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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

ROMAN Catholic papers announce the appointment of a new Papal Alegate as successor to the late Bishop Conroy, and state that he will arrive in Canada at an early date.

WE beg to direct attention to the advertisement of the "Farmer's Advocate," published at London, Ont., by Mr. Wm. Wald. It is an excellent publication, and well deserves its widely extended circulation.

A TEA meeting in connection with the Lesheville congregation will be held in the new church there on Tuesday evening, 28th inst. Several popular speakers will address the meeting. It would be well if a number of Presbyterians from the city could make it convenient to be present.

A SUBSCRIBER at Ailsa Craig, who remitted us \$2.00 a few days ago forgot to give us his name. When he does so, due credit will be given. Mrs. Thos. Grange asks us to discontinue THE PRESBYTERIAN to her address without giving her P. O. We can not comply with her request until she furnishes us with this piece of information.

THE Rev. Mr. Torrance of Guelph, Ont., wishes it published that he mailed on the 11th January to every Presbytery Clerk two copies of the blank schedules for Presbyterial Returns of Statistics. He has endeavored to inform himself of changes made of Presbytery Clerks since the publication of the minutes of last General Assembly, but he is not certain that he has learned them all. If any Clerk has not received the copies intended for him he should correspond with Mr. Torrance.

THE Pope has sent to the bishops of the Catholic Church a very important encyclical letter, in which he speaks at length of the condition of the Church, the Holy See and society, and explains what he has already done and what remains to be done. The Pope's letter calls upon the bishops to combat Socialism, Communism and Internationalism by preaching the principles of the Church. Is it not an exceedingly strange thing that these evils are to be removed by the preaching of the very principles which brought about that state of society to which they owe their origin?

THE annual meeting of the congregation of St. Mark's Presbyterian Church, Montreal, was held in the hall adjoining, on Wednesday evening, the Rev.

J. Nichols in the chair. The Secretary's report showed the total revenue for the year 1878 to be considerably over \$2,000, which, considering the present state of trade, must be looked upon as very gratifying indeed. Under its present pastor, this congregation has increased greatly both in numbers and influence during the past two years, and the Board of Management are to be congratulated that its revenue reached such a creditable figure. A report of the Young People's Association of this church was read by the Secretary, and a report of the Treasurer of the Sunday-school showed a slight falling off in the number of scholars, caused by a large number of families removing from the district. New managers and trustees were elected in room of those retiring, and the meeting closed with the benediction.

THE London "Missionary Chronicle" gives the following account of the manner in which Rainilaiarivony, the Prime Minister of Madagascar, who is an earnest Christian, presided at a meeting held for the purpose of setting apart native evangelists for missionary work: "He began by reading passages of Scripture in slow meditative fashion, as though he loved the words that he was reading, and interspersed quiet remarks of his own, in a genial and fatherly manner, right through the reading. When he laid down the book he spoke quietly, deliberately and distinctly. By-and-by he warmed, and became somewhat confidential in his manner of address. Sometimes he fired, and then the sterling honesty of the speaker rung out at his lips and kindled in his eyes. He told us for an hour or more of the life, desire and purpose of the queen and of himself to spread the gospel and kingdom of Jesus Christ throughout the land. He told us in that vast assemblage of his desire that religion should be free, and his unmoved and unchangeable intent that there should be no state fetters on Christ's Church in Madagascar. He warned the evangelists against trusting in an arm of flesh; told them to trust in the living God and in the power of God's Word, if they wanted to do their work. He gave us some reminiscences of the persecution in the dark time when Christ's servants had suffered on that very spot."

PLYMOUTHISM now and again unexpectedly crops up in very remote places. Dr. Jessup, the veteran missionary to Syria, thus describes what its emissaries have been doing in that country: "The mission has also continued to be tried by the fanatical propagandism of the 'Plymouth Brethren,' a sect which may be regarded as the enemy of all order, edification, unity, and spiritual growth in the Christian Church. With the most specious and oily tongued professions of piety, brotherly love, and zeal for purity, it soon reveals a spirit the most intolerant, self-seeking, exclusive, and denunciatory. The five men who followed the Plymouth apostle in Beirut, will now neither commune with him nor with one another. The 'Brethren' break the Sabbath openly, going to the market and doing worldly business, as they are 'not bound by the law.' Teaching that in regeneration the 'old Adam' remains unchanged, they disavow all responsibility for their evil deeds. One of them, a young man in Hums, robbed the shop of a brother 'Plymouthite.' The rest called him to account. He replied that he had enough to do in looking after his new nature, and had no time to manage his 'old Adam,' for whose deeds he denied all responsibility. The Plymouth virus is about exhausted in Syria now, but it has left its brand of

spiritual indifference and disorganization on all who have fallen under its influence."

FROM a statement recently published by Mr. Millard, of the British and Foreign Bible Society, it appears that up to within the last two years the Russian Empire has not been in possession of the entire Bible in the language of the people. "Up to 1876 they had indeed the New Testament, the Psalms also, but not the entire Bible. Previous to that time they had the Old Testament only in the ancient Slavonic language, as it is still being used in public worship, to a great extent quite unintelligibly to the people, and frequently not understood even by the priest." For some years previous to that period the British and Foreign Bible Society had the Russ translation of the entire Bible ready for the press, but the Russian Government would not allow it to be printed in the country, neither would they permit copies to be introduced if printed abroad. "But curiously enough," says Mr. Millard, "it was so ordered that if our Bibles could not go to the Russians, the Russians were to come and fetch them. In the year 1876 the first complete Russ Bible left the press; nobody thought yet of the Russ-Turco war. But when in the beginning of 1877, the Russians first crossed the Pruth, in order to march through Roumania into Bulgaria, the military—officers and common men—finding the Bible on their way, the Bible all ready in their own mother tongue, never yet seen in their own country, and now presented to them beautifully printed and bound at a marvellously low price, they eagerly seized upon it as a treasure. The demand is still so strong that every nerve has to be strained to keep up adequate supplies."

THE annual meeting of the congregation of St. James Square Presbyterian Church was held in the commodious school room on the evening of Wednesday the 15th. Refreshments provided by a committee of ladies were served from half past six to eight o'clock and a pleasant opportunity was afforded for conversation among the members of the congregation present. At eight o'clock, after devotional exercises by the pastor, the Rev. J. M. King, Mr. John S. Ewart was called to the chair. A printed copy of the report of the managers and of the treasurer's statement was put into the hands of the members present. These statements were of an encouraging kind. From the treasurer's statement it appears that the expenditure for ordinary purposes had been \$4,055 and the income \$4,009; making the balance in the treasurer's hand at the end of the year \$547. The financial statement of the building committee was also submitted in printed form, from which it appears that the cost of the new church and adjoining club rooms including \$10,000 paid for the site, had been over \$55,000, on which, including \$10,000 derived from the site of the former church, \$19,710 had been paid. This sum includes \$6,919 paid on a subscription list which up to date embraces \$20,388, and \$1,010 raised by the ladies towards the furnishing fund. Considerable additions are expected to be made to this list, and the congregation hope to realize something in the neighborhood of \$2,000 from the property in Sherbourne street after paying the mortgage upon it. The report was regarded as encouraging, and very cordially adopted. It was agreed by a unanimous vote that the church should be named the St. James Square Presbyterian Church. A cordial vote of thanks to Mr. Douglas the leader of the choir and to the members of the choir closed a very pleasant and largely attended meeting.

## PASTOR AND PEOPLE.

### HOW BELIEF TRANSFORMS MEN.

Abraham was the head of a wandering tribe, with probably only such small ambitions as were common to his station: a man of purer life, of higher purposes, perhaps, than his neighbour chiefs, and yet with nothing very marked to distinguish him from them. God calls this man, instructs him, leads him, and as he hears, believes, obeys, he becomes quite another man.

In this is the whole source of Abraham's greatness. It was not in his natural gifts that he was distinguished above all other men of his day; others may have been as intelligent and as forceful as he. Nor was it in his great opportunities that he excelled. There is nothing very wonderful in his history, if you take away from it his faith and its influence on his life. He wandered farther than many of the men of his day; but they were all wanderers. He fought his petty battles; so did they. But the one thing which raised him above them all, the thing which makes us know that there was such a man at all, is only this, that he believed God.

Now, his journeyings with family and flock are no mere vulgar wanderings after fat feeding-places for his sheep and cows, but a sacred pilgrimage from the land of the Chaldees to the land of Canaan; a march of faith, with the Lord for his leader, and the land of promise for his destination, and an unknown generation for his sure successors. So he goes on, this friend of God, and He who spake to him is ever in his thoughts. Life has a new meaning to him, daily duty a new dignity. There is nothing small in such a life, for its whole business is to follow God's call.

The same transformation is wrought to day over the man who, like Abraham, believes God. It does not come from believing that God is, or believing in God, or on God, but by simply, lovingly, believing God; believing what He says, and all He says, and because He says it. It makes a man a saint, if you look at him from the side of personal purity of character and life. It puts him under the holiest influence which can move a mortal man. God has said, "Without holiness no man can see the Lord," and he believes God; and having "this hope in him, purifieth himself, even as He is pure." It makes a man a hero, if you look at him from the side of his daring or endurance. He believes God. It makes no difference to him what any man, what all men, say. What are men's words against the Word of God? What is mere human breath against the inspiration of the Almighty, which hath given him understanding?

Here is a sense in which "all things are new to him that is in Christ Jesus," for it is all illumined by the Word of God. All things are seen in the light of His declarations. The promises of God! why, they are the very pavement upon which he treads, not things far off, visionary, unreal, but just at hand, more real to him than anything beside, than daily bread, or home, or solidest possessions. His hopes, his fears are altogether other than those of the world around him.

Perhaps men mock him openly or covertly. They did Noah; but he believed God and toiled on under the clear sky, year after year, and decade after decade, preparing for the flood. Doubtless they did at Abraham. Even his wife laughed at the promise as absurd, on which depended all the rest. But he believed, he journeyed, he made covenants, he was ready even to slay the child of promise if God said so. They laugh at any one to-day who says that God answers prayers, says it as though he meant it. "The prayer of faith shall cure the sick." Nonsense! "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Preposterous! But he who believes God is not moved. He only remembers with a sigh, a shudder, as he sees their unbelief, "I will laugh in the day of their calamity," saith the Lord.

There is nothing which can make this life so sacred as to have it thus penetrated with the voice of God. How it gives life to the Bible to believe God in it absolutely; not unreasonably, but using reason to see what God says, not to question it, to weigh its meaning, not to rend it out of the record. In this light these are real men, and this is a living God. Now we are come to the secret of these lives; the patience of Noah, the faith of Abraham, the daring of Daniel, the

endurance of his companions in the fiery furnace, the dying prayer of Stephen, the missionary work of Paul, the strength and sweetness of John. They believed God and Jesus Christ whom He has sent, with the heart. His words were "Yea and Amen" to them, and the life which they lived in the flesh they lived by the faith of the Son of God.

