitute in this matter, as in the case of my brother," and Mr. Vivian shook his head gravely.

(To be continued.)

A SOUL that is growing in God's likeness needs often to be alone with God.—*Bedell.*

No man is a better merchant than he that lays out his time upon God and his money upon the poor.—*Bishop Taylor.*

The more enlarged is our mind, the more we discover of men of originality. Your common-place people see no difference between one and another.—*Pascal.*

"THE restoration of our Church we owe to the labours of our own Reformers, who seized the cup from the hand of the Sorceress, and by a powerful but legitimate alchemy, precipitated to the bottom all the poisonous drugs, and then presented the waters of life in their genuine purity to a thirsty people."—*Bp. Jewell.*

BRITISH AND FOREIGN ITEMS.

WATER, it is said, costs as much as wine in Venice.

THERE are twelve lode notaries public in Chicago, and twenty-five in Illinois.

AUSTRALIA has sent \$380,000 for the relief of sufferers from the famine in India.

THE Gospel of Matthew has been translated for the first time into the Russ Lap dialect.

MINNESOTA has about 7,000 lakes, so that the state has about 2,700,000 acres of water.

THE "London Lancet" suggests the opening of "milk taverns" as an antidote to gin-shops.

MR. FROUDE, the authorized biographer of Carlyle, is busy collecting materials for his task.

FOR the first time in history a Protestant Theological seminary has been established in Paris.

SWEDEN and Switzerland contribute the largest number of new members to the Mormon Church.

IT is estimated that New York city receives from license fees \$300,000 and pays for pauperism and crime \$7,000,000.

MR. STANLEY has found white natives in Africa dwelling in the elevated regions between lakes Victoria and Albert.

A PHILADELPHIA minister trains the deacons in his church to pass the contribution-box to the pulpit as well as the pew.

AT Aintab, India, is a Sunday school numbering from 1,500 to 1,800 pupils, and it is said to be well managed and quite orderly.

"WHAT is the interior of Africa principally used for?" asked a teacher of a pupil. "For purposes of exploration," was the reply.

M. GARTIAUX estimates that in the old diligence days a man had one chance of being killed in 300,000 trips, and now by railways one chance in 6,000,000.

THE Minister of Public Instruction has offered several prizes for the best works in sculpture and painting that may be exhibited in the Turin Exposition, in 1879.

FOURTEEN thousand clergymen of the Church of England have protested against allowing dissenting ministers to bury the dead with religious services in the churchyards!

MRS. JOHN C. GREEN, the executrix of the estate of her benevolent husband, has added to her munificent charities the gift of \$100,000 to the American Sunday School Union.

THE Russian authorities are taking strong temperance measures, closing drinking shops at eight o'clock in the evening, shutting up the casinos, and removing the refreshment saloons from the theatres.

IT is said that more persons are deaf in the left ear than in the right, and some one says "boxed" ears account for it, the blow being generally inflicted with the right hand. Who doesn't know how?

TREES are cut down by electricity in the East Indies. A platinum wire, connected with the poles of a battery, is passed around a tree and burns its way, in fifteen minutes, through one which it would take two hours to fell in the ordinary way.

A MEETING of the committee appointed to obtain subscriptions for the erection of a bronze statue of the late Rev. Dr. Norman Macleod was held recently in Glasgow. It was reported that the sum already subscribed amounted to £800, but that £600 was still needed. It was resolved to make an effort to raise this sum as quickly as possible.

IN Ireland it is proposed to build a "manse" for the use of foreign missionaries of the Irish Presbyterian Church who may be home on furlough. At a meeting of the General Assembly's Primary Education Committee in Belfast—Rev. L. E. Berkeley presiding—it was agreed that, in accordance with previous practice, ministers be recommended to preach to their congregations, on or before the first Sabbath in February, on the importance of the religious instruction of the young in the family and in the Sabbath and daily schools, and that the Shorter Catechism should be regarded as an essential part of this instruction.

THE first Sunday school has been started in Madagascar, with an attendance the first day of 630 scholars. It is located at Antananarivo. The great trouble was in the enrolling. It is not the custom to have sur-names, and many of the names were repeated over and over again, and, hence, had to be numbered. The eldest child is called "Ramaton," the youngest child is called "Raketaka," and the grandchild "Kazafy." As these names apply indiscriminately, it is a little puzzling to tell which Raketaka, or Ramaton, belongs to a particular class. Occasionally, however, the names are elongated by the addition of other syllables, which enable one to distinguish who is meant with a little more certainty. Razarimanga, for instance, means, "Miss Blue Grand-child," and they even run out at length to "Ramananzanahary."

IN France the number of Sunday schools has increased since 1856, from 300 to 1,050. Eighty-eight of these are in Paris. In Holland, where there were no schools fourteen years ago, there are 800, with a constituency of 75,000 scholars. In Germany, where the same fact was true, there are 1,218 schools with 81,785 scholars. Thirty schools have lately been begun in Mexico and South America. Japan has nineteen small "beginnings," and China as many more. French Switzerland reports 700 schools and 20,000 scholars. The Waldenses have eighty-three schools in which are gathered 3,323 scholars. Exact statistics are not reported from Spain, Italy, Portugal, and Sweden, in all of which countries schools have been started. England is credited with 300,000 teachers and 5,000,000 scholars—quite an army mustered under the banner of truth. In Saxony thirty-seven schools represent something over 6,000 scholars. In London over 80,000 children entered for examination in the Scriptures to compete for the prizes offered by Mr. Francis Peck and the Tract Society, consisting of 500 Bibles and 3,500 New Testaments.

MISSIONARY HYMN.

Hills of the North, rejoice,
River and mountain spring.
Hark to the advent voice.
Valley and lowland, sing:
Though absent long, your Lord is nigh;
He judgment brings and victory.

