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NOTES OF THE WEEK.

THE Rev. John Dunbar has declined the call tendered him from the united congregations of Buckingham and Lochaber.

REV. C. CHINIQUY has published a fresh list of French Canadian converts from Romanism to the number of 109, all of whom have turned within the last few weeks.

THE Oka Indian Chiefs are petitioning the Government for an injunction to prevent the agents of the Seminary from cutting timber and alienating the lands of the Indians as they have been doing.

MR. MOODY seems to be following out the plan of work formed early in the autumn. He spent a month in Vermont, a month in New Hampshire, and proposes visits during the winter to New Haven, Hartford, Providence, and other New England cities.

IMMEDIATELY upon the closing of the International Exhibition on the Sabbath the President of the Exhibition received a check for \$500 from a lady of Philadelphia, as a token of her satisfaction at the decision of the Directors, and her sympathy with the objects of the Exhibition.

THE Edinburgh Church Extension Association have entered upon the work of building seven additional Presbyterian churches, to be connected with the Establishment. The United Presbyterians have established another charge. Edinburgh is "to flourish by the preaching of the Word."

REV. PRINCIPAL GRANT, of Queen's College, met with a most cordial reception on his arrival at Kingston on Friday last. The students marched to the depot, headed by a band, and escorted him into the city. His installation took place yesterday (Thursday), a report of which will be given next week.

CARDINAL MANNING, for the Pope, makes the following claim:—"I claim to be the supreme judge and director of the consciences of men—of the peasant who tills the fields, the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right."

MRS. JOHN C. GREEN, of New York, who has made so many generous gifts, has deposited \$100,000 in the Philadelphia Trust, Safe Deposit, and Insurance Company in trust for the American Sunday School Union. The interest of the money is to be devoted to the missionary work of the Union and the development of Sunday school literature of the highest merit.

THURSDAY last was observed as a day of national thanksgiving throughout the United States. Many churches were garnished with specimens of all the kinds of fruit and grain which the country produces. They presented a very interesting and suggestive lesson, furnishing an ocular demonstration of the many reasons there are for thanking the Lord for crowning the year with His goodness.

IT has been generally understood that Mr. Muller, the famous philanthropist who is now on a visit to this continent, belonged to the Plymouth Brethren. This gentleman repudiates the connection. He maintains friendly relations with the various denominations, and is welcomed to their pulpits. To such work as is required for his institution at Bristol, England, is probably owing the fact of Mr. Muller preferring an independent position.

UNDER the head of Choice Literature, our readers will find in this issue the beginning of our new serial story, "More than Conqueror." It is by the author of "One Life Only," a story which appeared in our columns some time ago and was received with much favor. The author's powers do not at all seem to be on the wane, but rather increasing; and we doubt not that the new story will be fully equal to the former one, if not superior.

IT is humiliating to read the sentence inflicted on Father Cruci, the Jesuit who lately advocated the acceptance by the Pope of the final loss of his temporal power. On pain of being expelled from the "Company," Father Cruci was required to lay down his pen for ever, never to ascend a pulpit again, never to open his lips, even in private, to speak upon the subject on which he is pronounced so much in error, and finally to sign a formal retraction of the opinions expressed in his letter to Pius IX. He is said to have retracted, and accepted his sentence, as a loyal member of the "Society of Jesus." But a cardinal, it is reported, has adopted his view, and the heresy spreads.

THE "Nonconformist" (London), in the course of a synoptical summary of matters affecting the Church and State on the Continent, says the German Roman Catholics evidently do not take very kindly to the voluntary support of their Church. The result of the efforts to get means to replace the stipends hitherto paid by the Government to the priests has scarcely amounted to fifty per cent. of the grants withdrawn. Either the Roman Catholic Germans, it says, have not become accustomed to the idea of paying for religious services directly out of their pockets, or the religious enthusiasm of the people must be very lukewarm. It is just possible, too, that an appreciable number of good Roman Catholics do not approve of the attempt made by the priesthood to set themselves up against the laws of the Fatherland.

A DELEGATE to the Edinburgh Presbyterian Council alludes to a custom which he observed in Scotland. "After the benediction the people resumed their seats and bowed their heads, asking God to bless the service to their own souls, and then slowly and decorously returned from the house. Among all the peculiarities of Scottish worship, there is none that has attracted me more than this. It is, I am told, of modern introduction, but it seems prevalent in the churches of Edinburgh. It is well worth copying everywhere. After

hearing solemn truths spoken by God's ministers or read from God's word, after offering solemn prayers in God's house, after engaging in sacred ordinances, it is most appropriate that each worshipper should bow the head and ask for himself that God would bless the message, seal the truths to his soul, forgive him the sins that might have occurred in the worship, and bless the service to himself. A rapid rush to the door, and noisy gossip, as if glad that a disagreeable duty was over, are unseemly."

IN this city new church buildings seem to be the order of the day among all denominations. Last Sabbath the Canon Baldwin Memorial Church was opened with three services, and next Lord's day Rev. Dr. Usher and his people enter their new church at the head of Simcoe street. Very recently the Bloor street Methodist Church, all renovated and enlarged, was reopened, and very soon we will be hearing of the completion of the Old St. Andrew's Church and the Elm street Methodist. A week or two ago our columns contained a description of the improvements recently made upon Charles street Presbyterian Church, and we observe with pleasure that the Sabbath School and lecture halls of what is now known as Gould street Church are giving promise of early occupation. What a change a few months have made in Toronto in the matter of church accommodation! To our mind there is much reason for congratulation, as the noble rivalry must result in stirring up the non-church-goers and drawing them within hearing of the gospel.

A REMARKABLE scene took place a fortnight ago last Sabbath in the Memorial Presbyterian Church, New York, of which Rev. Dr. Robinson is the pastor. It was a case of Presbyterians beating Methodists on their special ground of raising money in Church on a sort of auctioneer principle. The Memorial Church has been laboring under a debt of \$125,000. The congregation were quite hopeless about ever wiping off such an incumbrance. But on the Sabbath in question the outlook was most unexpectedly changed. At the morning service the pastor was accompanied to the pulpit by a layman named Kimball. After devotional exercises by the pastor, Mr. Kimball rose and read some scriptural passages upon the subject of giving. Then addressing himself to the debt of the Church, he said if there were nine gentlemen present who would subscribe \$5,000 each, he would head the list with \$5,000. Six persons at once responded. Mr. Kimball then made the offer of adding \$10,000 if two persons would give \$5,000 each. This offer produced at once the desired result. The speaker then came down to smaller sums, offering to head each list with a corresponding subscription. This went on during four hours, when it was announced that \$87,652 had been promised. As the condition on which these sums were subscribed was that none of it should be paid, unless the whole debt was cancelled by the first of March next, the congregation are now putting forth every effort to raise the balance. Thus in a moment the dark cloud has been dispelled, and Dr. Robinson and his people will be able to address themselves to the work of their splendid field of labor in the Empire City. It is rather curious that this Mr. Kimball is not himself a man of wealth, but he spots the liberal-minded, and seemingly can lay his hand upon whatever sums he pledges. He has already attacked successfully the debts of two or three Churches, having a marked aversion to such barriers to the cause of Christ.

OUR CONTRIBUTORS.

LETTER FROM DR. FRASER.

MR. EDITOR.—Since writing you on the 10th inst., I have lighted on a very clear and concise statement of the "results" of the Conference held at Shanghai in May, and of which I wrote you in my last. It is from the pen of the Rev. Dr. Williamson, agent in China of the United Presbyterian Church, and of the Scottish National Bible Society, and is so full of useful information that I forward you a copy of it at once. If you have already a better account before this reaches you, this will do for the waste paper basket. Dr. Williamson's letter dates at Shanghai, 30th May, 1877, and is as follows:

"The Conference has been most fruitful in its results, not only in the information communicated to so many, and the blessed brotherly feeling begotten, and strengthened where it before existed, but in actual fruit.

First of all, five most important resolutions have been unanimously agreed to in reference to division of a field of labour, embracing united action in carrying on schools of all kinds, and seminaries for students.

Second, the leading representatives of the five great Presbyterian denominations have unanimously resolved to recommend the institution of ONE Presbyterian Church in China, i.e., 1, North American Presbyterian; 2nd, Southern States American Presbyterian; 3rd, Dutch Reform; 4th, the English Presbyterian; 5th the Scotch United Presbyterians.

Third, the advocates of the Shang-ti term for God have agreed, with one exception, and another not quite pronounced, not to use Shangti for false gods, and instead thereof to use Shin and other words. This is a mighty step in the right direction, and it was wonderful to find able missionaries from widely different parts, and who had never conversed on the subject, all of the same mind. There is also a widely prevalent feeling among all parties to acknowledge each others terms, so that I feel certain the root of this controversy has been killed, and that it will now die of inanition.

Fourth. Two series of school books—one primary and one advanced—have been resolved on, and a committee of five appointed to carry it out. The committee has met twice and the series is as follows: A First, Second, and Third Reader; a series of object lessons; 1st, arithmetic, algebra, geometry, trigonometry, surveying, natural philosophy, and astronomy; 2nd, mineralogy, chemistry, botany, zoology, anatomy, and physiology; 3rd, geology, physical geography, political and descriptive geography, and a set of school room maps in Chinese character; 4th, epitome of ancient history, epitome of modern history, history of China, England, and United States of America; 5th, mental philosophy, moral science, political economy; 5th, vocal and instrumental music, and drawing.

Fifth. A standing committee has been appointed to take charge of the publications of the missionaries, and see that they are circulated in the various missions, etc., etc. This committee will thus always be able to tell what has been done, what works are in preparation; and also it will be in a position to test the value of the publications as they issue from the press. The committee is formed of one missionary from each of the provinces at present occupied.

Sixth. A philological committee has been appointed to endeavour to secure uniformity in the rendering of Chinese sounds by English letters.

Seventh. A large committee was appointed to draw up an appeal to the whole of Christendom for more labourers. This has already been furnished and will be printed immediately.

Eighth. The conference also named four missionaries to draw up a paper in Chinese for the whole empire, stating our faith, our objects, and the beneficent character of Christianity, our relations to our converts, their relation to the State, and other particulars, that we may disabuse the minds of the nation, *literati*, government officials, etc., etc., of their false notions, and thus set ourselves right with this people.

There are other resolutions in reference to the opium traffic and other matters, but the above were the chief objects towards which steps were taken, which could never have been accomplished without face to face consultation and conference.

Hoping these things may be of as much interest to many of your readers as they are to us here, I am, yours sincerely,

Tamsui, Sept. 26th, 1877.

J. B. FRASER.

AT THE LORD'S TABLE.

Why am I here to-day? I cannot tell;
My fearful soul said, Nay, it is not well,
Stay yet awhile, you are not quite prepared
With saints to sit at Table of the Lord.

Long did I wait—was oft in supplication;
Of better life in hopeful expectation.
Mornings and evenings came and passed away,
Leaving no sign until my hair was gray.

I've fooled my time away I and now, awake
To a long life of error—dread mistake!
Darkness, thick darkness did enshroud my eyes,
Although the sun illumined all the skies.

The sun I could not see—the Son of God;
The cause was simple—I had lost the road.
Would not behold with faith's all-seeing eye
The lovely truth—that one for all must die!

Nothing being left for human souls to do
But scan the past in wonder, and review;
And trust with rock-like faith God's simple plan,
That Christ alone was sent to die for man.

This is the reason why I'm here to-day
That Saviour's last commandment to obey;
In hopeful faith I wait the promise given,
Sup with me on the earth, and sup with me in heaven!
Montreal. W. M.

REVIEW OF ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.*

To the list of books on the Protestant-Popish controversy—already one of goodly length—His Grace the Roman Catholic Archbishop of Toronto has lately added another. "A wee bit buikie," is what a Scotchman would term that part of it which can be seen and handled. But, as Dr. Watts very justly says, a man should be judged by his mind, not by his body, so a book should be treated in like manner. Well then, let us look at what is in the Archbishop's. Perhaps we shall find it an instance of much in little, "gude gear put up in a sma' bundle," as the Scotch say, a sort of Liebig's Extract of Beef. Alas! such pleasing hopes are not realized here. The soul is of little stature, as well as the body. I have read of grave and learned doctors in the Middle Ages, discussing this very important question, "How many angels can dance on the point of a needle?" Well a goodly number of the size of the soul of the book under review, would find a spacious floor on a needle's point, and could chase each other through the eye with greater ease than a circus actor can go through a hoop. Now for proof thereof.

Let us first glance for a moment at the literary qualities of His Grace's "little book." From several passages it is plain that he is not infallible in his English composition. "Homer sometimes nods." For example, the Dedication, page vi, "its friends or enemies," should be, "its friends or its enemies." On the next page, he says, "We considered it due to truth and honor to explain, 1st, what was *not* the faith of Catholics; and 2nd, what they do actually believe." Here, the verbs "was" and "do" should be either "was" and "did," or "is" and "do." It would be more elegant if "1st" and "2nd" were expressed as nearly as possible in the very same words. Again, he says, "Many bear false witness (we hope unwittingly) to the faith and practices of the Catholic Church." For "to" read "against." Once more he says, "We put the questions and objections concerning the Catholic Church as nearly as we could recollect, in the very words used by our Protestant interrogators." The word "could" in this sentence, should be "can." In the "Answers," page 1, he says, "Faith is to believe that which we cannot understand, relying on the authority of God who reveals it." According to this, a noun (*faith*) is a verb (*to believe*). To use a common phrase, "Well now, I declare! Did you ever?" John Joseph Lynch, you should be ashamed of yourself for having expressed yourself in such a clumsy manner. My friend, many a school-master, "all of the olden time," if he had you under his charge, would make you do penance therefor. He would be very apt to make you doff the archbishop's mitre, and don the dunce's

*Questions and Objections concerning Catholic Doctrine and Practices; answered by John Joseph Lynch, Archbishop of Toronto. Toronto: W. Warwick. Wellington Street. 1877.

cap. On page 15, he says, "The Kingdom of England differs from that of the United States." One always learning. It will startle many when they hear that the people of the United States are living under a monarchy. "His majesty King, Hayes I." Well that does sound strange. The statement of the learned prelate regarding the great country beside us, may well make Brother Jonathan pause in the midst of his whittling, arch his eyebrows to their utmost, and give, first a long sigh, and then a long whistle. On page 17, he says, "All those who live and die protesting against the truths revealed by our Lord, * * * and who live disobeying His commandments, are lost." Why does he not put in "and die" before the word "disobeying"? On page 51, he says, "If the priest knowingly pronounces absolution." On page 55, he says, "If a man be forgiven." His Grace is, therefore, not very careful about his subjunctions. Other instances of faulty composition could be given, but let the foregoing suffice. Some may think that I am too severe on the writer. But an archbishop is no common man. What comes from his pen should, therefore, be "A. No 1."

Let us now turn to what is of more importance. Let us begin with the dedication. It is like the wood spoken of in 1 Samuel, xiv. 25-26, in which the honey dropped. It is addressed to "Our Protestant Friends." The writer calls them "My dear friends." He speaks of his "kindly feelings towards persons of all denominations." He says, "We acknowledge that the precept of loving our neighbour as ourselves, extends beyond our relations and church associates—Christ has made no distinction, neither should we—all mankind are our brethren. Trusting to a reciprocal feeling on the part of our Protestant friends, we dedicate to them this little work, as a testimony of our good will and interest in them." All this is very pleasant, but is it the language of sincerity? "Aye, there's the rub." It may be, but we have great reason to bless the Lord that in our land Popery has not the power which she once had. His Grace knows very well that, according to her teachings, no faith should be kept with Protestants, and that they deserve nothing but death, and are to be tolerated only when they cannot safely be meddled with. She never changes, as he says himself in his work. If his professions of love to Protestants be sincere, he is not a good son of his Church. If he be, they are only a piece of hypocrisy. The best way to prove his sincerity would be to give him full power. It is better however, to let well enough alone—"prevention is better than cure." If a caged tiger puts out his paw to me, I am quite willing to shake it, provided I am sure that his claws are clipped, and the bars are strong enough to keep him in. There is a well known song which begins with the words,

"Will you walk into my parlour?
Said the spider to the fly."

His Grace says that the Catholic Church (Roman) "is acknowledged by all to be the first." Statements of the same kind he makes in other passages. The coolness with which he does so, is fitted to be most refreshing to an intelligent reader on a summer's day, when the thermometer is 100 or more in the shade. If the Romish Church be the first, she must be in accordance with the word of God. But any candid person who tries her by that standard, will very soon see that there is a wide difference between the two. When the Archbishop makes such statements as those referred to, he is either very ignorant, or he utters a lie.

Further, he says, "Would you not like as a just man, before pronouncing judgment, to give fair play, and hear the other side of the question?" This is most excellent. Nothing could be more reasonable. Now, the Protestants are a very large body. Among them there are—to say the least—as learned and as good men as there are among Romanists. This is not a proof that their doctrines are true, but it is a reason why Romanists should examine them with respect. But will His Grace give the same counsel to members of his Church regarding Protestantism that he here gives Protestants regarding Romanism? Aha! "The case is altered, quoth Plowden." To his own people he says, "you have no right to think for yourselves. I think for you. You have just to believe and do what I say to you." Of course, this plan would not succeed with Protestants, so he takes another with them.

Here, I shall pause for the present. In another paper, I shall begin a review of the work itself.

Metis, Que.

T. F.

REMARKABLE LETTER FROM JAPAN.

The following remarkable letter and memorial from Japan will doubtless surprise many who are not aware of the wonderful rapidity with which the Japanese people have been receiving Christianity, and of their quickness and intelligence as a people. The "United Church of Japan" has, it appears, received hindrance and discouragement from a very unexpected quarter, namely, some of the very societies and teachers from whom the people had first received Christianity. The letter is addressed to Professor Griffis, formerly for years a missionary in Japan, and author of "The Empire of the Mikado," and is accompanied by the following memorial:

"To the Christian Missionaries in Japan, the following is respectfully submitted:

"In the third month of the year of our Lord 1872, the whole body of native believers, having assembled at Yokohama, after mutual consultation, with one accord established the first Native Christian Church of Japan. This Church, without concerning itself in the least with any of the sects of the different foreign countries, simply makes the Bible its only rule of conduct, and depends alone on the name of our Lord Jesus Christ. We therefore regard those whose principles exactly accord with the Bible as the servants of Christ and our brothers. And whosoever, not regarding sects, but pitying and helping the immaturity of our infant Church, teaches the pure and perfect truth of the Bible;—every such person will be welcomed as our minister.