Is your life dull and purposeless and unsatisfying? Believe God. That will transform and glorify it.—*Rev. Geo. M. Beynton, in "Ill. Christian Weekly."*

### THE CITY OF GOD.

We stand to-day in the quarry,  
Hewing with anxious care,  
The blocks with which, to-morrow,  
We would build life's mansion fair.

Stately and grand in proportion,  
It rises with pillar and dome,—  
Its walls of the snow-white marble,  
Its base of the solid stone.

Fretted each marble column  
With devices so cunningly wrought;  
The marble speaks for the builder,  
And utters his glowing thought.

It breathes of our life's fulfilment;  
Of the ills we will conquer, not bear;  
Of the paths of joy we shall walk in,  
Of the lays that our brows shall wear.

We forget that "the days are evil,"  
That the way at best is long;  
That the bravest heart grows weary,  
And silent the gladdest song.

That wisdom, and strength, and honour,  
Must fade like the far sea-foam;  
And nothing hath walls enduring  
But our far-off beautiful home.

There "our elder brother" waiteth,  
His streets his feet have trod,—  
'Tis "the City which hath foundations,  
Whose maker and builder is God."

### OUR WORK FOR GOD.

The errand on which God sends is always a practicable errand, provided there be a sincere desire on our part to accomplish the errand—to do the work; and in proportion to the effort demanded, to the self-denial required, His authorship of the message concerning the work becomes more evident to the thoughtful and reflective Christian mind. We usually judge in exactly the opposite way. We say, "That is a good work, and I can do it in a minute; therefore I will do it, that is God's errand for me. It is a good work, and I can help it by a little gift which I never shall miss. That is evidently God's plan for me." Thus we reason; ah! but God's plan exactly reverses that. He makes duty the more obligatory the more difficult it is, because for the development of Christian energy in us, Christian generosity, Christian patience, He gives us the work to be done by us. God can do His own work without us, and when one by one the great teachers of the Church have passed away, and the Christian Church tarrying behind has felt that the horsemen and chariots of Israel had gone from its sight forever, and there was no more guardianship and no more inspiration, God has raised up others to take their places, or has carried on His work without such signal and illustrious spirits to be leaders in it, to show that He never depended upon any one human soul, upon any twenty, upon any million human souls for the accomplishment of His plan. He carries them forward by His own might, as the ocean carries the log—because of its own majesty and buoyancy. God does not need our help. Why, then, does He ask for it? Why put us to the trouble of working for Him, why put us to the strain of giving for Him, why put us to the long endurance of patiently planning and waiting that we may accomplish His design? Because thus He develops us. This is His spiritual university in the world. Thus He applies not tests merely, but incitements, stimulants, means of instruction, to whatever is best in us. The man who has given himself to his country loves it better, the man who has fought for his friend honors him more, the man who has labored for his community values more highly the interests he has sought to conserve. The man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it.—*From a sermon by Dr. Storrs in "The Complete Preacher."*

### WHY I GIVE.

1st. I give, because it does me good to do so. I am conscious of the worldliness of my nature. But giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being. And this I know is in the direction of a higher tone of this earthly life.

2nd. I give, because giving is the very genius and spirit of the world. The sun gives. The cloud gives. The air gives. The flower gives. The day gives. The night gives. All nature, indeed, is a ministry, ever serving, ever giving, and shall I withhold?

3rd. I give, because I am always receiving. God is giving to me every hour of every day in a thousand different ways and forms, and surely it is a small matter, indeed, that I should give back a little again to Him.

4th. I give, because in so doing I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him. Liberality for Christ is a grace sadly lacking in the religious community. If, by my example, I can help to enlarge it, I am bound to do so. Therefore I give.

5th. I give, because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendor of its reward!

6th. I give, because it is the injunction of the Bible. God enjoins it. Christ taught it. The apostles commended it. Let two sentences suffice: "It is more blessed to give than to receive;" "The Lord loveth a cheerful giver."

Finally, I shall give systematically, because it is rational so to give; because it will help to secure a more intelligent estimate of the claims for which I give; and, because, were systematic giving the practice of the Church, its financial operations would be vastly more easily conducted.

### "HIGHER."

"Higher" cries the impatient bulb, as the earth rises and opens for its entrance into the fair, bright world above. "Higher" says the clambering vine, as it daily strives to wind one more tendril around its supporter. How gracefully line after line is twined around till the summit is reached, and how tenaciously it clings, as if not to lose the position it has gained! "Higher" laughs the gay, gorgeous butterfly, as it seeks to warm itself into life in the sun's genial rays.

And "Higher" sings the lark in his morning song, as he sails through the fleecy clouds to his airy home. "Higher" sings the school boy, as he daily marks his height upon the wall and half despairs of growth. "Higher" says the youth, when he first beholds the broad fields of intellectual greatness spread out before him, and finds there is work for him to perform.

This word "Higher" is a noble one, a glorious incentive to action. The Christian owns and feels its influence, and it is easy to imagine that he hears it softly breathed in his ear, as he is about to take the last look of earthly objects. "Higher" it was that prompted him to clasp his parent's knee when endeavoring to rise in his infancy. "Higher" was his motto in childhood; in youth he felt its influence; in manhood it urged him to noble deeds and generous actions. And now, as the light of his mental vision is going out, this cheering word comes to guide him safely to that region of eternal bliss where he will find the realization of his motto fully exemplified and personified even in the "Most High."

RUSSIA'S system of suppression looks as if torpedoes were under it, and may blow it up. The outbreak of the students, and the closing of the universities, produces a dead-lock between the authorities and the revolutionists.

AT a parlor gathering of liberal and orthodox worthies at the home of Joseph Cook, lately, the subject of discussion was "the Character of Dr. Channing." Mr. Cook, in closing the discussion spoke as follows:—"Because I am a radical of the radicals, I have the greatest admiration for Dr. Channing's saintliness as a literary and philanthropic power. But my first feeling is the utter insufficiency of his theological views to give me peace. I hope that I am a free thinker. And yet I cannot get away from three things—God, myself, and my record. Herbert Spencer says truly that I must be in harmony with my environment. Unitarianism doesn't give it to me. Only when I behold a Mediator am I in harmony with my past, my God, myself. Only so do I find myself at peace."

## OUR CONTRIBUTORS.

## REVISION OF THE NEW TESTAMENT.

ADDRESS TO THE TEACHERS OF THE SABBATH SCHOOL OF ENOCH CHURCH, TORONTO, BY WM. MONTGOMERY CLARK, SUPERINTENDENT.

## PART I - AUTHORIZED VERSION.

Shortly after his accession to the throne of England, King James received the famous Millenary Petition. This important document was subscribed by many of the Puritans, and prayed for redress of ecclesiastical grievances, revision of the order of service, and the enforcement of religious discipline. The idea of acting as an arbitrator in such matters well suited the taste of James, and he was by no means unwilling to summon the parties in difference to his presence, where he might display his theological acumen, and play the novel part of a royal moderator. Accordingly on the 24th October, 1603, a meeting was called for the 14th, 15th and 16th January, 1604, to meet at Hampton Court Palace, to determine "things pretended to be amiss in the Church." At this Assembly, now known historically as the Hampton Court Conference, the High Church party was represented by Archbishop Whitgift, Bishop Bancroft, seven other bishops of lesser prominence, and five deans; and the Puritans were represented by Dr. Rainolds, President of Corpus Christi College, Oxford, Dr. Sparke, Mr. Knewstubb and Mr. Chaderton. So far as accomplishing any settlement of the questions at issue between the contending parties was concerned, the conference was a failure, but it incidentally resulted in giving us in the authorized version one of the greatest blessings the English-speaking churches ever received.

At the meeting held in the drawing room of the palace on Monday, 16th January, 1604, Dr. Rainolds moved "that a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out and printed without any marginal notes, and only to be used in all Churches of England in time of Divine service." The insertion of the "words without marginal notes," was owing to the king's strong objections to certain notes in previous translations. The royal displeasure was particularly excited by the note in the Geneva version on 2 Chron. xv. 16, when Asa is said to have lacked zeal in deposing only and not killing his mother; and also by a note on Ex. i. 19, where the disobedience of the Hebrew mid-wives was said to be "lawful." In the opinion of James, such notes were "seditious, and savoured of dangerous and traitorous conceits." The proposal of the Puritan Rainolds was opposed by the churchmen, and Bancroft, Bishop of London, remarked that, "if every man's humour should be followed there would be no end of translating." The king however sided with the Puritans in this instance, and it must be said to the credit of James, that had it not been for his action the scheme would have fallen to the ground. "Never," says Dr. Strivener, "was a great enterprise like the production of our authorized version carried out with less knowledge, handed down to posterity, the labourers, their method and order of working. The first information we have of the progress of the scheme is in a letter of 22nd July, 1604, from the king to Bancroft, written after the settlement of all the details, for in this letter James speaks of his having appointed fifty-four learned men to meet in various companies at Westminster, Oxford, and Cambridge, to carry out the work. The royal interest in the translation does not seem to have been so great as to induce any expenditure from the privy purse to aid the work, for we find the king enjoining the Bishops, whenever any living of £20 was vacant to let him know of it, in order that he might commend to the patron one of the translators. On the same day, the Earl of Salisbury, Chancellor of Cambridge, wrote to the Vice-Chancellor and masters of the various colleges, informing them that it was the king's pleasure that they should recommend fit persons to assist in the work, and that they should entertain the translators at the colleges without expense. The Bishops were also applied to for assistance in providing funds, and it is amusing to note how careful the king was not to involve himself in any pecuniary liability, and in being generous at another's expense, to act out Sidney Smith's definition of benevolence. The financial question was for some time a great difficulty, but it seems that the sum of £3,500, paid by one Barker, citizen and stationer of

London, for the copy of the translation formed the chief fund from which the expenses were defrayed. It is uncertain how many translators were appointed. The king, in his letter to Bancroft, mentions fifty-four, but the preserved lists include only forty-seven names. The translators were divided into six parties or companies, two of which sat at Oxford, two at Westminster, and two at Cambridge. The company meeting at Westminster, had charge of the translation of the Pentateuch and the historical books, as far as the Second Book of Kings. Dr. Launcelot Andrewes presided. He was a hard student, and was said to have understood fifteen languages. With him were associated Dean Overall, Dr. Adrian de Saravia, a Frenchman, and the only foreigner engaged in the work; Bedwell, the compiler of an Arabic Lexicon and a Persian dictionary, and six others of less note. The second company sat at Cambridge, and consisted of eight persons. This company prepared the translation of the books from 2 Chronicles to the Song of Solomon inclusive. The president of this party was Edward Lively, Professor of Hebrew at Cambridge. Amongst the others, may be named his successors in the Hebrew chair, Robert Spalding, and Dr. Andrew Byng, and the Rabbinical scholar, Dr. Laurence Chaderton. The prophets, from Isaiah to Malachi, were translated by the third company, which met at Oxford. The president of this company was Dr. John Harding, the Professor of Hebrew at Oxford. Dr. Rainolds, the Puritan, at whose suggestion the translation was made, Dr. Miles Smith, Dr. Richard Kilbie, a famous Hebraist, and others, were his coadjutors. The fourth company assembled at Cambridge, and to them was assigned the Apocrypha. Andrew Downes, Professor of Greek, and Mr. Bois, one of the most indefatigable of the translators, and afterwards revisers, were the most noted names in this company. The fifth company had their sittings at Oxford, and translated the Gospels, Acts, and Revelation. This company consisted of Dr. Ravis, president; Sir Henry Saville of Etou; Dr. Perrin, Greek Professor; George Abbott, afterwards Archbishop of Canterbury. The Epistles were assigned to the sixth company, consisting of their president, Dr. Barlowe, afterward Bishop of Lincoln, Dr. Spencer, Mr. Fenton, and four others of comparatively little reputation.

