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THE PRESBYTERIAN

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The SABBATH SCHOOL PRESBYTERIAN has been received with increased favor during the year, although there are still very many schools in which no copies are taken. It is encouraging to know that the patrons of the paper look with approval upon the efforts made to provide such a publication; and we bespeak largely increased orders for the coming year—promising, on our part, to make the paper more attractive than ever to our young folks.

GOLDEN HOURS, started in January last, will be continued; but as an entirely distinct publication. In reading matter and illustrations it will be quite different from the SABBATH SCHOOL PRESBYTERIAN, so that, if desired, the two papers may be given out to the same scholar alternately—thus forming a fortnightly issue.

PLEASE NOTE!

Superintendents and teachers will oblige us much by sending in their orders for 1879 as early as possible, so that we may know how many copies to print of the January number.

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NOTES OF THE WEEK.

WITHIN the last year Queen Victoria has given \$25,000 to the temperance cause. Four members of the royal household are total abstainers.

THE French Exposition is ending in a disgraceful gigantic lottery, with twelve million tickets, the prizes being valuable works of art which have been on exhibition.

THE ceremony of laying the corner-stone of Erskine (Bay Street Presbyterian) Church, at the head of Simcoe street, took place yesterday (Tuesday), and was attended by a large number of friends. A full report will be given next week.

THE yellow fever deaths at New Orleans on the 3rd were but nine; at Memphis, eight; at Vicksburg, three. A return to the affected places is not yet safe for those who left at the fever's first appearance. The total number of deaths at New Orleans has been 3,954.

MAYNOOTH COLLEGE, in the County of Kildare, Ireland, caught fire on the 1st inst., and notwithstanding the assistance rendered by engines and firemen from Dublin, the flames were not extinguished until

late in the evening. The southern and western wings of the college were destroyed. Loss \$50,000.

THE Sabbath school work progresses slowly in Germany. Though dating from 1789, there are now but 1,500 schools and 100,000 scholars in all the empire. Of late more vigor has been put into the work, and the hope is that it will advance more rapidly in the future. A convention of Sabbath school superintendents and teachers was held in Berlin, October 5-7, a fact which indicates a spirit of enterprise and progress.

THERE has been a great fall in gas stocks throughout the United Kingdom, occasioned by the report that gas is about to be superseded by the electric light. Mr. Edison, the inventor of the phonograph, claims to have made some remarkable discovery with regard to electrical lighting, which has caused a sensation on both sides of the Atlantic. The vested interests in gas undertakings in the United Kingdom are said to exceed \$500,000,000.

THE annual meeting of the Norwood Presbyterian Temperance Society was held on Hallowe'en. Monthly reunions have been held during the year, and the finances were found to be in a satisfactory position. The number on the roll of membership was found to be 285, 114 of these having signed since the preceding Sabbath. After discussing the good things provided and listening to speeches, readings, etc., the company dispersed. The society is founded on the basis of "Religious Temperance."

FROM recent telegraphic despatches it appears that there are some indications of a peaceful solution of the Afghan difficulty. It is even hinted that Russia has advised the Ameer of Afghanistan to come to terms with Britain. If this report is correct, we can perceive one explanation of the Russian policy, and only one; that is, that Russia intends for the present to confine her attentions to the Turkish empire, and does not wish to place herself under the necessity of fighting Britain along the whole line.

THE programme of services at the opening of the new Presbyterian Church, St. James' Square, next Sabbath, appears in another column. There will doubtless be a large attendance to listen to sermons from such eminent ministers as Drs. Taylor and Jenkins; and the social on Monday evening, when several popular speakers will deliver addresses, will afford a pleasant and profitable evening's entertainment. The new church edifice is in every respect, so far as we know, second to no other in Ontario.

THE Scotch Protestants are opposing the re-establishment of the Papal hierarchy. Last month they started the publication of the "Scottish Patriot" in Edinburgh, and its promoters intend that its columns shall be devoted to furthering "the interests of Protestant truth and civil and religious freedom." To arouse the nation from its state of slumber will be one great aim of the "Scottish Patriot." It says: "Entirely free from party, either of Church or State, it will seek to unite Protestants of all denominations against the common foe."

AT a recent meeting of the Lennox and Addington Teachers' Association, as reported by the "Napane Standard," the following resolution was carried unani-

mously: "Moved by Mr. Kidd, seconded by Mr. R. Tyson, that this Association desires to bear testimony to the great ability of the Rev. G. M. Milligan, M.A., as an educationist, and while we rejoice that he is connected, to some extent, officially with our educational system, we would express a strong desire that his intercourse with the teachers throughout this province may be much increased, as from his highly cultivated mind, from his intimate acquaintance with every phase of human nature, and from the noble principles which he enunciates with such eloquence and vigor, we have no doubt that such intercourse would be productive of incalculable good to the cause of education in our province."

MR. CROIL, in the "Presbyterian Record" for October, criticises two sermons which appeared in the September number of the "Metropolitan Pulpit," one by Rev. Dr. Tiffany and one by Rev. Dr. Leech, both eminent ministers in the United States. The principal point in the criticism is that in these sermons, which are both on Luke xv. 10, the joy in heaven over repentant sinners is represented as being only the joy of angels. In emphasizing his dissent from this view the critic says: "The writer can never forget the admirable exegesis of this passage which he listened to years ago from a Canadian pulpit by one unknown to fame but who has few equals as an expositor of the Scriptures. After having said all that needs to be said about the 'angelic joy,' there still remains to be considered the grandest thought of all." Our readers will find the sermon to which Mr. Croil here refers, as well as the name of the preacher, in another column of this issue under the head of "Pastor and People."

THE following extract from Oscar Browning's "Modern England" will refresh the memories of our readers as to certain events in the history of Afghanistan. It is to be hoped that present difficulties will not lead to results confirming the dictum that "history repeats itself:" "Afghanistan, a province on the north-western frontier of India, is approached by two passes from the plains. The Khyber Pass, a long and difficult defile, leads to Jellalabad, and the Koord Cabul Pass, still longer and more difficult, bars the passage to Cabul. Afghanistan had been occupied by General Elphinstone, who, fearing for his retreat, sent General Sale to occupy the pass to Jellalabad. In the meantime he neglected the commonest precaution. The Afghans, excited by some wild rumors, rose against him, cut off his provisions, killed the British Envoy by treachery, and compelled the army to shameful capitulation. No faith was kept by the barbarians. Deprived of food, harassed by treacherous attacks, the army dwindled away to a mere handful. The women and children had at last to be surrendered to a faithless enemy; out of 16,000 men who left Cabul only one survivor reached the city of Jellalabad. No insult of this kind has remained long unavenged. General Pollock marched with 8,000 men through the Khyber Pass. He joined General Sale at Jellalabad, and defended the city, although it was shaken with a hundred shocks of earthquake. In August, 1842, the two armies moved through the pass of Khoord Cabul, where their countrymen had perished man by man. The city of Cabul was taken, the inhabitants were massacred without mercy, and the Great Bazaar was burned to the ground. Afghanistan was entirely reduced, but the English did not care to retain so useless and so costly a possession."

PASTOR AND PEOPLE.

JOY IN HEAVEN OVER THE REPENTING SINNER.

BY REV. JOSÉPH BILLOT, MONTREAL.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth:" Luke xv. 10.

Whilst some of the Old and New Testament allusions to angels are only as gleams of light amid clouds and darkness, there may be obtained, through the medium of not a few of them, precious and profitable views of angelic thought and feeling—of the exalted intelligence, the holiness to the Lord, the ardent interest in "the great mystery of godliness, God manifest in the flesh," and the "good will towards men," pervading the mighty joys of those morning stars of creation, the angels of God. "When the foundations of the earth were laid the morning stars sang together, and all the sons of God shouted for joy." When Jesus was born in Bethlehem an angel joyfully conveyed the glad tidings to the shepherds on the plain. To the women, whom love to the Saviour was drawing near to the sepulchre, an angel joyfully said, "Come see the place where the Lord lay." And after the "great multitude which no man could number" shall stand before the "throne and before the Lamb," the angels (according to the inspired representation of the apostle John) will joyfully sympathize with the praises of the redeemed, will say "Amen" to their praise, and associate therewith praises of their own. But when Jesus said "There is joy in the presence of the angels of God over one sinner that repenteth," he had in view an object more grand and sublime, one of far greater moment than merely to convey the cheering truth that angels rejoice over the furtherance of the highest interests of man.

We do not read there is joy among the angels of God over one sinner that repenteth. We believe that to be true, but not the truth specially taught by this passage of scripture. There is joy in the presence (more literally *before the face*) of those angels of God who humbly and adoringly veil their faces with their wings before "the excellent glory." The joy of which we here read is clearly *the joy of Jehovah* in the presence of the holy angels. That such is the meaning of this great statement is abundantly confirmed by the context. The great truth it contains is a precious gem surrounded by beautiful parabolic representations, and every one of those parables tend to help us to enter more and more fully into the spirit of our text.

In the parable of the lost sheep the owner of the sheep is represented as rejoicing in the presence of his friends and neighbors, saying, "Rejoice with me, for I have found my sheep which was lost." In the parable of the piece of silver the woman to whom it belonged is represented as rejoicing in the presence of her friends and neighbors, saying, "Rejoice with me, for I have found the piece which I had lost." In the parable of the prodigal son the father is represented as rejoicing in the presence of his servants, saying, "Let us eat and rejoice: for this my son was dead and is alive again, was lost and is found." "Likewise," the joy over one sinner that repenteth is the joy of "the Father of Spirits" in the presence of his "holy angels," a joy so abounding as distinctly to meet their spiritual recognitions and touch their spirit in their communings with their God, a joy with which they are invited to sympathize, and in which, according to the capabilities of their nature, a loving Father wishes them to share.

Our subject, then, is this:—*The joy of "the Father of Spirits" over one sinner that repenteth.*

Let us consider the occasion of that divine joy—and the joy itself.

1. *Its occasion.*—Repentance—a great change—a change of mind—a change in the state and moral relations of an immortal soul—and that it causes such joy in the infinite mind, tells more forcibly than any language could express that it must be an event of transcendent moment. How differently the same event is sometimes viewed by different beings and from different worlds? On that ever-memorable morning, the dawn of a better day to the nations, when a babe lay in a stable at Bethlehem, what a contrast of feelings on earth and in heaven. People who had been staying all night at the crowded inn, probably talked in the morning about the stable and the babe that lay in the manger, and did so in a tone very dif-

ferent from that of the angel who addressed the shepherds on the plain; some of them, perhaps, speaking with inconsiderate levity, others with a touch of humanity and tenderness, but all of them utterly destitute of the idea that an event had just occurred on which the eye of prophecy had been fixed for ages, on which the eye of "the Father of mercies" had been fixed "from everlasting"—an event, the influence of which was to spread through all subsequent time, and its results to include blessedness and glory to an innumerable multitude for ever and ever!

So, as to that great event in the history of a soul—repentance unto life—on earth it often attracts but little and sometimes scarcely any attention, but over it there is joy in the presence of the angels of God.

Could we adequately estimate the value of a soul—could we realize adequate ideas of the appalling possibilities to immortal minds in a future state—could imagination scale the heights of heavenly glory, then, but not till then, could we adequately estimate the value and importance of repentance unto life. What then is repentance unto life? The answer to this question in the Assembly's catechism is worthy of regard: it is "a saving grace whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience." It has to do with the understanding, the heart, the will, and "the executive faculty" of the soul. It includes, thought, feeling, choice, and the carrying out of all these states of soul, in actually returning to the Lord: and all this is vividly illustrated in the parable of the prodigal son.

He is represented as becoming conscious of a change of thought and feeling, and of a new resolve; as *thinking* of his own folly and degradation, want and worthlessness, of his father's character, home and resources: as *feeling*—thoroughly humbled, sensible of destitution and demerit, desiring to be done with prodigality, and anxiously concerned to occupy any place, however humble, in his father's house; as *resolving*—to confess his faults, to acknowledge his utter unworthiness, to cast himself on his father's love and compassion—and as acting out all these states of mind by arising and going to his father. Such is the representation given by a great Teacher of the elementary qualities of true repentance.

II. *The joy itself.* It is the joy of "the Father of Spirits;" and dim and limited as are our views, yet may we be enabled, in the light of Scripture, to recognize qualities, characteristics, elements of that divine joy, of which, with reverence, we may venture to speak.

"God is love;" and gratification of that immeasurable love must be an all-pervasive element of the great joy. But there are additional views of that joy of great moment to anxious enquirers. When a soul becomes deeply sensible of its sinfulness, alarmed by an awakened conscience, and filled with concern to find a sure basis of hope, the tumult of its thoughts and feelings will not be permanently calmed until enabled to look confidingly to God in Christ, a just God and a Saviour who, whilst delighting in mercy, is righteous in all his ways, and holy in all his works.

To doubting souls we earnestly submit the following considerations:—

1st. The thought of the justice of God should be alarming, not to those who wish to draw nigh, only to those who continue "to obey unrighteousness." The righteous Lord loveth righteousness—loveth all that is right. As God commandeth all men everywhere to repent it must be right to repent. Loving all that is right, God loves that state of soul; and, as a *righteous God*, rejoiceth over one sinner that repenteth.

2nd. The thought of the holiness of God should not discourage any sinner on earth who wishes not only to be pardoned but to be cleansed from sin. "The holy one of Israel is of purer eyes than to behold evil, and cannot look on iniquity," saying, O do not that abominable thing that I hate."

Whilst the sinfulness of those who permanently "refuse to return" becomes deeper and deeper, darker and darker, to be perpetuated beyond earth and time, the sinner that repents and turns to the Lord is not only pardoned and accepted in the beloved, but from that date is in such spiritual relations to God in Christ as to become "*sanctified through the truth*," and the complete removal, the utter termination of all the sinfulness of that soul, being, at the same time, a distinct diminution in the great empire of the King of kings, of the abominable thing that he hates, it seems clear that not only from loving interest in the one individual

soul but also from regard to the lessening of the collective amount of moral evil in the universe, the Father of Spirits, as a *holy God*, rejoiceth over one sinner that repenteth. But the greatness of that joy "who can comprehend?" It is the gratification, not only of the love, but of the whole moral character of the great and ever blessed God.

As the darkness of night passes away before the rays of the rising sun, so should doubts, fears, and unbelief pass away from the spirit of sinners, even the chief, as the all-gracious and all-glorious truth dawn on their souls, that there is joy in the presence of the angels of God—the joy of the "holy" and "righteous" Father of Spirits—over one sinner that repenteth.

FATHER, TAKE MY HAND.

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunder roars above me. See, I stand
Like one bewildered! Father, take my hand.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land
Keep me from wandering. Father, take my hand.

The path is rough, my Father! Many a thorn
Has pierced me, and my feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand.

The cross is heavy, Father! I have borne
It long and still do bear it. Let my woe
And fleeting spirit rise to that blest land
Where crowns are given. Father, take my hand.

THE "CANNOT BUT" IN ELOQUENCE.

So many series of Lectures on Preaching have been delivered and published, and so much has been said about individual methods and characteristics, that there is some danger lest our young men should grow to be the imitators of others, and forget that in a large degree eloquence is independent of all peculiarities and lies behind personality, using that precisely as it uses other things in its eagerness to attain its end. . . . The great thing to be remembered by all who would become efficient either in the pulpit or on the platform is, that nothing can be well said which does not compel itself to be said. The irrepressible is always eloquent, and there is nothing eloquent which is not also irrepressible. This is the case in the kindred arts of music, poetry, and painting. The really effective music is that which, so to say, sings itself. When a youth came to Mozart and asked him how he should begin to compose, the great man advised him to wait. "But," replied the youth, "you composed much earlier." "So I did," was the answer, "but then I asked nobody about it." Equally the true poem is that which the poet cannot help producing. It is in him, and insists on making expression for itself. The thoughts breathe, and therefore the words burn. In the same way the finest pictures take hold of the artist, and will not leave him until he has given them permanence upon his canvas. Those which he paints simply because he must paint something, are commonly inferior productions; but the creations which possess him, and which he can get rid of only by giving them shape and form, are such as thrill the beholder with delight. Now the same rule holds with eloquence. It cannot be made to order, and hence always when the speaker is trying to rise to some occasion, or to say something which he conceives will be appropriate, he fails. Inspiration comes only with the "cannot but." When the man feels that he "cannot but" speak, his utterance "cannot but" be powerful. When it comes to be with him as it was with the prophet when he says, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay;" or when he feels, like Paul, that necessity is laid upon him, yea, woe is unto him if he preach not the gospel, then his sermons will be eloquent in spite of all the eccentricities by which he may be characterized, and even in spite of his lack of what the world calls polish. We do not undervalue culture indeed, but culture without this inner fire is nothing better than the polish on the cold marble, because it lacks the life. And even where that fire exists, there needs to be great caution lest in attending to the culture the fire should be overaid and extinguished, for everything that turns the speaker's mind from his great absorbing aim, and fixes it upon himself, does by so much abstract its power from his speech. Mr. Gough once told us

that a friend in a most kindly way directed his attention to what he considered a fault in his manner; but the only result was that he had to give up using the particular illustration to which his friend referred, because always when he tried to employ it the effort to get rid of the fault entirely destroyed the effect which had formerly been produced in spite of it. All culture which may be acquired without intruding self-consciousness into the speaker will be valuable; but whenever the purpose becomes uppermost to say a thing in a particular way, rather than to have the thing said, the orator has given place to the elocutionist. So we reiterate our assertion, that the grand indispensable element in oratory, the very soul of eloquence itself, is in the old "cannot but" of the Apostles. The well-known story of the dumb boy who acquired the power of speech because of his overmastering impulse to give a needed warning may or may not be true; but even if it be a myth, its lesson lies in the principle on which we now insist. He, therefore, would be the best friend of our young theologues, who should tell them not to attempt to preach until they feel that they dare not keep silence. When a young man came to his pastor and asked advice as to whether he should become a minister, he received for his answer this counsel: "Young man, don't become a minister if you can help it." It was quaintly spoken, and is perhaps at first a little liable to be misunderstood, but, rightly apprehended, it has in it the pith of the whole philosophy of rhetoric. He who feels himself impelled by some inner and irresistible necessity to preach; he who, though he has struggled to resist the "call" as long as he could, is at last "shut up" to its acceptance as an inevitable necessity; he who speaks because, considering the glory of the gospel, the needs of his fellowmen, and the command of his Lord, he can no longer hold his peace, will in the end, so speak that great multitudes shall believe. And it is because so many enter on the ministry without this prime prerequisite that they are inefficient in it, or leave it for some other calling. They could have helped becoming ministers, and therefore the ministry was not their sphere; but those who have felt that they *must* preach have found in the pulpit the throne of their peculiar power.