Isles of the Southern seas,
Deep in your coral caves
Pent be each warring breeze,
Lull'd be your restless waves:
He comes to reign with boundless sway,
And make your wastes his great highway.

Lands of the East, awake,
Soon shall your sons be free;
The sleep of ages break,
And rise to liberty.
On your far hills, long cold and gray,
Has dawn'd the everlasting day.

Shores of the utmost West,
Ye that have waited long,
Unvisited, unblest,
Break forth to swelling song:
High raise the note, that Jesus died,
Yet lives and reigns, the Crucified.

Shout while ye journey home,
Songs be in every mouth;
Lo, from the North we come,
From East, and West, and South.
City of God, the bond are free;
We come to live and reign in thee."

THE PREACHER'S PERSONALITY.

The first lecture was introductory, and we give but a very condensed report. He announced briefly the pleasure he felt at coming before the students of the Seminary, and, at the same time, his deep sense of responsibility in presenting anything upon the theme of the minister's work: his lectures would be drawn largely from his own experience. The speaker then gave his definition of preaching to be the "imparting of truth to men." "All preaching, all true preaching," he said, "embodies, first, truth, and second, personality." The distinguishing characteristic of preachers was in the second—i.e., personality. The truth remains the same. Every true preacher proclaims the same truth. His personality must contribute in a very large extent to the influence of his truth.

What was written in a book might be truth, but it was not preaching. It must be the truth through the personality of the preacher. Therefore, there were two elements—first, the truth; second, personality; and the development of these thoughts constituted the fabric of the lecture. In respect to the first thought, *the truth*. The distinctive characteristics of preaching the truth might be presented in two words—viz., the message and the witness. Truth was a message. It was not an opinion; but a message from God, needful to the cleansing and saving of men. Then also truth was a witness. The preacher testified of his own experience of the truth. Under this head it was remarked, in reference to the education of preachers and the choice of subjects of preaching, that the grand words in the message of redemption should be chosen, as distinctive from petty subjects. How many ministers seem to have thus selected some of the smallest angles and corners of the truth. See how much they make of them, instead of the grand characteristics of the message. This thought was illustrated by subjects taken from Barrow, Robertson, and other eminent divines. Under this grand sub-division of the topic were given many other suggestive thoughts. As to *personality*. It was not merely truth which flows from the preacher's lips that was requisite; but truth which flowed through the whole manhood. Then followed many thoughts illustrative of the fact that this personality required in the education of the minister not merely the acquisition of knowledge. There must be the other elements in the composition. The preacher should bring his own personal qualities, enlightened and quickened by the truth, to bear upon his congregation. How different this from merely seeking to please, and expressing himself to gratify his hearers' peculiarities. Studying biographies of great preachers, like Norman McLeod, was valuable, providing it aimed to catch the spirit of the man, not to imitate his methods. This study must be directed to acquiring the inspiration; the methods would only fetter and bind.

Speaking of the "tendencies of the age" in preaching, he mentioned as common the tendency to *criticism* and *mechanism*. He urged upon the young men: "Be yourselves, by all means. It is easy to be a John the Baptist so far as the camel's hair and the wilderness are concerned; quite another thing to be a John the Baptist *in intent*." "The idea that we have a message to convey," said the speaker, "must be kept continually before our minds; and we are to remember that we are the messengers to convey this truth to those who know it not."

THERE are now 960 Missionaries and ordained native Pastors in India, exclusive of Burmah and Ceylon. The additions to the Churches the past four years have been at the rate of 4,000 a year. There are now 116 lady missionaries connected with women's societies.

MOZAMBIQUE is the wretched capital of the decaying and diminishing Portuguese possessions in East Africa. It was once a considerable place, and has still some strong fortifications, but it is sinking rapidly to poverty and decay. Of the 6,000 inhabitants of the island only 400 are free! Slavery, vice, smuggling and Popery prevail, and no effort whatever is made for the conversion of the natives. The climate is deadly to Europeans.

WORDS OF THE WISE.

"HE who speaks much of his sorrows to men, easily comes to speak of them too little to God."—*Tholuck*.

LORD CASTLEREAGH and Sir Thomas Romilly were the leaders of the bar in their day. They both died suicides. Wilberforce accounts for their aberration of intellect on the ground that they were unintermittent in their work, and they never rested on Sunday. "Poor fellow!" said Wilberforce, in regard to Castlereagh. "Poor fellow! it was non-observance of the Sabbath."

SWEET to think that the eye of the Lord is upon us, to deliver our soul from death. It seems to me, as a nurse keeps her eye upon her child, lest it should destroy itself, or as a keeper keeps his eye upon his poor lunatic, "the Lord is thy keeper." Then unbelief jumps up, and says, "How do you know all this is for you?" Then, I do not know what to say, but, "My Master told me so."

AMIDST the roaring of the sea,
My soul still hangs her hopes on Thee;
Thy constant love, Thy faithful care,
Is all that saves me from despair.
Though tempest-tossed and half a wreck,
My Saviour through the floods I seek;
Let neither winds nor stormy main
Force back my shattered barque again.—*Cowper*.

IF you only consent to take Christ for your surety, his divine righteousness is all imputed to you; his sufferings, his obedience are both yours. Tell me, anxious soul, what are you seeking? "I am seeking to make myself appear better in the sight of God." Well, then, do you think you will ever make yourself appear as lovely and glorious as Jesus Christ in the eyes of God? No; I have no hope of that." Ah! then, look here. Christ himself is offered you for a covering; put on the Lord Jesus Christ, and his glory shall be seen upon thee. Oh? that God would open some heart to believe the word concerning Jesus. Oh! to see dust and ashes clothed in the brightness and beauty of Christ! Oh! to see a weary sinner perfect in beauty, through Christ's comeliness! This is the loveliest sight in all the world. "His glory shall be seen upon thee."—*McCheyne*.