The following rules were issued by royal authority for the direction of the translators.

1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.
3. The old ecclesiastical words to be kept, as the word *congregation* not to be translated *congregation*.
4. When any words have divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogies of faith.
5. The division of chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution, so briefly and fitly be enforced in the text.
7. Such quotations of places to be marginally set down as shall serve for the fit references of one Scripture to another.
8. Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together, to compare what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.
10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and there withal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned in the land for his judgment in such a place.
12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company either at Westminster, Cambridge or Oxford, according as it was directed before in the king's letter to the archbishop.
13. The directors in each company to be the deans of Westminster and Chester, for Westminster, and the king's professors in Hebrew and Greek in the two universities.
14. These translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Coverdale's, Matthew's [Roger's], Whitchurch's [Cranmer's], Geneva's.

In order that the meaning of these instructions may be understood, notice must here be taken of the earlier translations, some of which are referred to in them. Among our Anglo Saxon forefathers, partial translations existed. They took the form of paraphrases, summaries of doctrine, and lessons in rhyme. The earliest production of this kind is that of Credmon, who lived in the seventh century at Whutby. Aldhelm, of Sherborne, and Guthlac the hermit of Crowland, and Bede, must be noticed in this gowly company. The most remarkable translator of these early times is Alfred the Great, who in one of his writings expresses the noble desire that "all the free born youth of his people, who possess the means, may persevere in learning so long as they have no other affairs to prosecute until they can perfectly read the English Scriptures." At the head of his "Dooms" or Body of Laws he places the ten commandments, and it is noticeable that in the fourth commandment he uses the words "In six days Christ wrought the heaven and the earth." In Exodus, xxi. 2, he substitutes "a Christian" for "a Hebrew."

It is impossible in this brief outline to give any description of such early versions as that of the Durham Book of the Four Gospels, or Ormum's Paraphrase, or the "Salus Animi," or the "Rushworth Gloss," or the "Psalter of William de Schorham," but reference must at once be made to our great translations. First among them stands the version of Wycliffe, which was the first complete translation of the Holy Scripture. It was not finished at once, but was published gradually, and is understood to have been completed in 1380. It was first printed in 1850, having existed in MS. only, until that time when it was issued from the university press at Oxford. The version printed by Bagster in the Hexapla (1841), was not the early version of Wycliffe but one prepared by his followers. He did not translate from the original Hebrew and Greek, but from the Latin version. Dr. Eadie, speaking of this version says, "one is surprised to see how, when modernized in spelling, it so closely resembles subsequent translations in its general aspect," "in the flow and position of the words, in the distinctive terms and connecting particles, in the rhythm of its clauses, and mould of its sentences." "Several of its phrases must have passed early into the language . . . such as 'straight gate' and 'narrow way' 'beam,' and 'mote,' and being adopted by Tyndale have kept their place to the present time." As this translation was made prior to the invention of printing it could be multiplied only in MS., and it is surprising how rapidly copies were produced. The effect on the people was extraordinary, and the Scriptures were studied with great diligence. Men went through the whole country preaching the result of their own study, and as Godwin in his life of Chaucer tells us, "Men came to mock them, but went away struck to the heart, overawed, humbled and converted." Knighton, his inveterate foe, writes that "it filled the land with its fruit . . . and if you met two men on the road one was sure to be a Wycliffite." Notwithstanding the persecution he sustained, and the prophecy of his papal enemies that some "horrible judgment" would fall on him, he died peacefully at Lutterworth, having well earned the title of the "Morning Star of the Reformation." But he could not be permitted to rest even in death, for next century the Council of Constance ordered his remains to be dug up, burnt, and cast into the Swift. "Thus" says Fuller, "the brook conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean, and thus the ashes of Wycliffe are the emblems of his doctrine which is now dispersed all the world over." Upwards of a century elapsed between the publication of Wycliffe's version and our next great translation, that of William Tyndale. This illustrious man, was born in Gloucestershire about the year 1484, and was educated at Oxford. We find him as a tutor in the family of Sir John Walsh, at Sodbury, and read of him as being of quiet and retired habits, devoted to study. He early began to question and criticise the papal doctrines, and was soon suspected of heresy. We hear of his being brought before the bishop's commissary and there saying, "I am content that you bring me into any county in England, giving me ten pounds a year to live with, so you bind me to do nothing but to teach children and preach." And on another occasion after the idea of his great life-work had entered into his mind, when one of his ecclesiastical opponents had said, "We were better be without God's law than the Pope's," he

replied "I defy the Pope and all his laws, and if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." In 1523 Tyndale came to London to prosecute his work, and in 1524, being driven from the country by persecution, he left England never to return. "At last" he says, "I understood that there was no place to do it in all England." He sailed to Hamburg, and until 1525, when we find him in Cologne, little is known of his movements. In the latter year, or 1526, the whole of the New Testament was printed by him. The Pentateuch and other parts of the Old Testament followed afterwards. He continued printing and editing until betrayed by a second Judas, named Philips, he suffered martyrdom in 1536. Tyndale may be said to be the father of the authorized version, for in the interval between Wycliffe's translation and that of Tyndale, the English language had undergone much greater changes than between the time of Tyndale and our present version, rendering Wycliffe's edition almost obsolete. In his version his renderings are simple, and opposed in every way to the then current ideas. He has "congregation" not "church," "favour" not "grace," "overseer," not "bishop," "elder" not "priest," "love" not "charity," not "confessing," but "acknowledging." The majesty, tender grace, and simplicity of the authorized version are mainly due to him, and throughout his translation, is the stamp of perfect truthfulness. "I call God to record," says he, "against the day we shall appear before our Lord Jesus, to give reckoning of our doing that I never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the world whether it be pleasure, honour or riches, might be given me." Harassed by persecution of the most malignant character, in poverty and in loneliness, this heroic man performed his life-work with nothing to encourage, and everything to dismay. But being dead he speaks to-day wherever the English tongue is spoken. Mr. Froude, in his History of England, writes "of the translation itself, though since that time it has been many times revised and altered, we may say that it is, substantially, the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the . . . Saxon simplicity, the preternatural grandeur, unequalled, unapproached . . . all are here and bear the impress of the mind of one man, William Tyndale. Lying, while engaged in this great office under the shadow of death, the sword above his head ready at any moment to fall, he worked under circumstances alone perhaps truly worthy of the task laid upon him."

III. The version known as Coverdale's Bible, was the work of one Miles Coverdale who was born in, and possibly derived his name from, the district of Coverdale, in Yorkshire. His first edition was prepared in Zurich, in 1535, and it is supposed that he was assisted pecuniarily by Thomas Cromwell, Earl of Essex, through whose influence he enjoyed immunity from persecution. It was a complete version, but as it was made from the Latin and German, and not from the original languages, it is not of the importance of Tyndale's translations. Other editions followed in 1537, 1539, 1550 and 1553. Some of his renderings are quaint. In Gen. viii. 11, he gives us, "She bare it in her 'nebb," and in Psalm xci. 15, "Thou shalt not nede to be afrayed for any bugges by night," apparently believing such to be the "terror by night." The last edition received the royal licence.

IV. The first really authorized version is known as Matthew's Bible. It first appeared in large folio in 1537, dedicated to Henry VIII, by Thomas Matthew. It is a composite production made up of Coverdale's and Tyndale's versions. Doubts exist as to the authorship, but it is generally supposed to have been prepared by John Rogers, the proto-martyr of Queen Mary's reign. It was distinguished by original notes of a very reforming boldness. A copy was ordered by proclamation to be set up in every church. A sort of expurgated edition of this Bible, by Richard Tavernour, appeared in 1539. It does not merit being spoken of as an original translation.

V. In 1539, appeared a new version, entitled on its first page as "The Byble in English, that is to say, the content of all the holy Scripture, bothe of ye olde and newe Testament, truly translated after the veyte of the Hebrue and Greke textes, by ye dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges. Prynted by Rychard Grafton and Edward Whitchurch. Cum privilegio ad impri-

mendum seculum." This edition is known as Cranmer's Bible, or the Great Bible from the size of the folio. It is printed in finer type than any previous version. The title page is adorned with a woodcut in the spirit of Holbein. This was printed partly in Paris and partly in London, and the printing was interrupted by the inquisition in Paris, and with difficulty the printers carried off "four great dry vats full" of sheets to London. In this version for the first time appear words not in the original, printed in a different type. The translation bears impress of the vacillating spirit of Cranmer, who wrote the preface, and renderings are given apparently to gain the favour of opponents. The variations from prior versions were therefore rather retrograde in their tendencies. It was the authorized version of the English Church till 1568, and many parts of the Prayer Book preserve traces of its phraseology. Cromwell, Earl of Essex, was the one who again supplied pecuniary aid and obtained the royal licence for its publication, and Coverdale aided as editor and corrector.