Herein, too, may we see the explanation of the fact that sometimes the man who has been on other occasions truly eloquent is tame and feeble. On the former occasions he spoke what he could not hold back, and because he had to speak it or prove recreant to his conscience and his God; on the latter he desired only to fill up an allotted time with something which he could call a sermon, but which was born out of no special convictions, and delivered for no special purpose. Irrepressibility, then, is at the heart of earnestness, and earnestness is always eloquent. It will take the shortest road and the surest methods. It will eschew all extravagances and exaggerations. It will speak naturally, simply, truthfully, effectively. It will not imitate; it cannot be imitated; and it will differ as much from the clap-trap of the sensationalist as the reverberations of the thunder in an Alpine valley do from the tin rattle of the theatre.—*Christian at Work.*

A CHRISTIANIZED PRESS.

Another rectifying influence is to come, will come, from a Christianized printing-press. There are but few people who read books in our day. Take a hundred business men; ninety-nine do not read one book a year. It is the newspapers that are educating the people, either in the right or in the wrong direction. A bad newspaper is an angel of darkness. A good newspaper is an angel of light. No man is any better than the newspaper he continually reads. When you see the printer's boy, with ink fingers setting up the type, you do not put him down as one of the forces in our civilisation; yet he is. That newspaper lad, running along the street with a roll of papers under his arm—although he may be barefooted and bareheaded—is irresistible in his power, and at every step the city is elevated or depressed. Oh! for a Christianized printing-press. The whole responsibility comes down upon the heads of editors, and authors, and publishers, and writers, and compositors in our day. If in any city the newspaper is polluted, the city is polluted. We would do well, in all our prayers before God, to solicit the Christianization of all the printing presses in our country. By that power the world is to be redeemed.—*Talmage.*

OUR CONTRIBUTORS.

NOTES FROM HALIFAX.

Halifax, the capital of Nova Scotia, is the most important city in the sea girt provinces, and is to be honored as the place where the Queen's daughter will first land on Canadian soil. The city is built on a peninsula rising above the level of the sea some 250 feet, and looking down upon a harbor which is second to no other. In the centre of the harbor rises St. George's Island, a kind of "watch tower" with its guns ready to do service for the city. The Citadel, or "Star Fort" is an immense one, and was originated by the Duke of Kent, father of Queen Victoria, during his residence in this country as Commander-in-chief of the forces, but has since been rebuilt, and is in good condition at present. One can go round the "fort" under ground and explore what will be admitted to be the finest fortifications on the continent. A stranger from the west when approaching the sea-board is anxious to get a first view of that great ocean of which he has read so much but has never seen; and even those of us who had seen it some ten years ago fancied a long way off that we were getting sniffs of its briny breezes. To a stranger the aspect of the city is at first sight rendered somewhat unprepossessing by its narrow macadamized streets, flagged sidewalks, and the dark and dingy appearance of the houses, many of which are built of frame on brick foundations. To see the residences of the merchant princes you must go a considerable distance from the centre of the city, though still within the limits, to the "Arm," which is situated in the south-west of the city, and which is surrounded by scenery unsurpassed for beauty.

Halifax has a population of over 30,000. It is the seat of the Local Government, with its old Provincial building, containing two halls for the two Houses of Legislature, library, picture gallery, and Governor's residence.

There are several charitable institutions in the city which are well calculated to promote the physical and moral well-being of the inhabitants, among which may be mentioned the Asylum for the Insane, a very large building situated on Mount Hope, and which accommodates 300 patients. There are also the Inebriate Asylum, the Orphans' Home, Deaf and Dumb Institution, and a Home for the Aged, which is intended as a refuge for old ladies in reduced circumstances. There is also the Halifax Infants' Home, which has been lately started, and which is very successful. And there is besides, what no large city should be without, a Citizens' Free Library, which is open daily. For pleasant drives and walks Halifax will compare with any city on the continent. The public gardens, which contain eight acres, are in first-class order, and are ornamented with flowers, trees, and shrubs, with a beautiful pond in the centre, over the smooth surface of which ducks, swans, and other waterfowl are gracefully gliding.

THE PARK,

which is one of the "lions" of the city, is large enough to accommodate another city. It contains 1,000 acres, and is tastefully laid out with splendid roads which were built by the military and are kept in repair by the city. Thither the citizens flock in large numbers to get free from the smoke and dust of the city and enjoy the cooling breeze, feasting their eyes on nature in its wildest but most attractive forms, and listening to the music of the wild ocean reverberating through hill and vale.

THE INTERCOLONIAL RAILWAY.

Halifax is the terminus of this great enterprise, the building of which was one of the conditions of the B.N.A. Act, and which forms an unbroken link of railway communication between the Maritime Provinces and the west. It connects with the G.T.R. at Rivier du Loup and has branches to St. John and Pictou, making a total of 700 miles, and as a sample of railway administration is considered second to none on the continent. The cost is about \$35,000,000, which is no doubt a very large sum of money, but when the importance of these Provinces is taken into account, their increasing commerce, their inexhaustible mines, the fertility and productions of their soil, I think a very few years should convince the public that the money was wisely spent.

THE PRESS

of Halifax would make a nice little chapter in history,

if time or space would admit. Suffice it to say that there are about eleven papers published here, five of which are dailies. The "Presbyterian Witness" is a good denominational paper, ably conducted and neatly got up, and it is doing good work in the interests of Presbyterianism, which is the largest denomination in these Provinces. The "Witness" is now in its twentieth year.

The churches of Halifax are seven in number, corresponding to the seven churches of Asia.

FORT MASSEY CHURCH,

of which the Rev. Dr. Burns is pastor, is a handsome building, and comprises in its membership some of the wealthiest citizens, such as J. S. McLean, Esq., an active Christian worker. Dr. Burns is so well known throughout the entire Church that it is unnecessary to do more than mention his name. I am quite sure that the learned doctor will hold the "fort" of orthodox doctrine against all apostles of error, come in whatever form they may. Dr. Burns being absent from the city, his place was well filled by the Rev. Mr. Murray of Sydney, C.B., who preached an excellent discourse from Rev. xxi. 1: "And there was no more sea." The preacher set out by contrasting this sinful life with the future glorious life of the children of God, and proceeded to expound the circumstances under which the words of the text were spoken, making mention of the many places in which references are made to the "sea" in the Scriptures. The text was discussed nearly as follows: (1) "No more sea" means that there will be no more separation in heaven; all will be reunited then, and continue in unbroken communion. In heaven friends will not be separated by distance, or rank, or evil tempers, or even doctrinal distinctions. (2) The mysterious will have disappeared. The sea was described as a type of mystery, and under this head the preacher made touching allusion to the sad fate of the "City of Boston" and other vessels which perished with precious cargoes, and discoursed eloquently on the time when there will be no more sea." No doubt many in the audience were moved by these brief references, but to me they were specially touching when I thought that three years ago there was committed to that surging "sea" in mid-ocean my darling little boy of three years old, who under those white-capped waves peacefully sleeps until that day when the "sea will give up the dead that are in it." (3) Things not in subordination to the will of God will not be found in heaven. (4) There will be no restlessness, no disquietude in heaven. These points were amplified and enlarged upon in a very interesting manner. The discourse, which was an excellent one, was concluded by a practical application.

ST. MATTHEW'S CHURCH.

This congregation was originally composed of emigrants from London and New England, and is supposed to have been organized about the year 1749. It was then known as the Protestant Dissenting Congregation. From inscriptions on some old books it would appear that the Rev. Aaron Cleaveland was the first minister. He was succeeded by the Rev. Mr. Sycombe, who died in 1793. The next minister was the Rev. Thomas Russel, who was the first minister of this church in connection with the Church of Scotland. Mr. Russel resigned in 1786, and was lost at sea when crossing the Atlantic. The next minister was the Rev. Andrew Brown, D.D., who resigned in 1795, and who died in Scotland in 1834. He was succeeded by the Rev. Dr. Gray in 1795. The next minister was the Rev. Robert Knox, who was a native of Halifax. He began his ministry in 1820, but went to Scotland in 1823, and was thrown off his horse and killed in 1826. The Rev. E. Rennie succeeded Mr. Knox, and in a short time also returned to Scotland. The next ministers were the Revs. John Scott and Thomas Jardine, who held the charge jointly. The old church was destroyed by fire in 1857, and on the 18th June, 1858, the corner stone of the present church was laid by the Rev. John Scott. A report of these services is still preserved, from which I gleaned the above facts. The Rev. Dr. Grant, now Principal of Queen's College, Kingston, was the next minister, who on being appointed to the responsible and honorable position which he now holds, vacated St. Matthew's about a year ago. The present minister is the

REV. ROBERT LAING,

who having received and accepted a call, was inducted last winter. Mr. Laing is a native of Aberdeen, Scot-

land, and is in the prime of life, being about thirty years of age. Previous to his settlement here he had been assistant minister for five years in St. Paul's Church, Montreal, where he made his mark as a preacher and Christian worker. The fact of his being called to fill the pulpit vacated by the distinguished Principal of Queen's College is a high compliment to his abilities. I attended the morning service in St. Matthew's, when there was a large congregation. The Rev. Mr. Laing preached an eloquent discourse. The text was Phil. iii. 13, 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." These words are a key to the Apostle's life and history. They disclose the secret springs of his wonderful success. They describe the constant tendency of his active being. They contain a revelation, the revelation of a soul reconciled to God, of a heart filled with the spirit of Christ. They show us the normal condition and the perpetual bias of regenerate human nature. St. Paul is a representative man. He is an embodiment of the highest form of Christian character—in integrity, unblemished; in loyalty to the truth, unwavering; in loftiness of aim, sublime; in perseverance, unflinching; in intellectual grasp, a giant; in courage, a hero. His life is a written page where all may read the secret of the Lord and learn the way to the paradise of God. There you may discover the sublime possibilities for knowledge of divine things, discern the sanctifying power of faith when it lays hold of the unseen world through Christ, and see the steady, constant flow of a broad deep stream of charity arising out of contact with God on the one hand and with helpless humanity on the other. This brave, good Christian man speaks to us in a hundred ways, but he speaks to us here by word of mouth this morning. "Brethren, I count not myself to have apprehended." It is as if the Apostle had said, "There are depths of wisdom which I have not yet fathomed, heights of holiness which I have not yet ascended, ideas of righteousness of which my practice is but a shadowy reflection. I pray for a strong faith in the unseen world. I crave a deeper insight into the mystery of godliness. I cry aloud for a fellowship with the Father. "I count not myself to have apprehended, but this one thing I do," etc. Mark the apostle's plan—his mode of progress. He forgets the things which are behind; he reaches forth to the things which are before. Let us take a lesson from him this morning. The past and the future, we explore continually. We think of the days that are no more; we anticipate joys to come. As regards moral culture there is a vast difference between an act of memory and an act of anticipation—between looking backward and looking forward. There are probably no two acts of mind that produce effects upon the character more directly opposed than these. Looking or reaching forward has a tendency to promote activity, to stimulate endeavour, to awaken new feelings and impulses, to lead to new and higher planes of thought and action; looking backward too often unsettles the purpose of life, disturbs the peace of the heart, and undermines generous resolve and endeavour. Memory has its pleasures, looking backward has its uses, but they are seldom of the kind that bring out the higher possibilities of the soul. Anticipation may resolve itself into idle dreams, but it has at any rate within its legitimate sphere incentive sufficient to lead weary pilgrims into the presence of the King. St. Paul advances in the divine life by forgetting, and his rule of life cannot be useless to us. Among the things we may forget with profit are our past successes. We make too much of what we have done. Self-sufficiency arrests moral progress; and he who thinks little of past success gives promise of better things. He is not a beginner who honestly says with the apostle, "Brethren, I count not myself to have apprehended." We may also profitably forget our past errors and failures. On the road we have travelled lie promises unfulfilled, hopes once young and fair gone to dust and ashes. We remember days of suffering without sanctification, seasons of trial without moral progress. We should forget our sorrows and misfortunes. Many of us have had nights of weeping, and awakenings full of anguish. Human hearts are the sepulchres of buried hopes. Let us forget them, or at least couple the memory of loss with a determination to press on toward the hills of God where the clouds that overshadow us do but

touch and are turned into healthful showers or refreshing dew. Forget the things that are behind and reach forth to those things which are before—a stronger faith in the Lord Jesus Christ; a broader sympathy with the world; fuller obedience to the laws of the Kingdom; more liberality in thought, feeling and opinion; a wider, freer charity; greater heights of moral excellence; a clearer sight of the King in His beauty and the land that is very far off.

Presbyterianism is well consolidated in the City of Halifax, and is deeply rooted in the affections of our people; and judging from outside appearance a stranger would conclude that it is the largest and most prominent of the Evangelical denominations in this city. Our ministers are able and eloquent men. Our people are warmly attached to Presbyterian principles, and give liberally in support of them. And as from this great "citadel" there is extended an arm of protection to all British North America, so may our Church in these Provinces stand forth as the guardian of Truth, and the defender of "the faith which was once delivered to the saints."

K.

22nd October, 1878.

MANITOULIN ISLAND—MISSION WORK.

MR. EDITOR—Perhaps it would be interesting to some of the readers of your excellent paper to hear a little about Manitoulin Island and its mission work. Permit me then to give a short sketch; and in doing so I shall speak only of two places—Gore Bay and Manitowaning.

I.—GORE BAY.

There are four villages on the north side of the Island, of which Gore Bay is the largest. Seven years ago it was a wilderness, visited only by Indians or by some seaman driven by the storm to drop his anchor in its peaceful harbour. Now it is a village of no small importance; having grist and saw mills, stores, post office, workshops of different kinds, printing office, etc., and is surrounded by a good farming country well settled by an industrious people. We have five steamers calling regularly at our docks, also occasional visits from trading vessels and other craft. The first missionary who labored at this place was sent by the Students' Missionary Society of Knox College in 1874. He preached also during the summer at Spanish Mills on the north shore and at Little Current and Sheguandah. In 1875-6-7 the field remained under the care of the society. In 1875 the missionary opened a school in the village which he taught a few days in the week. In 1876 Kagawong was taken up with Gore Bay, preaching at the one in the morning and at the other in the evening, the distance between the two places being about fifteen miles, the missionary following an Indian trail, paddling his bark canoe across the lake, or guided by his compass made his way through the pathless forest. In 1877 many new settlers came in and new stations were opened in connection with north Gore Bay. People began to feel the want of a church, for we often held our meetings in the forest, under the shade of the trees; and when thus meeting, the feelings of our heart often found expression in the words of Psalm cxxxii. 3-9.

In September of 1877 the Bruce Presbytery sent an ordained missionary to the Island, who visited Gore Bay, and has held regular fortnightly services since his arrival.

Having the promise of a little help from the Bruce Presbytery we began to build our church. On account of there being no sleighing last winter we had to take all our lumber and material some distance by boat, which made the cost greater than it would otherwise be, however, it is now finished. It is a frame 28x48, with arched ceiling, gothic windows, gallery in one end, vestry and store-room, painted outside and also on the inside, with neat platform and pulpit, and comfortably seated for about 250. On Sabbath, 6th of October, we had our church opening—when Mr. Builder and A. McKay, students, were with us, the former preaching in the morning, and the latter in the evening to a very attentive audience. We also had our tea-meeting on Wednesday evening when interesting and instructive addresses were delivered by the above named gentlemen. We had also our Treasurer's report, which shows that our church cost \$800—of this amount \$115 has been received from the Presbytery; per missionary from Toronto, \$35.50; Thamesford, \$17.12; Fullerton, \$35.00; St. Mary's, \$23.33; friends in Nissouri and elsewhere, \$21.50; Lieut.

Governor McDonald, \$5. The subscription list is in the hands of our treasurer, J. Fraser. We are glad to say that only about \$150 remains to be made up, a good part of which we hope to raise this winter. The lot on which the church stands is the gift of Mr. H. Eckert.

We do not know how to express our thanks to the many kind friends who assisted us in building our neat and comfortable church. May we still ask their prayers with their contributions, that this church may be a place in which many may be brought to commune with the Lord Jesus, that it may be said of this man and that man that he was born there.

I would also, for our Sabbath school, thank the congregation of Hillsburgh for the books sent; the Sunday magazines also, sent by Mrs. Meldrum, were appreciated and read in the lumberman's shanty. The PRESBYTERIAN sent by Mrs. Russell has been thankfully received.

We have a good Sabbath school here in the church; and the members of our congregation number thirty. If Gore Bay continues to prosper for a few years as it has during the past, we hope to see a flourishing congregation supporting its own minister. It is a centre around which there shall be for some time mission stations. To the west, Barrie Isle, Sheebegwaning, Meldrum Bay; to the south, Wolsey and Mills; to the east, Kagawong and Ice Lake.

II.—MANITOWANING

is another of our centres of mission work. It is about sixty miles distant from Gore Bay, situated near the east end of the Island. It is, perhaps, the oldest village on the Island, beautifully situated on a spot where once stood an Indian village of no small importance. But the Indian has gone back and the white man takes his place. This village may become the chief town when Manitoulin becomes a separate county.

Here we also find that the Students' Missionary Society of Knox College has been engaged during six summers, and among her missionaries we name that dear fellow-laborer (whose death cast so deep a shade over the college last session, and whose memory is still bright in many hearts and homes in Manitoulin Island) Mr. D. C. McKenzie. During the past two summers the field has been occupied by Mr. J. Builder, Student, who has done a good work, and whose labor has been much blessed; being sent in 1877 by the Students' Missionary Society, and in 1878 by the Bruce Presbytery. Ere the missionary left for college last fall the people began to speak of building a church in the village. Some meetings were held by the people, subscription lists were put in circulation, which in a short time showed that the people had their heart in the work. Enough was signed to encourage the building committee to begin the work. They have succeeded beyond their expectations. Early in October the church was finished and ready for opening. For description of the church see that of Gore Bay. The value of the property as it now stands will not be far from \$900. On Sabbath, 13th October, the opening services were held in the church, the morning one being a communion service. Previous to the communion there were preparatory services held at Hilly Grove, south; at Clements, north; and in the village. At these meetings we were privileged to receive several new members by certificate, and not a few by profession of faith. On Sabbath morning we had our communion, when thirty-four sat down to the table of the Lord. After the services were over it was our joy to see the anxious, with whom we tried to answer the question "What must I do to be saved?" In the evening Mr. Builder preached his farewell sermon; the service was sweet and impressive.