"In all sincerity, then, we ask of the foreign missionaries and believers in the holy doctrines of Jesus that, in the name of our Lord alone, and taking the Bible as the rule of conduct without regarding your sects or harboring malice among yourselves, but working amicably together, you would pity this our weak little Church, and help its insufficiency, and would exert your strength so as soon to bring the people of this whole land under the grace of the salvation and the redemption of our Lord Jesus Christ. The above is the genuine expression of the whole Church.

"Respectfully submitted in behalf of the Japanese Christian Church.

"The above is a true copy of the article adopted by the Churches of our Lord Jesus Christ in Yeddo and Yokohama at their meeting, January 16, 1874. OSHIKAMA, NAZAYOSKI, and SHINOZAKI KINOSAKI, Council of Translation."

The following is the letter which accompanies it:—

Takee Hasha, a member of the Protestant Church in Yokohama and Yeddo, sends the following letter to the believers of the various denominations of the American Protestant Church.

Brethren, I pray in the name of our Lord Jesus Christ, that you may have grace and peace.

To begin, as respects the original organization of our Protestant Church here. It was organized independently of the various denominations, in the name of our Lord Jesus Christ. It makes the Holy Scriptures its rule of faith, and is a company of believers who meet together for religious conversation and prayer. Being organized independently of the various denominations, without regard to nationality or sects, accepts whoever teaches according to the Holy Scriptures as our pastor. Those who are benevolent for Christ's sake, ought therefore to assist this work. Though there are many different sects in the world, all those who believe in the Lord Jesus Christ, and who believe and observe the Holy Scriptures and the articles of Faith thence derived, are regarded by us without distinction as brethren of the same Church.

Now, many of the missionaries of the different Churches of Europe and America say, "The Japanese Church is without strength. It is like a child not yet able to walk, therefore we will establish schools, help the poor, and thus assist the Church here." To do this, they would divide the Church already organized, and reorganize it according to the rules of the Churches in their native lands, and thus compel the Church here to become sectarian. If it should not obey, we are told that they will prevent those missionaries who have already taught us from teaching us in the future.

Besides those who act thus, there are other missionaries who say that to give the Japanese Church freedom, to nourish it as it is now established, is in harmony with the Holy Scriptures, and for the benefit of the inhabitants of this land. Our Church here, in the first month of 1874, on account of this difference of opinion, met in the original church of Yokohama and

decided not to alter the original constitution of the Church, accepted at the time of its organization in 1872. Therefore, those missionaries who wish to divide our Church and attach it to their societies say our Church is a new sect, and keep aloof from it. Moreover, they say, if there are missionaries who will aid and teach the Japanese Church thus established, money will not be sent to them from the Churches of their society in their native land; and not only so, but such missionaries will be tried and expelled from the Church as persons who have violated its rules. In the conflict of opinion here, one favors and another opposes the (union) movement. We, in the midst of this, when we hear, are much troubled and perplexed, because many missionaries who have met with us in the same church, and sat with us, are all at once separated from us; and several missionaries who have taught us are on account of this action of our Church, in danger of being discharged by the Churches of their native lands. This is something at which we grieve and wonder, the more so because there are the Catholic and Greek Churches, very different from the Protestant, and very contrary to the Scriptures, which yet are united in the name of Christ, and endure hardships for His sake; much more should Protestants, though divided into sects, unite in essentials. The missionaries who proclaim the truth have no other duty but to proclaim the name of the Lord Jesus Christ. This I firmly believe. Hence, to say that one will help the Church if it is sectarian, and if not, will even take away its teachers and forbid those who may be disposed to aid, is not this perverse, and a reason for astonishment?

I have spoken on this subject to the Greek priest Nicolai, and to the Catholic priest Arenbuser. They told me that the sects of the Protestants were like the branches of a river very numerous, and hence very weak and abusive of each other. When I heard this, I thought they both, from ecclesiastical bigotry, were slandering the Protestants, whose doctrines I believe. But now, before our eyes, some Protestants, in accordance with the opinions they advocate, labor to divide or distract or wind down our Church. But though we are weak, we will, without regarding anything else but the name of our Lord Jesus Christ and the Holy Scriptures, firmly protect our weak little Church. This is what we from our hearts have promised to do, not holding our lives dear to us. Some one will say, the Japanese Church does not obey, the American Church, and in case it does not receive its aid, what will it do if it is persecuted and opposed by the Government or by the Pagans? And again, has it power to punish offenders when they arise in the Church? Again, who will send money to help the union Church? And again, who will ordain the ministers? Why take anxious thought of this? I am not troubled by any of these questions. When the Government or the Pagans persecute the Church, we will avoid them and not fight against them. Being without strength, we will commit the matter to the Lord. If a member of the Church commits an offence, the minister, elders, and members in assembly will discipline him according to the Scriptures and will not employ authority (power) or the fear of man. Though there is no ministry to ordain our minister among those who oppose the unity of the Church, there will be, no doubt, found some one on the face of the earth who labors for the sake of Christ, who will do this for us. Therefore, I am not concerned about these things. I think to give money to build up a sect is not giving for the sake of Christ, who will do this for us. Therefore I am not concerned about these things. I think to give money to build up a sect is not giving for the sake of Christ, and teaching sectarianism is not teaching in the name of Christ. Those who ask the above questions appear not at all to teach and help for Christ's sake, but appear to be concerned about their own reputations and livelihood, and are anxious to court favor with the Home Churches. This discussion of the above four questions in Japan gives occasion to the Catholics and Greeks to laugh, and is much to be regretted. As to the divisions into sects in America, and want of union there, though the object of their faith is one,—this is because believers have come from various countries, hence there are different customs and peculiarities of church organization. From the foundation of the country, these divisions existed. The divisions are said not to be contrary to Scripture, but time has proved them to be of human origin and injurious. In our country the people are stubborn and uncivilized, yet it is a homogeneous race inhabiting

our country. From the time of the settlement of this country, until now, the people had no true teaching, but have dwelt in darkness. Now, for the first time, the true way (doctrine) is heard, and now is the time when the people may be received into the favor of Christ. The missionaries of the Society should take the twelve apostles preaching to the gentiles, as their models, and without working to build up their separate Societies, labor for Christ, and, adhering to the Scriptures, establish one religion. Would not this be best? Some one will say "There is evidence of the difficulty of establishing a united church, not at a distance, but before our eyes. Look at Buddhism." I reply Buddhism, is of human origin, not only, but originated some thousands of years ago, and among barbarians. Hence when a learned man appeared, he added another sect,—thus putting human invention on the top of human invention, and at last both origin and end are lost in confusion. Why does any one compare the doctrines of the Lord Jesus Christ with this kind of Paganism? Oh, as to the preceding discussion and the arguments of teachers prejudiced in favor of their societies,—by what verse of what chapter of the sacred Scriptures are they maintained? I do not doubt the teaching of learned men from civilized countries, but my mind is darkened, and I cannot find the *proof* of what they say. Hence, I ask you, my teachers, to show my letter to your brother teachers, and then let each one open his mind without reserve, and impart to me. I am not employed by the native Church to write this, nor do I write to help on the discussion among the foreign missionaries, nor do I write to oppose the fanatic foundation of churches on a denominational basis, but it is because I want to know from my heart whether our Church is rightly established or not, therefore, I ask you, my instructors, that you would consult with distinguished men from all quarters, so that I might receive the advice that is true and good. I want our Church to improve. I beg you, therefore, my instructors, to commiserate our weakness and ignorance, and exert yourselves to compare various views and communicate them to me. Respectfully, TAKEE HASHA. To Rev. Mr. Griffis, Dr. McArtee, and others.

The following comment has been added to this letter by one who has been a devoted labourer in the missionary cause in Japan. "That converts to Christianity from heathenism should take such independent, intelligent, and decided action upon a question that the church, through so many ages has been divided upon,—that such tacit but severe reproof of the narrow, selfish policy that controls much of the missionary labours in heathen lands should come from one who, for only a few months has been a disciple of Jesus, are certainly facts that should not be hidden." Certainly, the unconscious saure of the letter might well lead home Christians to consider whether the present undivided state of the Church of Christ is really a *necessary* evil, as we have been told so long; and above all whether these divisions, which do not seem included in the charge to "preach the gospel to every creature"—should be allowed to bewilder and confuse the minds of those who are emerging from the darkness of heathenism into the light of the gospel of Christ which teaches "One Lord, One Faith, One Baptism." We believe that the Presbyterians of the United States have favoured the foundation of the United Church of Japan, and surely every Christian heart must hope that the infant Church will grow till it embraces the whole Japanese empire in its life-giving influence, and that it may long be spared those divisions which have so long weakened the hands and cramped the efforts of the Churches at home.

CHILDREN OF THE CHURCH.

MR. EDITOR,—It will be thought by some that I have a great deal of assurance to write again on the above subject after your severe critique on my presumption for daring to step out of the rut worn deep by all good churches for ages past, but evidently first formed by the Romish Church when she invented the dogma of transubstantiation, for the Greek Church, which is as likely to have followed apostolic practice, has retained infant communion until the present day; and, although no evangelical church has adopted it, yet you must be aware that many eminent writers have advocated it.

It has not been proved that the system I recommend is unscriptural, but that it is contrary to conservatism. A dangerous reed to rest upon. For it

should be borne in mind that this same conservatism of "use and wont" was the greatest stumbling block that had to be contended against, not only by the Reformers in the sixteenth century, but by the first preachers of Christianity. Seeing then that conservatism proves nothing, and in the absence of any direct command on the subject under the present dispensation, it is safest to follow the practice of the one preceding it, this you admit, but call in question my application of it. I refer you then for proof to Ex. xii. 47-48, to shew that there were no exceptions, or restrictions as to age; and as to the change that was to take place in its observance when they were established in their own land, in Deut. xvi. 16, I find it was "all thy males," no restriction as to age. Of course that must be understood as applying only to those that had physical ability, not to infants nine days old. If you will kindly furnish me with scriptural proof that its observance was restricted till they attained the age of twenty, I promise to do whatever penance you lay upon me, even if it is to confess publicly my presumption and ignorance of Scripture. If you do not, every one can draw their own inference. All that I contend for is, that when children have arrived at an age when they can be taught profitably to hold communion with God in prayer, (a more solemn act than sitting down at his table), and engage in the public worship of the sanctuary, they have then in virtue of their baptism a right to take their place at His table. This, then, is not a throwing down the church fences, but a contending for the right of the lambs that have been admitted therein, to be fed in the choicest pasture.

The argument that would exclude them for their want of knowledge to comprehend its meaning, would also have excluded every one of the apostles when it was first instituted. EQUITY,

King, Nov. 17th, 1877.

LETTER FROM INDIA.

Mrs. Harvie, secretary of the W.F.M. Society has handed us the following for publication:

MY DEAR MRS. HARVIE,—Your welcome and most kind letter we received yesterday, and I hasten to reply because it is six weeks since I last wrote, and my dear sisters will be getting so anxious for my letter. My delay has been unavoidable, so please forgive. We feel so thankful that my letters have been useful. You are quite at liberty to do anything you like with them. Sometimes I write in great haste, and have not time to read and correct; if, dear Mrs. Harvie, you find mistakes, will you be so very good as to correct them before others see them. You see I am talking to you in a sisterly manner, because you have encouraged me to do so by your kind letters.

The following is an account of a visit paid to Mr. Narayan Sheshadri's Bethel village, by a Christian merchant in Bombay. I am sure you will be most interested by it:

A VISIT TO BETHEL.

A Christmas holiday excursion having carried me as far as Arungabad, I took the opportunity of going on forty miles further (a seven hours' journey on these roads), to Taina to see the work at Bethel, in which so many friends are interested for Mr. Narayan Sheshadri's sake and the gospel's.

On the morning of Saturday, 30th December, 1876, I found Mr. Narayan occupying an upper room of the house, which serves as school and chapel, and there he was having morning worship with some of his converts, addressing them in English, Marathi, or Hindustani, as he found one or other most effective in reaching the understanding of his hearers.

Bethel is fully three miles out from Taina, and as Mr. Narayan had been there in the early morning my first visit was deferred until next day.

The time of my visit was opportune. Monday, the last day of the year, being a high day at Bethel. At the close of the year Mr. Narayan has a special address, at which he urges all to be present, also the Lord's Supper is administered, and converts of the preceding six months are invited to make profession of their faith by baptism.

The road to Bethel was mostly through the fields, impracticable except for the strong, tight tonga of the country, and too rough for passengers who are not prepared to endure a good deal of jolting.

The village stands on an eminence, surrounded by undulating plains, bounded in the distance by the characteristic ridgy hills of the Deccan. The church

crowns the eminence, and is consequently seen from far on all sides, an advantage well worth securing, and when the tower and belfry are completed it will be still more conspicuous.

As we approached the village we saw that all ordinary labour was at a stand. Near to the church, family groups were gathering, and when on the roof of the church we could see small parties winding their way from neighbouring villages. Amongst these people there was an evident display of Sunday clothes, a wholesome and homelike sign of their progress. Many too had books in their hands, a pleasing and most unusual sight amongst a gathering of natives even without taking into account that these books were Bibles, etc., etc.

About half-past nine a.m., the people gathered in the church, of which the walls are only up and the roof partly on. The number present exclusive of children was about 150. The inclination of the people is to sit men and women apart; this Mr. Narayan opposes, but as yet his success is not very apparent. All were seated upon cotton carpets on the floor. Mr. Narayan proposes to have benches, because he thinks sitting on the floor conducive to drowsiness.

The service began with the hymn, "Sweet Hour of Prayer," in Marathi. The service otherwise consisted of reading, prayer, and preaching as in our churches at home. Six men were admitted to the church by baptism. One, an old man, had been a devoted worshipper of Khndoba, and resisted stoutly when his son and several of his family became Christians, but has at last through their influence been won over. He listened intently to the addresses and kept his place in front of the preacher when the others retired, as if anxious not to lose a word. Besides these men six infants were baptized, children of members. About seventy-five partook of the Lord's supper. Mr. Narayan's text was, "This do in remembrance of me." The attention of the people was very marked. The congregation did not show the decorous stillness which some people might desire, because mothers had to bring with them small children, and when these became clamorous they were taken out, or handed to the big girls, but except these necessary interruptions which attracted no attention, the orderliness of the service was admirable. The people are low caste, mostly Mangs, and many of their faces show the effects of the poverty, hardship and ignorance which they and their fathers have endured, but here, as elsewhere, is most apparent the physical improvement which Christianity brings, and this will be still more apparent in the next generation.

On Monday morning I went out with Mr. Narayan to see a house in the town which he would like to purchase for a school. In the afternoon I saw a number of the boys attending the cantonment school. These are not of low caste like the people of Bethel, but are Parsees, Hindus, and Mohammedans, also Christians. They are taught English, and are fitted for government or railway clerks. Some of the boys objected to the Bible lesson, but they were told that as to this there was no alternative. They were examined during one visit by two very competent teachers. The number on the roll is sixty, and the average attendance is about forty. There is no other school of this class in the neighborhood, and the work is done in a truly missionary spirit.

In the evening we again went to Bethel to attend a meeting of the evangelists who are employed in the neighborhood. Eleven men and three women were present. Sixteen men and six women are employed.

The Church which is the most prominent object in Bethel is a substantial building of stone and lime. It is the work of the young men of Bethel under the guidance of one or two skilled foremen. It will seat about 400.

The village occupies a nearly central position in the grant of land, which embraces about 800 acres.

The boys are trained as cultivators, masons, plasterers, brick and tile makers, blacksmiths, cartwrights, and tailors. They have done all the building at Bethel under competent workmen.

Without comparing this with other methods of evangelization, it seems to me that for the preaching of the gospel to the poor the system here pursued is admirable. (Signed,) C. M.

Dear Mrs. Harvie the heat is terrible, for the monsoon has not come, and we have only had a few showers, so please excuse this scribbled letter.

With our united love to you and all other dear friends, believe me, yours affectionately,
Bombay, 15th June, 1877. KITTIE STOTHERT.

MINISTERS AND CHURCHES.

REV. ALEX. CAMPBELL, formerly of Beachburg, Ont is now laboring in Rockwood, Manitoba.

A FEW days ago the ladies of the Oshawa Presbyterian Church presented Mrs. Hogg with a very handsome set of furs. At the monthly church sociable the address accompanying the furs was read and Rev. Mr. Hogg, on behalf of Mrs. Hogg, made a suitable reply.

THE Rev. J. McIntyre has been unanimously called by Zion Presbyterian Church, Orangeville. The "Advertiser" says: "It will be fortunate for the congregation if they can secure the services of such a superior minister as Mr. McIntyre, and we trust he may see it to be his duty to accept the call."

THE congregation of Knox Church, Ingersoll (Rev. R. N. Grant's), held a Festival on Friday evening, 28th ult., when, notwithstanding the inclemency of the weather, an immense crowd filled the spacious Town Hall. Some 700 sat down to supper provided by the ladies of the church. Dr. Cochrane was the only speaker on the occasion, and delivered a lengthy address on the elements of congregational prosperity. The Festival in every point of view was a decided success.

ON Tuesday evening a large audience assembled in the Central Church to hear Rev. Dr. Ormiston of New York. The chair was well filled by Rev. Principal Caven. The subject of the lecture was "California," and the way it was handled sustained the Doctor's reputation as a powerful platform speaker. The fourth lecture of the course will be delivered by Mr. N. F. Davin, author of the *Irishman in Canada*, next Monday evening. Subject, "British House of Commons."

ON the evening of Tuesday, the 23rd ult., a party of ladies from the Durham Road congregation waited upon Rev. A. F. Mackenzie, at the manse in Priceville, where he has been residing for the past two years, and presented him with a sum of money as a token of their regard for him, and expressive of their appreciation of his valuable services among them as missionary for the past two summers, and deeply regretting his departure. Mr. Mackenzie sincerely thanked the members and adherents of the congregation for this expression of kindness and liberality.—COM.