VI. The activity in publishing editions of the Scripture which prevailed during the reign of Edward VI. was speedily terminated by the close of his brief career. One of the first acts of Mary was the prohibition of that public reading of the Word, which her predecessor had so carefully inculcated, and while during the reign of Edward, some thirteen or fourteen editions were published, the five years of Mary's reign no Bible was printed in England, and many were publicly burnt. The persecutions of Mary drove from England, many of those who desired to worship God with Puritan simplicity. Among the exiles who settled at Geneva, were Miles Coverdale, William Whittingham, Thos. Sampson, Anthony Gilby, John Knox and Thomas Bodley, and Thomas Bentham. These men seem to have employed the hours of their banishment in preparing a new translation of the Bible. In 1557, the New Testament appeared, and in 1560, the whole Bible was published. The three names first mentioned seem to have borne the chief part of the work, and it is said that they spent "two years or more, day and night in their task." This version is sometimes known as the *Breches Bible*, from the use of the word in Gen. iii. 7. In this edition, the verses appear for the first time as in our authorized version, and it is accompanied by explanatory notes, which as might be expected, are of Calvinistic complexion. It was the version used by the Puritans during the reign of Elizabeth, and indeed long after the appearance of the authorized version. It is remarkable as being the first English Bible which omits the Apocrypha. This translation is more independent than any of the prior versions, and differs widely from its forerunners. It frequently returns to the version of Tyndale, and the variations from the Great Bible are about four changes in each verse. On the day of Queen Elizabeth's coronation, the City of London presented a copy of this Bible to the Queen, who thanked them for the "goodly gift" and promised "diligently to read therein." This version was in all its editions cheaper and more portable than any prior translation. The expense of preparation and printing was borne by the English residents in Geneva. During the reign of Elizabeth, as many as seventy editions were published, and some were printed abroad. It may be interesting to note that the first Bible printed in Scotland was an edition of this version. It appeared in 1579, and was "printed by Alexander Arbuthnot, Printer to the King's Majestie."

The Anglican party did not much relish the rapid progress of the Genevan version, and it is not therefore surprising to find that an effort was made by them to obtain a new version to suit their views. Archbishop Parker was the chief mover in this matter. He distributed among the bishops different books of the Bible to be revised by them, and so far as known there was no general revision by all. Each bishop was responsible for his own work. From its origin it is known as the Bishops' Bible. As the object of the translation was well known, opinions regarding it have varied to some extent according to the ecclesiastical sympathies of the critics. Prof. Plumptre says "it did not command the respect of scholars," and of all the English Bibles it "had probably the least success." It made its appearance in a magnificent volume in 1568, profusely illustrated with engravings of questionable taste. Its circulation was confined almost entirely to the churches where it was by the influence of the Bishops ordered to be kept. It never was popular, and did not affect the circulation of the

Genevan Bible among the people. This Bible is sometimes known as the "Treach Bible" from the rendering in Jeremiah viii. 22, where the reading is, "Is there no tryacle in Gilead?"

In 1582 an edition of the New Testament appeared at Rheims, printed by John Togny. It purported to be "translated faithfully into English out of the authentical Latin." The translation of the Old Testament was not published until 1610, although finished long before. The Old Testament was published at Douai, by Laurence Kellam at the "sign of the Holy Lamb." This version was accompanied by highly controversial notes, and was, it is almost needless to say, prepared by the Roman Catholic authorities to counteract if possible the effect of the circulation of the earlier versions prepared by Protestant scholars; of all the English translations it is the worst. It is as Thomas Fuller says "a translation needing to be translated." "You are evacuated from Christ," Gal. v. 4, "in prepuce," Rom. iv. 9, "purge the old leaven that you may be a new paste as you are agymes," 1 Cor. iv. 7. "The spirituals of wickedness among the celestials" Eph. vi. 12, "correction" "obscuration," "scenopogia," "cinoquination," are among the strange phrases occurring in this version. Some of our fortunate renderings however, come from it, such as "engrafted word," "nothing wavering." Although its name is not found among those mentioned in the instructions to the translators, its influence appears frequently in our version. The following are examples of each of above named versions from Rom. xii. 11.

## TYNDALE.

Let not that busynes which ye have in honde be tedious to you. Be fervent in the sprete. Apply yourselves to the tyme.

## COVERDALE.

Be not slothful in the busynesse that ye have in honde. Be fervent in the sprete, applye yourselves unto the tyme.

## MATTHEW'S BIBLE.

Let not the busynes whiche ye have in honde be tedious unto you. Be fervent in the spirite. Apply yourselves to the tyme.

## GREAT BIBLE.

Be not slouthful in the busines whych ye have in hands. Be fervent in the sprete. Apply yourselves to the tyme.

## GENEVAN BIBLE.

Not slothful to do service: fervent in spirit serving the Lord.

## BISHOPS' BIBLE.

Not lyther in businesse, fervent in spirit serving the Lorde.

## DOUAL.

In carefulnes not slouthful, in spirit fervent. Serving our Lord.

The first issue of the present version was a black letter folio, dated 1611, and since that date have been very numerous. The first edition was accompanied by an "Address to the Reader" a lengthy and interesting document, and it is to be regretted that this has now been omitted, while the dedication to King James has maintained its place. The editions of the authorized version published, until cheapness instead of correctness of production seemed to be the aim of the printers, contained marginal readings. These are unfortunately seldom met with in modern editions, and when given are not accompanied with the distinctive marks which indicated the value passed upon the various readings by the translators. As the explanation of these is very little known it may be here given.

The dagger † was used when the *literal* rendering was placed in the margin and the *opinion* of the translators as to its meaning was given in the text. An example of this is found in Is. xxvi. 4, where in the margin we have "Rock of Ages," and the text gives "everlasting strength." When this mark is given the marginal reading is always preceded by the abbreviation Heb. (Hebrew) Chal. (Chaldaic) or Gr. (Greek.)

The *parallel bars* || are used when an *alternative* translation is given. We have an instance of this in John, xvi. 8, when the text reads "reprove" and the margin has "convince." When this sign is used it is always preceded by "or." The *asterisk* \* is used to indicate a marginal *comment* or *reference*, as the titles to the Books of Job, and the Psalms. These marks were imported from the Genevan Bible, in the address prefixed to which an explanation is given. In 1871, the General Assembly of the Presbyterian

Church in the United States adopted a resolution requesting the Directors of the American Bible Society to give these signs in their future editions of the Bible accompanied by a brief statement of their meaning. It need scarcely be mentioned that the division into chapters and verses forms no part of the original text. These divisions, the most cursory reader cannot fail to notice, are most arbitrary, and frequently destructive of the sense. The division into chapters was made by Cardinal Hugo de Sancto Choro, about the year 1250. The present arrangement of verses originated with Robert Stephens, the celebrated printer of Paris, and the fact that it was marked by him during a journey from Paris to Lyons, sufficiently shows that the division was not made with sufficient consideration. The heading of the various chapters are also excrescences; they go frequently far beyond their province. They often enter on the work of interpretation and attempt to give mystical meanings. They are not merely tables of contents, but are often very incorrect glosses on the text.

Many of the editions of the authorized version are full of errors. For example, the Oxford University Bible of 1833, in Mat. xxvi. 36, instead of "then cometh Jesus" has "then cometh Judas." In Exodus xiv. 10, twenty words are repeated twice. The edition of 1638 inserted the word "not" into the question in Mat. xii. 23. "Is this the son of David?" and all subsequent editions perpetuate the error. Many mistakes in punctuation are also to be found in our common Bibles. For example, in Heb. x. 12, we frequently read, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God," instead of the very different punctuation "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." In Rom. iv. 1. the correct punctuation is "What shall we then say that Abraham our father, as pertaining to the flesh, hath found?" We find in 1632, a fine of £300 was imposed on the Royal printers for the omission of "not" in the seventh commandment, and were a similar dispensation to overtake some of the printers of recent cheap editions, a wholesome lesson might be taught them. If any one is desirous of noting the many differences between our modern Bible and the early editions of the authorized version, a full history of them will be found in Wm. Scrivener's preface to the Cambridge paragraph Bible which may be regarded as the standard edition.

The history of the movement for revision and the sources of information with the canons of criticism will form the subject of a future paper.

#### THE LECTURESHIP OF HOMILETICS IN KNOX COLLEGE.

MR. EDITOR,—Accept my thanks for your collation of the items of evidence in proof of the correctness of an expression which I called in question. You take the view that Dr. Proudfoot is appointed until the Assembly makes "some permanent arrangement for the teaching of these subjects;" I take the view that it is the lectureship of which he has charge that was to be continued until a permanent arrangement was made; and I think I can prove my position by citing the simple fact that in 1874 there were two distinct resolutions or decisions by the Assembly instead of simply one, the first making the lectureship itself a temporary arrangement, and the second appointing Dr. Proudfoot lecturer. In view of these facts, the inference is rather precarious and uncertain that the College Board or Senate are acting under the full authority of the Assembly in this matter. But let it be conceded as you claim, that "Dr. Proudfoot's appointment remains until the Assembly shall order otherwise, by making some permanent arrangement," even this disproves the correctness of the sentence in the issue of December 27th. "In the case of a permanent lectureship like that of Dr. Proudfoot in Knox College" &c. It must therefore be plain to every one that without any disparagement of the manner in which homiletics and pastoral theology have been taught, the way is open for the Assembly to make any arrangement at any time that may be thought desirable. After more than twenty years' experience in the ministry I am thoroughly opposed to the idea of entrusting homiletics and pastoral theology to any one man. A method that one young minister can use successfully will be like Saul's armour on David in the case of another, and if persisted in will bring disaster to him. The faultlessly beautiful and perfect theories of mere

theorists on preaching and general pastoral work are very fine, very impracticable often, not to say very dangerous. Students, like ministers, are of diverse types of character, and I should like to see variety of method presented to our students by half a dozen of the most vigorous and successful ministers of our church, every one of whom might have a slightly different method perhaps, but at the same time had built up his own congregation in strength and usefulness. What are known as "popular gifts" are less requisite in any other department in the college than in homiletics. Here the lecturer must not simply tell his students how to deliver a discourse from the pulpit, but show them how to deliver it. And I doubt whether any man, even if he were a prince among preachers and pastors, could do the work as well for the church and as well for the students, as three or four ministers of pulpit and platform acceptability and power, men of undisputed success, who would not simply teach a theory that they had read in books and on the whole appeared to them the best, but who could speak from their own living experience, men large enough and manly enough to make even some of their own mistakes the topics and occasions of useful counsel. In looking over Christendom at the present day, who can fail to be impressed with the fact that the ministers to whom the multitudes gather are distinguished from their humbler brethren far more by the manner than by the superior matter of their discourses; and that instead of preaching after the same cast iron model they all differ in method and manner? The best sermon is the sermon that does the best execution in the hour of battle, let critics and theorists say what they may. While ready to unite in hearty thanks for past services rendered in homiletics in Knox College, I am anxious that it be kept in mind that the present arrangement is only temporary, and that a "new departure" should be inaugurated, and I am not alone in this matter. CLERICUS.

Jan. 17th, 1879.

#### AN EXPLANATION.

MR. EDITOR, I am very unwilling to occupy any more of your valuable space with the subject referred to in "An Open Letter," a few weeks ago.

A criticism of the scheme propounded therein appeared in your journal of 3rd inst, and I would make no reply at present were it not that, if I understood your respected correspondent aright (Mr. Tait), he quite misapprehends the scheme he would dissuade from, and apprehends evils from its adoption which are never likely to arise. I only ask that the proposal made be correctly understood, and then disposed of as each may decide. The point I would specially draw attention to is, that the scheme in question proposes nothing in principle different from what is now acted upon to some extent in our Church, and has been for many years. It merely proposes that what has already been tried and found to work well in some places, shall be extended to "weak" and "supplemented" charges under such regulations as may be adopted.