On Monday evening there was a tea-meeting held, which was a grand success. After partaking of the good things upon the well-furnished tables, we went to the church where the following gentlemen addressed the people: Mr. Baskerville, Methodist minister of the Island; Mr. Moss, Methodist minister from Zorra; Mr. Jones, Mr. Builder, and Messrs. H. and A. McKay. We were also delighted with the good singing of the evening, we could easily imagine ourselves sitting in some church in the city.

We did not take notes from the report of Mr. Jones, our treasurer, so we cannot at present give figures to show how we stand financially. The help we received from outside was from a few special friends. We have still a considerable sum to make up, and in making up that sum the good people of Manitowaning deserve to be helped. Any contributions sent by any

of our kind friends will be thankfully received by either Mr. Jones of Manitowaning or by the undersigned.

We cannot bring our letter to a close without saying a word about the zeal and energy thrown into the good work at this place by Mr. Jones. His means, his time, his talent, have all been freely and cheerfully given. Nor shall we ever forget the kindness of Mrs. Jones, whose house has been a home for our missionaries, and often, when returning after visiting outlying stations, weary and worn, they have received welcome, comfort and sympathy which is not to be valued by dollars and cents.

I would like also to say a word for our young people, but space will not permit.

Ere our social came to an end we heard the shrill whistle of the steamer "Northern Belle," by which we must go to new fields of labor. Then a few hurried goodbyes and we leave the lit-up church and the people, and we are out in the dark and soon on our way; and as we were borne swiftly over the waves we thought of the events of the evening, and we said, "God bless the people of Manitowaning." Yours truly,

H. MCKAY.

Gore Bay, Oct. 25th, 1878.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XIX.

In answer to the question (p. 72), "Why does not the Catholic Church approve of marriages between Protestants and Catholics?" His Grace thus speaks, "Because they introduce a subject of great discord between man and wife. Religion is a point upon which people feel very strongly. When the wife goes in one direction and the husband in another, they are generally divided." I would ask attention to the depth of meaning in the last sentence, where his Grace observes that when man and wife go in different directions, they are *generally* divided. His words, of course, imply that they are *sometimes*, in these circumstances, united. How this can be, I would like if his Grace would "rise and explain." "There is also a subject of constant dispute about the education of their children." In addition to being *generally* (of course not *always*) divided, they are constantly disputing about the matter referred to. What a deep thinker Archbishop Lynch is! I will not follow him any further here, lest I should be drowned. "As the Catholic Church aims at peace and good-will, it discourages those of different religious creeds to unite in matrimony." The Romish Church thinks that "peace and good-will" can be secured only by her having supreme rule. It seems that she discourages even Protestants and Jews to unite in matrimony. How kind she is! "Daily experience proves the wisdom of the Catholic Church." Every true Protestant will agree with his Grace in condemning marriages between Protestants and Papists, each, of course, viewing the matter from his own standpoint.

Regarding extreme unction the Archbishop says (p. 73), "Catholics follow word for word the injunction of St. James, 'Is any man sick amongst you' etc. (James v. 14, 15). We see here the advantages of this sacrament. The relieving of the sick person, and if he has been in sins they are forgiven." What does his Grace mean by "the relieving of the sick person"? The Church of Rome never administers extreme unction as a means of restoring to health, but always as one of preparing the soul for death. There is, therefore, a wide difference between the rite of which James speaks, and extreme unction. "Many sick persons are deprived of the use of speech when dying, and cannot confess their sins, but if they have real sorrow for them in their hearts, God forgives them—through the merits of His Son Jesus Christ, infused into the soul through this sacrament." Whatever is infused into one's soul becomes his own. It is contrary to scripture to say that we obtain forgiveness because of our own goodness. We have it "in Christ, through His blood." The merits of Christ can be *imputed* to us, but it is utterly impossible in the nature of things for them to be *infused* into our souls. Putting olive oil on the body cannot, of itself, put the oil of grace into the soul. "If ever the poor sinner requires help from above it is when the gates of eternity are opening upon him, and here a merciful God steps in to reconcile the sinner on earth before the time of reconciliation has passed." Salvation by oil! Truly this is salvation made easy. Peter says that the righteous are with difficulty saved. "Before the time of reconciliation has passed." According to this,

death fixes man's character and state for ever. How can we believe this and the doctrine of Purgatory too? So much for Romish unity. "The Catholic Church alone retains all the merciful institutions of Christ, no other church even pretends to it." "Merciful institutions." Are there "unmerciful institutions" of Christ?

On page 74 his Grace asks the following question, "Is it anywhere mentioned in sacred scripture that earnest belief in one's own predestination for the kingdom of heaven ensures salvation?" His answer is, "Such a doctrine is nowhere to be found, but the contrary can be seen in many places in the Bible." It is quite true that such a doctrine is nowhere to be found in the Bible, and it is just as true that it is nowhere to be found out of it. His Grace refers to the counsel of Paul to the Philippians to work out their own salvation with fear and trembling (ii. 12) which, he says, "need not be done if salvation were certain." But the apostle says to them in another part of his epistle that their salvation is certain. In i. 6 he says "He who hath begun a good work in you will perform it unto the day of Jesus Christ." The Archbishop next quotes Ecclesiastes ix. 1, "No man knoweth whether he is worthy of love or hatred," 1 Peter iv. 18; 2 Peter i. 10; and 1 Cor. x. 12. The Vulgate mistranslates the passage in Ecclesiastes. According to the true translation, Solomon speaks of a very different subject from that of our salvation. Peter speaks of the salvation of those to whom he writes as a certainty. See, for example, his last epistle, first chapter. Paul does the same regarding the Corinthians. See, for example, 1 Cor. i. 9. Christ says "I give unto My sheep eternal life; and they shall never perish." (John x. 28.) His Grace next says (p. 75), "We must entertain strong hopes of salvation through the merits of Jesus Christ and keep His commandments." As we have just seen, he, in effect, says that we must entertain strong doubts, How then, can we entertain strong hopes? The scriptures represent the hope of the Christian as one which is never disappointed. "A certainty of salvation, which no one can have, might lead to carelessness and its consequences." John the Evangelist flatly contradicts John the Archbishop. In his 1st Ep. iii. 2, 3, he says, "We know that when He shall appear we shall be like unto Him," etc. "And every man that hath this hope in him purifieth himself," etc. Here we learn (1) that we have a certainty of salvation—"we know" (2) that this certainty has the very opposite effect of leading to carelessness—"Purifieth himself." The Christian is commanded to rejoice, but it is impossible in the nature of things for a doubter to rejoice. Though the salvation of a Christian be a certainty, he must watch and work, just as if it were possible for him to be lost.

His Grace is an excellent Arminian and, therefore, on some points he differs from St. Augustine. So much for Romish unity. He says on p. 75, "Has God destined some people for heaven—others for hell?" Like the rest of the Arminians, he does not understand the Calvinistic doctrines regarding election and predestination. He replies "No. It would be the greatest blasphemy to suppose that a God so infinitely just and merciful could act thus." According to this it would be the greatest blasphemy to suppose that he would destine any even for heaven. But in the scriptures we read of those who were chosen from the beginning to salvation, and predestinated to the adoption of children (2 Thess. ii. 13; Ephes. i. 5). Elsewhere, the Archbishop acknowledges, that no one can do good works, and, therefore, be saved, without the grace of God. Well then, if God—who does nothing without purposing to do it—withhold his grace from some of the human family, and leave them to perish in their sins, we can say nothing against it. "He hath mercy on whom he will have mercy, and whom He will, He *hardeneth*," (Rom. ix. 18). "So infinitely just and merciful." Are these degrees of infinity? "The most cruel earthly tyrants can torture their enemies, but they cannot create them for torture." This sentence is of no use whatever. Tyrants often torture their best friends. They cannot torture their enemies unless they have them in their power. They cannot create even a blade of grass. Here is a difficulty which I would like his Grace to explain. He professes to believe that God foreknows all things. If God does, then he knew before he created them, that the devil and his angels, and a certain part of mankind would be damned forever. Yet, though He knew this he called them into being. "God gives to all His creatures means to gain heaven, if they do not use them it is their own fault, not the fault of God."

"It would be unworthy of God to force any man to love and obey him. Hence he endowed him with a free will to obey or not to obey, to love or not to love." According to this a man's salvation or damnation, alike depends wholly on himself. If he be saved he has himself to thank, as if he be lost he has himself to blame. Paul says "By grace are ye saved." "Who hath saved us . . . not according to our works," (Ephes. ii. 8; 2 Tim. i. 9). Christ says, "No man can come unto Me, except the Father who hath sent Me, *draw* him," (John vi. 44). But this "drawing" is in perfect harmony with man's free agency. "Thy people shall be willing in the day of Thy power," (Psalm cx. 3). "God predestined for heaven those, whom he foreknows will freely keep His commandments." Here we have bad grammar, inconsistency, nonsense, and bad theology. "Whom" should be "who"; "foreknows" should be "foreknew." We have seen that, elsewhere, his Grace, in effect, says that it is "the greatest blasphemy to suppose that a God so infinitely just and merciful" could predestinate any, even to heaven. None can truly keep His commands but those who do so freely, but—as the Archbishop acknowledges—they do so only with the help of God's grace. Holiness is the *effect*, not the *cause*—the *fruit*, not the *root* of our election to eternal life. "Chosen"—not because God saw that we would be holy, but—"that we should be holy," (Ephes. i. 4). Of course, the subjects just referred to, cannot be fully discussed in only two or three sentences. I must, however, go on to others.

"As Christ died and paid the ransom for all mankind, will not all be saved no matter what they do? Answer—No—Christ ransomed all; and called them all from bondage; but all, though ransomed, do not accept the call. 'Many are called but few are chosen because they do not choose to keep God's law,' (p. 75). God does not choose them because they do not choose Him. According to his Grace, Christ has suffered and died in vain for many. His purposes regarding them have been defeated. How is it that any choose God, when those who reject Him have received as much grace as they?

I find that I cannot finish my review in this paper—as I intended doing—without making it too long. I will, however, do so in my next, which shall be a short one.

Metis, Que.

T. F.

PRESBYTERY OF OWEN SOUND.—An adjourned meeting of this Presbytery was held in Division St. church, Oct. 15th. A basis of union between Meaford and Griersville congregations was submitted, and with one or two verbal emendations was agreed to. The Presbytery then proceeded to the consideration of Mr. Forrest's resignation of the pastoral charge of Leith and Lake Shore, which was laid on the table at the last meeting. After parties had been heard, the following resolution was adopted: "That the Presbytery accept Mr. Forrest's resignation, express their deep sympathy with him in his affliction, and pray that God in His providence may soon restore him to his wonted health. And they would also express their sympathy with the congregation in the loss they sustain, and earnestly pray that the great Head of the Church may speedily send them a man after his own heart to minister to them in holy things." Considerable time was spent in the discussion of the Committee's Home Mission report, and the provision to be made for the mission stations during the winter months. Leave was granted to the moderators of the Sessions of Meaford, Thornbury and Heathcote, and Lake Shore and Leith to moderate in a call in these congregations when ready to do so. Presbytery adjourned to meet in Division Street Church, Nov. 18th, at 10 a.m. Regular meeting to be held in the same place, Dec. 17th, at 10 a.m.—JOHN SOMERVILLE, M.A., Pres. Clerk.

ON the day of the failure of the City of Glasgow Bank, Rev. James Spence, all of whose slender means were invested in its shares, was ready to start for Italy for the benefit of his health. He had resigned his pastorate and sold his household goods, and hoped to have a long and restful residence in Italy. The failure put it beyond his power to go, and he was deprived of his means of support. At this juncture his church came forward with a purse of gold and an invitation to resume his pastorate. Both were gratefully accepted.

NEW ORLEANS is now less than sixty hours distant from New York.

BOOKS AND MAGAZINES.

Golden Thoughts on Mother, Home and Heaven.

New York: F. B. Treat.

From an examination of advance sheets of this work forwarded to us by the publisher we are inclined to think favourably of it, but shall be able to speak with more confidence and to give a fuller notice when we receive the complete work. It is a compilation from a wide field of literature. The introduction is by Rev. Theodore L. Cuyler, who recommends the volume as "an excellent home book."

Macleod of Dare.

By William Black. Montreal: Dawson Brothers.

The writer of this story has of late been taking a prominent position among novelists. His "Princess of Thule," "Strange Adventures of a Phaeton," "Daughter of Heth," "In Silk Attire," etc., have been extensively read, and the present story is attracting considerable attention in Britain and the United States. The volume now before us is the Canadian copyright edition, in paper cover, with numerous illustrations by well known artists.

Canada School Journal.

Toronto: Adam Miller & Co.

The November number of the "School Journal" opens with a portrait and biographical sketch of Professor Goldwin Smith. It also contains editorials on "Township School Boards," "Private Schools," and "History in Schools." Mr. Clarkson furnishes a second contribution on the question "What is Cram?" Mr. Harper supplies a paper on "Elementary Geography," and Mr. Spotton one on "Botany in School." The Mathematical and Practical departments are occupied with valuable matter. The Journal, as now conducted, is a publication that no teacher can do without. The publishers will mail sample copies free to teachers or trustees who have not already seen it.

Leisure Hours.

New York: J. L. Patten & Co.

The number for October, being the first number of the third volume of this popular magazine is now before us. The publication purports to be "a magazine of choice literature for the people," and this character is well sustained in the present number. It opens with a biographical sketch of George Cruikshank, the artist, by Rev. G. C. Miln, accompanied by a portrait. A few pages further on we have "A Trip up the Volga," copiously illustrated, and giving a lively description of people and places in one of those few parts of the world which are now left to furnish a fresh field for the traveller. Besides these the number contains a large and well selected variety of short sketches, stories, etc., well fitted to fill up the leisure hours.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The November "Atlantic" contains, "The Nationals, their Origin and their Aims," "There came Three Queens from Heaven," a poem, by W. W. Young; "The Star in the Valley," by Charles Egbert Craddock; "Presidential Elections," "A White Camellia," a poem, by Edgar Fawcett; "Home Life of the Brook Farm Association," "Florence, and St. Mary of the Flower," by Charles Eliot Norton; "Roba di Roma," a poem, by W. W. Story; "Some Recent Books of Travel," "An impressionist at the Paris Exposition," Song, by E. E. Brown; "The Lady of the Aroostook," by W. D. Howells; "Indirection," by Richard Reolf; "Americanisms," by Richard Grant White; "An Old Song," by H. P. Spofford; "Oppressive Taxation of the Poor," Contributor's Club; Recent Literature.

The International Review.

New York: A. S. Barnes & Co.

The November number of the "International" opens with an article on the question, "Does Humanity require a New Revelation?" by Professor Tait, of Edinburgh. The reader is not kept long in suspense as to the answer, for it is given in the first line in the form of a very short and decided negative, which the article ably sustains. The Professor is not beating the air. It is Mr. Froude, the historian, who has taken the affirmative side of the question. His arguments are more than met in the paper now under notice, and the truth maintained that there is no necessity for a new revelation. The remaining articles in the present number are "Pending Ordeals of Democracy," by Hon. Geo. W. Julian; "The Government Library at Washington," by A. R. Spofford; "The Final Phil-

osophy," by Rev. John Hall, D.D.; "Successful Mediocrity," by Albert Rhodes. U. S. Consul, Rouen; "Social Democracy in Germany," by Professor J. Huber; "Ye Poet. His Epitaph," by J. W. Green; "After Specie Resumption What?" by Horace White; "A Shocking Story," by Wilkie Collins; Contemporary Literature.

The Princeton Review.

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The November number of the "Princeton Review" contains articles on National Morality, The Rights and Duties of Science, Philosophy as *Scientia Scientiarum*, The European Equilibrium, Copyrights and Patents, Man's Place in Nature, Duties of Higher towards Lower Races, Eclipses of the Sun, The Recent Solar Eclipse, A Criticism of the Critical Philosophy in Reply to Professor Mahaffy, Physiological Metaphysics. The paper on the Rights and Duties of Science is by Principal Dawson, of Montreal; that on Philosophy, by Professor Flint, of Edinburgh; and that on the Critical Philosophy, by Professor McCosh, of Princeton. In the essay entitled "Physiological Metaphysics," President Porter, of Yale College, combats the materialistic views of such writers as the two Mills, father and son, Alexander Bain, John Tyndall, Thomas H. Huxley, Erasmus Darwin, Herbert Spencer, George H. Lewes, John Fiske, and "the crowd of naturalists, both the solid and romantic, who, having accepted the evidence for evolution within certain limits, are ready to extend it indefinitely over all regions of knowledge that are unfamiliar to themselves or in their nature not easily grasped, and are content to make it the substitute for the absolute, the infinite, and the living God."

A Popular History of the Dominion of Canada.

By William H. Wathrow, M.A. Toronto: Clough & Townsend.

A portly volume of 616 pages octavo; printed in large, readable type, with plain, strong binding, as all works worth keeping and frequently referring to ought to have; illustrated by six beautiful steel engravings, a map of Canada, and over one hundred wood-cuts, and containing a history of our great Dominion from the earliest legendary explorations of Madoc the Welshman, and the somewhat more authentic records of the Norsemen, down to the very dawn of the happy era of protection, peace and prosperity upon which we are now entering; this book ought to find a place in every library, large or small. To the person who has no book, we would say, Buy a Bible, and if he should follow our advice and come back for further guidance, we rather think our counsel would be, Buy a history of your country. These two books are absolutely necessary to produce one of the most noble combinations of human character - the Christian and the patriot. This work comprises a history of the provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, Manitoba, and the Northwest Territory, and of the island of Newfoundland. The author has already given us a work on "The Catacombs of Rome," and a "School History of Canada," both of which are pretty widely known, especially the latter. As a writer he is well qualified for such a work as this, being possessed of that power of condensation and that mental perspective so necessary to the historian. Impartiality is another quality very highly prized in a writer of history; and in this respect, from the cursory glances we have hitherto bestowed upon the contents of the work, we have not detected any fault. Facing the title page we have, as is most fitting, a well-executed steel engraving from a portrait of the Queen, taken in 1877. The book is dedicated to the Earl of Dufferin, and his portrait, also well brought out, faces the dedicatory inscription. The other steel engravings represent Messrs. Tilley, Earl, Boyd and Gibson, gentlemen distinguished for energy and liberality in the crisis connected with the great fire in St. John, N.B. But among the wood-cuts scattered through the work are to be found portraits of almost all the prominent public characters who have had anything to do with the history of Canada from Jacques Cartier to the Marquis of Lorne, besides many sketches of public buildings and natural scenery. The first three chapters of the volume are occupied with the discovery of America, early exploration, and an account of the Indian tribes, the period of French rule takes up the next fourteen chapters, and the remaining thirty-three chapters are devoted to what we think we can call a carefully compiled, well digested, and attractively written account of these provinces from the time of their conquest by Britain to the present day.