"THE BETRAYAL."

On the evening of Thanksgiving Day the Rev. JOHN LAING, M.A., according to previous announcement, read to an attentive audience his drama entitled "THE BETRAYAL." We copy for the benefit of our readers the appreciative criticism of the "True Banner":

The drama consists of eight scenes relating to the betrayal and death of our Saviour, each of them portrayed in a powerful and spirited manner; and with such a thorough appreciation of the proprieties of time, place and circumstances as bespeaks a minute and intelligent acquaintance with the history of that period and people. Several of the scenes are of intense and thrilling interest, and passages of rare poetic beauty are of frequent occurrence. The language is strong, terse, and expressive—the tone, sentiment, and tendency wholesome, pure and elevating—the style in a remarkable degree befitting the subject, and rarely if ever descending to common-place. The principal characters are very skillfully drawn—that of Caiaphas is a masterpiece. Not a name clothed in verbiage, but a living, breathing man. Some of his soliloquies have a gleam of concealed satire underlying the words which reminds one of Thackeray. The individuality of most of the characters is striking. Witness the consultation held before the taking of Jesus. Each suggestion, consideration, proposition, characteristic of him who utters it. The traitor himself, a most difficult subject, appears in all the scenes and circumstances in which he is introduced—himself. His struggles before the betrayal are forcibly depicted; his remorse, terror, and final despair are portrayed with almost painful vividness and intensity. While giving abundant evidence of imagination, feeling, and poetic taste, there is a pervading tone of manliness and strength throughout the whole production, which removes it infinitely above the mere sensational and sentimental."

STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.—The following contributions, received up to date (Nov. 27th) are thankfully acknowledged by the Treasurer: Plantagenet Mission, per R. Hyde, \$4.00; Ottawa, per A. Anderson and J. Macfarlane, \$2.00; Ottawa City, per W. H. Geddes, \$5.50; Dr. Kelly, Montreal, per Chas. McKillop, \$5.00; Thanet and Ridge, per John Munro, \$2.00; Kenyon, per Rev. F. McLennan, \$9.00; A Christian Friend, per Alex. York, \$10.00, Charles McKillop, B.A., \$10.00, James T. Donald, \$10.00, W. H. Geddes, \$1.00; John Munro, B.A., \$10.00; J. R. McLeod, \$5.00; John Allan, B.A., \$10.00; William Shearer, \$10.00; Thomas Nelson, \$10.00; W. D. Russell, \$10.00.

REPORTS OF PRESBYTERIES.

PRESBYTERY OF GUELPH.—The first business of the Presbytery at their meeting on Tuesday, after making up the roll and reading the minutes of previous meetings, was to examine the statistical returns of congregations in the bounds. In connection with this a valuable paper was read by Mr. McDonald, showing what each one had done in the way of contributions to the different schemes of the Church, and for the support of the Gospel within itself. Attention was also called to the case of those who had not contributed to any or all of the schemes, and the Clerk was instructed to write them on the subject. Mr. McDonald's papers were ordered to be printed, so that a copy might be placed in each family. Mr. Cameron reported from the Committee appointed to arrange for holding a S.S. Conference, recommending that it be held in Knox Church, Acton, on the second Tuesday of January, beginning in the evening, and gave a programme of proceedings, and a list of questions to be sent to Sabbath Schools for the purpose of collecting statistical information. The report was adopted. The Clerk brought up the state of the Synod Fund, and read over the names of congregations that had not paid in to it. A scheme of Missionary sermons and meetings was submitted and approved. The German Mission Committee gave in their report recommending the discontinuance of that mission after the middle of January next, and that congregations be requested to contribute for the discharge of the liabilities it has incurred. The special committee on the arrangements of difficulties existing in the German congregation at New Hamburg and on the times of service by the German and English congregations in Preston, was read and approved. Mr. Charles Davidson reported from the Committee appointed to look after certain church property in Puslinch, stating the steps taken since its last meeting for its security to the Church. Mr. Campbell called the attention of the Presbytery to the action of the Presbytery of Toronto, as reported in the "Globe" of the 7th November, in proceeding to organize a congregation at Ballinafad, and the Clerk was instructed to correspond with that Presbytery on the matter. A circular on Sabbath School work was referred to the Committee on Arrangements, for holding the usual annual Presbyterian Sabbath School Conference. A very long time was spent over petitions from the congregation of St. John's Church, Garafraxa, resulting in the appointment of a Presbyterian visitation of that congregation, to be held on the first Monday of December, beginning at two o'clock in the afternoon. An application was read from parties at Drayton, asking that a preaching station be opened there, and promising a certain sum towards payment of expenses. The Clerk was authorized to write to the Sessions of congregations likely to be affected by granting the application. The next regular meeting was appointed to be held in Knox Church, Acton, on the second Tuesday of January, at ten o'clock, forenoon.

GOD reveals himself in the Moral Law. It needed no voice from the rolling darkness, it needed no articulate thunder leaping among the fiery hills, to persuade mankind that "God spake these words and said." For that law was written on their hearts, their conscience also bearing them witness. The Jews believe that the souls of all Jews, for generations yet unborn, were summoned from their antenatal home to hear the deliverance of the Fiery Law; and, when a Jew is charged with wrong by another, he says, "My soul too has been on Sinai." But it is not the souls of Jews only, but of all mankind who have been there. It is there that they learned that *autodikaion* which is unchangeable but by the Will of God. Nay, not there, but long before the volcanic forces upheaved from the bases of the world those granite crags, whenever first the dead clay began to flush and breathe with the unconsuming fire, then and there were learned these eternal distinctions of right and wrong. "In highest heaven they had their birth, neither did the mortal race of men beget them, nor shall oblivion ever put them to sleep; the power of God is mighty in them, and growth not old." The great philosopher of Germany might well doubt of all things, till he had found that their certitude rested on the indestructible basis of duty. If all else were shattered under our feet, that would still remain. False miracles themselves could not rob us of it. As in that grand legend of the Talmud, the tree might at the words of the doubter be transplanted from its roots; the rivulet might flow backward to its source; the walls and pillars of the concave might crack; yea, a voice from heaven itself might preach another Law, yet neither rushing tree, nor backward flowing waters, nor bending roofs, nor miracles, nor mysterious voices should prevail against our solid and indestructible conviction, and the Eternal Himself should approve our constancy and exclaim from the mid glory of His throne, "My sons have triumphed."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON I.

Dec. 16, } PAUL AT ROME. { Acts xxviii. 1877. } 16-31.

GOLDEN TEXT:—"I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ."—Rom. i. 15, 16.

HOME STUDIES.

- M. Acts. xxviii. 11-13. The gospel in Rome.
- T. Phil. i. 11-14. The furtherance of the gospel.
- W. Philem. 1-25. Paul in old age.
- Th. Eph. vi. 10-24. An ambassador in bonds.
- F. Col. iv. 1-8. Sympathy in bonds.
- S. Phil. ii. 19-30. Lack of service supplied.
- S. Phil. iv. 10-23. All things through Christ.

HELPS TO STUDY.

At the end of three months the early spring was come, (February), and the sea was smooth. The centurion hired a ship to take his whole company to the shores of Rome. The ship sailed with a fair wind to Italy, till it came to a fine harbor called Puteoli, more than one hundred miles from Rome. Here the kind Julius allowed Paul to spend seven days with his friends.

For here were found brethren. How much must the despised sect of Nazarenes have grown. The remarkable courtesy of the centurion to the apostle would seem to indicate that he must have become a Christian; for he disregards his own interests for the spiritual good of others.

They now set out on their overland journey by the famous Appian way, "the queen of roads," to great Rome. (Note 1.) On the way two delegations of brethren met him, one at Appii Forum, forty-three miles from Rome; and the other at The Three Taverns, thirty-three miles from Rome. They brought great comfort to the apostle, who thanked God and took courage. It was not that his hardships were over, but that he could more resolutely face them.

What power and blessing abide in real Christian friendship and sympathy.

On their arrival at Rome the prisoners were delivered up to the captain of the guard, that is the prefect of the pretorian guards. The letter of Festus and the report of the centurion were so favourable to the apostle that he was not kept, as was usual, in the prison adjoining the pretorian camp, but was allowed to dwell by himself in his own house, with only the soldier who guarded him and to whose arm he was chained. As the soldiers relieved each other, to how many would the gospel be preached. His "bonds became manifest in all the palace," Phil. i. 13. (Note 2.) And wherever these troops went they would carry with them the glad-tidings, which were perhaps brought in this way to Britain to which reinforcements were frequently sent. There were Christians even in Cæsar's household. Phil. iv. 22.

Three days were given to rest and to greeting the brethren. Then Paul could no longer delay. He is filled with ardour to enter upon his work. He called the chief of the Jews together and made to them

I. HIS DEFENCE: Verses 17-22.

The very fact of his being a prisoner would raise suspicions against him. Besides misrepresentations might have been made against him from Jerusalem. Hence the plea he urges, First,—That he was innocent, had done nothing against the people of the Jews. He took the same ground before the Sanhedrim and the Roman governors. Secondly,—That he had been examined and acquitted, Acts xxiii. 29, xxiv. 23, xxv. 25, xxvi. 32. Thirdly,—That he had only appealed because he was constrained to do so. He says this because naturally there would be some feeling against him for refusing to be judged by his own people. His appeal was entirely defensive. He had no charge to make against his nation. Perhaps they feared that he would, for the position of the Jews at Rome was not very secure. Fourthly,—That it was for the hope of Israel that he was in chains, and that he had sent for them, because he believed that Messiah had come.

The reply of the Jews is courteous and cautious. They had received no letters. This may appear strange. They probably meant that no official letter had reached them. Before Paul's appeal there would be no occasion to write to Rome, and afterwards there would not be time. They had heard of the sect and of the ill-name it bore; but they expressed a desire to hear more from the apostle. A day was therefore appointed when they came to his lodging and

II. HE PREACHED (Verses 23-39) Jesus unto them.

He followed his usual method with the Jews, (Acts xiii. 17-41, xvii. 3.) proving from the Old Testament that Jesus was the Christ. The results too are there which in every place follow the preaching of the gospel:—Some believed, and some believed not. From verse 25 it would appear that the believing and unbelieving Jews disputed among themselves. Just before they departed St. Paul addressed to them one word of solemn expostulation. He quotes Isaiah vi. 9, 10 from the Septuagint, the Greek version of the Old Testament, a passage found six times in the New Testament. See Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. The cause of unbelief is here traced to an evil heart. The heart of this people is waxed gross, stupid, sensual, corrupt, and the impenitence of the Jews is here foretold.

Therefore, because ye are hardened and unrepentable, the salvation of God, Luke ii. 30, is sent unto the Gentiles.

III. Verses 30, 31, give us a brief glimpse of the apostle's work. He dwelt two whole years in his own house,

although a prisoner, preaching and teaching; no man forbidding him. His bonds would be a protection to him against the hatred of the unbelieving Jews. While in prison he wrote four epistles, those to the Ephesians, the Philipians, the Colossians, and Philemon; from which we glean many interesting details concerning his life at this time.

These epistles written in prison, remind us of Luther translating the Bible in the Castle of Wartburg, and of Bunyan writing the Pilgrim's Progress in Bedford jail.

In all these epistles, Paul's chains mentioned, Eph. vi. 20 (also iii. 1, iv. 1); Phil. i. 7, 13, 14, 16; Col. iv. 3; Phil. x. especially Col. iv. 18, where he writes the concluding salutation with his own hand, and, having to lift up the heavy chain to do so, begs them to "remember his bonds."

In all, his prayers mentioned, Eph. i. 16; Phil. i. 4, 9; Col. i. 3, 9; Phil. iv. 6;—though he can't go to his friends, he can get at them by a nearer way, "round by the throne of God." Especially, see Eph. iii. 14—think of him "bowing his knees" before the Lord while fastened to the heathen soldier at his side!

In all, his messengers mentioned: though could not go himself, could send faithful helpers, Tychicus (Eph. vi. 21, 22; Col. iv. 7), Timothy (Phil. ii. 19), Epaphroditus (Phil. ii. 25).

He had troubles also in prison.

Surely, most annoying for an active traveller like Paul to be confined for two years—and that chain always painful. Then the anxiety about his approaching trial—what would come of it (Phil. ii. 23)—whether the cruel Nero would kill him.

Two particular troubles are mentioned. The ill-will of those who preached Christ out of envy and strife and sought thus to add affliction to his bonds, Phil. i. 14, 18. The illness of Epaphroditus, Phil. ii. 25, 27.

But he had comforts too.

For "the God of all comfort" was with him, 2 Cor. i.

3, 4.

He had comfort in the success of his labours, and even in the ill-wills of his opponents, because they preached Christ; and Epaphroditus was spared, besides he had faithful friends with him, see Col. iv. 10-14: Aristarchus, who had been with him in many dangers (Acts. xix. 29, xxvii. 2); Mark, who had once failed him (Acts xv. 37), but was now "profitable" (2 Tim. iv. 11); Luke "the beloved Physician"; etc.—these, says he, "a comfort to me," ver. 11.

Gifts from his old friends at Philippi, Phil. iv. 18. Poor as they were (2 Cor. viii. 1, 2), always generous (Phil. iv. 15, 16).

Goodness of other Churches, Eph. i. 15, 16; Col. i. 3, 4; ii. 5; Phil. iv. 5.

Let us thank God for all the encouragements and consultations He sends us, Ps. v. 11, xxxiii. 21. Nothing can justify unbelief, Phil. iv. 4; John iii. 18; viii. 12; xii. 48.

There are no circumstances where a Christian cannot work and testify for his Master.

Let us take Paul for an example, Phil. iii. 17. Never weary of well-doing, never miss an opportunity of doing good.

SUGGESTIVE TOPICS.

Paul's entrance into Rome—how met—how received—how kept—how detained—how employed—the Jews' reception of him—the result—his final word—their dismissal—his continued labors—where—of what kind—his perfect freedom—the condition of the city—importance—unity of his life and labors, and the lesson we may learn from the review of the history here closed.

EXPLANATORY NOTES.

ROME.—Within a circuit of little more than twelve miles more than two millions of inhabitants were crowded. It is evident that this fact is only explicable by the narrowness of the streets, with that peculiarity of the houses which has been alluded to above. In this prodigious collection of human beings, there were of course all the contrasts which are seen in a modern city,—all the painful lines of separation between luxury and squalor, wealth and want. But in Rome all these differences were on an exaggerated scale, and the institution of slavery modified further all social relations. The free citizens were more than a million; of these, the senators were so few in number as to be hardly appreciable; the knights, who filled a great proportion of the public offices, were not more than 10,000; the troops quartered in the city may be reckoned 15,000; the rest were the *plebs urbana*. That a vast number of these would be poor is an obvious result of the most ordinary causes. But in ancient Rome the luxury of the wealthier classes did not produce a general diffusion of trade, as it does in a modern city. The handi-craft employments, and many of what we should call professions, were in the hands of slaves; and the consequence was that a vast proportion of the *plebs urbana* lived on public and private charity. Yet were these pauper citizens proud of their citizenship, though many of them had no better sleeping-place for the night than the public porticoes or the vestibules of temples. They cared for nothing beyond bread for the day, the games of the circus, and the savage delight of gladiatorial shows; manufactures and trade they regarded as the business of the slave and the foreigner. The number of slaves was perhaps about a million. The number of strangers or *peregrini* was much smaller; but it is impossible to describe their varieties. Every kind of nationality and religion found its representative in Rome.

2. It is believed by the best writers (though not without some difference of opinion) that an allusion in Phil. i. 13 reveals the place to which St. Paul was taken in Rome. "Palace" in that verse should be "Pretorium," and which is thought to mean the head-quarters of the Pretorian Guards, the picked troops in attendance on the emperor. This was attached to the imperial palace on the Palatine Mount. The "hired house" which St. Paul occupied (ver. 30) is supposed to have been within the precincts of the barracks—in fact to have been part of them, but affording exceptional privacy and comfort; for he was still a prisoner, always chained to a soldier.

BOOKS AND MAGAZINES.

Harper's Magazine

New York: Harper & Brother. December, 1877.

This number contains a new poem by Longfellow, called "Keramos." It exhibits great skill in realistic description, while at the same time it is highly imaginative. Its ruling idea is that of change. There is a clever paper on the "Metropolitan Newspaper;" it is embellished by twenty seven illustrations including portraits of prominent New York editors. The usual Christmas story is entitled "Many Leaves and few Grapes," the two illustrations which accompany it are very striking. We have not read the article on the "Cosmogony of Paradise Lost;" but we have long thought that the cosmogony in question offered an exceedingly tempting field to the critic. In prospect we suppose of the long winter nights and the Christmas holidays, this number is especially rich in fiction. The editorial summaries are varied and entertaining as usual.

Littell's Living Age for 1878.

Littell & Gay, Boston.

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Scribner's Monthly.

New York: Scribner & Co. December, 1877.

The December number of this popular magazine contains a well-written travel sketch called "From the Atlantic to the Andes." The course is along the Amazon and Madeira rivers, and the writer gives an interesting account of the caoutchouc manufacture going on in these regions. The scientific paper on "Mars and his Moons," by Lieutenant E. W. Sturdy of the U. S. Naval Observatory, is fresh and valuable. "The Wooden Age" is an essay on the lumber trade of the United States. It gives from thirty to fifty years as the time required to exhaust the timber of the country at the present rate of cutting. The following extract from Dr. Holland's "Topics of the Times" shows that "protection" has not yet begun to make their fortunes for our neighbors on the other side:

"We have built a wall around us—a wall of protection. Our manufactories are lying still because they have no market. They can get no market outside, for, with raw materials taxed, as they are in many instances, they cannot compete in the markets of the world. Again, they can get no markets outside, because what those markets have to give us in exchange is shut out by 'protection.' Trade is a game of give and take; and we cannot shut out the products of other nations if we hope to sell them our own. We ask for no free trade that will be inconsistent with a tariff that will give us the largest revenue; but it seems to us that the policy of taxing the people of the United States for the protection of industries that have become bankrupt under the policy or have ceased to find a sufficient market at home, is about played out."