In the Brockville and Ottawa Presbyteries, in Manitoba largely, in Muskoka, and along the Georgian Bay, missionaries are now at work under appointment such as the present writer recommended in other cases.

Students, too, are sent out every summer in virtually the same way, not to speak of the appointment of missionaries to the Foreign field, and the result—what has the result been?

"Heartburnings?" as your correspondent predicts, "Strife and division?" "mutual liberty of choice on the part of pastor and people denied the hearers?" "a veto imposed upon pastor and people?" these dreaded evils have not been the result thus far, and are not likely to be by a further extension of the scheme. And surely it is only due to the "Open Letter" to notice the all-important fact that the congregations concerned are in every instance to be consulted before any missionary be appointed by Presbytery, and their consent secured.

Where then is the invasion of their rights? If they object, the matter drops; if they approve, the plan proceeds.

I pass over several other points of the criticism including that part which represents the proposal as a reproach and contempt of those congregations. Suffice to say I give place to no one in my admiration for the pluck, and devotedness, and liberality of many of our

"weak charges." They are weak only in numbers; not in head, nor heart, nor enterprise. And it is doing me an utter injustice to represent the proposal in the manner referred to.

As to a "Sustentation Fund" as commended by your correspondent, I would hail such a scheme in Canada if there were any good ground to suppose it is forthcoming soon. But, is it practicable? That question was up before the Assembly in 1877 and again in 1878 and the reply was in the negative. It will be up again next June. Are the prospects of its creation any brighter than they have been? See minutes, 1877, pp. 24, 25, and 1878, p. 43. Thanking you for your courtesy, Mr. Editor, I am etc.

Lindsay, 14th Jan., 1879.

J. HASTIE.

PRESBYTERY OF LINDSAY.—At Woodville on 14th current the Presbytery of Lindsay held a *pro re nata* meeting. Being constituted, the moderator's conduct in calling meeting was sustained. There were ten ministers present and two elders. The Rev. J. McNaub reported having mediated in a call at Woodville on 2nd January, addressed to Rev. James Cameron of Chatsworth, signed by 243 communicants and 208 adherents. The Moderator's conduct was approved. Commissioners, Messrs. J. C. Gilchrist, Rev. R. Gunn, were heard. Reasons of translation were given in. The call is unanimous and hearty. Stipend promised \$1,000 with manse and glebe. The Presbytery sustained the call. The Rev. J. McNabb and Mr. D. Grant were appointed by the congregation representatives to Owen Sound Presbytery, and Mr. McNabb was also appointed to represent the Presbytery of Lindsay. Rev. D. D. McLennan laid on the table a unanimous call from the congregation of Cannington addressed to Rev. C. Fletcher, M.A. The moderator's conduct was approved. Commissioners, Messrs. Darres and Anderson were heard. The call was signed by fifty-one communicants and fifty-seven adherents. Stipend promised \$800. The call was sustained. Rev. S. Acheson presented a call from the congregation of Sunderland and Vroomanton addressed to the Rev. A. Burr. After the Commissioners from the congregation were heard, the Presbytery having taken into consideration all the circumstances, resolve, for the interest of the minister called and the congregation, that the call be not sustained. The Clerk was instructed to arrange for the supply of the vacant congregation and the allocation of probationers.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 17th ult. Mr. Mordy, the minister elect in Lake Shore and Leith congregations, was examined in his trials for ordination. The examination was sustained. Mr. Currie introduced a motion on Presbyterian visitation. The Presbytery, approving of the principle of the motion, appointed a committee to prepare a scheme to be submitted at the next meeting. Mr. Fletcher declined the call to Meaford. The evening sederunt was to a great extent occupied in discussing the "Report on the State of Religion." The Presbytery resolved itself into committee of the whole, and considered the section of the Report on the "communicants of the church," and the best means of getting the young into full communion. The subject will be continued at the next ordinary meeting. Rev. E. B. Rodgers resigned his position as missionary in the Warton District. The resignation was accepted, and his name, along with that of Mr. N. MacPhee, forwarded to be put on the list of probationers. Committees were appointed to look after the financial interests of all the mission stations and the supplemented congregations. Mr. Stevenson gave notice of an overture to the General Assembly in reference to the status of retired ministers, and Mr. Somerville gave notice that he would move at the next ordinary meeting to have six regular meetings of Presbytery in the year instead of four as at present. The business sent down by the General Assembly was considered, and answers prepared. An Examining Committee was appointed for 1879. The Presbytery agreed that the sessions of vacant congregations be held responsible for the necessary expenses of the *ad interim* Moderator appointed by Presbytery, and also for expenses of members appointed to take part in ordination services. Adjourned to meet in Leith, at eleven a.m., Dec. 19th, for Mr. Mordy's ordination. Next ordinary meeting to take place in Division street Church, March 18th, 1879, at ten a.m.

## BOOKS AND MAGAZINES.

### Smiles and Tears

By Rev. E. Barrass, M. A. Toronto: Hunter Rose & Co.

This little book purports to consist of sketches from real life, although most of the names of persons and places mentioned are fictitious. The writer of it is a Methodist minister, who has already been before the public as the author of a book entitled "Gallery of Distinguished Men," and other works. His style as a writer is plain, chaste, sometimes elegant, and far removed from everything of a sensational character. He is possessed of that genial but unobtrusive vein of humor, and that quiet appreciation of the comicalities of life, which are so frequently to be met with among men of his class. These qualities in the writer render his sketches very readable; and by his judicious choice of subjects, and his wise treatment of them, he has taken care that the reader shall find the book profitable as well as pleasant. The first chapter is occupied by "The Happy Pilgrim," and in this sketch at least, if in no other, the real names of persons and places are used. It is a brief, but well-written account of the life of Philip Paul Bliss, author of "Hold the Fort," and many other hymns. Then come "The Dutiful Son," "The Old Horse," "Sprueman's Lodge," "The Runaway Tailor," "Bachelor's Hall," "The Model Minister," "The Delinquent," "Missionary Singers," "Jethro," "Three Beacons," "Old Nanny Brown," each occupying a chapter, and each in its own way furnishing quiet amusement and solid instruction.

### The Princeton Review.

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The January number of the "Princeton Review" contains "The Conscience as a Witness for Christ," by President W. D. Killen, Presbyterian College, Belfast; "The Monetary Conferences of 1867 and 1878," by Professor Walker, Yale College; "Moral Government," by Professor B. F. Cocker, D.D., University of Michigan; "Political Effect of the Decline of Faith in Continental Europe," by John W. Draper, L.L.D., University of New York; "The Day at Caesarea Philippi," by Prof. Bernhard Weiss, D. Th., University of Berlin; "The Pulpit and Sceptical Culture," by Stuart Robinson, D.D., Louisville; "The Surrender of Fugitives from Justice," by Chief Justice Cooley, Michigan; "The Philosophy of Casualty," by J. Hutchison Stirling, L.L.D., Edinburgh; "Causes of Commercial Depression," by Professor Thorold Rogers, University of Oxford. This long-established Review is now issued once every two months instead of quarterly as formerly. These bi-monthly numbers contain much more matter than the quarterly numbers did. And instead of the price being raised to meet the expense of these improvements, it has been made lower than ever. With such inducements the subscription list ought to be greatly increased. And, after all, the greatest inducement is that the writers for this publication are of such a class, and their productions of such a character, both as to importance of subject and ability in treatment, that men of thought and intelligence, whose minds are in any considerable degree occupied with the great questions of human life, cannot afford to do without it. Rev. A. Kennedy, London, Ont., is always ready to supply Canadian subscribers with this valuable publication.

### THE HYMN-BOOK COMMITTEE.

The General Assembly, which met at Hamilton last June appointed a Committee of ten to prepare a Hymn Book. It was evident from the speaking and voting in the Assembly that the desire for such a book prevailed very widely. Many were in favour of the immediate issue of a selection from the three hymn books, used in Scotland and the English Presbyterian book. It was resolved, however, that the range of selection should not be limited to those books, and that the completed collection be submitted to the Presbyteries, and to the next General Assembly.

The Committee consisted of the following members: Rev. Dr. Jenkins and Rev. Dr. Gregg, Joint Conveners; Dr. James, of Hamilton; Mr. Thompson, of Ayr; Mr. Macdonnell and W. B. McMurrich, Esq., of Toronto; Professor Mowat, Kingston; Mr. Black, of Erskine Church, Montreal; Mr. McRae, St. John; and Mr. Murray, Halifax. The members of Committee com-

menced their work within a few days of the Assembly's rising. Dr. Jenkins, Mr. McRae, and Mr. Murray, met at Halifax, and selected a large number of hymns, which were submitted to the brethren in the West. The Western brethren held several meetings at Toronto, and carefully revised the work of the Eastern brethren, and formed a large list, a copy of which was submitted some weeks ago to each member of Committee. A full meeting was summoned to take place at Montreal on the last day of the old year. Eight of the ten members were able to attend. The other two, Professor Mowat and Mr. Thomson, would have been present if they could—and they laid their views by letter before the Committee. The meetings were held in St. Paul's Church, commencing at ten o'clock a.m. on the 31st ult., and with brief intermissions till ten o'clock p.m., on the day named, and also on New Year's Day. The Committee's task was not concluded till six o'clock on Thursday the 2nd. The list that had been prepared during the past six months was very carefully revised, hymn by hymn. Then each member of Committee submitted a supplementary list, and these lists were subjected to a double revision. The result is a collection of, say, 300 hymns of the choicest description. These are to be printed on slips, with the least possible delay, and to be sent to Presbyteries. It is hoped that Presbyteries will examine the collection in time to make the returns before the first of May. This will give the Committee an opportunity to complete their work before the meeting of Assembly, in June. There is reason to hope that the Committee's work will be on the whole acceptable to the Church. Certainly they have—individually and collectively—taken abundant pains. While the pains taken by the venerable Dr. Gregg, of Knox College, deserve special recognition and remark, it was plain none of the members lacked in enthusiastic devotion to the task assigned to them. In order to show the extensive field over which the Committee has travelled, we may mention that the old U. P. book contains 468 hymns; the new, 368, the English Presbyterian book 520; the Church of Scotland book 200, and the Free Church, 144. The Free Church has a Committee at present engaged in the work of revising and enlarging their Hymn book. In these five books there are, say, 1,000 different hymns. About 640 of these occur in some one of the books. About 170 occur in some two of the five; 72 in three; 62 in four; 41 in five. One hymn occurs in all five, and in our "Five Hymns" appended to the "Psalms and Paraphrases." This one is found in almost all Hymnals: it begins, "Blest morning whose first dawning rays beheld the Son of God."