"STATUARY CHRISTIANS."—It is said that when Oliver Cromwell visited Yorkminster Cathedral in England, he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there!" On being informed, he instantly replied, "Take them down, and let them go about doing good." They were taken down and melted and put into his treasury. There are many persons who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners may go unsaved and believers may go uncomfortable, unhelped, for all the effort they will make to lift a hand to save them. They need melting down and to be sent about doing good. Statuary Christians, however burished and elegant they may be, are of little real service in the kingdom of Jesus.

DRESS IN CHURCH.—The *Evangelist* enters an earnest and needed protest against the too prevalent ostentation of dress at our church services: "Nowhere, we are ashamed to say, is the bad taste of ostentation in dress more conspicuous than here. It seems as if, with many, Sunday is the grand occasion for display, and the church the place for self-exhibition. In no other country have we seen so much show and tinsel in the churches as in some of our own cities. In Europe—not only in England, but on the continent—such display is rigidly forbidden, not by law, but by the recognized canons of good taste. Nothing is considered more vulgar, a more certain mark of low breeding, than this kind of ostentation in a place of worship. It is only the 'new rich,' what we should call the 'shoddy,' that try to exhibit themselves in the house of God. But as that class is larger in this country than anywhere else, we have more of these wretched exhibitions."

"IN grace a Christian stands. His sins are freely pardoned, and he is reconciled to God in Christ Jesus. By faith a Christian lives and walks, and as he does so he follows after holiness. From Christ by faith he obtains strength and wisdom to resist temptation and to cease from sin. His proper consciousness is, 'I am the Lord's.' His proper course is walking in the Spirit. If he sins, he contradicts and dishonours his calling as well as his profession. If he clings to God in all things and is separate from sinners, he does what is expected of him; he acts 'as becometh saints.' In this right course, if he has many adversaries, he has also many helpers. Divine promises enable him to purge himself from all filthiness of the flesh and spirit, and to be perfecting holiness in the fear of God. Divine chastisements tend to wean him from frivolous delights, and to make him more fully a partaker of a Divine holiness. And since the Spirit has come, there is 'sanctification of the Spirit' accompanying the 'belief of the truth.'—*Donald Fraser* (On Holiness).

"PRAYER must be confidential, for it is the utterance of one who has been brought nigh to God, and taught to feel at home with Him even in his holy habitation; yea, brought to dwell with Him there. It is the blood sprinkled upon the mercy-seat, and round the walls of the sanctuary, that gives him this blessed feeling of security and confidence; and so long as that blood is there, he sees that there is no room for distrust and unbelief. That blood which was sufficient to secure his entrance, is enough to keep him there in safety and in joy; nay to fill his soul with the most entire and undoubting confidence. His utterances are the confidential utterances of a child. His whole intercourse with God is that of one who has learnt to convey everything straight to God, to consult with God about everything, to tell his whole mind and to pour out his whole heart before Him, and not only as one who can trust everything to his paternal love, but as one who feels that the things he prays for are more God's con-

cern than his own."—*Dr. H. Bonar*, in the *Christian Treasury*.

"IN Him (Christ) is life, and this is true in respect of reputation as well as in every respect besides. Give it time, and the world's glory—all of it—shall pass away like a dream; but no lapse of time shall efface the remembrance of a single deed of love done for Christ or for his people. It may be overlooked here, but it shall be honourably mentioned yonder. At this moment, the names whom God has immortalized by placing them in his history are all living, while the world's most honoured names are either dead or dying fast. Men still love Abraham and David, John and Peter, Mary and Lazarus, and they still honour Augustine and Luther, Tindal and Knox; but who pretends to care for Alexander or for Cæsar, for Charlemagne or for Peter the Great? Nay, more, the men and women who have loved God and have lived for his glory, are not only still honoured, but their influence is still alive; and there has not been a saint, however lowly, whose loving life of faith has not left behind it some results which continue to represent him when he himself has gone. We may not be able to connect it with his name, but God can do it."—*Anon*.

"THE Lord's goodness to each of his children individually, by events of daily Providence, and especially by each individual's experiences of answered prayer—these are a special means of spiritual strength and encouragement, as they are remembered and turned into occasions of thanksgiving. Some of the principal 'evidences' of the reality of God's existence and presence are those which are afforded by these experiences of his grace manifested to his children, one by one, in their individual capacity. And every child of God can thus realize that, quite compatibly with the Divine government of the universe by general and unchanging laws, He still works miracles of goodness in answer to prayer and faith. Neither his presence nor his inspiration ceased with Bible ages; they have continued to be manifested to his children ever since, and down to this hour. Thus are given precious evidences that in the service and seeking of God his children follow no cunningly-devised fable, but solid realities, more enduring and substantial than even the visible things of scientific truth and of transitory worldly life."—*Anon*.

REFUSING CHRIST.—A refusal of Christ is a much easier, and yet a much more terrible thing than most men suppose. A neglect to hear Him is a refusal of Him. Christ calls us every day and every moment; and when He calls, we either accept or reject Him. There is no possible way of escape. There is no neutral ground. Our lives are a continual acceptance or rejection of Him. When Christ calls us to be His disciples, we reach a wonderful crisis in our lives; eternal life or eternal death is suspended on our decision. The question is continually before us, and an answer must be had. It is imperative. A neglect or a failure to decide in the affirmative necessitates a decision in the negative. When our fellow men present questions of importance, we give them a respectful hearing. Shall we be less respectful to God? What astonishing and daring presumption! Men would not brook many refusals. Christ has borne with us times without number, but He will not always bear thus. There is a point of forbearance beyond which even God cannot go; and when we consider how often we have already refused Him, we do not know how soon that point may be reached. "See that ye refuse not Him that speaketh." (Heb. xii. 12.)—*Advocate*.