The Sabbath School Work: Feeding the Lambs:

A Sermon by Rev. James Little, A.M., Pastor of the Presbyterian Church, Howmanville, Ont.

This is a timely work. Its subject, "The Sabbath School Work," is one which presses upon the attention of the Church. Mr. Little treats his subject in a masterly manner. After quoting texts bearing upon his subject, and speaking of the moral responsibility resting upon the pastor and overseers of the Church, the preacher states the purpose of his discourse "Simply to bring forward such bearings of the work as relate to feeding and keeping of the lambs of the flock, and to this work especially as prosecuted in the Sabbath School." This leads him to bring forward the Sabbath School work in its character, aims, and specific work in feeding the lambs of Christ's flock. The second part is a valuable exposition of the relation of the Sabbath School to the church to which it belongs, in which the author shows that the Sabbath School is a part of the whole. "The relation implies submission to the authority of pastors and overseers into whose care the chief shepherd has committed them." Mr. Little upholds the action of the General Assembly held in Halifax, which enjoins upon ministers to have a sessional care of the school and to see that suitable teachers are engaged in the work. The sermon is an able one, not only in its treatment, but in its literary qualities. The language is clear, the thought is perspicuous, and the element of imagery and illustration which is essential to good preaching is not wanting. Although Mr. Little is quiet and retiring, confining himself almost entirely to his parish, his reputation as a preacher has gone beyond his own town and Presbytery. With such a discourse before us, we do not wonder at the growing popularity of the preacher. It reveals thoroughness, earnestness, and eloquence. Delivered in the easy and graceful manner for which Mr. Little is highly praised and without the use of notes, the effect cannot but be thrilling and edifying. Let us conclude with the closing paragraph of the discourse.

"My object this morning, in connection with making our annual collection for the Sabbath School, has been to set before you the work and relation of the Sabbath School, that I may bring you into livelier sympathy with its work, and that I may also bring the Sabbath School into closer connection and sympathy with you and him who is in charge of both. And as we are one flock under one shepherd let us give our kindly labors, our united fervent prayers, our generous contributions, to the work. Let our hearts throbb in warmest sympathy with it. Let us feel that the Sabbath School work is our work. It is the work of the pastor and elders, it is the work of the congregation, which we do through those called to and entrusted with it. Those workers in our place are worthy of and need our help and constant encouragement. Our esteemed superintendent (may I be excused this remark,) was at his post when I came into this charge, so that I had no share in his appointment. But allow me to say that had I been making the freest choice I would not have chosen another in his place. I believe that he and those associated with him in the work are labouring to accomplish for us and for the Master the most they can. They and we must labour to make, with the divine blessing, the Sabbath School a living power. It must be an auxiliary to the church, which shall give us back the young committed to its care better prepared for and inclined to enter the ranks of the church. It must be a nursery from which the children shall come forth trained, and formed and made fit for the Master's use. As one of our successful pioneer missionaries to India set his motto so should we of the Sabbath School. It was this: 'Undertake great things for Christ and expect great results from him.' If we have no spirit of enterprise or expectation we will not work up to the standard of great success. If we are animated only by the dull and plodding spirit of formal discharge of dimly apprehended duty, we need not expect, we cannot achieve, any great results in the Sabbath School."

NOW is a good time to subscribe for the CANADA PRESBYTERIAN. The publisher will send the paper from the present time to the beginning of 1879, for a single subscription. Get up a club small or large—and receive one or more of the valuable books offered as premiums. Commence at once; there is not locality in the country where a few names can't be secured.

WE ask attention to the liberal Premium List published in another column. If a Bible Class desires to make an appropriate present to the Minister, what better can they do than secure *fifty* new names as subscribers to the CANADA PRESBYTERIAN, and order Chambers' Encyclopedia to be forwarded to their faithful friend and pastor? This work is invaluable for reference—is indeed a library in itself—and will prove a most useful addition to a Minister's library. Or for a club of *thirteen* new names Cassell's Bible Dictionary, illustrated by nearly 600 engravings, will be forwarded. New subscribers receive the paper from this date to the end of 1878.

SCIENTIFIC AND USEFUL.

CREMOT FOR BROKEN MARBLE.—Take gum arabic, 1 lb. make into a thick mucilage; add to it powdered plaster Paris, 1 1/2 lb.; sifted quicklime, 5 oz.; mix well; heat to marble, and apply the mixture.

REMEDY FOR NEURALGIA.—Hypophosphite of soda taken in 1 dram doses three times per day in beef tea is a good remedy for this painful affection. So is the application of bruised horse-radish, or the application of oil of peppermint applied lightly with a camel's hair pencil.

ROAST BEEF.—Take three ribs of beef; cut out the gristle and bones, roll tightly, skewer, and wind with strong twine. Pound with a rolling-pin till evenly shaped, and take a bit more than if the bone had not been removed. Baste well, bake quickly at first; afterwards with a milder but steady heat.

SUGAR PASTE CREAM CAKES.—One pound of flour, quarter of a pound of sugar, and one egg well beaten. Add 1/2 sugar to the egg; then work the flour into them with a bit of cold water. Roll out rather thin, and line small tart-tins with it, or cut with cake-cutter, and put a strip of pastry on the outside, close to the edge; then fill in with mock cream—sprinkle powdered sugar over, and return to the oven a few minutes to brown the top.

TO MAKE THE MOCK CREAM.—Boil one pint milk; add a tablespoonful of corn starch or maizena in a very little cold milk; add one well beaten egg, one tablespoonful of white sugar, one teaspoonful of salt. Flavor with lemon, rose water, vanilla, or nutmeg. When the milk is just ready; boil, stir in these ingredients. Let it boil up two minutes, stirring all the time. Let it get quite cold before filling tins. Corn starch is so largely adulterated now that a spoonful may not make the custard quite thick enough. One trial will determine.

REMEDY FOR HEADACHE.—A Parisian physician has published a new remedy for headaches. He uses a mixture of ice and salt, in proportion of one to one-half, as a cold mixture, and this he applies by means of a little purse of gauze, and with a rim of gutta-serena, to limited spots of the head, when rheumatic headaches are felt. It gives instantaneous relief. The application is from one-half minute to one and one-half minute, and the skin is rendered white and hard by the applications.

TO CURE A COLD.—Before retiring soak the feet in mustard water as hot as can be endured. The feet should at first be plunged in a pail half-full of lukewarm water, adding by degrees very hot water until the desired heat is attained, protecting the body and knees with blankets so to direct the vapor from the water as to induce a good sweat. Next, two tablespoonfuls of boiling water, add one tablespoonful white sugar and fourteen drops of strong spirits of camphor. Drink the whole and cuddle in bed under plenty of bed clothes and sleep it off.

DECAY OF FRUITS.—Recent experiments by Dr. Brefeld in Germany, have shown that decay in apples was caused by fungi, *Mucor delonifera*, *M. racemosus*, *Botrytis cinerea*, and *Penicillium glaucum*. But the spores of these fungi do not germinate on sound apples. When moistened with apple juice, however, and placed on sound fruit they germinate rapidly, or when placed in bruises or artificial wounds; showing that sap escaped from the cells and existing in their interstices was necessary to the germination of the fungi. The obvious lesson is, keep the fruit free from bruises, by careful handling, and, other conditions favorable, we may expect the fruit to keep well. A lesson learned by practice, but this is a nice explanation of it.

RULES FOR THE SICK-ROOM.—(1) Bring in fresh flowers or something new every day; even the commonest green thing is better than nothing. (2) Don't talk about anything unpleasant. Talk about something that will lead the patient's thoughts away from aches and pains, and leave him in a cheerful and restful state of mind. (3) Follow the doctor's directions implicitly. (4) Never ask a sick person what he wants to eat. If he asks for anything that will not injure him, get it if you can. Never bring him much at a time. A little bit in a dainty dish will sometimes tempt the appetite when a large quantity would cause nausea. (5) Expect sick persons to be unreasonable. They will fret and complain, no matter what happens, and must be borne with patiently. *Hauschreper.*

ELECTRIC CANDLES—A NEW THING.—"Among other battles at which one assists, this moment, in France, is the battle between electric candles and gaslight. Yesterday evening I visited this peculiar candle manufactory, in the Avenue de Villiers, the director of which is a Russian engineer, and also the inventor, M. Joblockoff. Now, as Voltaire observed, light comes from the north. The laboratory is hung with pictures and colored stuffs, which can be as easily distinguished in their shades as if in full noonday. The candles have the same ratio to gas and oil lamps as sun to moonlight. The inventor poured some glasses of water on the flame of his dips, but they burned away all the same. They emit no smoke, and consequently cannot blacken objects, nor are they heat—350 times less than an ordinary candle—hence hooves will not fall out of their bindings, nor tapestry turn into blue stuff. There can be no fire, no explosions, and the light can be laid on some three to fifteen times cheaper than gas or oil light. The light does not tremble or twinkle much, as none at all if it passes through a globe slightly opaque. The candle is composed of two cylindrical sticks of charcoal, separated by a preparation of sand, ground glass and kaolin. A magneto-electro machine furnishes the current, which flows from one point to the other of the charcoal rods. Each candle burns three hours, and the extinction of one lights another. We are more than on the eve of a great discovery, but as the proof of the pudding is in the eating of it, the invention will soon be tested, as the circus, the opera, the Louvre drapery shop, and the railway termini are to be illuminated by the new process. It will never be accepted by ladies for a hall-room, as, unlike charity, it will not cover a multitude of sins."—*San Francisco Call.*

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YOUNG LADIES! Do you want to make a present to your minister's wife, and at the same time, help in increasing the number of readers of THE PRESBYTERIAN? If so, look over the long number of premiums offered in another column. A club of eleven names will entitle you to a Teacher's Bible; a club of sixteen names to a Velvet Album; a club of twenty-four names to a beautiful Tea Set; worth \$25.50. Any of these articles would make a suitable present, and how easily secured!

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Mr. John Imrie, General Agent for THE PRESBYTERIAN, is now in Eastern Ontario pushing the interests of this Journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$2.00 per line.



TORONTO, FRIDAY, DECEMBER 7, 1877.

IT was with feelings of deep sadness we noticed the death of Mrs. Fraser, wife of Rev. Dr. Fraser, one of our missionaries on the Island of Formosa, as announced in THE PRESBYTERIAN of last week. A little over three short years ago she left Canada to accompany her husband to his far away field of labour; and now, in the mysterious providence of God, he returns to his native land bereft of his partner in life. Dr. Fraser has the warm sympathy and earnest prayers of many friends throughout the Dominion in his sore bereavement.

CHILDREN OF THE CHURCH.

IN another column of the present issue will be found a second communication from our correspondent "Equity," of King, on this subject. It contains several items of pretty fresh information, and is therefore worthy of a little attention. The first of these items is that children were for the first time excluded from the Lord's Table by the Roman Catholic Church when she invented the dogma of transubstantiation. Now this is really an interesting bit of news; but is it true? Is our correspondent quite sure of it? How does he prove it? He proves it by the fact that the modern Greek Church admits children to the privilege in question, and he tells us that the Greek Church is "as likely to have followed apostolic practice" as the Church of Rome. But surely a church that is only "as likely" to be right as the Church of Rome, is not to be set up as a model. Shall we have a communication from "Equity," by and by, advocating the apostolicity of trine immersion in baptism, and other peculiarities of the Greek Church? In our former article we spoke favourably of the conservatism that makes people unwilling to depart from the practice of the Evangelical Churches in all ages. Our correspondent tries to get us to believe that conservatism is a very bad thing. He says it was the greatest stumbling-block that the first preachers of Christianity and the Re-

formers of the sixteenth century had to contend with. Suppose we admit this, what is our friend going to do about it? It does not prove that conservatism is always bad, without reference to the quality of the object to be conserved. The conclusion, which indeed he rather implies than expresses, does not follow from the premises. But we go farther; we deny the truth of the premises. It was not conservatism that the Reformers had to contend against but innovation. They had to contend against human inventions. They laboured to purify the Christian religion and the worship of God from the idolatry, superstition and error introduced by "liberal and progressive" spirits in various ages since the days of the apostles. Had the conservatism, which our friend despises, always prevailed, these evils could not have crept in, and no reformation would have been necessary. To reform Christianity is impossible, but it has often been corrupted by men who were wise in their own conceit.

Apparently laboring under some misgivings, after all, as to the sufficiency of the Greek Church as an authority, our correspondent betakes himself once more to the Old Testament Church; and there we follow him without the least reluctance. For proof that children were permitted to partake of the passover, he refers us to Ex. xii. 47, 48. The words in the forty-seventh verse are, "All the congregation of Israel shall keep it." The other verse simply extends the privilege to the stranger who previously has all his males circumcised, so it is not necessary to quote it here. It will be seen that the question turns on the meaning of the term "all the congregation of Israel." Let the Bible be its own dictionary. From Numbers i. 2, it is evident that children were not counted in the number of those constituting "the congregation of Israel." "Take ye the sum of all the congregation of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls from twenty years old and upward," etc. From this and similar passages it can easily be shown that the term referred to is often used when only adults are meant; so that our correspondent cannot prove his case from Ex. xii. 47, 48. But we are not quite done with this passage in the first chapter of Numbers, for taking it along with the fact that "All the congregation of Israel" were commanded to go thrice a year to the place which the Lord should appoint for the purpose of keeping the three great festivals, one of which was the passover, and that many of the families would have to travel a very great distance, is it not at least a reasonable inference that only those over twenty years of age were expected to partake of the passover? The next proof that "Equity" adduces is Deut. xvi. 16. "All thy males." Here our friend falls into the common mistake of supposing that the indefinite pronoun "all" in all cases means every one. It is often used in a limited sense; and in this very instance common sense ought to teach us that the word cannot be used in its unlimited sense on account of the great distance many would have to travel. "Equity" will find it very difficult to make people believe that even all the little boys are included in this command; but supposing he does, then the next question is, What is he going to do about all the little

girls? Oh, "Equity," "Equity," how could you even in your desperation, drop the poor little girls?

It must not be forgotten that it was those redeemed by God from bondage, and constituted His own covenant people, who were commanded to keep the passover, and that no one else was permitted to partake of it; and the Christian Church acting on this scripture principle, admits to the Lord's Table those who credibly profess that they are redeemed and have entered into covenant with God, correctly excluding all others from this ordinance. This is the only condition. God can convert children as well as adults. And there is no law, Divine or human, forbidding the admission of the young to the Lord's table when they give satisfactory evidence of piety. In this we can sincerely sympathise with the aspirations of our own correspondent in behalf of children, for we would rejoice to see multitudes of them coming forward to profess their faith in Christ, giving evidence of their sincerity, and joining themselves unto the Lord by a perpetual covenant.

SABBATH OBSERVANCE IN PHILADELPHIA.

IT is gratifying to learn that the permanent exhibition at Philadelphia is no longer to be open on the Lord's day. The present managers have printed a letter in which they give their reasons for their resolution, reversing the action of their predecessors, and their own persistent efforts to admit visitors on Sundays. They do not approve of using a place of this description on the Christian Sabbath for mere purposes of pleasure. They think, however, that they might open the exhibition on that day for the purpose of holding religious services in the interest of those who otherwise would not be likely to attend them. They made the trial, but found to their chagrin that a large and influential class of the citizens were opposed to the use of a public institution for even such a purpose. In other words, the attempt proved a failure, and now they were obliged to defer to the strong opposition they had experienced, and to give up their fondly cherished scheme of doing good. What martyrs these managers must deem themselves! Surely 'tis a pity that they should thus be prevented from carrying on what might have proved a revival movement of the first water, or from becoming preachers amid the paintings and statues of the exhibition. These men must now be mourning over an age so degenerate as not to value their benevolent efforts; but it will console them to be able to say it is a sad world that turns away from its best friends.

The entire proceedings in regard to this matter are very instructive. To many fearful Christians it seemed as though a very successful blow had been dealt to the day they love best of all, when the managers for the time resolved upon opening the permanent exhibition on the Lord's day. The ostensible purpose of doing this was declared to be the recreation of the toiling classes. These men claimed the title of the friends of the working man. The failure of the late president brought to light that his scheme for opening the exhibition on Sabbath, instead of it being a purely benevolent one as it seemed, was a last desperate effort to recover serious losses to the Street

Railway Company (of which he was also chief) which had been incurred through his own misconduct. The exhibition would vastly increase the Sunday traffic, and through the profits thereby accruing, the affairs of the railroad would be put to rights. That was the calculation. But like many other clever devices of wicked men it failed. Soon the day of reckoning came, and the awful downfall of the prime mover in this plan of Sabbath desecration was the consequence. Then followed the *regime* of the present managers. They sought to accomplish the same end for the exhibition, but in a somewhat different and as they thought less objectionable way. They would institute appropriate instructive services on the Lord's day. The exhibition in their hands would thus become a sanctuary. The visitors might walk around this new Zion and all the towers thereof, and look in upon the rich collections which the building contains, but what of that, so long as they had the opportunity of listening to a portion of "The Messiah," or drinking in the words of some preacher. The managers might well say to themselves, there can be nothing wrong in opening these grounds when we have the moral and religious education of the masses in view.

But the Christian community were up in arms. Their petitions and the warnings which they had presented against the opening on Sabbath had been disregarded by the previous set of managers. Would they now submit when it had been proved so clearly that the whole proceeding was to make money, and that the managers did not care a straw for the working man? While we may well mourn over such attempts to desecrate the Sabbath, it is yet seen how deeply rooted that one day is in the hearts of the people. Working men themselves see the danger of allowing their would-be-friends to make things pleasant and easy for them on the day of rest. They feel that license in regard to the Sabbath does not mean liberty, that it does not aim at their best interests, and that it is really the insertion of the thin edge of the wedge that may result in depriving them altogether of the one day in seven. What did the French revolutionists mean when they appointed every tenth day as a day of rest. Their action was simply intended to rob the toilers of sixteen days of rest in the year! Those who are most interested in the weekly rest can see through all this at a glance. They know that it signifies seven days' work for six days' pay, but also a serious loss of bodily strength, of mental vigor, of home comforts, and of personal liberty. That is the view the working man soon learns to take of the inroads which his professed friends propose to make on his behalf.