SCIENTIFIC AND USEFUL.

TOMATO OMERT.—Take three large tomatoes, peel and cut fine; stew till soft, adding salt and pepper to taste, a small piece of butter, and stir in three eggs just as you take it from the fire.

DRIED APPLES.—Apples should be dried as soon as possible after they are cut, to have them light-colored; stoves and kilns should be used in preference to putting them on a scaffold to run their chances for rain or sunshine; and as soon as dried they should be boxed up tight, to keep them from the insects which deposit their eggs among them and produce the worms which spoil so many of them. In this way they may be kept for years with perfect safety. Some time ago, while purchasing a lot of dried fruit, we discovered small pieces of sassafras bark mixed among it, and upon inquiry, were informed that it was a preventive against the worms. It is said that dried fruit put away with a little bark (say a handful to the bushel) will save for years unmolested by those troublesome little insects which so often destroy hundreds of bushels in a single season. The remedy is cheap and simple and we venture to say a good one.

HOW TO CHOOSE A HORSE.—An English paper tells us that the purchasers of horses for the French army always endeavor to obtain a first look at the animal when he is in the stable, noting if the animal supports himself equally well on all his legs, and, if one seems to yield, especially examining it. Attention is then directed to the largeness of the pupil of the eye, which ought to be more dilated when in the stable than when exposed to light. After the animal has been led out of the stable, the eye ought to be again examined to see if the pupil has been contracted; if not, the sight is feeble. Others, to test the power of vision, feign to strike the forehead with the hand. If the hollow over the eye be profound and the temple grey, old age is to be concluded. Wounds about the temple suggest attacks of staggers; and when the end of the nose presents circular scars, it may be concluded the horse has been twitched with a cord to insure his quietness while being shod or having had to submit to some painful operation.

CELERY.—The points to be observed in keeping celery, are, first, to exclude water; second, to keep as cool as may be without freezing. By skilful management the celery may be kept in a fair condition till April. Where limited amounts of celery are to be stored, it may be done in a cold frame, to be used afterwards for growing lettuce or for a hot-bed for any purpose. A covering of shutters and litter will keep the celery without the use of glass or mats, which will only be required when the pit is used for growing plants in Spring. This will be found a very satisfactory way of keeping a small supply for the family. It does not keep very well in a cellar unless well covered with earth and kept cooler than most cellars well can be. There is no more delicious vegetable than celery; it is indeed a somewhat troublesome and expensive vegetable to produce, as generally raised, but if the methods in use among the market gardeners were to be followed by amateurs, we believe celery would soon become much more generally used and appreciated.

HYGIENE AND CONSUMPTION.—At the tables of how many farmers and mechanics, we wonder, is the buckwheat breakfast gone into disgrace? We readily recall the time when uncounted multitudes of families broke their fast of twelve hours and faced the work of a blustering winter day with nothing but greasy buckwheat cakes and molasses! They might almost as well have eaten sawdust; and what had they for dinner? Boiled salt-pork and potatoes, and for supper boiled salt-pork and potatoes again—cold, and made palatable with vinegar! Ah, we forget the pie, the everlasting pie, with its sugary centre and its leathery crust—the one titillation of the palate that made life tolerable. Good bread and butter or milk, abundant fruit, beef and mutton, nutritious puddings—all these things have been within the reach of the people of New England, for they have always been the thriftest people in the world; but they have cost something, and they have not really been deemed necessary. The people have not realized that what they regarded as luxuries were necessities, and that the food upon which they have depended for protection from the climate, and for the repair of the wastes of labor has been altogether inadequate, and has left them with impoverished blood and tuberculous lungs. After taking into account all the influence of heredity, which is made much of in treating of the causes of phthisis, insufficient nourishment is responsible alike, in most instances, for the deposit of tubercle and the inflammation to which it naturally gives rise. There are many men, who, by a change of living, render the tubercles already deposited in their lungs harmless. Vitality becomes so high in its power that it dominates these evil influences, and they live out a fairly long life with enemies in their lungs that are rendered powerless by the strength of the fluid that fights them. We have seen consumption cured again and again by the simple process of building up the forces of vitality through passive exercise in the open air, and the supply of an abundance of nutritious food; and we have no doubt that it can be prevented in most instances by the same means. No human body can long endure the draft made upon it by a cold climate and by constant labor, unless it is well fed, well clothed, and well housed. Somewhere deterioration will show itself, and in New England—nay, all over the kingdom of Great Britain it is the same, where the people are worse fed than here—the poverty of blood shows itself in the deposit of tuberculous matter in the lungs. There should be by this time some improvement in New England, in consequence of the increased intelligence of the people, but so long as so many of them are running westward, and their places are taken by an ignorant foreign population, it is not likely that the statistics will show much improvement for a great many years to come. If our physicians could only be paid for preventing disease, and could be permitted to prescribe for each family its way of living, there would be but little difficulty in routing from its stronghold that most fatal and persistent enemy of human life, which we call consumption. —Dr. Holland in July Scribner.

PRACTICAL PAPERS.

LEARNING TO SAVE.

The first thing to be learned by a boy or young man, or any one else having the least ambition to become a useful member of society, is the habit of saving. No matter if a boy or girl has wealthy parents, each should learn to save, if for no other reason than that riches are well known "to take to themselves wings and fly away." Few are so well-to-do as to be secure against poverty and want. In this country it is notoriously true that the children of the wealthy classes are often miserably poor; while the men of large means among us, as a rule, commenced life without other advantages than habits of industry coupled with the disposition to save.

It is especially important that the children of people in moderate circumstances and of the poor should learn to take care of the money they get. A boy who is earning fifty cents, seventy-five cents, or a dollar a day, should manage to save a portion of it, if possible. If he can lay by only twenty-five cents a week, let him save that. It doesn't amount to much, it is true; it is only thirteen dollars a year, but it is worth saving; it is better than wasted; better saved than fooled away for tobacco or beer, or any other worthless or useless article or object. But the best thing about it is, that the boy who saves thirteen dollars a year on a very meagre salary acquires a habit of taking care of his money which will be of the utmost value to him.

The reason why working men as a class do not get ahead faster—are not more independent—is that they have never learned to save their earnings. It does not matter a great deal whether a man receives a salary of a dollar a day or five dollars, if he gets rid of it all during the week, so that there is nothing left on Saturday night; he will not get rich very rapidly. He will never have much ahead. But the individual who receives one dollar per day and is able to save twenty cents, or the one getting five dollars who is careful to lay up a dollar, is laying up something for a rainy day.

Young people who expect to labor with their hands for what they may have of this world's goods, who have no ambition or wish to become professional men, office-holders or speculators, should by all means acquire habits of economy and learn to save. So surely as they do this, so surely will they accumulate, so surely will they be in a situation to ask no special favors. Every man wants to learn to look out for himself and to rely upon himself. Every man needs to feel that he is the peer of every other, and he cannot do it if he is penniless. Money is power, and those who have it exert a wider influence than the destitute. They are more independent. Hence it should be the ambition of every young man to acquire, and to do this he must learn to save. This is the first lesson to be learned, and the youth who cannot master it will never have anything. He will be a menial, a dependent.

A CURE FOR DESPONDENCY.

Let me tell you how one weary heart has found it. In ministering tenderly, lovingly, and cheerily to others, a woman who has had a great deal of sorrow to bear, has found sunshine for herself, and learned to carry it to her friends. When, a year or two ago, she found herself in danger of growing morbid, moody, and disconsolate, she resolutely said, "This will not do. If God takes from me the work to which I had set my hand, it is because he means to give me some other, and I will look about, and find out what it is."

She lived in a beautiful house, surrounded by pleasant grounds, and facing a charming street. Could there be among her neighbors any who needed help or comfort? She had never taken much interest in the neighbors, for her life had been full of its own solicitudes and hopes. But it is singular how much one finds out in any given direction, once attention is turned that way. Just around the corner, in a bit of a cottage, standing well back among trees, there was a little pale-faced boy, who sat all day at a window, apparently with nothing to do except look out. It was not long before the lady ascertained that his mother was a widow, a member too of her own church, and the child a cripple. Henceforth, quite often the low phaeton, drawn by the coal black horse which had won the lad's admiration as the pretty lady drove by, stopped at the gate, and he was taken out

for an hour of elysium. What bliss to the shut-up child to taste the freedom of the winds, to be borne past babbling brooks, and through smiling valleys, and over the wide busy highroad! And what answering joy in the self-forgetful heart, which was dispensing this brightness!

A little farther on, the doctor's gig was often seen to tarry. It was easy to intercept the doctor, an old friend, and learn that his patient was suffering from an incurable disease, and that nobody in the bustling household of which she was a member had time to minister to her as her troubled mind, more than her aching body, needed. In a way which seemed accidental, but which was managed with the delicacy of unerring tact, acquaintance was made here, and frequently beautiful baskets of flowers, or fruit, or clusters of lilies and spears of gladiolus, found their way into the sick room. Books, too, were taken there, and a sweet voice read from their pages words of cheer and comfort. The way to the vale of the shadow was very softly strewn by the tenderness of a gentle and loving woman.

In the meantime, what with living persistently out of herself, and for others, what with being much in an atmosphere of communion with God, and with learning to take the promises as meant for every day's need, with child-like appropriation, the despondent spirit was exercised, eyes beamed, the step gathered lightness, the brow became smooth, and new beauty appeared in the countenance. So many loved the woman who was living in this Christ-like way that she felt as though she were moving, ensphered in affectionate regard, to the land where all is fair and bright.

Do not some of us need to take a lesson from this for our own seasons of heart-ache and depression?—*Margaret E. Sangster, in Christian Weekly.*

PLANTING TREES IN AUTUMN.

Spring is the time when planting seems most natural, and it is therefore the time when this work is mostly done. Yet most farmers are less hurried in the fall, and can do the work better and at less cost. If well done, as good results, or rather better, can be had from fall planting. The time should be early enough to have the roots firmly fixed in the soil before winter sets in. Do not water the roots. You do not wish to start the trees into growth. Have the dry soil made as fine as possible, and closely packed between and around the roots, and the soil will have all the moisture it needs. Then, pile up the earth in a little mound around the trees, and they are ready for winter. What remains of this mound should be hoed down in the spring. Every leaf must be picked off, and by doing this, it is safe to plant by the first of October, or even earlier, if desired. The chief cause of failure in fall planting is from having the work poorly done, and leaving the trees in a hollow for water to settle around the roots all winter. This is hard usage, even for trees firmly established. While the tree is not growing, its roots are dormant. Any excess of wet tends to rot them, and with newly transplanted trees there is not vigor and vitality enough to resist this tendency. Hence, if the land you intend to plant on is cold and wet, it is advisable to defer planting till spring, so as to give the trees a chance to grow at least one season, before standing with wet feet during the six months when they have least vitality to resist disease. The better way, however, on such land is to defer planting until the soil is thoroughly underdrained. In other words, where land is too wet for fall planting, it is unfit for planting and growing trees on. With fall planting on such land, the trees die the first winter. If planted in spring, they delude their owner with one season's growth, only to disappoint him more grievously by dying or becoming so stunted and puny, as to be worth less than nothing.—*W. J. F., Monroe Co., N.Y., in Country Gentleman.*

COMPENSATIONS TO NERVOUS PEOPLE.

Among these compensations, this, perhaps, is worthy of first mention—that this very fineness of temperament, which is the source of nervousness, is also the source of exquisite pleasure. Highly sensitive natures respond to good as well as evil factors in their environment, salutary as well as pernicious stimuli are ever operating upon them, and their capacity for receiving, for retaining, and multiplying the pleasures derived from external stimuli is proportionally greater than that of cold and stolid natures;

their delicately-strung nerves make music to the slightest breeze; art, literature, travel, social life, and solitude, pour out on them their choicest treasures; they live not one life but many lives, and all joy is for them multiplied manifold. To such temperaments the bare consciousness of living, when life is not attended by excessive exhaustion or by pain, or when one's capacity for mental or muscular toil is not too closely tethered, is oftentimes a supreme felicity. The true psychology of physical happiness is gratification of faculties, and when the nervous are able to indulge even moderately and with studied caution and watchful anxiety their controlling desires of the nobler order, they may experience an exquisiteness of enjoyment that serves, in a measure, to reward them for their frequent distresses. In the human system, as in all nature, everything is in motion, and all motion is rhythmical, and movement in any one direction is the more forcible and spontaneous when it follows movement in another direction; the motions that constitute what we call health are most delicious and satisfying when following quickly after debility or pain. Perfect health of itself is not a condition of positive happiness, and is not at all essential to happiness. The happiest persons I have seen, or expect to see, are partial invalids—not those who are racked and tortured with nameless agonies, or kept prostrate by absolute exhaustion, but who are so far under bondage to susceptible nerves, as never to realize even approximate health; even in their slavery they were sufficiently free to indulge some, at least, of their higher faculties, and to that degree were capable of enjoyment all the more intense from contrast with the restrictions that disease imposes on the rest of their organization. I recall the case of a lady who, as an effect of severe functional nervous disorder, had become temporarily paralyzed, so that none of the limbs had power of self-motion, and yet she was apparently and really more joyous than the majority of those who have full physical liberty.—*Appleton's Journal.*

WAGES AND THE COST OF LIVING.

Comparing the present market prices of all the articles of necessity and luxury that go to make up the cost of living, with the prices that obtained when wages were higher, it will be seen that wages have fairly held their own. And if men will make the same comparison with regard to men's earnings and purchases, twenty, fifty, a hundred years ago, they will see that—thanks to cheaper and more rapid means of production and carriage through mechanical inventions—in every element of living, in housing, clothing, food, luxuries and the rest, the workman of to-day has infinite advantages over his father, grandfather, or great-grandfather. And he enjoys a multitude of privileges and benefits, in stable government, personal liberty and protection, gratuitous education for his children, free medical attendance, pure water, lighted streets, and other untaxed advantages which his ancestors never dreamed of or hoped for. His wages are higher, and his money will buy more, dollar for dollar, than his father's would.

We do not say that the real as well as the relative cost of living is not advanced by every step forward in civilization. For ten days' work an East India Islander, according to Wallace, can manufacture or earn sago cakes enough to last him a year; and less labor will keep him supplied with the limited clothing he needs. A man needs more clothing here, and a greater variety of food; yet when it comes to the absolute necessities of men—the minimum cost of living—a very small portion of a man's yearly wages will keep him alive and comfortable. Thoreau built him a shanty in Waldon Woods and lived a year in it at a total cost of twenty-seven dollars, and never approached either squalor or starvation. The experiment is of value only in that it proves it possible for a man to get as much bare living here for a given amount of labor as a Polynesian can. If one wants more—and very properly most men do want more—one must work for it; and our civilization happily offers at once more opportunity for labor, and infinitely more to be had for the proceeds of such labor, than have been attainable in any other land, under any other social or industrial conditions. And we doubt whether there was ever a time when industry and economy—using the term in its true sense, of judicious management—would or could have met with a surer or more generous reward, than in our own land to-day.—*Scientific American.*

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TORONTO, FRIDAY, NOVEMBER 15, 1878.

"FROM FEST TO EARNEST."

IN this issue will be found the opening chapter of a new story, with the above title, which we offer as our contribution towards enlivening the evenings of the approaching winter. It is by the Rev. E. P. Roe, who has already written several interesting and instructive works of a similar character. We publish it under the conviction that, while from its animated style and its wealth of incident, it is well fitted to attract and entertain, at the same time it furnishes correct estimates of human affairs, is always to be found on the side of truth and rectitude, and teaches several highly important lessons which could not be so easily or so pleasantly communicated in any other form.

THE WEEK OF PRAYER.

AS we write, we are in the midst of another week of prayer. It is by appointment of the General Conference of Y.M.C.A. which was held recently in the city of Geneva, famed in history as the scene of Calvin's labors. It is therefore most suggestive that during the current week meetings for prayer on behalf of young men are being held in every part of the world. Such a prominence as is thus given to this subject cannot but be attended by most beneficial results. Many sermons upon the duties and responsibilities of young men shall have been preached upon the past and the ensuing Sabbaths. The awful power of evil which is necessarily invested in young men, has been emphasized during the week. Their influence for good has received due and prayerful attention. By the close of the week every subject touching young men shall have been made the subject of earnest and importunate prayer.

It is especially delightful to see that these associations are doing a particular work in the large towns and cities of many countries. For a time, it is true, there was some conflict between them and the Christian congregations. While in some smaller places this may still be the case, yet on the whole the associations are carefully mapping out their work so as to avoid friction between them and the Churches. As a rule, whenever it is found that congregations, through their own Young Men's Associations, are taking up the ground of the general Y.M.C.A., this is at once omitted from the programme of the latter. While the work of the latter is becoming more and more circumscribed, it is at the same time becoming

the more valuable to the community. There is no attempt, so far as we know—there is no desire—to encroach upon the work of the Churches. To be an active member of the Association one must become a member of a Christian congregation, and there is a guarantee in this that the former will be animated with the one desire of advancing the interests of the Churches.

The meetings in Toronto have been well attended. They have been characterized by an excellent disposition. The ministers not only largely availed themselves of the invitations to preach special sermons to young men but have taken an active part in the meetings. We cannot but hope to hear of many and precious results. The meetings held in 1877 were a great success, and many goodly influences are traceable to them, and we are sure that those of the present year will show that the week of prayer has taken a deep and abiding hold.

THE PROPHETIC CONFERENCE.