"THE events of the present day remarkably correspond to those events which the Scriptures denote as preceding our Lord's coming. The predictions of those events or characters of the times are exceedingly multiplied. The varied revolutions that have taken place in the last half century; the concern of Christians for the Jews; the decay of the Turkish empire; the wasting of Popery; the time of peace in the midst of many causes of trouble; the spirit of infidelity and lawlessness, of boasting and murmuring, and the speaking evil of dignities; the casting of God out of everything; the contempt of authorities; the extensive preaching of the Gospel through all nations; the effusion of knowledge of all kinds over the world at large; and the scorn of the promise of our Lord's coming—these and many other things which might be mentioned are connected directly in the Scriptures with the coming of our Redeemer, and they are so manifestly and increasingly the character and events of the times in which we live as to give great weight to that warning, 'When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.' They may well quicken our hopes of our Redeemer's speedy coming, and lead us to 'Watch and pray always, that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.'—*Rev. E. Bickersteth*, "Chief Concerns."

THE great and wise Coleridge, who had been an infidel, then a Unitarian, and lastly a Christian, wrote thus on his sick-bed after an illness of four years and face to face with death: "With all the experience threescore years can give I solemnly declare to you that health is a great blessing, competence obtained by honorable industry is a great blessing, and a great blessing it is to have kind, faithful and loving friends, but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian." And he adds: "In the midst of great sickness and pain I solemnly declare to you, on the brink of the grave, that God is most faithful to perform all that He has promised; that in all my pains and trials He has preserved that peace which passeth all understanding and the inward assurance of a reconciled God." This and much more is the every day experience of thousands of Christians. Now Coleridge is a typical man—the most acutely learned and widely read in all German and Atheistic philosophy, the finest Platonist, the highest poet of his day—beyond even Wordsworth or Byron—the profoundest theologian, the highest appreciator of Shakespeare—to whose intellect his is the nearest approach—the founder of the best school of Christian thought, that of Arnold and Maurice—and he, who himself had been a doubter, tells you why a Christian is happy. We from our own experience, tell you precisely the same.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 10 } JEHOSHAPHAT HELPED OF GOD. { 2 Chron. xx.
1878. } 14-22.

GOLDEN TEXT:—"Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."—Verse 20.

HOME STUDIES.

- M. 2 Chron. xx. 1-13. Judah invaded.
- T. Ps. lxxxiii. 1-18. God's help invoked.
- W. 2 Chron. xx. 14-25. Jehoshaphat helped of God.
- Th. Ps. cxxxv. 1-26. A psalm of praise.
- F. 2 Kings iii. 4-27. Alliance with Israel.
- S. 2 Chron. xx. 26-37. End of Jehoshaphat's reign.
- S. 2 Chron. xxi. 1-20. Jehoram's wicked reign.

HELPS TO STUDY.

A few years after the events considered in the last lesson, Jehoshaphat was called to meet a great danger which threatened his kingdom. The wild nomad tribes inhabiting the region east of the Dead Sea, consisting chiefly of Ammonites, Moabites, and Edomites, combined in a great invasion of the kingdom of Judah. From the amount of property that they carried with them, it is probable that it was their intention, not to make a mere foray, but to make a permanent conquest and settlement of the country. (Note 1.) In other words, it was one of those great migrations which are so common among nomadic people. When tidings of the invasion came to Jehoshaphat, the enemy had already passed around the southern extremity of the Dead Sea, and, following up its western shore for about half its length, had encamped in immense numbers at En-ge-di, within about thirty miles of the capital. The tidings of this invasion plunged Jehoshaphat and his kingdom into confusion and fear. There is some reason to think that the confederation of their enemies was even wider and more formidable than the account of it which we have indicated. The call to arms, and with it a proclamation of a solemn fast, was sent hastily through the whole country; and in a very short time a multitude of fighting men had gathered in Jerusalem from all the surrounding region, bringing with them their wives and children for the sake of the safety afforded by the walls of the capital. In this extremity of danger and perplexity, the pious king bethought himself that it was quite as necessary to seek the divine help, as to make human preparations for self-defence; and all the more, that no preparations possible at so short notice seemed at all adequate to the emergency. Accordingly the king assembled the people for public worship in the outer or great court of the temple, where such worship was customarily conducted, and he himself, following the example of Solomon, offered up

I. PRAYER for the people.—His prayer is a most remarkable one: and we may learn from it the pleas we ourselves may urge and which are sure to prevail.

The first plea is that *God is able to help*. He is God in heaven exalted over all. He rules over all the kingdoms of the heathen—over those who do not acknowledge Him and who seek to crush His people. But all their plottings and strife He can control, and make their wrath to praise Him.

The second plea is that *God is their God*. He had their welfare at heart. He had given them the land whose inhabitants He had of old driven out before them, and was driven out before them, and was pledged to the fulfilment of His purpose. So when we ask for victory over sin and for the possession of the heavenly inheritance we know it is His will to give it.

The third plea is *the temple and what it sets forth*. When the temple was dedicated, he besought the Lord that if ever prayer was offered in it for Divine help, it should be granted. That the glory of the Lord immediately filled the temple was the implied pledge that this should be done. Hence the Jew when at a distance from the temple turned his face towards it when supplicating the Divine help. Compare Jonah ii. 4; Dan. vi. 10. The temple was typical of Christ; to Him we turn and on Him we base our pleas for help. "Whatever ye shall ask the Father in my name, He will give it you."

The fourth plea is *the greatness of the need*, the straits into which they are brought by no fault of their own, but by the pride and ingratitude of those very nations whom Israel at God's command had spared. Our weakness is a strong plea. God will not despise it.