The action of the Christian community of Philadelphia has probably taken by surprise those who advocated the opening of the Exhibition on the Lord's day. They calculated that they had the whole matter in their own hands, and there were none to say nay. But they were mistaken. There is in every Christian country and city a large body of persons who are ready to die if need be for the Sabbath. They are jealous of the least encroachment of the world upon that day. They are confident, if faithful to their consciences and true to their Lord, that the Sabbath

will ever be upheld, and that for its opponents there is nothing but discomfiture and ruin. The Sabbath is Divine, and therefore it will stand long after the earthly appointments of men have passed into oblivion. While, however, this is true, we should not forget that the advocates of Sabbath license are a large and determined body, that they are ever on the alert, and that failure to accomplish their object to-day only acts as an incentive to the renewal of their efforts on the morrow. The friends of the Sabbath should be ever on the alert. They should watch the movements of the enemy. They should be armed against every attack. They should be ready for every emergency. And while looking well to their armor and weapons, and ever being watchful against surprise, let Christians remember that they will more efficiently promote the cause of the Sabbath by carefully abstaining from every word and act that may be inconsistent with that day, and by using it for the high and spiritual purposes for which it has been set apart. Let us do everything in our power to prevent the opening of museums, libraries, exhibitions, on the Lord's day, as also the running of railroads, and steamboats, and carriages, for mere pleasure; but let us remember that by not forgetting the assembling of ourselves together and by spending the Sabbath in resting our bodies and refreshing our souls, we are taking the surest way of preserving the Sabbath as a divine institution amongst us.

FRUITFULNESS THE TEST OF THANKFULNESS.

WE have recently observed a Day of Thanksgiving for the blessings of the harvest. It is well to examine ourselves. Are we in reality thankful? This question resolves itself into another, a test question. It is: are we fruitful? For fruitfulness is the test and measure of thankfulness. This is self-evident. For what purpose does God bestow His abundant gifts? To what end is it that by His divine chemistry He transforms the baser things of the earth into the Beauty of the ripened fruit, the fatness of the corn and wine? Why does he so bountifully minister to the supply of our bodily wants and bestow upon us the abundance which we to-day enjoy? Surely not to prolong a life spent in rebellion and ingratitude; not merely that we may eat and drink and die. The life which is lived for self is a perverted life. Everything has a purpose beyond itself, and tends upward and onward. So the earthly elements and influences are garnered in the ripened fruit and grain. By these the bodily life is nourished and strengthened, and the bodily life is in turn to minister to the spiritual and the eternal. In man God's gifts are to return to the giver; the life nourished by them is to be rendered back to the Source and Giver of all in loving and grateful service.

The divine Husbandman seeketh fruit. This is the object of all His dealings with us, alike in the sunshine of prosperity and in the storm and discipline of life's darker hours. Our growth in grace and goodness, our conformity to the likeness of Christ, our perfected manhood, our love and allegiance, these are the fruits which alone can satisfy Him

and prove that we have not received His gifts in vain. It is but mockery for the prodigal talk of being grateful while he refuses to return; and the first-fruits of the constraining influence of the divine goodness in the hearts of sinful men must be manifested in repentance.

IN MEMORIAM.

On the sixth day of this November, passed into her eternal rest Mrs. John Elliott, of Melville Church, Scarborough. She had been ailing during most of the summer with a disease that brought her near to the grave a few years ago, but from which at that time she recovered. Gradually the same disease insinuated itself and so weakened her system that for weeks before she breathed her last all hope of her recovery was abandoned. She was faithful and devoted to the best interests of the Presbyterian congregation at Highland Creek. She liberally gave her means, her time, and talents for the cause of Christ. For many years she was organist of the congregation, and devoted much of her time to the training of the young of the congregation in instrumental and vocal music. Her home was always open to the servants of Christ. Ministers, officers and people of the Presbyterian church always were welcomed. Mr. Geo. Stephenson, father of the subject of this sketch, came to this country many years ago, and for a long time was engaged in the lumber business at Highland Creek. In those times when the roads were bad and travelling difficult he always placed the services of his horses and himself at the disposal of the ministers who had to preach at the different stations in the township. When no others were willing to go, he was always ready. He used to tell the great dangers from swollen creeks and broken bridges he escaped when driving Dr. Willis or the late Dr. Burns to Knox Church, Scarborough. Mr. Stephenson's family was, mainly the instrument of building Melville Church. It was built on their property and they were anxious for its prosperity.

The Church at Highland Creek suffered loss also by the death of Mrs. Thomas Dixon who passed away recently in the prime of life. Though ill for some weeks it was not thought she was in any special danger, but death came suddenly and she entered into the rest of heaven in peace and assurance. So sudden was her death that her brother, Mr. Carlaw, of Toronto, who left her in the morning, as was supposed, free from immediate danger, was unable to reach Port Union in the afternoon to see her alive. Her spirit in the interval had gone home to God. She was a woman of large benevolence. She freely gave of her ample means for every good cause. Her heart was deeply interested in every movement for the progress of the Kingdom of Christ. Both Mrs. Elliot and Mrs. Dixon were warmly attached to the Highland Creek congregation. They have both ceased from their labours and their works do follow them.

They leave a large circle of mourning friends and relatives. May the church find others to rise up and fill their places and be inspired with their spirit. May we all learn to watch and work and pray, for we know not when the Son of Man cometh.—G. B.

Brockville, Nov. 27th, 1877.

THE congregation at Kirkfield are on the eve of erecting a comfortable and commodious manse for their popular pastor, Rev. D. D. McLennan. Situated on a gentle elevation in the neighborhood of the village it will constitute no mean ornament to that prosperous place.

WE are requested to say that Rev. Thomas Gales, Secretary of the Dominion Alliance, has removed to this city, for the purpose of carrying on the work of the Alliance under the immediate supervision and direction of the Executive Committee. Correspondents will please address, REV. THOS. GALES, Box 1038, Toronto.

ALREADY a number of agents have reported progress, and many more will commence operations this week. To all we would say—Lose no time, but push the work vigorously. A couple of days' earnest effort now is worth more than a week's tardy work later on in the season. Besides, new subscribers get the paper free for the balance of the year, and this is an inducement for them to subscribe now, if called upon by an agent. Carefully read rules at foot of premium list.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER I.

It seems best in commencing a record of the life of Anthony Beresford, to state at once, without reserve, that his character, as it is portrayed in the following pages is not that of a fictitious hero but of a real individual, who has breathed, like us, the air of this lower world, and played his difficult part, as we all must do, amid its stern realities.

We have felt this explanation to be necessary because we are quite aware that without it a faithful portrait of this man could hardly fail to draw forth the criticism that it represented an impossible human being, and thus the deep interest which attaches, as we conceive, to his noble history, would rest upon no sure foundation. While, however, we distinctly state that the portrait of the man we have named Anthony Beresford is drawn from life, with the utmost possible accuracy, we yet freely admit that for obvious reasons we have altered the actual details of his eventful career, and that trial and temptation did not meet him precisely in the fashion here described, although the real vicissitudes of his existence did in fact reveal in him the very same remarkable qualities which we have endeavoured to depict as being made manifest in his character by the circumstances in which we have placed him.

Anthony Beresford is standing, when we see him first, midway up the rugged shoulder of a picturesque mountain in North Wales. He has paused at a point where the scarce perceptible path he is treading has turned sharply round a rock, and suddenly revealed to him a landscape of striking beauty, spread out far below his feet, and stretched away for many miles into the dim blue distance.

Green woods and smiling pasture lands, with the ruins of a grand old castle in the foreground, filled up the space between the mountain's base and the undulating line of coast beyond which lay the sea, waveless and serene as an inland lake, with the purple shadows of its heath-clad islands lying motionless beneath its surface. The whole fair scene was lit up by the soft sunshine of one of those exquisitely lovely days which come to us sometimes in the later autumn, and seem to be emphatically the last smile of the dying summer. The sky was cloudless, but of a hue rather tender than brilliant, and the subdued light that lay on land and sea was like a shimmering golden veil, that toned down the bright colouring it yet served to reveal.

The air was singularly sweet and pure, and it came to Anthony Beresford laden with the scent of the wild thyme and heather that clothed the mountain slopes around him.

The moment was to him one of keen enjoyment—such a moment, in fact, in its ecstatic hope and unalloyed happiness as he was never again to know while his feet still trod the paths of earth. Many happy days were yet in store for him—times of tranquil pleasure and of special sweetness which it is sometimes given to human hearts to experience amid all the storms of life; but that hour, bright with the promise of his highest hopes fulfilled, and with the one glorious dream of his youth, the very desire of his soul, shining before him as an assured possession—an hour like that would never be his again in the deep rapture of its glowing anticipations.

He stood leaning upon a stout knotted stick he had cut for himself years before in his old home, and which had travelled with him since to many a distant region, and holding in his other hand the broad-brimmed hat he had taken off that nothing might impede his view. He gazed out with an ardent eager look towards the distant sea, ignoring all the nearer beauties of the landscape, that his eyes might rivet themselves upon the bright blue waters only—most eloquent eyes they were, with their soft hazel hue relieved by the strongly-marked black eyebrows that overshadowed them, but they constituted the chief charm of his face, for his other features were by no means faultless; he was extremely dark, the heavy masses of his black hair hanging obstinately down over his broad low forehead, and the lower part of his countenance being cast in a somewhat massive mould that was no way hidden by beard or moustache, for Anthony was conservative in many of his ideas, and adhered in this respect to the fashion of his fathers, who had considered it ungentlemanlike to appear otherwise than clean shaven every day of their lives. That which was, however, the main characteristic of the young man's outward appearance was the combination of manly firmness and power, with a sweetness of expression, which irresistibly attracted all who learnt to know him well.

He had the pleasantest smile that could well be imagined, most frank, winning manners, and a peculiarly charming voice, which, soft and kindly as it was in his ordinary intercourse with others, had yet a ring of strong determination in its tone, which told that he could be sternly severe if any wrong or cowardly deed drew forth his displeasure. Only a few minutes before we first saw him that kindly voice had sounded like awful thunder to a mischievous little shepherd-boy, whom Anthony found ill-using a sickly lamb that had lingered behind the flock, which were being led by the boy's father up the mountain-side. Straightway the delinquent had found himself seized by the collar, summarily chastised by a few well-applied strokes from the oaken stick, and then deposited on his back in the heather, while the lamb, carefully gathered up into the young man's arms, was carried on by his swift, strong steps till he overtook the elder shepherd, and gave it up to his care, with a liberal gratuity, to ensure its being properly tended. The incident was one which exactly illustrated some of Anthony's strongest characteristics—the gentleness and tenderness which was his habitual temper of mind in all his dealings with others, and the fearless, unflinching severity with which his natural sweetness was instantly replaced if any circumstance outraged his sense of right. There was no trace of anger now, however, in his clear brown eyes, as he stood there, firm as a rock, gazing out over the far blue waters, his dark face glowing with

some strong internal enthusiasm that was making his full lips quiver, and his heart beat high.

He was at this time in the full strength and vigor of his manhood—twenty-five years of age—with a stalwart, well-built frame, of which the actual height was somewhat diminished by a slight stoop which he had acquired during an illness as a boy. His health was now robust, and he was active and athletic, capable of much endurance in the way of physical fatigue, but of so sensitive a temperament that he was easily prostrated by the least touch of mental trial; of sorrow or care, however, he had seen as little as most men, and there was nothing but gladness and bright expectancy in the eyes which looked so eagerly towards the sea, because over the ocean to which these waters led he hoped very soon to pass, in order that he might reach the scene of his pure ambition—the land where centred all the generous hopes that built up the fairy fabric of his life's one dream. What that dream was in truth, we must explain at a later period, for Anthony Beresford was not long permitted to stand there revelling in the grand vision he had conjured up, as his thoughts flew over the fresh blue waves of the English sea to the burning sands of the African coast. Suddenly, as he stood there motionless, he heard far away over the mountain slopes the sound of a voice shouting out at intervals a name that seemed to be his own.

He listened for a moment with breathless attention, and heard the call repeated evidently from a point where the sheep-track by which he had ascended merged into a road that led to the nearest village. As the wind bore the cry again to his ears, he distinguished not only the syllables of his name but the voice also of his servant, whom he had left at the little Welsh inn where he had lodged the night before. He responded at once with a long musical hunting-call which he had learnt in the Tyrolean Alps, and then began to descend with rapid strides toward the point whence the summons came.

He marvelled as he went what his groom could possibly want with him; and his thoughts went no further in the line of possible chances than the fear that an accident might have happened to one of his horses, which he had left that morning in perfect security to have a day's thorough rest in the stable of the inn.

Anthony had come from his Yorkshire home to Wales a few days previously, simply in order to make a pleasure tour on horseback amid the mountain scenery. He had brought his own horses, with an old groom to attend them, and travelled in primitive fashion, with only a small valise strapped in front of his saddle, so that he was quite independent of railways, and even of coaches, as he preferred to be.

The rapid pace at which he made his way down the mountain-side soon brought him in sight of the point at which he was aiming, and his first glance showed him that at least nothing was wrong with the horses, as they both stood there, the groom mounted upon his own, and holding Anthony's, ready saddled, by the bridle, as if he clearly expected his master to require speed in his movements so soon as he should join him. Anthony hurried on, convinced now that something important must have occurred, and called out with all the power of his strong clear voice to know what was the matter, long before he reached the man.

His servant held up a paper which he saw at once from the color to be a telegram, and as at last he came within speaking distance the groom exclaimed, "This has just been brought from the nearest town, sir; and there was one for me, too, desiring me, if you were absent on any excursion, to make all haste to get it conveyed to you immediately."

"Is it from home, then, Fulton?" said Anthony, hurrying on to take the missive from his hand.

"Yes, sir; and it brings bad news, I fear," added the man, shaking his head. He was an old family servant, who had taught Anthony to ride as a boy, and who knew all the secrets of his master's home, as faithful old servants generally do.

Meanwhile the telegram was already opened, and the young man held it up, so that Fulton could read it as well as himself. It had been sent by Reginald Erlesleigh, Darksmere Castle, Yorkshire, to Anthony Beresford, at the nearest telegraph station to the inn where he was staying, and ran as follows:—"Our mother has been taken suddenly ill, and is in a most precarious state; come immediately or you may not find her alive."

The paper dropped from Anthony's hand. "My mother ill! dying! it seems impossible!" he said. The vision passed before him of her appearance as he had seen her last, scarce a fortnight before: a tall, stately woman, beautiful still in the autumn of her life, standing at the door of her bed-room to take leave of him before she went to rest for the night, as he was to start very early next day. She had been at a dinner party, and wore a long sweeping dress of purple velvet, on which the diamonds sparkled, which were the only ornaments she condescended to wear; and he remembered well how handsome she looked, with her fair complexion, and clear-cut, aristocratic features; and how he had inwardly chafed at the cold indifference of her manner as she bade him farewell, thoroughly accustomed as he was to her want of affection for himself. He had known perfectly well from the days of his childhood that all the love she had to bestow was given to his half-brother, and that he was nothing more to her than a son whom she was too proud to neglect or to shun, but to whom her heart had never opened, because he was also the son of a husband she had been unable to love. And yet Anthony's tender nature so craved for affection that each recurring evidence of her coldness came to him with a new shock of pain. The picture of her aspect, as he saw her that last time, was complete in his memory, and it seemed to him impossible that she, so calm, so dignified, so entirely self-satisfied, should now be lying in the grasp of death. But these thoughts passed only like a lightning-flash through his mind. He did not dwell on them, but, leaping on his horse, went off, full gallop, to the nearest station.

CHAPTER II.

It was late in the evening before Anthony Beresford could find himself fairly started on his long railway journey to the somewhat desolate part of Yorkshire in which Darksmere

Castle was situated, and the early autumn night soon closed in around him, leaving him through all the hours of darkness to the sleeplessness consequent on his anxiety of mind. His thoughts, reverted first to the bright mountain solitude, where, a few hours previously, he had stood amid the sunlight, with the fresh sweet air of the hills blowing freely round him; and the contrast of that scene with the sights and sounds which accompanied the rushing of the train through the night was so great, that it seemed to him as though the fair scene of that last noontide had receded into a past already very far away. This feeling was enhanced, perhaps, by a dim presentiment surging vaguely in his mind that the present was a crisis in his life which would set for ever behind him the joyous time of youth, and separate him finally from the glad unfettered life which had been his only experience of this mortal existence hitherto. The one earthly pain which he had known as yet had been rather negative than positive, inasmuch as it consisted merely in that denial of his mother's love, which had brought to him a sense of loss and loneliness through all his days of youth and early manhood, and now, as he sped onwards through the gloom, there seemed to rise before his fancy weird indistinguishable shapes of unknown evils looming on the path he was henceforth to traverse; but so little could he give them form or consistency in his knowledge of existing facts, that he cast his thoughts back anxiously to the past in order to ascertain if there existed in previous events any ominous seeds of trouble which might bear fruit in pain and grief hereafter.

Anthony had never known his father, but he knew that, although the county magistrate, Mr. Beresford, whose son he was, had been his mother's first husband, he had not been either her first love or her last, for a relation of hers, with whom Anthony had travelled much, had given him an account of her early history. In the days when she was the beautiful Marian Saxby, only daughter of a distinguished peer, and the courted favorite of the most fastidious circles in London, she had become deeply attached to a young man whose name was Erlesleigh, and who was no less passionately in love with herself. Her father objected to their marriage, because, although Erlesleigh belonged to a very ancient and wealthy Yorkshire family, he was only a younger son, and at that time an officer in the Guards, who had to make his own way in the world. Marian was taken away from his vicinity, and drawn into a round of country gaieties, in order to divert her mind from her untoward attachment; and then a rumour, false as it happened, was brought to her ears, that her lover had speedily consoled himself, and was about to be married to a lady who had been somewhat her rival in the London season. In the bitterness of her wounded love and pride Marian Saxby forgot how great an iniquity it truly is to marry without affection, and accepted the proposals of Mr. Beresford, a man double her age, whose reserved, unbending character was in no way calculated to make her happy. She was miserable for the two dull uneventful years during which the ill-assorted union lasted, then Mr. Beresford died, leaving her with the one child whose birth had failed to brighten a life made wretched by her husband's stern rule—and never afterwards was she able to forget that Anthony was the son of the man whose very memory was odious to her. A year or two later she again met Frank Erlesleigh, and found not only that he had always been true to her, and had never sought any other love than hers, but that also the death of his elder brother had placed him in possession of the splendid estates and great wealth which belonged to his family. The beautiful young widow was very little changed from the Marian Saxby he remembered, and they were speedily married, and established at Darksmere Castle, the Erlesleighs' ancient home where they entered on a period of happiness such as it is not often given to any to know in this changeable life. Of course, however, perfect bliss on earth is never enduring, and it did not last long for Erlesleigh and his wife. Frank was passionately fond of hunting, as most Yorkshire Squires are to this hour, and when his first-born child Reginald was but a few years old, he was brought home lifeless one day from the field to which he had ridden forth in all the pride of his manly strength and beauty only two or three hours before.