FOR a considerable period the Christian public of New York and its widely ramified vicinity has been looking forward with earnest expectancy to the projected conference upon the pre-millennarian advent of our Lord. It is a sign of the times in which we live that there is a conference held in relation to Christian doctrine as well as Christian duty. The public mind is familiar with the idea of such gatherings in relation to temperance and every other reform. But immense meetings of Christians are now being convened whose object is to study the Scriptures in a public manner in reference to every possible phase of the truth as it is in Jesus.

The Prophetic Conference—as it has been called—has in many respects been marked by great success. The large church, of which the younger Dr. Tyng is the popular pastor, was crowded three times daily during three successive days. It is calculated that not less than six thousand persons were thus accommodated during every day of the Conference. Amongst the number was a large sprinkling of eminent divines, who came to listen to what could be said upon a subject which they have not been able to see their way to adopt. Besides these, the audiences were for the most part made up of the church-going community, amongst whom could be observed leading citizens representing the highest positions in commerce, in the professions, and in public affairs; while, as might be expected, there was a large concourse of ladies from all the various grades of society. The devotional exercises were carried out with reverence and solemnity, making deep impressions upon all who were privileged to be present.

There is something intensely interesting and attractive in the subject which was presented before these immense audiences. It is evident that the apostles and early Christians found many incentives to faithful witness-bearing in the belief that the Lord, who had been parted from them, would immediately re-appear in their midst. Their disappointment only left the inheritance of hope to their successors, who were inspired by the conviction that their Saviour might come amongst them at any time. The expectation

seemed to wane, as the centuries passed, and Christ still delayed His coming. In our own day, we have had a host of writers, who, interpreting the prophecies according to preconceived desires were bold enough to enter the roll of prophets, and predict that the advent would take place in certain years. These years have come and gone, and still the Lord tarried. The pre-millennarians have now for the most part given up the idea of fixing upon certain dates as the proper fulfilment of prophecy; but they have gone into deeper study of the Scriptures upon the subject, and with one consent they are earnestly waiting for Christ's second coming, as a prelude to the reign of peace and harmony throughout the earth. Nor can it be doubted that the number of those who advocate this view is growing both in influence and scholarship.

Those who hold this view have an inherent advantage in regard to earnest dealing with men. They are laboring in the full belief that there is not a day passing over their heads but what may be marked by a more glorious event than has ever yet occurred in history. With such a conviction they are occupying until He come. Their appeals to men's consciences cannot but be impressive. Their whole attitude and manner, inspired by deepest conviction, must be solemn and earnest in the extreme. It is no wonder, then, that such crowds were gathered to listen to their words. The imagination of the people could not but be excited by the very subject itself, however visionary it might appear on a careful review. Dr. Tyng, jr., opened the subject with the general question, "The Second Coming of the Lord." Dr. Craven was heard on the subject of "The Coming of the Lord in its relation to Christian doctrine." Dr. Cooper, of Alleghany U.P. Theological Seminary, spoke upon "Judgments." Dr. N. West, of Cincinnati, attempted at great length "The History of the Doctrine." Professor Duffield gave a review of "the General Subject and a summary of arguments." Dr. Rufus W. Clark, of Albany, read an able paper on "That Blessed Hope as a Motive to Holy Living and Active Labor." Rev. Dr. Mackay, of Hull, England, whose appearance in Toronto contributed so much to the success of our Conference, addressed himself to "The Rapture of the Saints," a subject which he treated with thrilling power, holding the audience in breathless interest for upwards of an hour. We were curious to see how this Scotchman took with a New York audience. On the whole he seems to have made a favorable impression, though exception is taken to the length of his addresses and his colloquial "you know." Still he has taken his place as a powerful speaker and instructive expositor.

With many others we do not feel inclined to give up the common belief of the Church as to the second coming of the Lord. There will be the millennial period of rest and preparation, and then the Lord will come in his glory to wind up the history of the human family upon the earth. Not only is this, we believe, the scriptural as well as the commonly accepted view, but it is one which furnishes as many powerful incentives to holy living and active work. "Occupy till I come," is a text as full of meaning for those who hold to this view as for the pre-millennarians. And there is not a subject touched upon at this Confer-

ence but what may be treated by millennarians with solemn and impressive effect. There can be little doubt that good must come from such discussions. Such a Conference is in itself a grand testimony to the system of doctrine which is received for man's salvation. It is a proclamation of God's almighty power to save. It gives voice to the Saviour's loving and entreating invitation: "Come unto Me."

THE CONFERENCE AND THE LAPSED MASSES.

WE have received a well-written letter from a person into whose hands had accidentally fallen a copy of the CANADA PRESBYTERIAN in which we published two articles upon the above subjects. The letter, which is too long for insertion professes to come from one of the lapsed masses. The writer takes us to task for saying that the Conference was a "pronounced success," when we had to refer in terms of sorrow to the interruption given by Dr. Potts to the remarks of Mr. Denovan. He quotes our remarks about a Christian Conference being only possible when persons of different views agree to suppress these and to occupy the same platform of the vast amount of truth which they hold in common. He gives as his reason for being one of the lapsed masses, that the Churches are so divided. He puts a case very well in reference to our remark that if every Christian were an Andrew bringing a Peter to Christ, solid inroad would soon be made upon the lapsed masses, by saying that if there were only one Andrew to bring a Peter it would be all very well, but there are six Andrews setting upon Peter all at once, and each saying, "Come with me and I will show you the truth."

We wish to do our correspondent the fullest justice, and to endeavor to aid him in seeing that there may be a difference of view as to the science of religion, while those thus disagreeing are united upon the art of religion. For example, half-a-dozen medical men are called in council upon a case of complicated disease. Each gives his own diagnosis. One may say it is disease of the heart, another of the lungs, another of the circulation, and so on. These different views do not necessarily oppose one another. For it is well known that one of these organs may involve the neighboring ones. But this does not prevent these physicians from uniting in doing their utmost to save the life of the patient. Or again, scientists may entertain different theories as to the constitution and purpose of globules of blood. Each of them has his own view, but they agree to do their best for one who is suffering from stagnation of blood. There is common ground on which they can stand shoulder to shoulder, and without giving up his own theory or unnecessarily parading it, each is determined to unite with his brethren upon resorting to every expedient to meet the case. Consider for a moment the Evangelical Alliance, which unites the Protestant Christians of the world upon the basis of brotherly love. They agree upon the fundamental principle that man is a sinner, while they may have many views as to the origin of evil or the imputation of guilt. But they agree in this, that sin requires a remedy, and they are ready to point with equal earnestness to the Lamb of God which taketh away the

sin of the world. Again, upon the atoning work of Christ they are agreed, and yet each denomination represented in the Alliance may hold to a special theory of the atonement without infringing upon the brotherhood constituted by what they believe in common. Or again, they hold by different theories of Church government — one is Episcopal, another Presbyterian, another Baptist, and so on, but they agree to unite their forces in aggressive work upon the world and the devil. It would be fatal to such a union if every man were insisting upon his own view being adopted by all the rest as a necessary condition of union. What is wanted is to occupy common ground, to cultivate brotherly love, to be in throbbing sympathy with one another, and united effort will follow, to do what they all agree ought to be done. Or take the International Council that was recently held at Berlin. What would our correspondent say of Lord Beaconsfield if he had occupied valuable time in insisting upon the body thus constituted accepting the theory of the British limited monarchy, before proceeding to the special business for which it was convened, or of Count Bismarck demanding the endorsement of absolute monarchy as a necessary condition before they could proceed to questions relating to Turkey and Russia. The plenipotentiaries agree to differ in things that are non-essential to the matter on hand, and to proceed to the task of evolving such a treaty as would commend itself to the general sense. And so we think that a Christian Conference can be successfully held by those who entertain different views as to matters which, while essential in other relations, are non-essential in the circumstances. Perhaps Mr. Denovan erred in being too scientific in the treatment of his special theme, and we think it would have been well if others had followed the example of many, who in the presence of a felt joy and satisfaction at the thought of meeting their brethren on a common platform, were ready to overlook any divergence from their particular theory, and to join hand in hand in the discussion of questions of common interest and of great practical value to all the Churches.

We can assure our correspondent that there is a grand brotherhood of Christians in the midst of their many diversities. The Churches that were represented at the Conference hold by the one Saviour. They are not contradictory, although they may be opposites, to use a mathematical expression which our learned correspondent will appreciate. And we can safely say as representing the views of the many ministers of different denominations who were present, that not one of them would encourage the abortive plan of half-a-dozen Andrews going after the one Peter, in the manner and the spirit described. If the half-dozen Andrews went after the one Peter, it would be to point to the one Redeemer. There was a time, we grant, when much harm was done by endeavoring to convert a sinner rather to a Church than to Christ. There was a time when missionaries upon the same field thought proper to proclaim Churchism rather than the great salvation. They were earnest men, too. But all this has for the most part passed away. We take it upon ourselves to say that were a convicted sinner to go to Dr. Potts, to Dr. Castle, to Mr. Rains-

ford, to Mr. Dickson, or to Principal Caven, he would not hear a single word about Methodism, or Baptism, or Episcopalianism, or Independency, or Presbyterianism, from one or the other of those ministers. He would be led to the Saviour. He would be commended to the Word of God. Prayer similar in spirit and meaning would be offered for the outpouring of the Holy Spirit, and the man would be left free to choose for himself the particular Church to which he might become attached. If he were, after conversion, to ask advice of any one of these ministers as to the important matters of doctrine and Church government, each would doubtless do his best to enlighten him from his own point of view. But the one all-predominating purpose of every faithful minister would be to have the person safely in the ark of the covenant. And it is upon this understanding that we welcome such a Conference as that which was so recently held in Toronto.

NOTES FROM NEW YORK.

New York society has been thrown into even a greater flutter of excitement at the prospect of the promised sermons of Dr. Talmage on "The Night Side of New York and Brooklyn Life," than over the visit of Dean Stanley. Dr. Talmage announced his subject and plan of operation a week or two ago. He asked the favor of two policemen, and in the company of two of his clerics he made an inspection of the "haunts of iniquity" and dens of vice in the city. He has taken copious notes and has made a thorough investigation of not only the shadows, but the black realities of city life. As he said, his task was before him, and he intended to plough the field from fence to fence, leaving not a clod unturned.

As the first sermon of the course was announced for Sabbath 13th, crowds early turned their steps toward Brooklyn Tabernacle. At least two hours before the time for service there were numbers, enough for several ordinary congregations, waiting at the gates. On the doors being opened the spacious building was soon filled to overflowing, filling the street from sidewalk to sidewalk. The Tabernacle comfortably seats 5,800, but, with the aisles and vestibules filled, it is estimated that Mr. Talmage yesterday preached to upwards of seven thousand people and even then hundreds had to turn away.

The text chosen was Ezek. viii. 8, 9, 10: "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, go in and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things and abominable beasts." This he took as the charter for his course of action, on account of which he has been and is being severely criticised, in some cases by vile cartoons.

It cannot be denied that Talmage has his faults. Some people would have their feelings hurt at the laughter and applause which a few of his remarks elicited from part of his audience; others would object to his manner of "putting things;" while others will honestly mourn at his present course of action; yet he is actuated by the purest motives, and the noblest ambition to rescue multitudes from the blighting grasp of these dens of iniquity. He has taken the course which he conceives to be the most effectual, and that in face of the bitterest criticism, and with a determination, a power of will, and Christian zeal which should call forth the commendation rather than the criticism of his Christian brethren; which should elicit their sympathy rather than their opposition, their "God speed you, my brother," rather than raising their hands in holy horror, with their timorous cry of danger. In speaking of the press, Dr. Talmage said he owed it a great debt, for it afforded him a weekly audience of three millions of people, and so he was willing to stand their abuse. The course is to consist of a series of Sabbath morning sermons, giving the details of his investigations, without hiding the great iniquities, yet so as not to call a blush to the cheek of the purest-minded in the assembly, but to inflame the hearts of the righteous with words which will make their ears tingle, and rescue ten thousand of men from going down to death.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. M. F. ROSE.

CHAPTER I.—A PRACTICAL JOKE.

On a cloudy December morning, a gentleman, two ladies, and a boy, stepped down from the express train at a station just above the Highlands on the Hudson. A double sleigh, overflowing with luxurious robes, stood near, and a portly coachman with difficulty restrained his spirited horses while the little party arranged themselves for a winter ride. Both the ladies were young, and the gentleman's anxious and almost tender solicitude for one of them seemed hardly warranted by her blooming cheeks and sprightly movements. A close observer might soon suspect that his assiduous attentions were caused by a malady of his own rather than indisposition on her part.

The other young lady received but scant politeness, though seemingly in greater need of it. But the words of Scripture applied to her beautiful companion, "Whosoever hath, to him shall be given, and he shall have more abundance." She had been surfeited all her life with attention, and though she would certainly have felt its absence, as she would the loss of wealth, life-long familiarity with both led her to place no special value upon them.

Therefore, during the half-hour's ride her spirits rose with the rapid motion, and even the leaden sky and winter's bleakness could not prevent the shifting landscape from being a source of pleasure to her city eyes, while the devotion of her admirer or lover was received as a matter of course.

The frosty air brought color into her companion's usually pale face, but not of an attractive kind, for the north-east wind that deepened the vermilion in the beauty's cheek could only tinge that of the other with a ghastly blue. The delicate creature shivered and sighed,

"I wish we were there."

"Really, Bel, I sometimes think your veins are filled with water instead of blood. It's not cold, to-day, is it, Mr. De Forrest?"

"Well, all I can say with certainty," he replied, "is that I have been in a glow for the last two hours. I thought it was chilly before that."

"You are near to 'glory' then," cried the boy, "easily, from his perch on the driver's box."

"Of course I am," said Mr. De Forrest in a low tone, and leaning toward the maiden.

"You are both nearer being silly," she replied, pettishly.

"Dan, behave yourself, and speak when you are spoken to."

The boy announced his independence of sisterly control by beginning to whistle, and the young lady addressed as

"Bel" remarked:

"Mr. De Forrest is no judge of the weather under the circumstances. He doubtless regards the day as bright and serene. But he was evidently a correct judge up to the time he joined you, Lottie."

"He joined you as much as he did me."

"Oh, pardon me; yes, I believe I was present."

"I hope I have failed in no act of politeness, Miss Bel," said Mr. De Forrest, a little stiffly.

"I have no complaints to make. Indeed, I have fared well, considering that one is sometimes worse than a crowd."

"Nonsense," said Lottie, petulantly; and the young man tried not to appear annoyed.

The sleigh now dashed in between rustic gate-posts composed of rough pillars of granite, and proceeded along an avenue that sometimes skirted a wooded ravine, and again wound through picturesque groupings of evergreens, they soon reached a mansion of considerable size, which bore evidence of greater age than is usual with the homes in our new world.

They had hardly crossed the threshold into the hall before they were hospitably received and welcomed by a widow lady whose hair was slightly tinged with gray, and by her eldest daughter.

The greetings were so cordial as to indicate ties of blood, and the guests were shown to their rooms, and told to prepare for an early dinner.

In brief, Mrs. Marchmont, the mistress of the mansion, had gratified her daughter's wish (as she did all her fancies), by permitting her to invite a number of young friends to spend with them the Christmas holidays. Both mother and daughter were fond of society, and it required no hospitable effort to welcome visitors at a season when a majority of their friends had fled from the dreariness of winter to city homes. Indeed, they regarded it as almost an honor that so prominent a belle as Charlotte Marsden had consented to spend a few weeks with them at a time when country life is at a large discount with the fashionable. They surmised that the presence of Mr. De Forrest, a distant relative of both Miss Marsden and themselves, would be agreeable to all concerned, and were not mistaken; and to Miss Lottie the presence of a few admirers—she would not entertain the idea that they were lovers—had become an ordinary necessity of life. Mr. De Forrest was an unusually interesting specimen of the genus—handsome, an adept in the mode and etiquette of the hour, attentive as her own shadow, and quite as subservient.

His method of making love and his toilet would equal each other in elegance. All would be delicately suggested by touch of hand or glance of eye, and yet he would keep pace with the wild and wayward beauty in as desperate a flirtation as she would permit.

Miss Lottie had left her city home with no self-sacrificing purpose to become a martyr for the sake of country relatives. She had wearied of the familiar round of metropolitan gaiety; but life on the Hudson during midwinter was an entire novelty. Therefore, as her little brother had been included in the invitation, they started on what was emphatically a frolic to both.

Bel Parton, her companion, was another city cousin of the Marchmonts, with whom they were in the habit of exchanging visits. She was also an intimate of Lottie's, the

two being drawn together by the mysterious affinity of opposites.

She was indeed a very different girl from Lottie Marsden, and many would regard her as a better one. Her face and character are only too familiar to close observers of society. She was the beginning of several desirable things, but the pattern was in no instance finished, and always unraveling out on one side or the other. She had the features of a pretty girl, but ill-health and the absence of a pleasing expression spoiled them. She had a fine education, but did not know what to do with it; considerable talent, but no energy; too much conscience, as she had not the resolution to obey it. Her life was passed mainly in easy-chairs, chronic dyspepsia, and feeble protest against herself and all the world.

Lottie often half-provoked but never roused her by saying, "Bel, you are the most negative creature I ever knew. Why don't you do something or be something out and out? Well, 'tis an ill wind that blows nobody any good." You make an excellent foil for me."

And gloriously rich and tropical did Lottie appear against the colorless background of her friend. Bel felt that she suffered by the comparison so frankly indicated, but was too indolent and irresolute to change for the better or avoid companionship with one whose positive and full-blooded nature seemed to supplement her own meagre life.

When all appeared in the dining-room the shades and contrasts in character became more evident. At the head of the table sat a gentleman as yet not introduced, Mr. Dimmerly by name, a bachelor brother of Mrs. Marchmont who resided with her. He was a quaint-appearing little man, who in a greater degree than his age required, seemed to belong to a former generation. His manners were too stately for his stature, and embarrassed his elaborate efforts at politeness as too ample garments might his movements.

Both he and his sister were representatives of one of the "old families" of the State, and, like their mansion, reminded one of the past. Indeed they seemed to cherish, as a matter of pride and choice, their savor of antiquity, instinctively recognizing that their claims upon society were inherited rather than earned.

Old families do not always appear to accumulate the elements of greatness until there is an increasing and almost irrepressible impetus of force and genius. Successive generations are not necessarily born to a richer dower of mind and morals. Too often it would seem that the great qualities that in the first place launched a family on a brilliant career expend themselves, until the latest scion, like a spent arrow, drops into insignificance.