II. THE PROMISE: Verses 15-17.

God heard, and His answer came promptly to meet the urgent need. Then, even while they are still supplicating, Isa. lxx. 24; Dan. ix. 21; Acts x. 4; upon Jehaziel, of the sons of Asaph, one of the sweet singers of the temple, a psalmist and a prophet, (Note 2,) came the Spirit of the Lord, Num. xi. 25, 26; Acts ii. 4; Heb. i.

The message came direct to the enquirers, and with authority. Thus saith the Lord. It was precise. They were told just where to go, (Note 3,) and when, just what to do, and what not to do. When God leads, the way is light. It pledged Divine help. Man does not have to fight his battle alone. It is God working in us which is the secret of victory. It required at once action and trust. They were bidden to go against their enemies, but forbidden to fight against them.

III. THE RESPONSE: Verses 18-20.

In response to the encouraging assurances of the prophet we see three manifestations of faith. Faith manifested in prayer. The king and people bowed as one man before God, and together mingled their voices in thanksgiving, worshipping the Lord, Ex. iv. 31; Ps. xcv. 6. Faith manifested in praise. The Kohathites, the immediate family of the high priest, and the Korhites, (Note 4,) or sons of Korah, a branch of the Levites especially prominent

in song, together broke forth in psalms of gratitude, not for the accomplished past, but for the promised future. If we receive God's promises with thanks, the things promised will not tarry. Faith manifested in performance. They rose early . . . and went forth. True faith does not expend all its energy in rapturous excitement, it enters into action, and shows itself in deeds as well as feelings. Strong, indeed, is that confidence which thus ventures out upon God's word, and marches to meet its foe.

IV. THE VICTORY: Verses 20-22.

And now they go forth. Their watchword is *Believe*. The battle is set in array, but how strangely—singers are appointed. These, not warriors in mail, led the van. They marched, not like an army going out to battle, but like one returning in triumph. God redeemed His promise. Before they came in sight of the enemy, the battle was won.

The Lord set ambushments, literally "liers-in-wait." The next verse explains this. The confederate tribes fell to quarrelling among themselves. First the Edomites were attacked by the other allies; and then a panic seized the host, and they everyone helped to destroy another. There is no peace or unity among the enemies of the Lord, but mutual distrust and treacherous hostility.

When Judah, with its vanguard of singers, came to the conical hill, which is spoken of as a "watch-tower," and which is supposed to be the hill known as *Jebel Feradis*, or Frank Mountain, they saw a wonderful sight. They looked toward the place where they expected to behold the hosts of the enemy, and, behold, the plain was full of dead bodies, so full that it seemed as if none had escaped! They stood still and beheld the salvation of the Lord. Instead of to a battle, they came to a place of booty. Immense was the spoil they gathered. It took them three days to collect it all. "And on the fourth day they assembled themselves in the valley of Berachah (*blessing*); for there they blessed the Lord." The valley bears the name, but slightly changed, to this day, it being now known as *Beirakut*.

EXPLANATORY NOTES.

1. The eighty-third Psalm was, there can be little doubt, written at this time, and very likely also the forty-seventh and forty-eighth. They throw much light upon the lesson. In Chronicles only Moab and Ammon are named as attacking Judah: but it is said there were "other beside them," and from the Eighty-third Psalm we learn what a formidable confederacy it was. No less than ten nations had a part in it: "Edom and the Ishmaelites; Moab and the Hagarenes; [see 1 Chron. v.] Gebal, [see Ezek xxvii. 9.] and Ammon and Amalek; the Philistines, with the inhabitants of Tyre; Assur also is joined with them; they have holden the children of Lot." These last words show (thus agreeing with Chronicles) that Moab and Ammon were the originators, the rest only helping. Then the fourth verse of this psalm reveals the object of the alliance. It was not even merely to capture and rob the capital, and then withdraw. The design was really to sweep Israel away altogether, and occupy the country: "Come, and let us cut them off from being a nation," etc. See also the eleventh verse in Chronicles, where Jehoshaphat complains to God that they had "come to cast us out of thy possession, which thou hast given us to inherit." And the immense quantity of baggage and wealth (ver. 25) is thus accounted for: they came to settle in the land. To effect such an object as this, allies were secured from all quarters; Ishmaelites and Hagarenes from the east, Amalek and Edom from the south, the Philistines from the west, Tyre and Gebal from the north; even Assyria, that great far-off empire, which is mentioned here for the first time since the days of Nimrod. (Gen. x. 11.)

2. Asaph.—A Levite, one of the leaders of David's choir. He was in after times celebrated as a seer (or prophet), as well as a musical composer. The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers who were called after him "sons of Asaph."—*Smith's Bible Dictionary*.

3. By the cliff of Ziz.—This seems to have been nothing else than the present pass which leads northward, by an ascent from En-ge-di to Jerusalem, issuing a little below Tekoa. The wilderness of Jeruel was probably the large, flat district adjoining the desert of Tekoa, called El Husasah, from a wady on its northern side. End of the Brook. Rather, at the end of the gully or dry torrent-course. It is impossible to tell which of the wadays is intended, since no name like Jeruel has been found, and this is the only place where it is mentioned.—*Cook*.

4. The descendants of Levi had charge of the subordinate services of the sanctuary (Num. i. 50, 51). They were divided into three great families—the Gershomites, the Kohathites, and the Merarites, according to their descent from Gershom, Kohath, and Merari, the three sons of Levi (1 Chron. vi. 1); and each family had, originally, its own special department of the work of the sanctuary (Num. iv. 17-33).

The Korhites were the descendants of Korah, the grandson of Kohath. A number of the Psalms are ascribed to them, either because they wrote them or because they were specially fitted to sing them.