There is a considerable number of excellent hymns whose authorship cannot be ascertained. To the hymnology of the Presbyterian Churches, as represented in the books named, Watts contributes 85; Bonar, 52; the Wesleys, 48; Montgomery, 44; Newton, 38; Doddridge, 36; Kelly, 31; Cowper, 26. A score of others are drawn upon for one or more hymns.

The Committee of Assembly examined and re-examined at least two thousand five hundred hymns, probably in the aggregate a much larger number, and availed themselves fully of the results of experience as exhibited in the Hymnals of all the Churches, but especially of the Presbyterian family. We believe the Committee will gladly welcome hints from Presbyteries as to hymns which they consider might be added to the collection. It is evidently very desirable that the collection should be as select, and at the same time as comprehensive as possible, and through the co-operation of Presbyteries the Committee will be able to make it so.—*Presbyterian Witness.*

THE City of Glasgow Bank liquidators have only obtained \$4,000,000 as the first instalment of the call upon the shareholders due on the 30th of December, instead of \$10,000,000 which was called for.

OUR friends across the line are showing a little nervousness at the threatened importation of the ostracized German Socialists. Certainly these men represent the worst type of this Socialistic evil, and are anything but an agreeable accession to any country.

ACCORDING to Leonard Bacon, the Old Catholic movement led by Dr. Dollinger, has collapsed. A great deal was expected from this revolt from Ultramontanism, perhaps too much; but it was clear to many that it wanted to dwell too near to the old fold to be safe.

## SCIENTIFIC AND USEFUL.

**TO REMOVE SPOTS OF BLACKING FROM CARPET.**—Scrub the spots with hot water and borax, using little soap; time with clear water, and rub dry with a clean dry cloth. Spots of blacking may be taken from carpets with a mixture of one ounce of powdered borax, dissolved in one quart of boiling water and a small piece of soap, about the size of a walnut, cut fine and dissolved with the borax; bottle this up, and use to take spots from carpets or cloths.

**SAVE THE OLD BONES.**—Don't let old bones lie around in the fence-corners. They should be preserved, as they contain phosphoric acid, one of the most valuable ingredients in manure. Put a layer of wood ashes in the bottom of a cask, and then add a layer of bones; then add another layer of ashes, and so on, until the cask is filled. Keep the mixture wet, and in a few months the potash in the ashes will have so combined with the phosphoric acid in the bones as to give you a most valuable fertilizer.

**RUMP STEAKS.**—Pepper and salt your steaks, put them in a stew pan with half a pint of water, a blade of mace, two or three cloves, one anchovy, a small bundle of sweet herbs, a piece of butter rolled in flour, a glass of white wine, one onion; cover it close, and stew very slowly till tender; then take out the steak, and fry it in fresh butter; take off all the fat they were stewed in; then strain it all back into the pan, and make it all hot; put the steak in the dish, and pour the sauce over it; if you can get oysters add a quarter of a pint.

**RUSKS.**—Break very small, six ounces of butter into a couple of pounds of fine, dry flour, and mix them into a little paste, with two teaspoonfuls of mild beer yeast, three well-beaten eggs, and nearly half a pint of warm new milk. When it has risen to its full height, knead it smooth, and make it into very small loaves or thick cakes, cut with a round cake-cutter; place them on a floured tin, and let them stand in a warm place, to prove, from ten to twenty minutes before they are set in the oven. Bake them about a quarter of an hour; divide them while they are still warm, and put them into a slow oven to dry. When they are done. Four teaspoonfuls of sifted sugar must be added when sweetened rusks are required.

**WHITE SOUP.**—To a large knuckle of veal put five quarts of water, three large onions, four anchovies, a tablespoonful of black and white pepper; two or three cloves; let it boil till reduced to half the quantity; then strain it, and let it stand till cold; then take off the fat and settlements at the bottom; take a quarter of a pound of sweet almonds, blanched, pounded, and then rub them through a sieve, with some cream, and add still more till your soup is white; put five yolks of eggs beaten with part of the cream, and put to the soup when it boils, but it must not be boiled after the eggs are put in; when it goes to table add a few very small French rolls stuck with almonds.

**HOME-MADE CRACKED WHEAT.**—Cracked wheat, which has in the last few years become a staple article of food, may be made at home at a much less cost than when bought ready prepared from the grocer. Use the best wheat, which at \$1.50 per bushel, would cost two and a half cents per pound. Spread the wheat upon a white cloth, and pick out of it all the oats, straw and the like; set it in some open dish in the stove to dry, but not to scorch; when very dry run it through a coffee mill, set so as to crack every kernel. This will be a kind of wheat-hominy, mixed with some fine meal. To cook it, let the water be boiling, then stir in the wheat, and keep it stirred till it has done settling; then a very gentle fire will keep it boiling with an occasional stirring. A big fire will surely burn it. It is better to boil it an hour or more. This may be eaten warm, with any kind of dressing, or when cold, like corn mush, be sliced and warmed for use. If stirred when in a cooling state it becomes sticky, like paste. It may be taken up hot into dishes, and cut into slices or otherwise when cold.

**BOY SMOKERS.**—What the effect of tobacco is upon the human system is a question still in dispute among scientists and experts. But there can be no doubt as to its deleterious influence upon the young. The facts in this case are forcibly presented in a recent number of the *British Medical Journal*, which, referring especially to the habit of smoking upon the health of boys under sixteen years of age, says: "A celebrated physician took for this purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and of digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness; but with little effect until the smoking was discontinued, when health and strength were restored."

**ARE OTHER PLANETS INHABITABLE?**—On this question Professor Newcombe remarks: We know that no animal giving evidence of self-consciousness is developed except under the joint influence of air and water, and between certain narrow limits of temperature; that only forms of life which are intellectually very low, are developed in the ocean; that there is no adapting power exercised by nature on our globe whereby man can maintain a high degree of intellectual or bodily vigour in the polar regions; that the heats of the torrid zone also impose restrictions upon the development of our race. The conclusion which we may draw from this is, that if great changes should occur on the surface of our globe, if it should be cooled down to the temperature of the poles, or heated up to that of the equator, or gradually be covered with water, or deprived of its atmosphere, the higher present forms of animal life would refuse to adapt themselves to the new state of things, and no new forms of life of equal elevation would take the place of those destroyed by the change. There is not the slightest reason for believing that anything more intelligent than a fish would ever live under water, or anything more intellectual than the Esquimaux ever be supported in regions as cold as the poles.

## PRACTICAL PAPERS.

## OVER-INDULGENCE IS NOT TRUE LOVE.

Many parents imagine they are model guardians of their little ones because they are willing to give their whole life to the unrestrained indulgence of all their whims and fancies. It does not take long for even a new-born infant to learn that it is to be the chief ruler in the house. To be sure it will be years before the babe can reason about it, but instinct, if nothing stronger, will soon teach it that crying is all powerful. Before one short month passes over its head, the nurse, the mother, and all in the house are perfectly drilled to instant and unhesitating obedience. Every one understands that there will be no peace unless the little tyrant is rocked to sleep, or constantly in the arms when awake. The hired nurse rejoices when her time of service expires, and she is free from the "little imp's" exactions. That will be the term by which she will designate her late charge; but the mother's love sees only a "cherub," an "angel," "the sweetest, most perfect blessing in the world."

Truly, a mother's love covers a multitude of sins, and clothes her idols with celestial charms. She never feels that she is ruining her own health, and is unconscious of fatigue while gratifying her child's most unreasonable demands. If any one ventures to hint that so much indulgence is injurious, and will not add to the comfort or happiness of the recipient, how the mother resents it. We have heard misguided parents say:

"I will not have my children restrained while young. They shall never be denied any indulgence or pleasure that I can provide at any cost. They will have troubles and trials in plenty when they have grown up without knowing any in youth that I can ward off."

This is the way some mothers manifest their love. What a mistaken idea! What will their children be when they pass out from their parents' care? How can they bear life's burdens if they have never learned that there are any, until, without warning, they find themselves encompassed with them? What power of resistance, what strength of purpose can they be expected to have, what efforts toward a useful life can children thus reared ever make with any semblance of success?

For the child's own good, to show the true, perfect love, those who from birth are committed to their parents' guardianship must be made to "bear the yoke in their youth," so that in riper years the yoke may be easy and the burden light, or be found to be a pleasure and no cross at all.

There is exquisite pleasure in devoting one's self to the baby in our arms, "the toddling wee thing" that plays at our side; the rosy curly-headed darling who follows us about the house with rippling laughter or chirping like a bird in its merry play. It is hard to refuse their soft pleadings, even when we know they plead for that which is not for their real good. This is hard if one looks only for present enjoyment. Oh, if mothers could bear in mind that they must look beyond babyhood if they would insure their children's best good, a happy, noble, honourable maturity. For "so surely as the years drift by, and life is spared, so surely will the world with its stern discipline take all our tender fledglings under its tutelage. With dancing feet and gay laughter life's problems may be solved for some; or with sorrowful heart and tearful eyes may come the elucidation for others. But whether the days troop by in gladness or go leaden-paced in sorrow, the riddle must be, in the end, for individual reading. The young must for themselves chase empty bubbles and see them perish in the grasping before they will learn that the alluring is not the enduring."

"All that the parents can do is to stand with ready counsel, seeking to guide the wandering footsteps in safety past the shoals and quicksands until, happily, this tender watch and care shall see them treading the paths of pleasantness and peace."

"The teachings of childhood are the corner-stones on which to build the foundations of character. If these are laid in wisdom and faithfulness we may look to see the superstructure rounded and beautified by the lessons of life's experience. But the mother who fosters childish vanity, and aids to develop the chrysalis into a butterfly of fashion, fails no more signally in fulfilling her trust than she who with tender love, but mistaken kindness, guards childhood and

youth from every duty and exertion as well as from all self-denial and care. Such over-indulgence will surely result in dwindled faculties, buried talents and a disfigured character, the bane of happiness to its possessor and a blessing to none. Though the inheritors of millions, children spoiled by over-indulgence are defrauded of their rights."

In after years, through great suffering and sorrow, if to such cruelly-indulged children there should come an awakening, still the character is shorn of half the strength it should have had, and what is left of life will be passed in the shadow, and burdened with daily repining and sorrow for a misspent youth.