Mrs. Marchmont was regarded by society as an elegant woman, and she was, in all externals. The controlling principle of her life was precedent. What had been customary, and still obtained among the "good old families," had a flavor of divine right in it.

Alas for the Marchmont family, for the young lady of the house seemed inclined to maintain and perpetuate nothing save her own will, and had no special development in any respect, save a passion for her own way. Still she was one of those girls whom society calls a "pretty little thing," and was predestined to marry some large, good-natured man who would imagine that she would make a nice little pet, a household fairy, but who might often learn to his dismay that the fairy could be a tormenting elf. She would not marry the young gentleman with whom her name was at present associated by the gossips, and who had driven over that morning to help her entertain the expected guests. Mr. Harcourt and Miss Marchmont understood each other. He was a distant relative of her mother's, and so under the disguise of kinship could be very familiar. The tie between them was composed of one part of friendship and two parts of flirtation. He had recently begun the practice of law in a neighboring town, and found the Marchmont residence a very agreeable place at which to spend his leisure. It was Miss Marchmont's purpose that he should form one of the gay party that would make the holiday season a prolonged frolic. He, nothing loath, accepted the invitation, and appeared in time for dinner. To many he seemed to possess a dual nature. He had a quick, keen intellect, and, during business hours, gave an absorbed attention to his profession. At other times he was equally well known as a sporting man, with tendencies somewhat fast.

Mrs. Marchmont's well appointed dining room was peculiarly attractive that wintry day. Finished off in some dark wood on which the ruddy flickery fire glistened warmly, it made a pleasing contrast to the cold whiteness of the snow without. A portly colored waiter in dress coat seemed the appropriate presiding genius of the place, and in his ebony hands the polished silver and crystal were doubly luminous.

And yet the family, with its lack of original force, its fading traditions of past greatness, would make rather a dim and neutral tint, against which such a girl as Charlotte Marsden would appear as the living and glowing embodiment of the vivid and intense spirit of the present age. Her naturally energetic and mercurial nature had been cradled among, and rocked by, the excitements of the gayest and giddiest city on the continent. A phlegmatic uncle had remarked to her, in view of inherited and developed characteristics:

"Lottie, what in ordinary girls is a soul, is in you a flame of fire."

As she sat at the table, doing ample justice to the substantial viands, she did appear as warm and glowing as the coals of hard wood, which had ripened in the sunshine, upon the hearth opposite.

The *bon-vivant*, Julian De Forrest, found time for many admiring glances, of which Lottie was as agreeably conscious as of the other comforts and luxuries of the hour. But they were all very much upon the same level in her estimation.

But De Forrest would ask no better destiny than to bask in the light and witchery of so glorious a creature. Little did he understand himself or her, or the life before him. In a certain sense he would be like the ambitious mouse that espoused the lioness. The polished and selfish idler, with a career devoted to elegant nothings, would fret and chafe such a nature as hers into almost frenzy, had she no escape from him.

There would be fewer unhappy marriages if the young,

instead of following impulses and passing fancies, would as how will our lives accord when our present tendencies and temperaments are fully developed? It would need no prophetic eye to foresee in many cases, not supplemental helpful differences, but only hopeless discord. Yet it is but for a romantic youth to realize that the smiling maiden before him, with a cheek of peach-bloom and eyes full of mirth and tenderness, can become stubborn or shrewish as Xantippe herself. And many a woman becomes stubborn and acrid rather than sweet, by allowing herself to be persuaded into marrying the wrong man, and then by not having the good sense to make the best of it.

Alas! experience also proves that of all prosaic, selfish grumblers, your over-gallant lover makes the worst. An yet, while the world stands, multitudes will no doubt eagerly seek the privilege of becoming mutual tormentors.

Lottie thought Mr. De Forrest "very nice." She liked him better than any one she had met and flirted with since her school-days, during which period of sincerity and immaturity she had several acute attacks of what she imagined to be the "grand passion." But as the objects were as absurd as her emotions, and the malady soon ran its course, she began to regard the whole subject as a jest, and think, with her fashionable mother, that the heart was the last organ to be consulted in the choice of a husband, as it was almost sure to lead to folly. While her heart slept, it was easy to agree with her mother's philosophy. But it would be a sad thing for Charlotte Marsden if her heart should become awakened when her will or duty were at variance with its cravings. She might act rightly, she might suffer in patience, but it would require ten times the effort that the majority of her sex would have to make.

Her mother thought that the elegant and wealthy Mr. De Forrest was the very one of all the city for her beautiful daughter, and Lottie gave a careless assent, for certainly he was "very nice." He would answer as well as any one she had ever seen, for the inevitable adjunct of her life. He had always united agreeably the characters of cousin, playmate, and lover, and why might he not add that of husband? But for the latter relation she was in no haste. Time enough for that in the indefinite future. She loved the liberty and year-long frolic of her maiden life, though in truth she had no idea of settling down on becoming a matron. In the meantime, while she laughed at De Forrest's love-making she did not discourage it, and the young man felt that his clear understanding with the mother was almost equal to an engagement to the daughter. He welcomed this country visit with peculiar satisfaction, feeling that it would bring matters to a crisis. He was not to be mistaken.

By the time they were sipping their coffee after dessert, the promise of the leaden sky of the morning was fulfilled in a shower of snow, not consisting of feathery flakes that fluttered down as if undecided where to alight, but of sharp, fine crystals that slanted steadily from the north-east. The afternoon sleigh-ride must be given up, and even the children looked ruefully and hopelessly out, and then made the best of indoor amusements.

Miss Marchmont gathered her guests around the parlor fire, and fancy-work and city gossip were in order. The quiet flow and ripple of small-talk was suddenly interrupted by her petulant exclamation:

"Oh! I forgot to tell you a bit of unpleasant news. Mother, without consulting me, has invited a poor and pokey cousin of ours to spend the holidays with us also. He is from the West, green as a gooseberry, and, what's far worse, he's studying for the ministry, and no doubt will want to preach at us all the time. I don't know when I've been more provoked, but mother said it was too late, she had invited him, and he was coming. I fear he will be a dreadful restraint, a sort of wet blanket on all our fun, for one must be polite, you know, in one's own house."

"I am under no special obligation to be polite," laughed Lottie. "Mark my words. I will shock your pious and proper cousin till he is ready to write a book on total depravity. It will be good sport till I am tired of it."

"No, Lottie, you shall not give such a false impression of yourself, even in a joke," said Bel. "I will tell him, if he can't see, that you are not a sinner above all in Galilee."

"No, my matter-of-fact cousin, you shall not tell him anything. Why should I care what he thinks? Already in fancy I see his face elongate, and his eyes dilate in holy horror at my wickedness. If there is one thing I love to do more than another, it is to shock your eminently good and proper people."

"Why, Miss Lottie," chuckled De Forrest, "to hear you talk one would think you were just praying for."

"No, not till I am married."

"In that sense I am always at my devotions."

"Perhaps you had better read the fable of the Frogs and King Stork."

"Thank you. I had never dared to hope that you regarded me as good enough to eat."

"No, only to peck at."

"But listen to Miss Addie's proposal. If I mistake not, there is no end of fun in it," said Mr. Harcourt.

"I've thought of something better than shocking him. These Western men are not easily shocked. They see all kinds out there. What I suggest would be a better joke and give us all a chance to enjoy the sport. Suppose, Lottie, you assume to be the good and pious one of our party, and in this character form his acquaintance. He will soon be talking religion to you, and, like enough, making love and wanting you to go with him as a missionary to the Cannibal Islands."

"If you go, Oh, that I were king of them!" broke in De Forrest.

"You mean you would have Lottie for dinner, I suppose," continued Miss Marchmont. "She would be served up properly as a tart."

"No," he retorted, "as *saucy Aquante*. She could make a long life a highly-seasoned feast."

"You evidently are an Epicurean philosopher; all your thoughts seem to run on eating," said Lottie, sharply.

"But what say you to my suggestion?" asked Addie Marchmont. "I think it would be one of the best practical jokes I ever knew. The very thought of such an incorrigible

itch as you, palming yourself off as a demure Puritan maiden, the very climax of comical absurdity."

Even Lottie joined heartily in the general laugh at her expense, and the preposterous imposition she was asked to attempt, but said dubiously:

"I fear I could not act successfully the rôle of Puritan maiden, when I have always been in reality just the opposite. And yet it would be grand sport to make the attempt, and a decided novelty. But surely your cousin cannot be so verdant but that he would soon see through our mischief and detect the fraud."

"Well," replied Addie, "Frank, as I remember him, is a singularly unsuspecting mortal. Even as a boy, his head was always in the clouds. He has not seen much society save that of his mother and an old maid sister. Moreover, he is so dreadfully pious, and life with him is such a solemn thing, that unless we are very bungling he will not even imagine such frivolity, as he would call it, until the truth is forced upon him. Then there will be a scene. You will shock him then, Lottie, to your heart's content. He will probably tell you that he is unimpaired, and that he would not believe that a young woman in this Christian land could trifle with such solemn realities—that is, himself and his feelings."

"But I don't think it would be quite right," protested Bel, feebly.

Mr. Harcourt lifted his eyebrows.

"Nonsense! Suppose it is not," said Lottie, impatiently.

"But, Addie," persisted Bel, "he will be your guest."

"No, he won't. He's mother's guest, and I feel like punishing them both."

"Very well," said Lottie, lightly; "if you have no scruples, I have none. It will be capital sport, and will do him good. It would be an excellent thing for his whole theological seminary, if they could have a thorough shaking up by the wicked world, which to him, in this matter, I shall represent. They would then know what they are preaching about. What do you say, Julian?"

"When did I ever disagree with you?" he replied gallantly. "But in this case I really think we owe Miss Addie a vote of thanks for having hit upon a joke that may enliven the greater part of our visit. This embryo parson seems a sort of a scriptural character—and why should he not blindly, like Samson, make sport for us all?"

"I fear you do not understand your own scriptural allusion," sneered Bel. "Like Samson, he may also pull everything down about our ears in a most uncomfortable manner."

"I hope you won't spoil everything by telling him or mother," said Addie, petulantly.

"Oh, no! Since you are determined upon it, I will look on and see the fun, if there is any. But, bah! He will find you all out in a day. As for Lottie palming herself off for a goodish young woman to whom any sane man would talk religion—the very thought is preposterous!"

"Don't be too confident, Miss Bel," said Lottie, put upon her mettle. "If you will only sustain me and not awaken his suspicions with your by-play and giggling, I will deceive the ingenious youth in a way that will surprise you as well as him. Good acting must have proper support. This is something new—out of the rut, and I am bound to make it a brilliant jest that we can laugh over all our lives. So remember, Julian, you will disconcert me at your peril."

"No fears of me. So long as your jest remains a jest I will be the last one to spoil the sport."

With a chime of laughter that echoed to the attic of the old mansion, Lottie exclaimed:

"The idea that I could ever become in earnest!"

"But the young clergyman may become dead in earnest," said Bel, who seemed the embodiment of a troublesome but weak conscience. "You know well, Mr. De Forrest, that Lottie's blandishments may be fatal to his peace."

"That is his affair," replied the confident youth, with a careless shrug.

Having arranged the details of the plot and been emphatically cautioned by Lottie, they awaited their victim.

(To be continued.)

EDISON AS A BOY.

At twelve he began the world—as train-boy on the Grand Trunk Railroad of Canada and Central Michigan. To one who has noted the precocious self-possession, the shippant conversational powers and the sharp financial dealings of the young persons who for the most part abound in it, it does not seem a profession for the cultivation of a spirit of quiet research, or the most thorough acquirement of the sciences and arts. But it is fair to presume that Master Edison at this time had no very comprehensive scheme of development prepared. It offered the most available means of a livelihood. He went into it with such a will that in course of time he became an employer of labor, having four assistants under him for the disposal of his wares. He is not averse to recur to the humors of this part of his life.

"Were you one of the kind of train-boys," he has been asked, "who sell figs in boxes with bottoms half-an-inch thick?"

"If I recollect right," he replied, with a merry twinkle, "the bottoms of my boxes were a good inch."

There exists a daguerreotype of the train-boy of this epoch. It shows the future celebrity as a chubby-faced fellow in a glazed cap and muffler, with papers under his arm. The face has an expansive smile—not to put too fine a point upon it, a grin. Yet there is something honest and a little deprecating in it, instead of impudence. He was, as will be shown, an eccentricity among train-boys, and was no doubt sensible of it. He looks like a fellow whose glazed cap a brakeman would touse over his eyes in passing, while thinking a good deal of him all the same.

His peculiarity consisted in having established in turn, in the disused smoking-section of a springless old baggage-car which served him as head-quarters for his papers, fruits and vegetable ivory—two industries little known to train-boys in general. He surrounded himself with a quantity of bottles and some retort stands—made in the railroad shops in exchange for papers—procured a copy of "Presenius's Quali-

tative Analysis," and, while the car bumped rudely along, conducted the experiments of a chemist. By hanging about the office of the "Detroit Free Press," in some spare hours, he had acquired an idea of printing. At a favorable opportunity he purchased from the office three hundred pounds of old type, and to the laboratory a printing-office was added. It seems to have been by a peculiar, good-natured, hanging-around process of his own, with his eyes extremely wide open and sure of what they wanted to see, that his practical information on so many useful subjects was obtained. He learned something of mechanics and the practical mastery of a locomotive in the railroad shops, and acquired an idea of the powers of electricity from telegraph operators. With his printing-office he published a paper—the "Grand Trunk Herald." It was a weekly, twelve by sixteen inches, and was noticed by the "London Times," to which a copy had been shown by some traveller, as the only journal in the world printed on a railway train. The impressions were taken by the most primitive of all means, that of pressing the sheets upon the type with the hands, and were on but one side of the paper. Baggage-men and brakemen contributed the literary contents. In 1862, during the battle of Pittsburg Landing, the enterprising manager conceived the idea of telegraphing on the head-lines of his exciting news and having them pasted on bulletin-boards at the small country stations. The result was a profitable venture, and the first awakening of interest on his side in the art of telegraphing, in which he was destined to play such a remarkable part.

During this time he continued his reading with unabated industry. His train carried him into Detroit where there were advantages he had never enjoyed before. An indication of his thirst for knowledge, of a naive ignoring of enormous difficulties and of the completeness with which the shaping of his career was in his own hands, is found in a project formed by him to read through the whole public library. There was no one to tell him that all of human knowledge may be found in a certain moderate number of volumes, not to point out to him approximately what they are. Each book was in his view a distinct part of the great domain, and he meant to lose none of it. He began with the solid treatises of a dusty lower shelf and actually read, in the accomplishment of his heroic purpose, fifteen feet in a line. He omitted no book and skipped nothing in the book. The list contained among others Newton's "Principia," Ure's scientific dictionaries, and Burton's "Anatomy of Melancholy."—*W. H. Bishop in "Scribner" for November.*

WHAT THE BIRDS ACCOMPLISH.

The swallow, swift, and night-hawk, are the guardians of the atmosphere. They check the increase of the insects which otherwise would overload it. Woodpeckers, creepers and chickadees are the guardians of the trunks of trees. Warblers and flycatchers protect the foliage. Blackbirds, crows, thrushes and larks protect the surface of the soil. Snipe and woodcock protect the soil under the surface. Each tribe has its respective duties to perform in the economy of nature; and it is an undoubted fact that, if the birds were all swept off the face of the earth, man could not live upon it; vegetation would wither and die; insects would become so numerous that no living thing could withstand their attacks. The wholesale destruction occasioned by grasshoppers, which have lately devastated the West of the United States, is caused by the thinning out of the birds, such as grouse, prairie-hens, etc., which feed upon them. The great and inestimable service done to the farmer, gardener, and florist by the birds is only becoming known by sad experience. Spare the bird and save your fruit; the little corn and fruit taken by them is more than compensated by the quantities of noxious insects they destroy. The long-persecuted crow has been found by actual experiment to do far more good by the vast quantities of grubs and insects he devours, than the little harm he does in the few grains of corn he pulls up. He is one of the farmer's best friends.

THAT BOY.

Dramatis persona.—A young American in roundabout and leggins, perched upon the fence devouring a huge piece of mince pie, and a maiden of five summers, in pantalettes, looking very wistfully at the gourmand on the fence. *Young America*—"I say, sis, does your mar make mince pies? If she does I'll bet they ain't so good as my mar's." *Little Miss* (timidly)—"I like mince pie awful well." *Young America*—"Well, now, that's funny! Just look here (drawing a quarter of a pie out of his jacket pocket), and it's boss, too! Ain't my mar good?" (carefully stowing it away in his pocket). That boy "is father to the man" who must have his cigars and any other masculine luxury his contemptible selfishness craves, while his poor sickly wife must do the work of two women ("girls waste more than they earn," he says), and for the want of a little money to purchase a few bottles of Dr. Pierce's Favorite Prescription, the sovereign remedy for female diseases and weaknesses, she is literally dying by inches—and all because of that masculine selfishness that would not divide the childish luxury with his playmate, and now tacitly refuses his wife the luxury of health.

THERE is a general disposition in these modern days to undervalue the Bible. Sneers and contemptuous allusions to it are seen in books, magazines, newspapers, and may be heard from the profane lips of orators and lecturers. They treat the book as an obsolete and old-fashioned thing; but these drivellers who assail the Bible miss their aim, for divine truths never die and can never be destroyed. The Anglo-Saxon mind all over the world is saturated with the spirit and language of the Bible. It enters into the woof and warp of their being, and it is that which has made the race the envy of the world. The great object of consideration and importance is to assimilate into one's life the words of God in the Bible and live by them spiritually, as the body lives by food, taking them daily and constantly for nourishment and strength.—*ishop Carr.*

BRITISH AND FOREIGN ITEMS.

THE Jews in Rome are preparing to build a synagogue in that city.

GLASS millstones are now in use, running cooler, and making finer flour than burr-stones.

OVER 60,000 Bibles have been sent from Philadelphia to Australia and the antipodes since January.

BREITEN has 804,000 Protestants, for whom there are but thirty-four churches and ninety-five ministers.

PARIS contributed \$24,000 for the relief of the Southern yellow-fever sufferers, the President and his wife giving 5,000 francs.

THE number of churches and converts in Japan doubled in the past year. The opening there has few parallels in missionary history.