PROVIDENCE made both tears and laughter, and both for kind purposes: for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.

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CHRIST OUR NEED.

The truth is, that we never feel Christ to be a reality, until we feel Him to be a necessity. He tries us here, and He tries us there. He chastises on this side, and He chastises on that side. He probes us by the disclosure of one sin, and another, and a third, which have lain rankling in our deceived hearts. He removes, one after another, the objects in which we have been seeking the repose of idolatrous affection. He afflicts us in ways which we have not anticipated. He sends upon us the chastisements which He knows we shall feel most sensitively. He pursues us when we would fain flee from His hand, and, if need be, He shakes to pieces the whole framework of our plans of life, by which we have been struggling to build together the service of Self; till, at last, He makes us feel that Christ is all that is left of us.

When we discover that, and go to Christ, conscious of our beggary in respect of everything else,—wretched, and miserable, and poor, and blind, and naked,—we go, not expecting much, perhaps not asking much. There may be hours of prostration when we ask only for rest; we pray for the cessation of suffering; we seek repose from conflict with ourselves, and with God's providence. But God gives us more. He gives us joy; He gives us liberty; He gives us victory; He gives us a sense of self-conquest, and of union with Himself in an eternal friendship. On the basis of that single experience of Christ as a reality, because a necessity, there rises an experience of blessedness in communion with God, which prayer expresses like a Revelation. Such devotion is a jubilant Psalm.—*Phelps*.

MOHAMMEDANISM.

The religion of Mohammed is professed by about one-tenth of all the people on the earth's surface. Dating only twelve centuries back, it numbers as many adherents as Brahminism, whose origin lies far back in a misty antiquity. Coming into the world at a time when Christianity had been seated for some centuries on the Imperial throne, in an incredibly short space of time it overthrew both the Christian empire and its rival, the Persian, and established a sway greater than the Cæsars had ever wielded. Its converts do not number more than a fourth of those of Buddhism; but, unlike that religion, it has not confined its conquests to one quarter of the globe, but counts its adherents in all the four great continents. When the first streak of dawn falls upon the eastern shores of Asia, the Mohammedan Malay turns his face towards Mecca and offers his morning prayer; and as the light steals westward over the continent, it falls upon thousands of minarets in India, Persia, Arabia, and Turkey, from which is heard the mueddin's voice, proclaiming in clear and solemn tones, in the stillness of the dawn, "God is most great. I testify that there is no deity but God. I testify that Mohammed is the apostle of God. Come to prayer. Come to security. Prayer is better than sleep. God is most great. There is no deity but God." From Zanzibar on the south to the banks of the Danube and the steppes of Tartary on the north, the same voice is heard; and westward to the remotest shores of Africa it is repeated, and responded to by pious worshippers. Even in the new world there are not wanting votaries of this religion, which thus five times daily encircles the globe with a continuous stream of prayer.—*Leisure Hour*.

BOLDNESS OF NATIVE PREACHERS IN JAPAN.

Mr. Forest, one of the missionaries of the American Board, gives the following description of the boldness of the Japanese native preachers:—

"What shall I write you with reference to our Osaka work? There is so much to say, that to choose what to write is the main trouble. Let me call your attention to the boldness of the Christians in preaching anywhere and everywhere, and in making the greatest possible claims for this way over every other. I have just attended three successive meetings, the first of which was a union service of our two Churches. Here the main thoughts presented were that the 'isles afar off, that have not heard my name,' shall glory in the knowledge of the true God; that among those islands stands Japan; that the Japanese, in every city and town, are now feeling the utter insufficiency of the old religions, town officers telling the people not to pay any more attention to the foolish worship of the land. Near Osaka is a huge temple, capable of holding 1,000 or 1,200 hearers, and we are assured that the audience don't average over three or four persons. Poor priests! They will soon have hard picking if they try to live by teaching the people to pray by clapping hands, burning candles, ringing bells, and muttering old Sanscrit words which priests themselves don't understand.

Meeting number two was in a private house, with about twenty hearers. They were told that Osaka now and Osaka a year ago are not the same thing. Then no man could preach openly, outside of the little concession; now there are more open preaching places than men can occupy. Of the eight regular places, one has had to be dropped for lack of force. The governor of Osaka, ten years ago a persecutor of Christians, now cares nothing how fast they multiply right under his eyes; and the reason is, that the Government of Japan—the highest officers—now know that the spread of Christianity will make better men and women than ever lived here.

Meeting number three, was yesterday (Sunday). On going to the chapel, Dr. Gordon found a Christian there from Niigata, who was asked to preach. He stood up and translated from an English Testament, the words 'I am not ashamed of the Gospel of Christ.' 'Why not?' said he. 'Because it is the only true wisdom on earth—the source of all wisdom; and nobody need be ashamed of this.' Then he made one of the neatest turns I ever heard, challenging all other religions to show their wisdom, if they had any; and if they failed to produce it—by their origin, by their fruits, or by their teachings—then it was for them to be ashamed, not for the Christian.

OUR YOUNG FOLKS.

SOMETHING TO DO.

"Something to do, mamma, something to do!"
 Who has not heard the cry?
 Something to plan, and something to try!
 Something to do when the sky is blue,
 And the sun is clear and high;
 Something to do on a rainy day,
 Tired of lessons or tired of play;
 Something to do in the morning walk,
 Better than merely to stroll and talk.
 For the fidgety feet, O something to do,
 For the mischievous fingers something too;
 For the busy thought in the little brain,
 For the longing love of the little heart,
 Something easy, and nice and plain;
 Something in which they all can take part;
 Something better than breakable toys,
 Something for girls and something for boys.

—Frances Ridley Havergal.

A BIG SURPRISE.—A STORY OF SEVEN DIALS.

BY L. T. MEADE, AUTHOR OF "A PEEP INTO PARADISE."