If parents would learn in time that over indulgence in childhood brings to their children in later life only an inheritance of regret and disappointment, how many lives would be made happy and cheerful that now, through over-indulgence, are utterly wrecked and useless ready to turn upon their parents with reproaches, instead of rising up to call them blessed. *Mrs. Henry Ward Beecher in "Christian Union."*

## IN-DOOR PLEASURES.

These winter evenings ought to be made attractive in our homes. We cannot confidently expect that the boys and girls will delight in their own domiciles if life there be dull, monotonous, and humdrum. The older people may, most of all, enjoy the opportunity for repose and quiet which the long evenings bring, but the young "hear the days before them," and the tumult of their lives, and they cannot be satisfied to sit still and dream. In many things the parents of young ladies and gentlemen ought to continue the practice of the same kinds of self-sacrifice which were easy when the young ladies and gentlemen were babies in arms. Not now can the mother gather them close to her bosom and kiss away all their troubles. The father can no longer lift and carry these grown-up children over all the rough places to which they come. Trials, temptations, great evils, they must meet and face alone, but for the help which frail mortality receives only from God. Still, in this critical period of their being there is much that parents can do to guide the younger ones and facilitate their progress. One great safeguard around an immature life is a happy home. I do not mean one which is a mere negation, but a home that has emphasis, colour, tone, sprightliness, and an air of being alert and alive. Something going on, something in which everybody can share, is an immense benefit to the eager lad or lass who has begun to pine for the stimulus of more exciting pleasures than the daily round of living imparts.

A craving for constant excitement is, of course, morbid and unwholesome, and is apt to be followed by weariness and disgust. But a spice of innocent fun is like the flavor in a cake. It redeems the mass from sweet insipidity. While it is very pleasant to see a family united in loving bonds, and satisfied with each other's company, still a sort of neighbourhood sociability is a most desirable thing. Let the young people of a place form an association, and meet weekly for mutual enjoyment and mental cultivation. They will have an organization of some sort, for though nothing is helped by too much machinery, nothing succeeds which is not managed by some co-operative ability. They will select a president, a secretary, and other officers, and they will have their committees for music, for literature, and for business. Such a band of young people will find many ways in which they can improve themselves, and in which they can have good times. They will have essays, debates, musical soirees, and festive reunions in each other's homes. They will so use the winter that they will feel that solid gains have been accumulated when it has passed away.

In the home circle games and innocent diversions may be encouraged. The family who love music will find in it a never-failing source of interest. The cabinet organ and the piano are blessings to many a household. Once and for all, let me urge on the heads of families the beneficence of light, plenty of light, these winter evenings. Economize where you will, but do not cut off the supply of gas or kerosene. Gloomy, vault-like living-rooms, passages through which you grope in the dark, are wonderful helpers of Satan. Light the great lamp and let its cheerful beams scatter the shadows from hearts as well as walls. Bring in the nuts and apples, or the basket of spice-cakes, before the evening is over. The act of eating in common has always a charm about it, and the com-

ing in of refreshments usually does away with stiffness in the stiffest of social parties.

As years pass on and family circles are broken and scattered, the remembrance of happy times at home will be very delightful. In Whittier's lovely pastoral "Snow-bound," nothing is more beautiful than his description of one and another who, sitting by the radiant fire, told stories of childhood or of wild adventure. Life goes on, and we drift apart, but the thought of a hearthstone where father and mother, aunts and uncles, friends and neighbors met, will shine like a star over its desert places.

Every household is in a certain sense a pioneer, even though it exist in a close, crowded city street. It can go out and make ways of its own. The pattern it sets will be repeated and improved upon, perhaps on the other side of the globe. No home lives only to itself. It lives for all humanity. The evenings you and your children spend this winter may set things in motion which will go on, and on, and on, till the books are opened before the great white throne above.

## A PRETTY ORNAMENT.

In one corner of my room I have a shelf, which, to me, is prettier than many a costly bracket. It is about thirteen inches wide in the middle, and is of plain wood, unpainted and unvarnished. Across the front is fastened a strip of pasteboard even with the shelf on its upper edge, and reaching about five inches below, to cover the unsightly pieces of wood which are fastened to the wall for the shelf to rest on. This pasteboard I covered with the beautiful gray lichen, found in such quantities on rocks in old pastures. Then a good-sized flower pot was set in the centre of the shelf containing a splendid Maidenhair fern. The soil was such as ferns delight in—leaf mould from their native woods, mixed with a little sand, and plenty of charcoal in the bottom of the pot. On each side of this centre-piece I placed a small pot of German ivy. I fastened one end of a long piece of hoopskirt wire to the outside of one pot of ivy, then bent the other end down and fastened it to the outside of the other pot for an arch over the fern. To cover up the flower pots, I arranged a fortification the whole length of the shelf, consisting of sheets of green moss, bits of old stumps covered with air-like lichen, small white stones, and as many dainty little "red cups" as I could find. The ivy soon covered the arch prepared for it, and then rambled over the moss and lichens, finally hanging down in graceful festoons several feet below the shelf. The whole cost was exactly forty cents, the price of three flower pots.—*Floral Cabinet.*

## MILK TAVERNS.

There is obviously no reason why a tavern should be devoted to the sale of intoxicating drinks. The original idea of a "victualer" is more intelligibly realised in the case of a purveyor who sells a nutritive beverage than one who supplies what is, speaking generally, rather stimulating than nutritious. Milk is, in a special sense, sustaining. It forms a prominent element of ordinary food, and comprises most of the elements by which the tissues consumed in exercise may be replaced. It is, moreover, a popular beverage, and one which women and children may share, while few men would fail to appreciate it. Tea and coffee are luxuries in which many do not care to indulge at odd times, nor, as a matter of experience, do they answer the purpose of refreshment in all cases so effectually as milk. Again, milk is the cheaper beverage; it costs less, and it serves a more useful purpose in the economy than any other fluid which can be taken to assuage thirst; while in the case of persons afflicted with not a few forms of disease, it plays the part of a medical restorative, and as a remedy alone, may with advantage be extensively employed. Why not, then, provide "milk taverns" in the public streets? We venture to predict for enterprising tradesmen who will open these establishments, on a liberal scale, in good situations, success of a very high order. To make the experiment a fair one, the house should be as handsome, well-appointed, and commodious as a gin palace, and the position chosen as prominent as can be selected. We should like to see the movement inaugurated as a pure trade, selling milk only—with the usual accompaniments of bread and cheese or butter and biscuits, as in ordinary taverns and the description "Milk Tavern" ought to be adopted to distinguish the establishment from a cafe or tea-shop.—*Lancel.*



## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, JANUARY 24, 1879.

## TEMPERANCE CONVENTION.

A CONVENTION in the interests of the cause of Temperance was recently held in this city. The reports and discussions, which occupied several days, were of an exceedingly interesting and instructive nature. They showed that the cause was making successful advances in more than one direction. There was a very decided feeling in favour of amending the present acts of Parliament, which have reference to this subject, or of agitating for a new law to control the sale of liquor.

After all, the great matters in connection with the Temperance cause are the education of the children in the principles of abstinence, and the introduction of simple pledges into Sabbath schools, and other organizations of the young. This work is—we are glad to say—being largely undertaken by the Churches, and is most promising for the future of the cause of Temperance. Let us have the children, and we have gained Canada for ultimate prohibition.

It is very pleasing to observe that the young and rising generation is rather opposed to the drinking usages and practices which pertained to the olden times. The sentiment has only to grow, and—with the blessing of God—it will bring about the day when drink will drop out of our social customs, out of the list of beverages, and we are inclined to think out of the class of medicines. There is an altered feeling towards alcoholic drinks amongst the leading physicians of all countries. And a most important sign of the times is the fact that four members of the Royal family are abstainers.

## STATISTICAL RETURNS.

BLANK schedules have been sent to all the congregations, and a number to each Presbytery clerk, to supply vacant congregations etc. Should the blanks have failed in any case to reach the proper parties, they should apply to the clerk of their Presbytery. All congregational returns should be sent to the respective Presbytery clerks on or before 3rd April. W. R. Toronto, Jan. 22, 1878.

## HOME MISSIONS.

THE report of the Home Missionary operations of the Church of England read at a meeting which was held last week in St George's church of this city, revealed a serious deficiency in the contributions for the year. This led to an earnest and practical discussion upon the state of the funds and upon the consequent outlook. There was serious apprehension manifested concerning the traits and difficulties which many ministers in the country would have to meet during the current severe and trying winter. It is indeed necessary to emphasize this aspect of the matter, as too little heed is given by contributors to the consequences which must result from however slight a reduction they may make upon their gifts to such a fund. Many are too ready to say, it will not matter much if I give a dollar instead of a dollar and a half or two dollars, or twenty instead of fifty cents. But it is evident at a glance that where there is a large membership, as in the Church of England, the reduction of even a few cents per head in one year would seriously affect the finances.

Let those who have the interests of Christ's kingdom at heart consider what is meant by deficiency in the revenue of Home Missions. It means the crippling of the minister in preaching the Gospel and discharging the manifold duties of his office. It means suffering to mothers who are struggling with a hard lot, and hardship to helpless children. It signifies more than this, even the starving of the minds and hearts of those called to minister at the altar. It implies worries and heart burnings that will greatly mar the usefulness and happiness of pastors. The members of churches should consider these matters. Of course there is the cry of hard times, but let us reflect, how much more hard they will be made to those who are afflicted with chronic hard times. Our saving should begin with the luxuries of life. There is more spent by members of churches upon tobacco and other indulgences than would endow the Home Missionary Ministers with princely munificence. And so far as we have observed, it is not the poorest members who make the greatest outcry about hard times, and the reduction of Home Mission salaries. These often continue giving from their poverty in the fulness of their liberality, what they might with good reason retain for themselves and families.

There is a word of warning from this report of the proceedings of a sister church, which is emphatically addressed to the members of the Presbyterian Church in Canada. This Church has great interests at stake. It has the maintenance of Missionaries over the length and breadth of a continent in its hands. The erection of churches, the support of Sabbath schools—all the pioneer work that is being carried on in our land—are dependent upon our contributions to the Assembly's Home Mission scheme. The Rev. Dr. Cochrane, the excellent convener of the committee, has over and over again called attention to the low state of the finances. We wish our readers to weigh well

what must inevitably follow from inadequate support of this most vital object. The suffering of ministers who have given themselves in all good faith to the work must result, and this means privation to the families of many pastors, and damage to the great Home Mission cause.