AMONG the other strange visitors to the Paris Exhibition, have been mosquitoes, who took this occasion for their entrance into the gay capital.

THE pastor of the Presbyterian Church at Ningpo, China, is a native who has promised to provide for his salary without aid from the missionaries.

THE American Methodist Missionary Committee at the annual meeting last week, voted to appropriate \$570,000 for mission-work for the coming year.

ABOUT 60 per cent. of the looms and spindles in the Lancashire and Cheshire cotton districts of England have stopped, or are working on short time.

"YELLOW-COVERED sermons," and "low-necked sermons," are expressive titles given by the secular papers to sermons "jaunt popular scenes of city vice."

ROMAN CATHOLIC schools taught by nuns are multiplying so fast in Scotland, that in most of the large towns they are found. Their low charges make them popular.

CHOLERA prevails to a fearful extent in the interior of Morocco, and hundreds of people are dying of starvation. Small-pox and malignant fevers also prevail.

THERE are about 400,000 persons connected with the Christian churches in India, China, and Japan, besides 200,000 children receiving a Christian education.

WE are glad to see by the report of the American Missionary Association, at their 32nd annual meeting, that their debt, which two years ago was \$93,000, has been reduced to \$26,278.

MR. GEORGE PEARCE, of the Central Bible Depot in Paris, is about starting a second Bible-Carriage to carry the Scriptures and religious reading to the towns and villages of France.

THE despotic king of Dahomey, on the west coast of Africa, has recommenced his barbarous "Grand Custom" of human sacrifices, having slaughtered 500 victims in the month before the latest dates.

THE Spanish Evangelization Society use the mails as one of their evangelists, sending copies of the gospels in paper covers to persons of the higher classes in Spain, who otherwise could not be reached.

THE steamer "Helvetia," from Liverpool for New York, collided with the English revenue cutter "Fannie" off Tasker light, on 1st Nov., and sunk her. Seventeen of the cutter's crew were drowned.

A FOREIGN journal says that the new Presbyterian magazine which is to be started at New Year, and which is to be edited by Dr. Blaikie, is to be issued simultaneously at Edinburgh and New York.

ONE of the Scotch Journals states that upwards of \$200,000 of the Sustentation Fund of the Free Church from which the stipends of ministers are augmented, is locked up in the City of Glasgow Bank.

THE news from China is seriously interesting. Difficulties between foreign Christian missions and native fanatics continue in the province of Fukien, and churches and schools have been burned by the rioters.

THE act for the closing of drinking places in Ireland on Sunday went into operation October 13. Special thanksgivings were offered up in a large number of churches both Roman Catholic and Protestant, with prayer for the successful working of the measure.

THE Free Church of Scotland has lately come into the possession of a bequest of \$135,000 for missionary purposes. Some persons have agitated the establishment of a mission in Asia Minor, under the English protection; but the general thought is that it should go to India.

THE Mayor of Maquoketa, Iowa, which city has prohibited the sale of intoxicating liquor, reports less than half the prosecutions for crime this year as compared with last, a reduction of 40 per cent. in donations for relief of the poor, and a decided improvement in general trade.

REV. MR. CLOUGH, the greatly honoured missionary to the Teloogos, reports that in the three months ending Sept. 17, there had been 9,147 converts baptized, and that thousands are waiting to follow them. He says the clamor for teachers and preachers for the four hundred villages "is excruciating."

THE Russian Greek Church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories, 18,887 archpriests, priests, deacons and preceptors; 56,500,000 members, of which 29,000,000 are women and 27,000,000 are men. The sums received by the church during the year amount to \$9,000,000.

REV. JOHN A. RILEY, who recently died of malarial fever in Louisiana, while endeavouring to raise the means to acquire an education, hired two boats on the Mauch Chunk and Morris Canal, for transporting coal to New York. Nearly all the boats were run on the Sabbath, but he rested on that day and kept it holy. At the close of the season he found that he made two entire trips more than the Sabbath-breaking teams, and had been more successful than any of his competitors.

MINISTERS AND CHURCHES.

REV. R. SCOBIE, Strathroy, has declined the invitation to the pastorate of the Central Presbyterian Church, Detroit.

REV. DR. BELL, of Walkerton, is at Kingston, for the purpose of lecturing in Queen's College, on the relation of science to religion.

REV. A. Y. HARTLEY has succeeded in forming a Presbyterian congregation in Hensall. Services are held each alternate Sabbath evening in Purdy's Hall.

THE REV. L. G. MacNeil, M.A., of Maitland, N.S., has received a unanimous call from the congregation of St. Andrew's Presbyterian Church, St. John's, Nfld. The salary is \$2,000, with a manse.

THE "Mercury" pronounces the Rev. R. N. Grant's lecture in St. Andrew's Church, Guelph, on "Mischievous Mistakes," "one of more than ordinary interest." Mr. Guthrie, M.P., at the close of the lecture moved a cordial vote of thanks.

REV. MR. YOUNG, of Napanee, has declined the call tendered to him by the Presbyterian congregation of Picton. A local paper says: "Rev. Mr. Coulthard, formerly of Gananoque, who stands next on the list, will now be called, and he has intimated his intention to accept. As he is at present without a charge, little delay will take place in carrying out the settlement, and he will move his family hither before navigation closes."

ON the evening of the 24th ult., a large number of friends manifested their appreciation of Mr. A. Leask's services as superintendent and teacher of the Presbyterian Sabbath School, Wick, by calling at his residence and presenting him with a beautiful portrait of himself, richly framed, valued at \$25. The portrait is the production of Mr. McKenzie, artist, Port Perry, and is a very fine one. Mrs. A. Leask was also presented with a beautiful album. The articles were accompanied with addresses expressive of much esteem and good wishes for Mr. Leask and family. A very enjoyable evening was spent.—COM.

THE anniversary services of College Street Presbyterian Church, in this city, were held last Sabbath. Rev. J. A. R. Dickson preached in the morning and Rev. Dr. James, of Hamilton, in the afternoon and evening. The church was crowded at all these services.—On the following Tuesday a social was held, which was highly successful. Addresses were delivered by Rev. Messrs. Smith and Inglis of Toronto, and Frizzell of Newmarket. The presence of the Gould Street choir ensured the success of the musical part of the programme. The good things provided by the ladies seemed to be duly appreciated; and the large company assembled appeared to find the occasion both pleasant and profitable.

A MEETING of the Presbyterian congregation of Cookstown was held on the 21st ult., to consider the organ question, when, after much deliberation and interesting speeches on both sides, a motion to use the organ in the service of praise in public worship was carried by a large majority. The minority, to their great credit, at the earnest entreaty of the pastor, the Rev. Stuart Acheson, to follow those things that make for peace, very cordially fell in with the majority. And now, after two Sabbaths' use of the organ, the unanimous opinion is that the congregational singing was never so good before. The young people meet and practise the psalmody of the Church, and as things look now the service of praise in the congregation promises henceforth to be much more hearty and general.—COM.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting in Bank Street Church, Ottawa, on Tuesday, the 5th November. Fourteen ministers and four elders were present. The Rev. Dr. Kemp, Rev. Frederick Home, and Rev. Geo. Coul being present, were invited to correspond. Dr. Kemp subsequently presented a Presbyterial certificate from the Presbytery of Paris, and it was resolved that it be received and placed on file, and that the Rev. A. F. Kemp, LL.D., be recognized as a minister within the bounds of the Presbytery, and that as such his name be placed on the roll. And whereas, the Rev. A. F. Kemp, LL.D., has come within the bounds as the Principal of the Ottawa Ladies' College, we hereby tender to him our best wishes for his success in this important position. We also cordially commend the Institution over which he so worthily

presides to the confidence and patronage of our people. It was resolved to try and procure the services of two ordained missionaries—the one for Cantley and Portland, and the other for Aylwin and the Desert, and a committee of which Mr. Armstrong is the Convener was appointed to secure the former, and the clerk was instructed to advertise for the latter. Mr. Carswell, the Convener of the Presbytery's Home Mission Committee, called the attention of the Presbytery to the resolution passed at the last meeting of the Home Mission Committee in reference to the present state of the Home Mission Fund, and missionary deputations were enjoined to bring the condition of this fund prominently before the congregations within the bounds, and urge the necessity of increased contributions towards it. The Convener was instructed to secure the services of students for two or three Sabbaths at the Christmas holidays for all the mission fields who desire them and agree to meet the necessary expense. Ministers in charge of mission stations were instructed to secure what supply they could for them during the winter. A deputation from the congregation of New Edinburgh appeared before the Presbytery, and stated that owing to the continued illness of their pastor, and removals, the revenue of the congregation had been greatly reduced, and requesting that a committee of Presbytery be appointed to meet with the congregation and confer with them in regard to what should be done in the circumstances. The Presbytery agreed to express sympathy with both pastor and people in the distressing circumstances reported by the deputation, and appointed a committee to confer with the Session and managers of the congregation. It was resolved that a rate of twelve cents per family be levied for the Presbytery Fund for the current year. It was agreed to hold an adjourned meeting at Aylmer, on Monday, the 25th inst., at three p.m., when another of the Presbyterial visitations shall be held. The next regular meeting is to be held in St. Andrew's Church, Ottawa, on the first Tuesday of February, at three p.m.—J. CARSWELL, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 5th current, Rev. Dr. Robb, Moderator. The attendance of members, particularly of ministers, was good, and a fair amount of business was brought up and disposed of. The following items are given to the public. An application was made by the congregation of Bay street, Toronto, for power to borrow an additional sum of \$10,000, making a total of \$20,000, to enable them to proceed with the erection of their new church. The power applied for was granted. An application was also made by the congregation of Zion Church, Orangeville, for leave to borrow \$7,000 for a period of ten years, that they also may be able to proceed with their new church. Leave was given in this case also. Rev. J. Carmichael of Markham, as Convener of a committee previously appointed, submitted and read a plan for holding missionary meetings throughout the bounds. The plan was adopted, and printed copies were ordered to be distributed to the various Sessions. Rev. J. Alexander reported that he had moderated in a call from the congregations of Georgetown and Limehouse, which was given unanimously in favor of Rev. John Pringle, preacher of the gospel. The call was read, and was found to be signed by eighty-one members and 110 adherents. The stipend promised is \$800. The conduct of Mr. Alexander in this matter was approved of. The call was also sustained and put into the hands of Mr. Pringle, who was present, and by whom, at a subsequent stage, it was accepted. Trials for ordination were then assigned him, and for hearing these a meeting of Presbytery was appointed to be held at Georgetown on the 26th current, at ten a.m.; and if the trials should be sustained that the ordination services be proceeded with at two p.m. of the same day; the Moderator to preside, Rev. G. Milligan to preach, Rev. J. Alexander to address the minister, and Rev. E. D. McLaren to address the people. The annual report of the Presbytery's Treasurer was read, and after being examined by auditors was found to be correct, leaving a balance in hand of \$20.22. The balance, however, is more than required for existing claims; and defaulting congregations—quite a number of them—were instructed to pay in without delay. The Treasurer, Rev. J. Cameron, was continued in office for the current year. A draft minute, prepared by a committee anent Rev. R. D. Fraser, late of Charles street congregation, was unani-

mously adopted, and stands as follows: "The Presbytery, in accepting the resignation of his pastoral charge by Rev. R. D. Fraser, M.A., desires to bear testimony to the high estimate which it entertains of his character and attainments as a minister of the gospel, to the diligence and success with which he has laboured in the field assigned to him, and to the fidelity and zeal with which he has discharged Presbyterial work from time to time entrusted to him. It would place on record also the sense which it entertains of his unwearied kindness and courtesy as a member of this court; the regret with which it views his severance from its membership; its sympathy with him in the domestic affliction which has made this severance necessary; and its earnest hope that in the providence of God a field may be opened up to him in which, with the prospect of restored health to the members of his family suffering from illness, he may resume the work of the ministry, which he has carried on with so much fidelity, diligence and success in the congregation of Charles street." On application made by said congregation, authority was given to call another minister when they may be ready to do so; and Rev. Dr. Gregg was appointed to moderate. Mr. J. McDonald, Mr. R. B. Smith, Mr. M. McGregor, Mr. D. Bannerman, and Mr. R. Y. Thomson applied for examination that they might rank as students at Knox College. They were examined accordingly, and ordered to be attested to the Board of Examiners. There was read a remit of the General Assembly anent the oversight of Sabbath school work. After some deliberation a committee was appointed, consisting of Rev. J. M. Cameron, Rev. D. J. Macdonnell, Mr. T. W. Taylor and Mr. W. Rennie, to consider said report, and report thereon at next ordinary meeting. In fulfilment of another Remit from the Assembly, the deputies appointed to attend the missionary meetings throughout the bounds were instructed to make enquiry anent the existence of a Missionary Association in each congregation, and to report in due time. The next ordinary meeting was appointed to be held on the second Tuesday (the 14th) of January, 1879, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF TORONTO MISSIONARY MEETINGS—1878-79.

GROUP I.—DEPUTATION—Revs. D. Mackintosh and M. Macgillivray, M.A. Sutton, Dec. 2; Mount Albert, Dec. 3; Ballantrae, Dec. 4; Stouffville, Dec. 5.

GROUP II.—DEPUTATION—Revs. A. Gilray and R. P. McKay, B.A. Markham Village, January 6; Cedar Grove, January 7; Melville Church, Jan. 8; Brown's Corners, Jan. 9.

GROUP III.—DEPUTATION—Revs. G. M. Milligan, M.A., and R. Gray. Scarboro', Knox Church, Dec. 9; Highland Creek, Dec. 10; Scarboro', St. Andrew's, Dec. 11; Markham, St. John's, Dec. 12.

GROUP IV.—DEPUTATION—Revs. J. Carmichael (King), and I. Campbell. Queensville, Dec. 9; Ravenshoe (2.30 p.m.), Dec. 10; McMillan, Dec. 10; Newmarket, Dec. 11; Aurora, Dec. 12.

GROUP V.—DEPUTATION—Revs. J. Smith and W. Frizzell. King, East, Dec. 2; Laskey, Dec. 3; Nobleton, Dec. 4; 11th Concession King, Dec. 5.

GROUP VI.—DEPUTATION—Revs. J. M. Cameron and R. Pettigrew, M.A. Vaughan, St. Andrew's, Jan. 6; King, 3rd Concession, Jan. 7; King, St. Andrew's, Jan. 8; King, 10th Concession, Jan. 9.

GROUP VII.—DEPUTATION—Revs. J. M. King, M.A., and Wm. Aitken. Richmond Hill, Dec. 2; Thornhill, Dec. 3; Fisherville, Dec. 4; York Mills, Dec. 5.

GROUP VIII.—DEPUTATION—Revs. D. Mitchell and A. McFaul. Shelburne, Dec. 9; Horning's Mills (2.30 p.m.), Dec. 10; Primrose, Dec. 10; Mono Centre (2.30 p.m.), Dec. 11; Camilla, Dec. 11; Orangeville, Zion Church, Dec. 12.

GROUP IX.—DEPUTATION—Revs. Dr. Robb and A. MacIntyre. Orangeville, Bethel Church, Jan. 6; Alton, Jan. 7; Charleston, Jan. 8; Melville Church, Caledon, Jan. 9.

GROUP X.—DEPUTATION—Revs. R. Wallace and E. D. McLaren, B.D. Mono Mills, Dec. 2; Mono East, Dec. 3; Caledon, St. Andrews, Dec. 4; Sand Hill (2.30 p.m.) Dec. 4; Munsie's Corners, Dec. 5.

GROUP XI.—DEPUTATION—Revs. J. Breckenridge and — Tait. Bolton, Dec. 9; Knox Church, Vaughan, Dec. 10; Woodbridge, Dec. 11; Weston, Dec. 12.

GROUP XII.—DEPUTATION—Revs. J. R. Gilchrist,

B.A., and W. Amos. Claude, Jan. 6; Chinguacousy, Jan. 7; Cheltenham, Jan. 8; Mount Pleasant, Jan. 9.
GROUP XIII.—DEPUTATION—Revs. D. J. Mardonell, B.D., and W. Meikle. Malton, Dec. 9; Brampton, Dec. 10; Derry West, Dec. 11; Streetsville, Dec. 12.

GROUP XIV.—DEPUTATION—Revs. P. Nicol and W. R. Warrender. Union, Jan. 20; Norval, Jan. 21; Georgetown, Jan. 22; Linchouse (2.30 p.m.), Jan. 23; Ballinasfad, Jan. 23.

GROUP XV.—DEPUTATION—Revs. J. Alexander, M.A., and J. Carmichael, M.A., Markham. Milton, Jan. 20; Boston, Jan. 21; Hornby, Jan. 22; Dundas Road (2.30 p.m.), Jan. 23, Oakville, Jan. 23.

GROUP XVI.—TORONTO. Charles St., Principal Caven, D.D.; Central Church, J. Carmichael, M.A., Markham; Church on St. James' Square, Prof. Gregg, D.D.; Cooke's Church, Prof. MacLaren, M.A.; Knox Church, P. Nicol; Bay Street, J. Breckenridge; St. Andrew's, Dr. Topp; Old St. Andrew's, J. Carmichael, King; East Church, Wm. Aitken; Collège, W. Frizzell; Brockton. Rev. J. M. King, M.A., and Rev. W. E. Mackay; Leslieville and York Town Line, Rev. D. Mackintosh and Rev. A. Gilray.

The above meetings will be held at 7.30 p.m., except where otherwise noted. It is expected that congregations will defray the travelling expenses of their respective deputations. By authority of Committee.
JAMES CARMICHAEL, A.M., Markham, Convener.
Toronto, Nov. 5th, 1878.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVII.

Nov. 24. } **JUDAISM OVERTHROWN.** { Luke xxi. 1878. } 8-21.

GOLDEN TEXT.—"And when He was come near, He beheld the city, and wept over it;" Luke xix. 41.

HOME STUDIES.

- M. Luke xix. 11-27... The ten pounds.
- T. Luke xix. 28-40... The triumphal ride.
- W. Luke xix. 41-48... The weeping Saviour.
- Th. Luke xx. 9-18... The vineyard given to others.
- F. John xii. 20-32... The inquiring Greeks.
- S. Luke xxi. 1-21... The coming desolation.
- S. Mark xiii. 1-30... The destruction of the temple foretold.

HELPS TO STUDY.