CHAPTER I.—Continued.

The air, so close and hot in the sultry attic, was much fresher outside, and the sensation of the pleasant breeze on Maggie's cheeks was enough happiness for her at first. With her arms tightly clasped round Joe's neck, the time seemed not *very* long before the supreme moment, when, placing her in a wide low seat, he said, "Now!" in a voice of triumph, and removed the covering from her eyes. She had never seen a flower in her life; she had never been in the open air before, and *now*—now flowers in profusion, flowers of every hue lay at her feet. For Joe had carried Maggie to one of the beautiful gardens of the Thames Embankment.

"Oh! Joe, 'tis 'eaven—'tis 'eaven!" said the excited and dazzled child, and she burst into tears.

"Didn't I say so?" replied Joe, beginning to caper about. "Was I wrong when I said they was most blindin'?"

"They're like 'eaven," said Maggie again. Her joy was too great for any words but those. The birds were singing over head, the soft, fresh air was blowing on her thin cheeks, the bright flowers were like a glory everywhere; and when Joe sat down by Maggie's side, and she leant her head against his shoulder, no child in London could be happier than she.

We have day-dreams, many of us, and the dreams are brighter than the reality; we have visions of future glory, and the future comes without the glory; we have hopes which fade; we have anticipations which turn to ashes in our grasp. Those castles we build for ourselves without hands far exceed in their gorgeous colouring any human dwellings; but Maggie's castle had not disappointed her; strange as it may seem, her dreams had fallen short of the reality; bright as her visions of the real flowers were, the flowers themselves were brighter.

"Joe," she said at last, accompanying her words with a great long-drawn sigh of happiness, "I'm real glad as I seed the live flowers, fur I knows 'bout it now."

"'Bout wot?" said Joe.

"Why, 'bout my bin so little, and sickly and lame, yer knows."

"I'm sure I don't, then," said Joe. "I never *could* see why you warn't like other gals, wot could larf and skip and play wid a feller. There be chaps wot I knows as 'ave sisters wot plays marbles like h'any think,

I never *could* see why yer warn't like 'em, Maggie."

"But I know," said Maggie. "I knows now; 'twas God, wot wanted to give me a s'prise. Why, Joe, ef I 'ad bin strong and 'arty like you, I'd 'ave bin h'always in the streets; and I'd 'ave seen the flower-gals goin' about, and mebbe bin a flower-gal too; and I'd 'ave h'always knowed wot flowers was like; and t'would never 'ave come on me fur a s'prise."

"Well," said Joe, "I never thought as a s'prise wor worth h'all that much."

"Oh, but 'tis," said Maggie in an awestruck voice. "Doesn't yer know, Joe, 'tis same as 'eaven? Wen little Jim died next door, Mrs. Chandler said as 'ee war gone to 'eaven, and t'would be a s'prise to 'im."

"Well?"

"I'd not be sorry *now* to die and go to 'eaven. I won't mind wen my leg gets a bit bad, nor wen mother cries and says as I won't be long with her. Oh! 'ow I used to fret, but now I'll be real glad."

"I know," said Joe; "yer wants another big s'prise."

"Yes, I do; I likes 'em, and I want God H'almighty to s'prise me soon again."

"Well, let's talk of the flowers now," said Joe, who felt that Maggie's conversation was carrying him rather out of his depth. "Does yer see that 'ere lily, Mag—that large white lily, same as yer pictur'?"

"Same as 'Consider the lilies 'o the field,'" exclaimed Maggie. "Oh, where, where?"

The sight of the real flower chased away, for the time, Maggie's pretty fancies; and Joe carried her about and showed her one gay bed of brilliant blossoms after another, and at last she knew what blue and orange and purple and red meant. At last Joe took her home.

That night, as the little child lay tired but happy on her straw mattress, Joe came in softly and bent down and kissed her.

"Mag," he said in an eager whisper, "I've got *some* think to tell yer."

"Wot?" asked Maggie.

"Another big s'prise, Maggie. Wot does yer say to seein' them 'ere flowers again?"

"Yes, I'll see 'em again," replied Maggie in her sweet voice. "I'll see 'em in God H'almighty's world, Joey dear."

"Oh, I know," replied Joe impatiently; "but I means soon, Mag—h'every week."

"How?" asked Maggie. "Yer know I can't walk, and yer mustn't run away from school."

"No," said Joe, "that's the 'mazin' part. I can take yer to see the flowers, and to feel the fresh h'air, but I needn't run away. Listen, Mag, and I'll tell yer about it. Wen I went back to school, the master, he h'up and axed me 'ow my sister liked th' 'mbankment, wid a lot of talk 'bout wot a fine thing it was for us poor folks to 'ave a place like that to set h'out in, and I said yer were nearly daft wid the s'prise, and 'ow yer had never seen a flower; and when I said that, 'ee war fit to be shot, and 'ee axed a heap o' questions; and in the h'end 'ee said, 'Well, h'old chap, I'm more glad than h'any think wid wot yer 'ave told me, and see yere!' and 'ee brought down his 'and wid a big bang on the desk, and 'ee says, says he, 'there wor never a rule made for such a case, but you shall

'ave leave to take the little 'un once a week to th' 'mbankment, and I'll be 'sponsible.'"

Having finished his narrative, Joe was silent, staring very hard at Maggie—equally hard did Maggie gaze at him.

"Joe," she said at last, speaking very solemnly, "does God H'almighty love you and me as well as he loves the flowers?"

"Why, yes, Maggie, I never thought of it; but I s'pose He do," replied Joe.

"That's why He lets us be together, 'cause He loves us all—flowers and all," said Maggie. "Joe," she added, "yer just the goodest and nicest boy in London, and I'm the werry 'appiest little 'un."