But for the existence of that infant son Mrs. Erlesleigh would scarce have rallied after the shock which flung her from the utmost height of human happiness to the depths of desolation and despair, but Reginald Erlesleigh was not only the child in whom the highest hopes of her adored husband had been centred, and whose birth had filled him with delight, he was also now the only living representative of the Erlesleigh family, the heir to their wealth, and the sole possessor of the grand old castle which had been the home of their ancestors for many generations. It seemed to her that even to follow Frank into that world whither he had been so suddenly taken, she could not leave his son a helpless orphan to the care of hired instructors, or to the guardianship of those whose interest it might be to lead him into evil ways, for there were dark passages in her husband's vanished life which might yet cast a sinister shadow over that of his son, and there had been traits in his character, brilliant and fascinating as he was, which, if reproduced in his only child, would be fraught with elements of terrible danger.

The widow—now for the first time a widow indeed—gathered up her strength despite that new-made tomb in the Erlesleigh vault, and lived, but she lived for her son Reginald, and for him alone; to him all her love, all her care, all her thoughts, were given, and Anthony's existence was nothing to her but an unwelcome fact involving a distasteful duty.

She did not neglect him, for she was a woman of principle, who conscientiously desired to live in accordance with the religion she professed, although she had never known anything of that personal love to God which alone can make it a reality in the soul. She gave Anthony a splendid education from his earliest years, sending him for the whole period of his boyhood to Eton, and then to Oxford, where he passed through the usual University course with great distinction.

It was during his college career that Anthony experienced the effect of the strongest influence which had yet been brought to bear upon his inner life. His tutor throughout the whole time that he kept his terms, as the phrase is, had

been one of those men of deep piety and almost saintly holiness, who are apt to attract to themselves a reverence akin to worship in minds of a sufficiently rare stamp to appreciate, and desire to imitate their exalted goodness. This was eminently the case with Anthony Beresford, who yielded up his whole soul eagerly to the teaching that came to him almost with the power of inspiration, because it emanated from the spirit of a man who lived in closest union with his God. Mr. Everard had but one ambition upon earth, and that was to win others to his Master, and he soon saw that in Anthony Beresford, with his high sense of honor and enthusiastic admiration for all that was pure and good, he had an apt pupil for the reception of that faith which alone can satisfy man's craving for the highest truth. Everard's own deep knowledge of the Divine One whom he served enabled him to show him forth before the eyes of the young man he sought to gain, in aspects of such winning loveliness and yet more wondrous love, that Anthony's young ardent soul was altogether taken captive; and he passed out of the hands of his teacher at the close of his University course bound by all the strength of a resolute faith and unreserved devotion to the service of the King, for whom he vowed to fight with the powers of evil, as a true and faithful soldier, so long as his life should last. How he kept this vow his future history will show, but at the time when he left college he had not been able to make any definite plan as to the manner in which his solemn and rooted determination was to be carried out. His friend Everard, who knew his purpose, and rejoiced in it with heartfelt satisfaction, counselled him to make no hasty plans, but to let the natural course of events indicate in what direction it might be the will of God to lead him.

Anthony had not, up to that period, made choice of any profession, for the simple reason that it was unnecessary he should do so, in so far as his own maintenance was concerned. His father had left him quite sufficient means to make his way through the world without having to earn his own living, and although he had never intended, in his most thoughtless days, to lead an idle life, and even in childhood had visions of daring deeds for the benefit of others, yet he never cared to fetter himself by giving any definite form to his boyish ambition. Now, however, he had an object, a great and glorious aim in life, which was simply to combat the evil that warred in the world against his Lord, by whatsoever means he might most surely and efficaciously do so. With this distinct purpose he left Oxford, intending gradually to carve out some definite course for himself, according as circumstances might decide him.

It proved, as Everard had told him, that the ordinary current of events would soon point out a direction in which his pure ambition might be satisfied. He had scarcely at that time returned to Darkmere—which had been his home from the time of his mother's marriage to Mr. Friesleigh when he received an invitation of a very unexpected nature, which seemed to harmonize most singularly with his new aspirations and hopes.

His mother had a cousin—a man advanced in years—who was a commander in the navy and with whom Anthony had always been a special favourite, but whom he had not seen during the period of his college course.

Captain Saxby had come to Darkmere to spend a few days with his relations before sailing from England, on a difficult mission which had been entrusted to him by the Admiralty. His chief attraction to the old Yorkshire castle at this time was his young cousin Anthony, whom he had not had an opportunity of meeting since he had grown out of boyhood, and the two men, despite their disparity of years, were soon fast friends when they renewed their acquaintance. The purpose of the voyage his cousin was about to take excited the keenest interest in Anthony Beresford, for Captain Saxby had been ordered to proceed to Zanzibar, and thence to the coast of Africa, in order to investigate into the state of the slave trade in those regions, and report on the best means by which English vessels might be employed to check this iniquitous traffic.

The very name of slavery was abhorrent to Anthony's generous, independent mind, though he knew it only as a vague and distant evil hidden in the dark places of the earth, and was entirely ignorant of its practical working. The mere idea of oppression and cruelty fired him with indignation, and he had told Captain Saxby that he looked on him with envy, as being one who might be able, in ever so slight a degree, to wage war against that monstrous injustice. Then the old navy captain proposed to him that he should accompany the ship on its momentous voyage, not, of course in any official capacity, but simply as his guest, who would not be bound to remain with the vessel during the three years for which it had been commissioned, but who might return to England at any time, if he grew tired of the wild African life. Anthony welcomed the suggestion with the utmost enthusiasm. It had every attraction for him which the adventurous spirit of youth could give it—the novelty and excitement of travelling to unknown scenes, the pleasure of a sea life, and a total change from any phase of existence he had known before; and, above all, the prospect of finding himself face to face with one of the greatest evils the world has ever known just at the time when he was seeking the means of showing himself the champion of all that was pure and good. Anthony Beresford sailed with Captain Saxby, was absent three years, and had only recently returned when we saw him first.

(To be Continued.)

PHOTOGRAPHING COLORS.

Joseph Albert, photographer to the Court, has finally succeeded in inventing photography to render the natural colors in the pictures by a photographic steam press of his own construction, without the aid of a pencil. I have seen some of the proofs of such colored photographs by the Albert press. An expert painter could hardly give the colors of the object more faithful in living reality and with a distinctness to the nicest shades. The secret of the invention consists in the analysis of the white light into three colors—yellow, blue and red—and in their recovery of the three colors ready for

the press. On a plate, chemically prepared so as to receive but the yellow parts of the light, and the tones of the colors of the object to be reflected, the first photograph is taken when a negative of that plate is at once put under the press, whose cylinder is dubbed over with yellow paint. None but the tones of the yellow colors are now seen in the impression. After that the object is photographed on a plate made to reflect but the blue colors. This plate now under the press reflects a blue impression, the cylinder being dubbed over with blue paint. In the same manner he receives but the tones of the red colors by means of a third plate. Printing the individual pictures of a yellow, blue, and red over each other, a picture is produced true to nature, the colors intermixing by having been printed over each other. The idea, long entertained and prosecuted by Albert, to photograph colors, may no longer be considered as not feasible. It is hard at present to foretell what revolution the new invention will produce in the many departments of art.—*New York Post.*

GERMAN WIVES.

The culinary art forms a part of the education of the women in Germany. The well-to-do tradesman, like the mechanic, takes pride in seeing his daughters good housekeepers. To effect this object the girl, on leaving school, which she does when about fourteen years of age, goes through the ceremony of confirmation, and then is placed by her parents with a country gentleman, or in a large family, where she remains one or two years, filling what may also be termed the post of servant, and doing the work of one. This is looked upon as an apprenticeship to domestic economy. She differs from a servant, however, in this—she receives no wages; on the contrary, her parents often pay for the care taken of her, as well as her clothing. This is the first step in her education as housekeeper. She next passes, on the same conditions, into the kitchen of a rich private family, or into that of a hotel of good repute. Here she has control of the expenditures of the servants employed in it, and assists personally in cooking, but is always addressed as "Miss," and is treated by the family with deference and consideration. Many daughters of rich families receive similar training, with this difference, however, that they receive it in a princely mansion or a royal residence. There is a reigning queen in Germany at the present time who was trained in this way. Consequently the women in Germany are perfect models of economy.

THROWING THE OLD SHOE.

Very few, probably, of the thousands who throw old shoes after bridal parties as they are leaving home know anything of the origin of the custom. Like almost all our customs, its origin is ancient, and can be traced to Bible times. It was then the custom for the brother of a childless man to marry his widow, or at least, he had the refusal of her. If he chose to reject her, the ceremony was public, and consisted in her lousing his shoe from his foot, and spitting in his face. His giving up the shoe was a symbol of abandoning all dominion over her; spitting in his face was an assertion of independence. There was an affair of this kind between Ruth and Boaz. In some parts of the East it was a custom to carry a slipper before a newly-married pair, as a token of the bride's subjection. The custom, as it exists with us, is very old in England and Scotland. The usual saying is that it is thrown for luck, and that is the idea in this country; but originally it meant a renunciation of authority over the bride by the parents. It was formerly a custom among the Germans for the bride, when she was conducted to her bed-chamber, to take off her shoe and throw it among the guests. Whoever caught it, in the struggle to obtain it, received it as an omen that he or she would soon be happily married. Train, in his "History of the Isle of Man," says: "On the bridegroom leaving his house, it was customary to throw an old shoe after him, and in like manner, after the bride on leaving her home to proceed to church, in order to insure good luck to each respectively; and if by stratagem either of the bride's shoes could be taken off by any inspector on her way from church, it had to be ransomed by the bridegroom."

In Kent, England, after a couple have started on their tour, the single ladies are drawn up in one row, and the bachelors in another. An old shoe is then thrown as far as possible, and the ladies run for it, the successful one being the first female who it is supposed will be married. She then throws it at the gentlemen, and the one who is hit by it is deemed to be the first male who will enter wedlock. Generally it is considered, the older the shoes, the better.

HANDSOME PICTURES FREE!—Two elegant 6x8 Chromas, worthy to adorn the walls of any home, and a 12x16 Months trial of *Louvre Hours*, a charming 16-page monthly paper, full of the best Stories, Poetry, Wit, etc., sent free to all sending fifteen cents (stamps taken) to pay mailing expenses. Money returned to those who do not wish to get double value. J. L. Patten & Co., Publishers, 162 William St., N.Y. \$1500 in prizes, and big pay, given to agents. Send 5 cents extra for Canada postage.

CHRIST is to the souls of men what the sun is to the world. He is the centre and source of all spiritual light, warmth, life, health, growth, beauty, and fertility. Like the sun, He shines for the common benefit of all mankind,—for high and for low, for rich and for poor, for Jew and for Greek. Like the sun, He is free to all. All may look at Him, and drink health out of His light. If millions of mankind were mad enough to dwell in caves under ground, or to bandage their eyes, their darkness would be their own fault, and not the fault of the sun. So, likewise, if millions of men and women love spiritual "darkness rather than light," the blame must be laid on their blind hearts, and not on Christ. "Their foolish hearts are darkened." (John iii. 19; Rom. i. 21.) But whether men will see or not, Christ is the true sun, and the light of the world. There is no light for sinners except in the Lord Jesus.—*Ryle.*

BRITISH AND FOREIGN ITEMS.

THE daily milk supply of London is nearly 70,000 gallons. THE amount of unclaimed dividends lying in the Bank of England is over \$17,000,000.

ROBERT BROWNING, the poet, declines the candidacy for the Lord Rectorship of St. Andrews.

THE English Admiralty has ordered the construction of eleven swift torpedo vessels, at a cost of \$300,000.

THE Council of the Vatican has decided that no power can veto the conclave's selection of a successor to the Pope.

It is reported that important discoveries have recently been made in the ruins of Nineveh. Another palace it is said has been unearthed.

LADY SEAFORD, widow of Lord Nelson's flag captain at the time of Nelson's death, died early in last month at Hampton-Court Palace, aged ninety years.

It is recommended by English physicians to introduce into hospitals not only flowers, plants, and fruit, but paintings, statuary, and other works of art.

AN iron mine which had formerly been worked, probably by the Phoenicians, and a layer of amber running through Lebanon, have lately been discovered in Syria.

THE annual report of the Board of Revision of Taxes in Philadelphia shows a total depreciation of \$50,000,000 in taxable property as compared with last year.

THE inventor of the Lamb knitting machine is still a poor Baptist minister, serving his Master at Dansville, Michigan, on a very small salary. Meantime, many are growing rich by the use of his invention.

THERE are some fine trees in the vicinity of Rome which artists of all countries liked to sketch. Some peasants were about to cut them down, when a famous German artist purchased and presented them to the German government "to have and hold for ever."

THE Y.M.C.A. at Dunedin, New Zealand, has increased its membership during the past two years from 160 to 300. Special attention is given to immigrants on their arrival at Port Chalmers, and invitations extended to them to visit the Y.M.C.A. rooms.

THE Society for Promoting Christian Knowledge have in the press "Christians under the Crescent in Asia," by the Rev. E. L. Curtis, who has lately returned from an official visit to the Christians of Kurdistan, made at the instance of the two archbishops.

THE receipts of the American Methodist Missionary Society for 1877 were \$628,977, an increase of \$34,789 over 1876; their debt was decreased by \$93,000. Their total appropriations for 1878 were 676,907, of which \$120,000 were for the liquidation of the debt, \$268,000 for their foreign, and \$289,000 for their domestic missions.

THE new French ministry have been met at the very outset by a vote of want of confidence. On Nov. 24th, the Assembly by a vote of 323 to 203 took that manly stand. The Republican party refuse to accept any compromise so long as satisfaction is not given to universal suffrage. The time has gone by for a fresh dissolution of the chambers, and it is not proposed by the new ministry. It is said that both houses respect the Republican constitution.

THE New Testament Company of Revisers assembled on Tuesday in the Jerusalem Chamber for the seventy-fourth session. The members present were the Bishop of Gloucester and Bristol (in the chair), the Dean of Lichfield, the Dean of Rochester, the Dean of Westminster, the Master of the Temple, Canon W. Scott, Canon Lightfoot, Professor Palmer, Professor Newell, Dr. Mosilton, Dr. Angus, Dr. Scrivener, and Dr. Hort. The company completed their second revision of the Epistle of St. James, and proceeded with the second revision of the Epistle of St. Peter.

THE Chamber of Agriculture Journal says that reports from English farmers in all parts of the country are of a gloomy description, and the accounts from the North, and especially from Scotland, are still more distressing—grain unharvested, much uncut, a great proportion cut quite green, oats proving very deficient as well as wheat, which is the worst crop known, and barley of wretched quality. Grazing is a losing business. Store and half-fed cattle are being thrust upon the market for want of roots to feed them on, and the prices have tumbled down; and the disastrous failure of the turnip crop is estimated at millions of pounds loss.

THE annual meeting of the friends in Scotland of the missions of the Presbyterian Church of England at Amoy, Swatow, and Formosa, was recently held in the Free Assembly Hall, Edinburgh, when the report for the year was submitted and approved. It referred to the loss the cause of Christian missions in China has sustained by the death of the Rev. Carstairs Douglas, LL.D., who had labored as a missionary in that country for twenty-two years. It also furnished encouraging statements regarding the work of the missions. The Rev. Principal Rainy, Rev. Professor Cairns, Rev. Wm. Duffus, Swatow; Rev. W. S. Swanson, Amoy; Mr. David MacLagan, and other gentlemen took part in the interesting proceedings.

CHRISTIANITY IN TAHITI.—The Rev. J. Chalmers, of Raratonga, who has recently made a six weeks' cruise in the South Seas, thus writes as to the state of religion in Tahiti:—"The Protestant natives of Tahiti have, within two years, spent the sum of 35,000 dollars on their churches—not had for a people whose parents were heathens, and amongst whom Rome has been working, helped by the French Government, for thirty years. On Tahiti and Moorea there are supposed to be some 5,000 inhabitants, and out of that number there are about 300 Roman Catholics. The Bible is loved by the natives. On Saturday we visited the Cathedral, and there on the pulpit was a Tahitian Bible—the Bible translated by Protestant missionaries and issued by the British and Foreign Bible Society. An Ativan said to me they must have the Bible, or the Tahitians would never listen to them. Tahiti converting Rome!"—*New York Observer.*

ANNIVERSARY MISSIONARY MEETINGS,
MONTREAL.

Last spring a number of the Presbyterian ministers and leading laymen of Montreal met to consider how best to increase the interest of our people in that city in the missionary schemes of the Church. After much consideration a committee was appointed to arrange for the holding of a series of three united missionary meetings to be continued annually should those held prove successful. The committee set to work and the result was that on the 28th, 29th, and 30th November the meetings were launched, and proved a marked success alike as to the attendance of the Presbyterian people of Montreal—the character and ability of the addresses delivered, and the increased interest incited in the three great missionary schemes of the Church. The meetings were held in Erskine Church, kindly given by the trustees for the purpose. A large platform was erected immediately in front of the pulpit, which was occupied by leading laymen and by the city ministers of our Church, all of whom entered heartily into the work, and thus in a large measure ensured the success of the meetings. On Tuesday evening, the 28th November, the subject treated was

FRENCH EVANGELIZATION.