After our Lord's brief visit to Jericho, He travelled through the steep mountain road to Jerusalem; and six days before the Passover He reached Bethany, the home of the beloved sisters. Two days after, He made His public entry into Jerusalem. For three days He taught in the Temple, returning each evening to Bethany; and now He has just left the Temple for the last time. For three days He confronted the bitter antagonism of the priests and scribes. The crisis had come; the Messiah had been rejected by the nation.

The apostles, as with their Master they pass out from the Temple, draw His attention to the grandeur of the buildings, and the splendid materials, the ponderous stones, of which they were constructed. They were thinking only of the outward, upon which they gazed with admiration. The thoughts of Jesus were not as theirs. He looked beneath the surface to the great realities. Three days before, as He came over Olivet, and the vision of the city, beautiful for situation, met His gaze, even amid the hosannas and the acclamations of the multitudes, He had pronounced the doom of Jerusalem. The disciples seemed not to have heeded or understood His solemn words, and now once more He repeats them. They hear, but answer not. In awe and silence they follow Him out of the city, across the Kedron Valley, and up the slopes of Olivet. And never, until they are there seated amid the solitude, do they venture to ask Him, When shall these things be? Our lesson is a part of Christ's answer, and while He tells them of the awful judgments which shall overwhelm the doomed city, and test His disciples, He assures them of safety. They are

I. WARNED OF TRIAL.—Be not deceived, Christ says. They thought at once to see the consummation of Messiah's kingdom, and with it rest and triumph. They were looking for the crown without the cross. They did not understand the way of Christ's working. Before the longed-for goal was reached, there must intervene a time of trouble and of testing.

The first test would be imposture—the coming of false Christs. There were many such who arose about the time of the destruction of the Jewish commonwealth; and there are many impostures and pretences in the world now trying with Satanic cunning to deceive, if it were possible, the very elect. False beliefs abound. The leaven of the Pharisees and Sadducees, of self-righteous superstition and proud rationalism, everywhere assert themselves. We have need to be watchful. Forewarned is forearmed. We must "try the spirits, whether they are of God;" Isa. viii. 20; Matt. vii. 15, 16; Acts xx. 30; 1 Thess. v. 21; 1 John iv. 1; Jer. xxix. 8; 2 Tim. iii. 13.

The second test would be suffering—there would be wars and commotions, Roman invasions, and the riots and massacres within Jerusalem itself confirmed our Lord's truthfulness.

But let them not be terrified. Amidst all, Christ cares for His people and watches over the interests of His Church. Do not let even these lead you to think that the end is come. (Note 1.)

There would be political revolutions, and with them, showing the strange and incomprehensible sympathy inanimate nature has with man, there would be catastrophes of all kinds, earthquakes, famines, and pestilences. (Note 2.)

The third test would be persecutions. Jew and Gentile, synagogues and rulers (Note 3), would alike be arrayed against them. Early church history is full of proofs of this. The Church grew by opposition. Thus it became pure and strong. There was no place for counterfeits. All who bear Christ's name, must incur Christ's reproach: John xv. 20.

The fourth test is treachery. Even by the nearest and dearest would they be betrayed. There could be no anguish so poignant as this. The treachery would be the outcome of that universal hatred which everywhere was felt towards the religion of Jesus. The historian, Gibbon, proves how intense this was. The Latin historian, Tacitus, expresses the feelings of his time, when he calls the Christians "a race of men hated for their crimes."

Such was the fuel of this seven-fold heated furnace kindled by the wrath of sinful men. But in the hands of Him who makes even the mouth of men to praise Him, it becomes a fire that purifies and refines, purging away the dross, and revealing the beauty and the excellence of the fine gold: Gen. i. 20; Ex. ix. 6; Ps. cxv. 3; cxxxv. 6; Prov. xxi. 3; Dan. iii. 19, 20, 28; iv. 35.

II. They are ASSURED OF SAFETY. All would be turned to good. Their endurance of all these trials would not only be the proof of their fidelity to Jesus; but would also furnish the most powerful, glorious, and convincing testimony to the truth of Christianity.

The constancy and cheerfulness of Christ under persecution and in trouble has won multitudes of converts.

Wisdom and utterance were promised to them. They were not to be anxious as to the answer they should render to their adversaries. Every needful help is promised. This text must never be perverted into an excuse for indolence, as though it relieved us from the necessity of study and preparation when giving instruction in Christian truth.

Truth must sooner or later prevail; and he that has Truth on his side is stronger than all his opponents.

They might even lose life, and yet not a hair of their head should perish. (Note 4.) Nothing is in vain. When the balance is struck, they shall find they have lost nothing, while their enemies shall find they have gained nothing.

In patience let them possess their souls, awaiting the end without anxiety; in the most disquieting circumstances, feeling no alarm for the result either as concerning themselves or the cause of Christ.

And as the gathering hosts showed that the doom of the city was imminent, those within it were warned to fly, and those abroad not to enter. Not a Christian perished at the siege of Jerusalem. (Note 5.)

The same promise of absolute safety is given to us in view of the approach of another and greater destruction, when the earth itself and the works that are therein shall be burned up. 2 Pet. iii. 10.

The things that are seen are temporal, and when they shall pass away, there shall be revealed the unseen which are eternal, the new heavens and new earth wherein dwelleth righteousness. That great consummation of which the destruction of Jerusalem was but the type and foretaste our Lord discloses in this very discourse. The one passes into the other, the distance between them being lost in prophetic fore shortening. Amid the trials which test us let us trust our Leader and Guide. Let us realize His presence now, and look confidently for his coming in glory. Blessed is that servant whom his Lord when he cometh shall find both working and watching, doing His will and expecting His appearing. His will is to do as He did, to follow Him in unselfish labour for others; and then we shall be as He is, when we see Him as He is.

EXPLANATORY NOTES.

1. The end is not by and by.—The Greek word here translated *by and by* signifies *immediately or presently*; and this was precisely the meaning at the time of our translation.

2. Nation shall rise.—"Bear in mind the massacres at Casarea, between Syrians and Jews, in which twenty thousand of the latter fell, while in Syria almost every city was divided into two armies, which stood opposed to one another as deadly enemies; the quick succession of the five emperors in Rome within a few years, Nero, Gallia, Otho, Vitellius, Vespasian, and the tumults connected therewith in wider and narrower circles. (Van Oosterzee.)

And great earthquakes.—Historians record five earthquakes in thirteen years, about the middle of the first century. Pestilences.—Five years before the Jewish war there was a pestilence at Rome, which in one season carried off thirty thousand persons. And fearful sights, or "terrible things." The whole clause seems to refer to one kind of events, "meteors, auroras, eclipses, etc., phenomena to which the vulgar readily attach a prophetic significance" (Godet), and which, as both Josephus and Tacitus tell us, were noticed in Judæa in the period before the destruction of Jerusalem.

3. To the synagogues.—These were the places of ecclesiastical punishment among the Jews; so that this refers especially to Jewish persecution, which first befell the disciples, even in foreign countries; see Acts xiii. 50. Prisons.—This was fulfilled both by Jews and Gentiles: see Acts. v. 18, and xvi. 24. Kings.—Compare the conduct of Herod (Acts xiii. 1-3), Paul before Agrippa (Acts xxv., xxvi.), before Cæsar (1 Tim. iv. 16). Rulers; or, "governors;" compare Paul before Felix and Festus (Acts xxiv. 24.)

4. There shall not a hair of your head perish, "not literally but really true; not corporally, but in that real and only life which the disciple of Christ possesses." (Alford.)

5. Then flee to the mountains.—Rather, upon the mountains, i. e., to a refuge beyond them. Eusebius tells us that at the siege of Jerusalem, the Christians, divinely directed, fled to Pella, a city of Perea.

WORDS OF THE WISE.

WANT and hunger create a faith which gratification kills.—Calvin.

"THY friend hath a friend, and thy friend's friend hath a friend: be wary of thy secrets."

"BLESSED are the poor in spirit, for theirs is [not "shall be"] the kingdom of Heaven."

It is the characteristic of an unworthy nature to write injuries in marble, and benefits in dust.—Palmer.

A MORE glorious victory can not be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

UNINSPIRED men ought not to speak in public without preparation. With ever so much study they will fall far below the greatness of the occasion.

It is great wisdom not to be rash in thy doings nor to stand stiffly in thine own conceits; as also not to believe everything which thou hearest, nor immediately relate again to others what thou hast heard or dost believe. The more humble a man is in himself, and the more subject unto God, the more wise and peaceful shall he be in all things.—Thomas a Kempis.

"IT matters little how the head lies, so the heart is right toward God," said Sir Walter Raleigh to the executioner who asked him to lay his head properly on the fatal block. Keep thy heart with all diligence: for out of it are the issues of life—is the command of Him who created the soul and knows all its mysteries.

MANY are the wiles of the devil. No more ingenious device has he for keeping back a Christian professor from a more unreserved consecration of his time to his Master, and an earnest struggle for a holy heart and a baptism of spiritual power, than by awakening his doubts and disrelish for certain professors of a higher Christian life, for certain modes of seeking it, and for certain expressions embodying the experience of it. But we are to be holy not because other men are, or as other men are, but because, and as, our Father which is in heaven is holy. Modes are of little moment. When Christ sought communion with the Father, He did not seek the multitude, but the mountain-side and the silent solitariness of the night. Names are nothing. Christ knows what we need and how to give it. We have but to come to Him with all the heart, with a sincere conviction of our spiritual wants and as sincere a desire to have Christ meet it, and He will not turn us away empty, or permit us to gather simply the crumbs under His table; but he will break unto us the bread of life and flood our hearts with the waters of salvation. Christ is the best teacher; and He is the way, the truth, and the life. He who takes Christ in all His offices has everything—righteousness, sanctification and redemption.—Zion's Herald.

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BIRTHS.

At Cobourg, on Sunday evening last, Nov. 3rd, the wife of H. Hough, M.A., proprietor of the "Cobourg World," of a son.

At 101 Church Street, on the 5th instant, the wife of Mr. A. Wilson, confectionery, of a daughter.

MARRIED.

At Orillia, on the 31st October, by Rev. J. Gray, M.A., George Murray, Printer, "Times and Expositor" office, to Mary McPhail, of this town.

At Metis, Que, Oct. 31st, by the Rev. T. Fenwick, Mr. Frederick Astle, jr., to Agnes, only daughter of Mr. Dugald Blue.

MEETINGS OF PRESBYTERY.

WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.

PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of November. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

SAUGEEN.—In Knox Church, Harriston, on Tuesday the 17th Dec., at 2 o'clock p.m.

MONTREAL.—This Presbytery meets in St Paul's Church, Montreal, on Tuesday, 21st January, 1879.

HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.

BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.

LONDON.—In First Presbyterian Church, London, on the third Tuesday in December at 2 o'clock p.m.

KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.

BROCKVILLE.—At Spencerville, on Tuesday, December 17th, at 3 p.m.

TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, (17th), at 11 o'clock a.m.

OUR YOUNG FOLKS.

FIVE.

"But a week is so long!" he said,
With a toss of his curly head.
"One, two, three, four, five, six, seven!
Seven whole days! Why, in six, you know
(You said it yourself—you told me so),
The great God up in heaven
Made all the earth and the seas and skies,
The trees and the birds and the butterflies!
How can I wait for my seeds to grow?"

"But a month is so long!" he said,
With a droop of his boyish head.
"Hear me count—one, two, three, four—
Four whole weeks and three days more;
Thirty-one days, and each will creep
As the shadows crawl over yonder steep;
Thirty-one nights, and I shall lie
Watching the stars climb up to the sky!
How can I wait till a month is o'er?"

"But a year is so long!" he said,
Uplifting his bright, young head.
"All the seasons must come and go
Over the hills with footsteps slow—
Autumn and Winter, Summer and Spring;
Oh, for a bridge of gold to fling
Over the chasm deep and wide,
That I might cross to the other side,
Where she is waiting—my love, my bride!"

"Ten years may be long," he said,
Slowly raising his stately head,
"But there's much to win, there is much to lose;
A man must labor, a man must choose,
And he must be strong to wait!
The years may be long, but who would wear
The crown of honor, must do and dare!
No time has he to toy with fate
Who would climb to manhood's high estate!"

"Ah! life is not long!" he said,
Bowing his grand white head.
"One, two, three, four, five, six, seven!
Seven times ten are seventy.
Seventy years! As swift their flight,
As shadows cleaving the morning light,
Or golden gleams at even.
Life is short as a summer night—
How long, O God! is eternity?"

Harper's Basar.

ROVER'S HOT MOUTHFUL.

I S'POSE you never had to drive cows? That's another of the things you miss by living in the city. We boys didn't use to think there was much fun in it, but I guess the reason was, because we had to do it. The pasture was over a mile away, up the steepest and longest hill in town. At five or six o'clock in the morning the cows were all milked, and turned out of the yard where they were kept over night, and off we went, so as to be back in time for breakfast and school. And at night, when the sun was about as high as your arm is long, all play must stop, and up the long hill we hurried to the pasture.

I drove some of the neighbors' cows, and got sixpence a week for it. How's that for wages? That's the way I got my spending money,—and if you had to earn yours by the same amount of work I rather think you'd be a little less free with it.

Of course we got some fun out of it. A boy isn't much of a chap if he can't get fun out of pretty much everything except taking a whipping or having a stomach ache. About this time of the year came the fall apples; and we knew that the ripest and best of them fell off during the night. I can see the great yellow Golden Sweets and the spicy Porter apples, just as they used to lie waiting for us under the trees, with the dew on them! Then there were nuts to gather by the roadside, and berries to eat and sometimes a snake to kill in the road, or a squirrel to chase on the old rail fence. Once we caught a white-faced bumblebee—the kind that don't have stings,

you know,—and took him to school in a bottle, and then let him loose. How the boys ducked their heads and the girls screamed as he went booming and blundering around the room, and how we laughed as the teacher hopped around to drive him out.

But one night as we were driving home the cows later than usual,—for they were always in the farthest corner of the lot when we played too long by the way—something new happened.

We had a real adventure, and this was the way of it:

On top of the hill, close by the road, there was a big piece of woods. It was twilight when we came hurrying the cows along on this night, and the woods looked deeper and darker than ever. As we came opposite a tall maple tree we saw a big animal of some sort sitting upon one of the highest limbs, and looking toward us.

It wasn't light enough for us to make out what it was; but it was bigger than any animal we had ever seen in a tree. Frank said it was a coon. George thought it might be a young bear. I guessed it was probably a cat that had run wild.

Frank was so sure the animal was a coon that he offered to stay and keep it from coming down, while we went home with the cows and brought back our big brothers, with a dog and gun.

Home we hurried, and wide-eyed and all out of breath told the story. You may be sure the animal didn't lose any in size by our description.

The big boys were soon equipped with an old flint-lock musket, which had been used by the father of one of them in the war of 1812, and an axe, a lantern, and last but not least a stout pug-nosed black dog, Rover by name, and a fighter by disposition.

Across the fields we went, the small boys running ahead and Rover bringing up the rear. As soon as we were near enough we halloaed to Frank, to make sure he wasn't eaten up, and let him know we were coming. "All right!" he shouted back, "Hurry up."

And hurry we did. The moon was just coming up, and on the high limb we could just see the strange animal, and over in the road at a safe distance Frank keeping watch.

Albert, the oldest of the boys and the "best shot," soon had the old musket loaded, with a charge that threatened to kick him over whatever it did to the animal. Carefully sighting over the fence, while we stood back holding our breath and watching the tree, he pulled the trigger.

The old musket didn't say a word.

Another pull and still another failed to get it "off." The steel was so rusty, or the flint so smooth, that not a spark would start.

"Well," said Albert throwing down the old gun in disgust, "there is no bang there. We must shake the beast down if we get him."

"Hooray!" shouted Tom, the best climber in the village, "let me go for him!"

So the lantern was hung on the lowest branch, and every boy got a stout stick or club, as under Albert's lead we surrounded the tree.

And Rover!—you ought to have seen that dog. He was just wild with excitement, and raced, and jumped, and barked around the tree like mad.

"S-s-ick 'em Rover! Shake him up! Take hold of him, old dog!" cried his master; and Rover wriggled all over, from his short stump tail to his ugly nose, and barked as savage as though he was just hungry for two or three wild-cats.

Up the tree went Tom, with his hat and coat off, and in a minute the tree-top was shaking as he took hold of the limb that held the animal.

"Wake up!" shouted Tom,—"leggo o' that limb, you varmint! You're wanted below!"

And let go he did, all at once, under Tom's vigorous shaking, and falling through the branches struck the ground with a heavy thud.

He had hardly struck when Rover pounced upon him with a savage growl.

The animal didn't make a sound, that we could hear, or do anything except roll over, but Rover let go even quicker than he took hold—set up a great howl—turned his stub tail down toward his legs—and started for home on a keen jump, "Ki-yi-ing" at every step.

We were all so astonished, that before one of us could get in a blow with a club the animal had doubled itself up into a ball, rolled down the bank of a small ravine, and then ran away into the darkness.

Even the big boys owned up beat. They had never seen such an animal, and couldn't imagine how Rover, who was such a fighter, gave up whipped so quick. But when we got home, and hunted up the dog where he lay whining and pawing at his mouth in the shed, we found out the reason.

He had grabbed a hedgehog by the back, and his mouth was stuck full of the sharp quills! One of the boys held him while his master picked them out, and he was soon well again, but he never wanted to go near those woods again.

The next morning we went to the spot, and picked up whole handfuls of quills—small, round, white spears, about as long as my finger, with dark ends, and very sharp-pointed, like a porcupine's quill, only not so large. These made the hedge-hog's coat of armor, and Rover found them a hot mouthful. We never saw the prickly fellow again, but kept the quills a long time in memory of the hunt.

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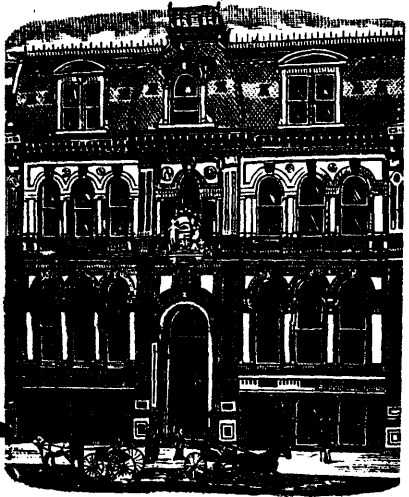
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