I have never heard anything since of Maggie. I cannot say whether she still goes with Joe to the beautiful gardens on the Thames Embankment, or whether her worldly circumstances have improved, and she has gained admission into some pleasant children's hospital, like that established not very long ago at Cheyne Walk, Chelsea, for poor little incurable children. Perhaps this is so, or perhaps, far better than that, God has sent for little Maggie, has shown her that He loves her even more than He loves the flowers, and has given her a grand surprise in a country where the bright blossoms never wither, and the children are never sick.

THE END.

JUVENILE MISSION SCHEME.

DEAR CHILDREN,—The "Juvenile Mission Scheme" belongs to you, the children of the Church. It is a way by which each Sabbath School may contribute directly to our Foreign Missions. Probably you would like best to do what you can towards helping the *children* in heathen lands who have never been taught, as you have been, the blessed knowledge of our Father in Heaven, and of Jesus Christ His Son. If so there are various ways in which you may help to do this—which will be explained by your Superintendent, so that you may choose the one which you may think the best. You know, perhaps, that our Canadian Church has now a mission of its own to Indore, a large and important district of India. There we have two excellent missionaries, the Rev. J. M. Douglas and the Rev. J. Fraser Campbell, with several lady missionaries, and two Zenana teachers. These last are supported by a Bible Class in connection with one of our Sabbath Schools. They are native Christian girls, and their work is to go into the rooms in which the children and girls of the Hindoo families live shut up, as in prison, and to teach them the same things you learn, but above all, the knowledge of our Lord and Saviour. We want more schools to support more teachers, so that many more children and girls may learn this blessed truth. There are other ways too, and important ways, in which you may help, and those you will learn from a circular addressed to your superintendent. And if you value the light that God has given *you*, you will *want* to help others to get it too. You may not be able to give much, but if you give what you *can willingly*, it may please the Lord Jesus as much as the greater gifts of those who can afford more. He wants all who love Him to love others and help them, and especially to help those who are in heathen darkness, to know and love Him too. Do you not think, that if you deny yourselves something you like, to please the Lord Jesus and help to "rescue the perishing," it will give you far more happiness than the money you spend on the things that children like best, for there is no happiness like the happiness of obeying Christ's commands, and His parting command to His followers was that they were to see that His gospel was taken "through all the world," so that "every creature" might hear it, and have the opportunity of believing in Him. You *can* help to do this. You will not say "No!"—A. M. MACHAR, Sec. J. M. S., Kingston.

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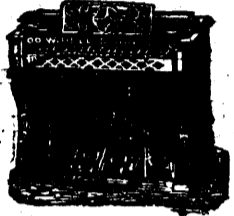
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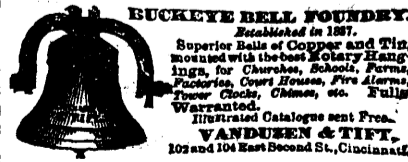
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Market Reports.

TORONTO, Jan. 31.

STREET PRICES.—Wheat, fall, per bush, \$1 25 @ \$1 22.—Wheat, spring, per bush, \$1 00 @ \$1 03—Barley, per bush, 53c @ 63c.—Oats, per bush, 36c @ 37c.—Peas, per bush, 64c @ 60c.—Rye, per bush, 60c @ 60c.—Dressed Hogs, per 100 lbs, \$4 50 @ \$5 00.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 00 @ \$0 00.—Mutton, per 100 lbs, \$0 00 @ \$0 00.—Chickens, per pair, 30c @ 40c.—Ducks, per brace, 55c @ 65c.—Geese, each, 55c @ 65c.—Turkeys, 60c @ \$1 00.—Butter, 1b rolls, 18c @ 20c.—Butter, large rolls, 14c @ 15c.—Butter, tub dairy, 15c @ 17c.—Eggs, fresh, per dozen, 23c @ 25c.—Eggs, packed, 17c @ 18c.—Apples, per brl, \$2 50 @ \$3 00.—Potatoes, per bag, 60c @ 70c.—Onions, per bush, \$0 75 to \$0 80.—Hay, \$14 00 to \$17 00.—Straw, \$12 00 to \$13 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5 00 to \$5 70; Extra, \$5 30 to \$5 35; Fancy \$5 00 @ \$5 05; Spring Wheat, extra, \$4 65 to \$4 75; No 1 Superfine, \$4 30 to \$4 33.—Oatmeal, \$4 30 to \$4 35.—Cornmeal, small lots, \$2 90 to \$3 00.—Cheese, in lots, 00c to 00c; Cheese, in small lots, 13 to 13 1/2.—Pork, mess, per brl, \$16 00 to \$16 50; Extra prime, per brl, \$0 00 to \$0 00.—Bacon, long clear, 9c to 9c; Bacon, Cumberland cut, 7 1/2c to 8c; Bacon, smoked, 9c to 9c; Bacon, spiced roll, 11c to 00c.—Hams, smoked, 10 to 12; Hams, sugar cured and canvassed, 10c to 00c; Hams, in pickle, 9c to 9c.—Lard, in tinnets, 11c to 11c; Lard in tierces, 10c to 10c.—Eggs, fresh, 12c to 17c.—Dressed Hogs, \$5 00 to \$5 75; Live Hogs, \$0 00.—Dried Apples, 7c to 7 1/2c.—Salt, Liverpool, coarse, 85c to \$1 00. Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$0 95 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$0 00 to \$0 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

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GAYOSO, PEMISCOT, Mo., Nov. 18, 1877. Messrs. Craddock & Co.: GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION) I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well. HENRY W. KIMBERLY, M.D. LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873.

Messrs. Craddock & Co.: GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, J. V. HULL. LOVELACEVILLE, BALLARD CO., KY. GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours, JANE A. ASHBROOK.

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

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