Mr. James Croil occupied the chair and after devotional exercises made a few introductory remarks. He explained that the holding of that series of meetings was for the purpose of giving information respecting the missions of the Presbyterian Church, and of interesting its members in the same. These meetings had been contemplated eight months ago. They owed a great debt of gratitude to the French-Canadians, and it was their duty to give them the pure gospel. There had been a time when if the French had not been loyal to the Crown, Canada would not now be an English colony, and the return which they ought to make them for that loyalty was to give them the true gospel of God. He concluded with the following sentence from the sermon preached by Dr. Flint, at the Pan-Presbyterian Council at Edinburgh: "I trust that Protestants will never think lightly of the differences which separate them from the Church of Rome; and yet I hesitate not to say that when Protestants in general are clearly able to discern the oneness even beneath these differences, and cordially to love whatever is of Christ and His Holy Spirit, even when it appears in the Church of Rome, a greater step will have been taken towards the attainment of Christian unity than would be by the mere external union of all denominations of Protestantism."

The chairman then introduced Rev. Principal Macvicar, LL.D., Convener of the General Assembly Board of French Evangelization who spoke as follows:—

As the time of this meeting is very precious, allow me, without any introductory remarks, to present a statement of the condition and work of the mission in whose interests we are assembled. It is conducted, not by a society, but by the General Assembly of the Presbyterian Church in Canada, through a Board annually appointed and which reports annually to the General Assembly. According to its last report the Board had in its service in all forty missionaries working at twenty-five mission centres with each several preaching stations besides subordinate places, and ten congregations in which French and English services are conducted. The total expenditure for all purposes, during the year, amounted to over \$37,000. This includes all sums paid out for buildings as well as salaries of missionaries. This income has been derived from various sources, and includes a bequest of nearly \$10,000 by the late Mr. Hall of Peterboro. I think we may safely hope for similar sums hereafter, as we have this year received \$1,000, the bequest of a farmer in Ontario. As to the method of our work it is sufficient to say that our missionaries preach, colport, and teach. We believe that preaching is a divine institution that cannot be dispensed with, that it is Christ's will that his gospel should be preached to every creature as the means of saving souls, and the means of forming not a spiritual democracy or loose aggregate of believers, but a Church which is the pillar and ground of the truth, a body closely and strongly knit together and fit for healthy and vigorous activity. Hence we have men qualified to do this work of preaching and organizing which we deem of vast importance.

We believe that God designs every man to have free and unrestricted access to his own word, and that every one should read it for himself, and that he is as much entitled to it as he is to the air he breathes or the sunlight that gladdens his home. We do not believe that God so blundered, so mismanaged, in giving a revelation as to make it most dangerous and most unfit for those whose souls it is intended to enlighten. Here we employ competent men, men of piety and zeal, raised up among these people themselves to go from place to place offering the word of life to all, and telling them that it is God's book, God's gift, and that it is not bad and fit for the flames, but designed to show them the Saviour and the way to heaven, and to make them free and strong in the Lord and in the power of his might. We believe that Christian education is good and indispensable, and that ignorance is not the mother of devotion, but the mother and father of superstition, degradation and shame, to the individual and the nation,—and hence we employ men to do the work of instruction. We foster elementary mission schools, and wish that we had a higher French school, and we shall have such, in which devout young men and women could be trained to become Christian teachers and workers up and down the whole land. We believe that the press may be a mighty power for good, and that it should be free not only to discuss secular questions, but also to be the vehicle of spiritual truth to the minds of the people. We have accordingly used the press for this purpose—and

even secular journals throughout the Dominion and beyond it have rendered excellent service, and others may by-and-by take occasion to speak out on the side of truth and freedom. What is really needed is the full use of this powerful agent in the dissemination of religious literature.

Our work is carried on in the simple forms just indicated among a French population of about a million and a quarter, and carried on over the entire Dominion, for it is a mistake to suppose that this people are limited to the Province of Quebec. According to the census of 1871 there are in the Province of Ontario upwards of 75,000 French speaking people; in New Brunswick, 45,000; in Nova Scotia, 33,000; and a large number in Prince Edward Island, Newfoundland, and the new Province of Manitoba. We are seeking to overtake this whole population in giving them the gospel. Our churches and stations are planted in cities or great centres of population, after the apostolic manner, and in villages and obscure places, and even in the back woods to which our missionaries have followed their converts, giving them gospel ordinances. We occupy such places as Quebec, Joliette, St. Hyacinthe, Grenville, Montreal, and Ottawa, in all of which we have thoroughly organized French Presbyterian congregations. We have enlisted the whole Presbyterian Church throughout the Dominion in this great work. All classes of persons have given us aid and offered prayers for the success of the gospel as published by our missionaries,—and I need not tell you that our power lies in these prayers, and in the truth to which we testify. Ministers have spoken from the pulpit, and ministers and laymen from the platform for us, and we judge from the march of events that they are destined to do so far more in the future. Sabbath Schools, Bible Classes, and Ladies' Associations, of which the chief and central one is in this city, and is doing a great and increasing work—these have all cheerfully rendered assistance. We have called forth the sympathy and substantial aid of the Presbyterian Churches of Britain and Ireland. They have granted aid as Churches, and private subscriptions have reached us as well, all of which have been duly reported to the Assembly and published; and when these Churches and Christian friends come to understand more fully that this is the Home Mission work of our Church in the sense of continuing when other places are supplied, they will aid it still more liberally, and this is needed, for we should not forget what we have to do. We have to sustain our large and increasing staff of missionaries, and to aid our converts in building churches and mission houses. These are all constructed in the most economical manner—some log, some frame, some brick, and one with a stone front. We make no attempts at architectural display. We are chiefly concerned about the spiritual structure rising in beauty and glory as the temple of the Holy Ghost.

We have a large band of pious and earnest young men training themselves, and at their own expense, to become missionaries of our Board, and others are constantly offering themselves for the same service; and what is equally cheering and even more significant is the fact that men of culture, and conviction, and talent are coming over to us from the ranks of the priesthood. Four such persons are now in the service of our Church, and three of them are in this church to-night, and the fourth one is hundreds of miles away from here at the head of one of our educational establishments. Still further, two more priests are to-night waiting to be received into the Church, thus making six in all.

Let God put it into the hearts of many of the priests to believe, and then the work of reformation will go on with a rapidity and power such as were witnessed in the days of Knox, when Scotland rose from spiritual darkness and bondage to the light and freedom of God's truth. One thing more—something cheering, highly encouraging. No fewer than eight of our English students are at this moment attending Theological Lectures in French to qualify themselves to take part in the onward march of events. Now sir, considering the recent origin of this mission, the few years that it has been in existence, I think you will agree with me, and that this house will agree with me; judging from the facts now submitted that it is a large work—a thoroughly organized work—a most successful work, and one having all the elements of thoroughness, power, and permanency belonging to our good old Presbyterian polity and doctrine. As to the spirit in which it is conducted you know well, as a member of the Board from the first, that we seek to take the word of God and the example of Jesus Christ as our guide. We have no desire, and we make no attempt, to stir up angry passions. We deprecate such, and denounce all misguided efforts from any quarter to make strife, and shall always be found on the side of order, and good government, and freedom, and justice. But let no one ask us to let go our divine heritage, the truth of God;—let no one try to induce us to become traitors to this word and to our Redeemer. True to our great Presbyterian historic past we have no intention tamely to yield our civil and religious rights, and we trust no one will have the imprudence, the temerity to ask us to do so.

Now, then, having said so much in explanation of our work, it may be asked, are there good reasons for prosecuting it? We think so.

1. The condition of this people demands this. Educationally there is vast room for improvement among them. No one can deny this. An editorial in the "Evening Star" showed this conclusively not long ago in discussing the failure of the schools provided for this people during the last thirty years, and calling attention to the lamentable ignorance of very many jurors, who are found unable to write their own names. That this state of things should continue is surely not good or safe in the interests of justice and national progress.

But there is another view of this matter, and a much more serious one to you as the children of God. As Christians, as believers in the Bible, we are bound to hold forth the Word of Life to all, and to seek to have all base their religious beliefs and practices on the Bible, and the Bible alone. Now, with all the charity which I know you feel, Mr. Chairman, towards this people, tell me, do you believe, or can you bring yourself to believe, that the beliefs and practices of this people are scriptural?

With the Word of God in your hand, tell me, is it right

to offer worship to saints and angels, and the Virgin Mary, and to consecrate a wafer and fall down before it in church and in the streets and adore it as your god? Does not Jehovah say, "Thou shalt have no other gods before Me?" "Thou shalt worship the Lord thy God, and Him only shalt thou serve?"

With the Word of God in your hand, tell me, is it right for men and women to prostrate themselves in the confessional box and make any man lord and keeper of their consciences? Is it right for men to believe that they are justified on the ground of their own merits and through works of supererogation, while God declares that they are freely justified by grace through faith in the Lord Jesus Christ? Is it right to observe five sacraments in addition to the two appointed by Jesus Christ?

Is it right for people to pour their treasure into the pockets of any class of men who profess to deliver the souls of the deceased from the fires of a purgatory which they know by the Word of God to have no existence?

Is it right for those who claim to follow Peter in all things—in direct contradiction of his example, for he was a married man, and declared in the Bible to have been a married man—to make the celibacy of the clergy compulsory?

Is it right to snatch the Word of God from the hands of the people? Is that religion scriptural which will not bear the light of Scripture?

Is it right to have compulsory tithes and assessments levied by the clergy of any denomination? Should they act as civil functionaries in this matter, or are the civil officers to be their servants in forcibly collecting these dues? Are not the laws on our statute book to this effect crippling and destructive to the energies of this kind-hearted, industrious people? Are they not oppressive? And is it not our duty to remove oppression, and to help this people in the ways that we have delineated to cast off this yoke, which neither we nor our fathers could bear? Depend upon it, the day is approaching, and may be nearer than many suppose, when this people themselves will rise, and the people of the entire Dominion along with them, and demand a clean separation between Church and State. Our people, our press, and our rulers, in order to terminate chronic difficulties in the government of this country, must face and settle this question as they faced and settled the questions of the secularization of the clergy reserves, and the abolition of the seigniorial tenure.

And this leads us to another reason for the prosecution of our work.

2. The weal of the entire Dominion demands it. How so? We are all agreed that a nation, in order to be strong, and safe, and free, and prosperous, must keep up the standard of intelligence and education among its people. We have no wish to be ungenerous, but in all kindness we must say that the state of things in these respects in many portions of our Province is well known. And yet it cannot be denied that this Province holds the balance of political power in the whole Dominion. How is this? The fact is just this, that, with a good many honorable exceptions, the representatives of this Province can be brought to vote on the floor of Parliament in a mass; and by this means can retain in power or turn out of power any government that can be formed, or at least make their own terms with the powers that be. Hence the party in power must do everything to conciliate this solid mass of voters, or rather their ecclesiastical masters, and the party out of power must court, and coax, and woo them by picnics, and soirees, and promises of better things to become dissatisfied and vote against the government. And this is what may be called the game of government in this country. But it may be said, Have not these people a perfect right to hold the balance of political power if they can? This question is precisely equivalent in their case to another: Have they a perfect right to obey their ecclesiastics whose aim is to subordinate the state to the church? There is the real issue before our country at this moment. It is difficult to convince some of you, some Protestants at least, that this is the issue; but no Theologian of the Church of Rome dare deny that this is the doctrine of the Church, viz.: That the State should be thoroughly subordinate to the Church. And no one who knows the history of this Province and specially of its ecclesiastical councils can doubt that this has been the doctrine upheld and acted upon all along and of late pressed with such temerity as to alarm some of the wisest statesmen in the land. That you may see the evidence of the correctness of this view let me ask you to read the work lately issued in Toronto by Mr. Charles Lindsey entitled "Rome in Canada." Now then, what we say is that this attempt on the part of any Church, or of all the Churches put together, to make the State subordinate to them, to place the State under their feet is wrong, and must be resisted to the utmost—and we think we help to do so most legitimately and most effectually by giving the people the Word of God that they may see for themselves what He has declared touching this matter.

3. We prosecute this work for a third reason:—Because the Church of God was organized for this very purpose and this is the means by which her spirit of life and growth are promoted. No one can be so ignorant and absurd as to suppose that the church was redeemed, saved, purified, and organized simply to be idle or to do nothing. Common sense rebels against such a view. What an unparalleled example of folly it would be to erect costly banks and warehouses and organize a great staff of workers in them simply to do nothing, to transact no business. Yet here is something more appalling; to speak of Jesus Christ as presiding over such folly as that of redeeming a Church with the price of his own blood, and of organizing a Church by the power of His Spirit and dwelling in her by the Holy Ghost, and enriching her with all manner of talents and gifts,—simply to do nothing with them, or to hide them in the earth. We may dismiss such a thought as blasphemy against Jesus as well as repugnant to common sense.

And no one can be so absurd as to suppose that the Church was called into being only to look after herself. Let her do so for a few generations and she will become extinct. Let her do so and she will exhibit an example of narrowness and selfishness of which mere men of the world would be ashamed. We may, therefore, dismiss both these thoughts; and we may safely conclude that the Church is

not organized either to be idle or to look after herself. For what purpose then does she exist? To be the mirror of God's love and glory; to be a city set on an hill which cannot be hid; that she may let her light so shine before men that they may glorify her Father in Heaven; that she may teach men not the spirit of Cain who asked, "Am I my brother's keeper?" but the spirit of Jesus Christ who laid down His life for his enemies. That she may obey His command and go into all the world and preach the Gospel to every creature. How else can she be healthy and strong? It is a law of vegetable life and animal life that the being is animated thereby in order to be healthy must discharge their natural functions; and this is the law of spiritual life as well. The Body of Christ which is the Church, in order to be strong and vigorous must discharge its natural functions, and hold fast and hold forth the Word of Life. And the more truth any section of the Church holds and teaches the stronger is it in spiritual life and the stronger its claim to be regarded as apostolic.

But look at the individual who is doing little or nothing in this direction: do you deem him spiritually strong and prosperous? Look at the denomination which is in this state, do you deem it healthy and prosperous? It may be called respectable,—it may be counted wealthy for its size,—it may boast of superior culture and rich livings,—but I care not what meretricious boasts it may put forward, its spiritual life is low when it fails to enrich itself with a harvest of newborn souls gathered into the Kingdom of God.

Finally, the Lord Jesus Christ hath commanded us to preach His Gospel to every creature. Is not this enough? Enough for those who have been redeemed by His blood, called by His Spirit, justified by His grace and saved to eternal glory. I plant my foot upon this rock, the command of Jesus Christ, and refuse to be driven from it by all the selfish excuses, and objections, and hostile forces that the world and the devil can collect. And I believe that this is the purpose and high resolve of the whole Church which I now represent, and that by the help of Divine Grace she will carry this work to still greater success and to a final and glorious triumph.

Rev. Father Chiniquy was next called upon, and was greeted with applause. He dwelt at length on the errors of Rome, and felt that he had not only to meet the open opposition of Catholicism, but had also to contend against weak-kneed Protestantism. Many men, endeavoring to cultivate liberality are accustomed to say, "a man may be saved in the Roman Catholic Church." He would not say they were all lost, but he would say, after a long experience within its pale, that the Church of Rome did not worship the Christ of the Gospel. He would reiterate the words of John Knox, the Reformer. "Romanism is idolatry," believing that when a priest makes the wafer he makes an idol, and transgresses that law which says, "Thou shalt have none other Gods before me." Referring to the progress of the work, he stated that he had sent to the "Witness" the names of 110 new converts who had abjured the superstitions of Popery during the past four weeks. Many ask him where do the converts go to; he answered that many had been driven from the city by poverty. Persecuted by Catholics, they had sought employment among Protestants, but had been turned away lest the employers might become involved in the difficulties which unfortunately exist between the two parties. He would say to his audience, "Keep your precious dollars, but provide work for the new converts." Many think converts were obtained by offers of money. Such was far from the case, from a very obvious reason, viz., the absence of funds. He had often wept at the sight of bitter scenes, of which he had been the indirect cause, but he attributed his sorrow to a littleness of faith, and hoped that God would bless the word and greatly extend it.

After singing the hymn "Rock of Ages," Rev. J. M. King, of Toronto, delivered a most telling and impressive address. He said:

MR. CHAIRMAN,—I have listened with much pleasure to the full and instructive statement of Principal McVicar, in regard to the work of French Evangelization as it is at present conducted by the agents connected with our Church. I have been gratified, as we must all have been, by the results which, according to this statement, have been accomplished in so short a period; and I have felt the force of the arguments by which the continued earnest prosecution of the work has been urged. I could wish, indeed, that the whole statement, as we have listened to it, were repeated in Toronto and other western cities. I have also listened with great interest to the details which Mr. Chiniquy has given. I do not know that I could fully concur in the view which he has given us of the Church of Rome, but it is not to be forgotten that he knows far better than I can profess to do what Rome is, and what is the actual spiritual condition of its adherents, and we trust all recognize in him an instrument in God's hand of peculiar power, in opening the eyes of his fellow-countrymen to its errors and in setting them free from its yoke.

In following these speakers in addressing a meeting of Montreal people on the work of French Evangelization, I cannot help having the feeling that I am somehow in the wrong place. We in Toronto would rather need to receive information from you in regard to this work than to impart it to you. We need to have you deepen our interest in it and our sense of its importance more than you require us to do a similar work for you. We have certainly not earned the right to lecture others on their duty to this important scheme of the Church. We have been, I fear, somewhat remiss hitherto in discharging our own duty in relation to it. And yet, let me say, that if we in the west have been less generous in our contributions for the work of French Evangelization than we might have been expected to be, it is not because we have either doubted the obligation of the Church to undertake it, or deemed it a work of small importance, but simply because being contiguous to the great Home Mission fields which the country supplies, their necessities have come to be better known, their claims to be more deeply felt, and in this way our liberality to be very largely, perhaps in some instances disproportionately, developed in their behalf. In the work itself on behalf of which the present meeting is held, there is no lack of interest throughout Ontario. I am safe in saying, that the duty of engaging in earnest, system-

atic effort to put our French Roman Catholic brethren in possession of the simple, unadulterated Gospel of Jesus Christ, is everywhere recognized among us in that Province, and there are very few circumstances connected with the religious life of the country that awaken among the best part of our people more general gladness and more hearty thanksgivings to God than such examples of success in this work as you have happily had in this city during these two years. We have, indeed as it appears from what has fallen from previous speakers, you also have, numbers of merely nominal Protestants—too many to whom one system of doctrine is about as good as another. But such extremely liberal persons are happily still in a minority among us. The heart of the Church is thoroughly sound as to the importance of Scriptural doctrine, and the spirit is not extinct which could suffer martyrdom at the hands of Rome sooner than recognize its pretensions or bow to its yoke.

A good deal has been said this evening as to the principle on which this branch of the Church's work proceeds. This is, no doubt, a point of much importance; nevertheless, it must not be forgotten that absolute agreement on it is not indispensable to harmony of effort in prosecuting the work. Those who take different views as to the degree of the divergence of the Church of Rome from the truth of Scripture may well enough act together in seeking to lead its adherents to the faith which they hold in common.

It will be universally admitted here that the Roman Catholic Church has, at the very least, obscured the Gospel of Jesus Christ, has overlaid it with human and unauthorized additions, thereby rendering difficult that direct approach of the sinner to Christ—that direct trust of the soul in Him alone, which is above all else saving. In reality this admission supplies all the basis for action which we need. To justify the work in which we are engaged; nay, to render it obligatory on the Protestant Churches of the Dominion it is not necessary to take up the perhaps extreme position that the Church of Rome has given up the very essence of the gospel, that its Christ is not the Christ of the New Testament, that there is therefore little or no hope of salvation within its pale. A position far short of this will justify, as it demands, the prosecution of the work of French Evangelization with the utmost earnestness. It is enough, that that Church does not hold the truth of God about sin and salvation from it in its scriptural simplicity and purity; that it obscures, if it does not altogether conceal and deny, the grace which proffers forgiveness to the sinner, without penance or fastings or priestly confession; that it places the priest, if not in the room of the Saviour, at least between the sinner and the Saviour and that thus placing him, it at once derogates from His honor and impairs the liberties of His people. That the Church of Rome does all this and more to the same effect, I do not need to establish by proof to this audience. You know it. You know that it has departed from and has added to the truth of Scripture. You know that it both claims the right and has exercised the right, to impose on the conscience of mankind, doctrines and ceremonies for which there is no warrant in the word of God. This is enough to condemn it; enough to make it dutiful in those holding by the simple truth of Scripture to enter into conflict with it. For let it never be forgotten that it is not suppression, or direct subversion only of Divine truth that is dangerous to the interests which that truth was meant to further. Human additions to it may have all the pernicious results of suppression or subversion. The human addition takes the place in the end, with many of that precious deposit of Divine truth, in the interests of which it was professedly made, and as a consequence spiritual life, deprived of its proper nutriment, suffers, and the honor of God is compromised. "In vain do they worship Me teaching for doctrines the commandments of men." The matter can be considered from another point of view. The Providence of God, which assigns us our lot in this world, determining the bounds of our habitation, determines often, thereby, at the same time, our Christian duty, the special form which Christian service is to take in our case. Well, as Providence has arranged, we Protestant and Presbyterian Christians find ourselves alongside of a numerous, powerful and compact section of the Roman Catholic Church. What is to be our attitude towards it? Is it to be one of co-operation, of combined action for the temporal and spiritual well-being of the land which is our common inheritance? Good men have sometimes dreamed of such co-operation between the Churches. One need not hesitate to pronounce it only a dream. The differences are too great altogether, too vital to admit of combined action. We can have no alliance with a Church, however we may esteem individual men in it, which has so broken with the simplicity of Scripture truth. And Rome could never accept as an ally in fighting the unbelief and the wickedness of the world, those who deny her pretensions and against whom she has launched her anathemas. Co-operation being out of the question, shall our attitude be one simply of neutrality in relation to the Church of Rome? Shall we simply ignore it in doing our work for Christ? Shall we leave it alone, making no effort to weaken its vast influence, or to discredit its groundless pretensions? That were a faithless and a cowardly course to pursue on the part of those who have received from their forefathers, won by their blood, a system of truth and a form of worship purged from Romish errors, and superstitions. And it is as impracticable, as it is faithless and cowardly. Rome will not leave us alone. Her dream is of conquest: Conquest not of unbelief only, but of heresy also, or what she deems heresy, and if a Church situated as ours is in this Province of Quebec especially, were to maintain a purely passive attitude in relation to the Papal Church, her dream would be very apt to become an actual reality in the course of years. Our attitude then must be one of active opposition, not to good men that may be found within the pale of that Church, not to anything good that may be found in her system, but to all that is unscriptural in that system; if I may not say, to the system as a whole, as tending so directly to the practical subversion of the truth of God, and the liberties of the Christian people. We must spare no effort to dispel from the minds of her adherents the ignorance in which she loves to keep them. We must not be wanting in doing our part, to break the fetters which she knows so well how to throw around the minds of the

strong and the weak alike. We must use every endeavor to put them in possession of that truth which at once enlightens and emancipates the soul, and which alone does good.

It is difficult work—work needing much faith in the power of Divine truth, much patience, and I may be permitted to add, much charity. But all the more because it is difficult, will it be eminently beneficial to our own Church to prosecute it with zeal. It is a comparatively easy matter to maintain ordinances amongst ourselves, or to carry them to such friendly people as our Missionaries in the Home Mission Field for the most part meet. This is really no trial of the Church's faith. A Church whose hold on truth was far from steadfast, whose inward life was not at all strong, could accomplish this. It is another thing altogether to contend earnestly and successfully for the honor of the Saviour and the spiritual emancipation of men in the face of an ancient and powerful organization like the Church of Rome,—to lead those whose religious life has centered mainly around the confessional and the mass and the virgin to the person of the one Saviour; to make them, by the help of His grace, participants of the liberty which He confers. That is, indeed, as you have found it to be, an arduous task. But tasks, at once arduous and noble, develop strength and nobility in men and in Churches which have the faith and the courage to engage and to persevere in them. No part of our work will be attended with a happier influence on our whole life as a Church of Christ than this French Evangelization work, if it is at once wisely and earnestly conducted; conducted in a spirit that is more intent on installing truth than on combating error, on making converts to Christ than on detaching adherents from Rome.

Let me say in conclusion, that it is work which the Church should undertake in its organized capacity, and that the Presbyterian Church with which it is our honor to be connected, seems specially called to undertake it. It is work for the Church as such, and only when the Church refuses to undertake it, should good people connected with the Church think of organizing themselves into a society separate from the Church and outside of it, to seek its accomplishment. It is, with me at least, an axiom that whatever work can be done by the Church acting in its organized capacity, is best done when so done. The axiom applies with its full force in the present case, and however it may have been in the past, at the present time. And the Presbyterian Church seems to have a peculiar call to engage in it. I do not say that we should not welcome the co-operation of all branches of the Protestant Church in prosecuting it. There need be no antagonism whatever and no rivalry except of the most generous kind in connection with a work which will tax the resources of all. But a Church like our own; historical, possessed of a definite creed, a creed thoroughly reformed, with no germ even of priestly prerogative left; a Church which has Protestant truth endeared to it by a long series of martyrdoms in its behalf, seems specially called to undertake the work of French Evangelization and peculiarly fitted to prosecute it with success. Let us as with one mind and heart address ourselves to it, in dependence on Him alone for success, whose honour we seek.

The last speaker was Rev. Dr. Jenkins, of St. Paul's Church, Montreal, who said he had had some experience in contest with error, having stood among the Brahmans to proclaim the gospel, and to oppose that gigantic system of error. He felt that under the blessing of God Father Chiniquy had been the means of accomplishing grand results, and laying the foundation of a grand reformation. He could not agree with all that Mr. Chiniquy had done or said. If he had been in Mr. Chiniquy's place he would not have written so many letters to the newspapers; his only weapon in the moral warfare would have been the Word of God. But he would not limit Mr. Chiniquy to the circle of his conception of things, and was thankful that God had so blessed his labors. The Gospel message should always be proclaimed in love. A missionary to the Brahmans on one occasion lost his temper for a moment, and the circumstance placed an everlasting barrier in the path of usefulness. Concluding, he would offer a piece of advice to Scotchmen, especially the weak-kneed class. He often wished he was a Scotchman when reading the history of Scotland's heroes. "If you have read McCrie's life of Knox read it again, and if you have not read it, read it before you are a week older." He concluded with a prayer that God would hasten the day when the cause should triumph.

The meeting was a thorough success, and could not fail to deepen the interest of all present in this important scheme of the Church.

A report of the other two meetings will appear next week.

MEETINGS OF PRESBYTERY.

- HAMILTON.—In Central Church, Hamilton, on Tuesday, Dec. 18th, at 11 o'clock a.m.
 QUEBEC.—At Melbourne, on Wednesday, 19th December, at 10 a.m.
 WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.
 SAUGEN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.
 OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, 18th Dec., at 10 a.m.
 MANITOBA.—In Knox Church, Winnipeg, on Wednesday, 12th Dec., at 10 a.m.
 KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, 8th Jan., 1878, at 3 p.m.
 PARIS.—At Tilsonburg, on Tuesday 18th Dec., at 7:30 p.m.
 LONDON.—In first Presbyterian Church, London, on Tuesday 18th Dec., at 2 p.m.
 TORONTO.—In Knox Church, Toronto, on Tuesday, 11th Dec., at 11 a.m.
 OTTAWA.—In St. Andrew's Church, Ottawa, on Tuesday, 5th February, at 3 p.m.
 CHATHAM.—In Wellington Church, Chatham, on 18th December, at 11 a.m.
 PETERBOROUGH.—In the Mill Street Church, Port Hope, on the third Tuesday of January, at 1.30 p.m.

OUR YOUNG FOLKS.

THE THREE MISTAKES.

CHAPTER V.—Continued.

“THEN it's better to be a true Christian than a queen?” said Beauty, still lingering, and speaking half musingly.

Better! I should think so!” exclaimed Lewie; “why don't you remember what St. Paul told King Agrippa? I had thought once to take St. Paul, only I overheard Charlie say something about it, so I wouldn't; and I do love Lady Jane Grey.”

“Love her?” said Beauty in surprise.

“Yes, of course, I love; we ought to love all Christians,” said the child.

“You don't love me?” said Beauty, with a quickness that made Lewie start; he coloured, and was silent.

“You don't, do you?” she said again.

“Will you slap me?” he asked, with simple seriousness.

“No, never again: I am very sorry I ever did,” said Beauty.

“Thank you: never mind,” said Lewie, soothingly.

“You don't love me; do you?” she again demanded.

“I do,” said Lewie, after reflection; “or, at least, I will, if you are a true Christian.”

“But you love Wellington; is he a true Christian?”

“Yes, I love him; he is so kind and good-natured,” said Lewie.

“But is he a Christian?” said Beauty, impatiently.

“I hope so; I don't know. I never asked him,” said Lewie, getting nervous; “but he behaves like one.”

“Then how do you know I am not; you won't love me till you know about me; you love him without knowing.”

Lewie got much perplexed; and looking up at last, said, “Please to leave me to finish my composition.”

“Yes, I will; but just tell me how you would know a true Christian?”

“By their fruits ye shall know them,” said the child. “Lady Jane Grey was a pious, dutiful daughter; an affectionate sister, an example to her sex in ail wisdom and gentleness, and holiness of life; that's what I am almost going to finish with,” he said reading from his slate.

Beauty was amazed; a dutiful daughter! an affectionate sister!

She left Lewie—to his great relief—and went to her own room to shed tears, but not now in temper.

Mrs. Colchester had for some time noticed an alteration in her. She looked unhappy, but much of her haughtiness seemed to have left her.

Lewie had never repeated the conversation that had passed between them; indeed, he had returned to his beloved essay with too much ardour for it to rest in his memory.

Beauty, however, from that time showed a marked amiability of manner towards him, and seemed anxious to obliterate from his remembrance the blow she now so sincerely regretted.

Every one saw and felt that she was improved; less to be watched, more to be trusted; not the constant interruption she had

been to the plans and plays; but Mrs. Colchester had never allowed what she called “child gossip,” so no remarks had been made about her.

CHAPTER VI.

“Beauty,” said the good lady one day to her, “your poor mamma has been very ill; but the doctors think she is now sufficiently recovered for you to return home for a little time, and her heart yearns over you; are you as anxious to see her?”

Beauty's eyes filled with tears. “I hope I will shew that I love her, if I may go,” she said sobbing.

She went home, and even nurse was obliged to confess to the change; so affectionate and yielding, so patient and unselfish; certainly, Mrs. Colchester's house must be a wonderful place!

The truth was, that Beauty had gone home honestly desiring to behave like a true Christian; and as she believed that Helen was certainly one, she guided all her conduct by what she thought hers would be, and with the exception of a little overshooting and under-shooting her mark now and then, she succeeded to admiration.

This was her first start on a better life, and it was followed up by others. As her heart became affected with true Christian love, or love to Christ, she walked by the rule of his word, and measured herself by his example.

Every time she returned to Mrs. Colchester's, it was with more glowing acknowledgements from home of the change wrought in her. Every time she went home, she carried with her more affection and respect from those she left.

Thus her third mistake was effectually cured; and she learned that truly it is “the blessing of the Lord that maketh rich” in every sense, and that true happiness is the heritage of the Christian, and of the Christian only.

LOVE OF ANIMALS.

I have lately read with much delight the life of Charles Kingsley. While one cannot agree with everything he said and did, we cannot help thinking that his heart was in the right place, and believing him to have been a thoroughly good man.

Charles Kingsley was a clergyman who did not consider it undignified to bring himself down to the level of little children, and to enter heartily into their plans and sports.

His love for animals was a very marked feature in his character. A fine Scotch terrier was his companion in his parish walks, attending his cottage lectures, and after playing with his children for thirteen years, the faithful creature was buried in the rectory lawn, under a fir-tree, with a fitting inscription on his tomb-stone. Mr. Kingsley had, also, his favourite cats, and he never grew tired of watching their graceful movements.

A large family of toads lived year after year in the same hole, on a shady side of the the yard, and nothing was allowed to disturb them.

A pair of land wasps flourished in a crack of his window, one of which he rescued from drowning in a basin of water, taking it tenderly into the sunshine to dry. Every spring, the same wasps, or their descendants, came

back to spend the summer under his protective care.

Mr. Kingsley encouraged this love of animals in his children—believing that they were all works and wonders from the hands of a living God.

His guests were startled one morning at breakfast, when his little girl ran up to the open window holding a large, frightful looking worm in her hand—exclaiming, “Oh! daddy, look at this *delightful* worm!”

Among all the wonders of God's creation, Mr. Kingsley took most delight in birds, hailing their arrival in the spring with childish joy, and grieving at their departure, when the cold frosts of winter drove them away. He sought every opportunity of directing the attention of young people to such things—lecturing to school boys on the subject, and instructing them how to make valuable collections of fruits and plants, and to preserve stuffed specimens of birds and animals. Some of his happiest days were spent in roaming through the fields and woods, in company with those who sympathized with him in his tastes.

Perhaps the reader of these lines may catch from them a hint which will enable him to turn his own spare hours to better account.—*J. N. N., in Young Churchman.*

THE SAILOR BOY.

THE *Cordelia* was a good ship, but at one time we feared she was on her last voyage. We were but a few days' out at sea, when a severe storm of five days' continuance overtook us. I must tell you of an act performed by a sailor boy, at the height of a storm. He was literally a boy, and far better fitted for thumbing a spelling book than furling a sail in a storm. The ship was rolling fearfully; some of the rigging got entangled at the mainmast head, and it was necessary that some one should go up and put it right. It was a perilous job. I was standing near the mate, and heard him order that boy to do it. He lifted his cap, glanced at the swimming mast, the boiling sea, and at the steady, determined countenance of the mate; he hesitated in silence a moment, then rushing across the deck, he pitched down into the fore-castle. Perhaps he was gone two minutes, when he returned, laid his hand upon the ratlines, and went up with a will. My eyes followed him till my head was dizzy, when I returned and remonstrated with the mate for sending the boy aloft. “He will not come down alive and why did you send him?” “I did it,” replied the mate, “to save life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel; he is more careful; he'll come down safe, I hope.” Again I looked till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall. In about fifteen or twenty minutes he came down, and walked aft with a smile on his countenance. In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft. “I went sir,” said the boy, “to pray.” “Do you pray?” “Yes sir.” “Where did you learn to pray?” At home; my mother wanted me to go to the Sunday-school, and my teacher urged me to pray to God, and so I do.”

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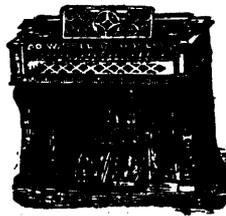
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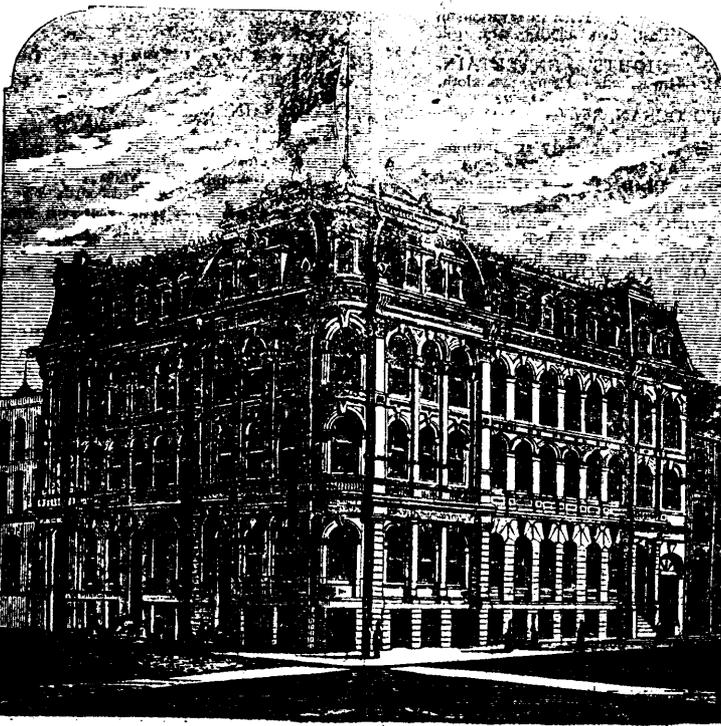
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