## STATISTICAL AND FINANCIAL REPORTS BY PRESBYTERIES.

WE have before us the "Statistical and Financial Report of the Presbytery of Huron, 1877-8;" and we propose making it the basis of some brief remarks, calling attention not so much to the contents of this particular report as to the advantage which would accrue to the Church were each Presbytery to compile such a report annually and furnish a copy of it to every family in every congregation within the bounds. The financial table in the report we speak of seems to have been prepared with considerable care, and supplies, in a most simple and accessible form, information which must be extremely useful to congregations and to individual members. The statistics and financial affairs of the whole Church, of the Presbytery, and of each congregation in the Presbytery, are brought into juxtaposition, so that a person can, with very little trouble, assure himself that the Presbytery in which his lot is cast has been doing its proper share in the work of the Church; that the congregation whereof he is a member has been doing its part in the work of the Presbytery; and that he himself has not neglected his share in the work of the congregation. To be able to ascertain such facts as these beyond all possibility of doubt must be to the enquirer a source of unmixed satisfaction. Nor is the enquiry less useful, though perhaps not so pleasant, in cases where it leads to opposite results. To know wherein we have failed in the past is the first step towards success in the future. It would not be easy, in our opinion, to point out a more effective way of pulling a defaulting congregation up to the mark, than by just letting the Session, the Deacons' Court, the managers, the members, all have a peep at a comparative statistical and financial table such as that now before us; and if our Presbyteries wish to have the congregations within their bounds and the individual members of these congregations brought up to the standard of duty in the matter of contributing to the maintenance of religion and the spread of the Gospel, they will follow the example of the Presbytery of Huron.

## RESUMPTION DAY.

THERE could not have been a happier title given than that of Resumption Day to the second of January, on which the premium on gold in the United States disappeared we trust for ever. This result could not have been brought about by a new enactment, or arbitrary law, which might declare that on a certain day gold and green-backs would be placed upon an equality. Such could only be reached by means of good harvests, by developing mineral wealth, by improvements in commerce, and by the industry and

integrity of the people themselves. Resumption, as the logical issue of events, could thus be easily foreseen and determined before-hand. Other events might have occurred which would have delayed the desired event, such as a socialistic war, or hostilities with another country, or repeated failures of the crops, or national bankruptcy through universal corruption. But as the United States have been gradually recuping and gathering strength the government, the press and the nation could almost foresee the very hour when the premium on gold would naturally disappear. For some time, it has been fluctuating among the fractions, and no longer among the units, tens, or hundreds, and the close of the year 1878 saw the virtual accomplishment of what was appointed to take place on the first of this present month.

Resumption Day will doubtless be observed in the future with the same enthusiasm as Washington's birth, or the Fourth of July. It should be written in golden letters upon the calendar of the nation; for it marks the close of a period of internecine war in which the best blood of the nation was shed for the preservation of the Union, and the Southern States were reduced to ruin and desolation. It will speak to future generations of the evils of money inflation,—of the mad-like speculations, the abnormal values, the gigantic frauds and thefts, the universal demoralization which followed. The doings of Wall Street on the memorable Black Friday, that led to the great depression in trade from which the whole world is still suffering, will be recalled with every recurrence of Resumption Day. It is to be hoped that the day will always prove a warning beacon against dishonesty and corruption. It will surely never be a day for jubilant rejoicing, for the display of fireworks and bunting, like the Fourth. Resumption Day should be observed in the future with some degree of national fasting and humiliation, and while gratitude to God for deliverance from many evils in the past will always be natural, it should ever be of a calm and subdued kind. With Christian joy the nation should rejoice that Resumption Day indicates the triumphs of honesty and integrity over all dishonourable attempts at repudiation. The United States may well be humbly thankful that the national credit is not destroyed or even tarnished, and that her bonds are eagerly sought in every market of Europe.

Resumption, undoubtedly, marks the beginning of more prosperous times in spite of what may be said to the contrary, in view of the failures of last year. It should be remembered in dealing with this latter subject, that a larger number of failures took place in the beginning of 1878 than during the corresponding period of any previous year, because of the number taking advantage of the new bankruptcy law; and that during the last three or four months failures in business have almost reached a minimum, showing that bottom had been reached—to use a Yankee expression. One of the results of the long continued depression must have been to work off the large overstocks which encumbered the markets. So long as

old stocks were to be sacrificed, there must follow terrible losses from shrinkage. But now goods can be sold with a margin of profit, even though low prices rule. With gold at par, the element of speculation is largely eliminated from manufactures and from business. The decrease of the national debt is in itself a healthy sign. With such crops as those of last year, the United States has nothing to fear, except it may be the overconfidence and the feverish thirst for money-making, which are sure to shew themselves when the tide sets in for prosperous times.

Resumption will prove a gain to the Foreign Missionary cause, and with that we have chiefly to do in these columns. What with high rates of exchange, and the uncertain leaps of gold during the period of greenbacks the remittances to missionaries proved much smaller than was indicated by the collections of the churches. Now a hundred dollars will mean a hundred dollars (with some deduction for exchange), when it is remitted to the mission field. Let us hope that good times will bring a wholesome repudiation of all debt upon the Foreign Mission Board, and enlarged contributions for the work of extending Christ's kingdom. This is the serious aspect of such dull times as those through which we have been passing, that they really mean diminished funds for carrying on the work of the Redeemer in the earth.

#### THE QUEEN'S LETTER.

NOTHING could be more touching than the letter which the Queen addresses to her subjects. It is couched in exquisitely simple language, and its perusal produces a vibration in the chords of the heart. The occasion which called for such words was a sad one indeed. The death of a beloved daughter, who stood high in the estimation of the British people and of the world, was an event which well might lay the Queen low in the dust. Happening on the anniversary of the death of Prince Albert, the bereavement, sufficiently mournful in itself, was thus greatly intensified. The absence of the Princess Louise, though otherwise a matter of national rejoicing, must have added to the poignancy of the mother's grief.

The Queen feels the value of public sympathy in such an hour of trial. She acknowledges her appreciation of it. It is evidence that she is enthroned not only upon a lofty pinnacle of eminence, but also in the affections of her people. Her suffering brings this into the greater prominence. She is loved by all, and this is seen in the moral force of the nation going out in electric communications to the throne. The prayers which have been offered in behalf of the Sovereign have been true and genuine. And there is an element of the sublime in the manner in which the heart of the people has been touched. Suffering, indeed, makes the whole world kin. Isolated as Royalty necessarily is from the rest of mankind, the presence of a heart-felt sorrow bridge over the chasm. Her Majesty is sustained and comforted by the feeling that her bereavement is not her

own. In all ranks, the loss of the Princess Alice has been keenly felt. It has come to all with its solemn lessons. At the side of the grave the rich and poor meet together.

The letter of the Queen, acknowledging the nation's sympathy, is indicative of her strong womanly nature. It is this which has produced the powerful and binding tie that exists between the throne and the people. There can nothing certainly ever detract from the splendour of a reign which is unique, and which has no comparison in history. During the years of her Majesty's rule, the nation has grown into consolidated strength. The wealth of the people has been wondrously developed. There has been a remarkable progress in science and art, in education and literature. The institutions of Great Britain have taken deep root in the soil of her colonies. From being mere handfuls of adventurers, these colonies have grown to the stature and dimensions of nations. The British flag floats triumphantly on every sea. Victory over her enemies has resulted from England's wars and struggles. Never has she so proudly lifted her head as during the Queen's occupancy of the throne, and though at the present time the people are suffering from business stagnation, from gigantic failures, and from vexatious strikes, yet the nation was never stronger or wealthier, or more full of vigorous life and promise. In the religious sense, Great Britain has become a stalwart giant, not only attaining noble proportions in herself in this respect, but carrying its wealth of religious truth and example to the uttermost boundaries of the earth.

While, however, the Queen's reign will go down to posterity as marking the most brilliant period of the history of the country, her memory will be loved as that of a right noble woman. The episode of her courtship, so delicately told by herself, the peaceful years of her married life, her felt presence as a wife and mother, the sad bereavement which made her a widow in early life and guardian of a numerous family, her interest in her children, her womanly presence at their marriages, her guardianship over the heir-apparent during a dangerous illness, and now her mourning over the loss of an accomplished daughter—all have been combined to place the Queen before the world as the mother of her people. She is never felt to be more noble and queen-like than when visiting the cottars at Balmoral, or writing words of sympathy to those who have suffered from affliction and bereavement. The letter of the Queen which has led to these remarks, brings her nearer the throbbing heart of her loyal subjects.

In view of the significant fact that some of the leading statesmen of France have lately expressed the opinion that the hope for France's future prosperity lies in a *Protestantism based on an open, undiluted Bible*; we hail with joy the success of any movement which spreads the knowledge of the Word in that land. It is comparatively recent since the Rev. R. W. McAll began his remarkable mission in Paris among the working classes of Belleville. This work has been signally prosperous. There are 22 missions in Paris alone, with accomodation for 5,000 persons. They have a weekly attendance of 8,000. And now branches of this mission are being established in Marseilles and Lyons. We expect much from this movement on the line of the statesmen's opinion.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. R. F. KOL.

CHAPTER XII.—Continued.

"Suppose the horses had started to run at the top of the hill instead of where it was level; suppose a line had broken; suppose the horses had taken the bits in their teeth—I could not hold two such powerful animals. Do you not see that many things might have happened so that no human hand could do anything, and that it would be easy for an all-powerful Being to so arrange and shape events that we would either escape or suffer as He chose, in spite of all that we could do. I am glad to think that I can never be independent of Him."

"If it was God's will that they should stop, what was the use of your doing anything?"

"It is ever God's will that we should do our best in all emergencies. He will help only those who try to help themselves. He calls us His children, not His machines. The point I wish to make is, that when we do our best, which is always required of us, we are still dependent upon Him."

"I never had it made so plain before. The fact is, Mr. Hemstead, I don't know much about God, and I don't half understand myself. This day seems like an age. I have had so many strange experiences since I stood with you in the breakfast-room this morning, and have been near, perhaps, still stranger experiences for which I feel little prepared, that I am excited and bewildered. I fear you think very poorly of me."

"You do often puzzle me very greatly, Miss Marsden," he replied. "But I think you are prone to do yourself injustice. Still that is far better than hypocritical seeming. Whatever your fault is, you proved to me last night, and most conclusively again this evening, that you have a kind generous heart. More than all, you have shown yourself capable of the noblest things."

Lottie made no reply, but sat silent for some time; and, having reached the level once more, Hemstead gave his attention to the horses, till satisfied that they recognized their master and would give no further trouble.

"Won't you sing again?" he asked.

"Yes, if you will sing with me."

"I would rather listen, but will accept your condition when I can."

She would only sing what he knew, and noted in pleased surprise that his musical culture was by no means trifling.

"How could you take time from your grave theological studies for such a comparatively trifling thing as music?" she asked.

"Some practical knowledge of music is no trifling matter with me," he replied. "In view of my prospective field of work, next to learning to preach, learning to sing is the most important. I shall have to start the hymns, as a general thing, and often sing them alone."

"How can you look forward to such a life?"

"I can look forward in grateful gladness. I only wish I were more worthy of my work."

"Did I not know your sincerely I should say that was affection?"

"Who was it that preached to the 'common people,' and in the obscure little towns of Palestine eighteen centuries ago? Am I better than my Master?"

"You are far better than I am. No one has ever talked to me as you have. I might have been different if they had."

"Miss Marsden," said Hemstead earnestly, as they were driving up the avenue to the Marchmont residence, "when you stood beside me this morning I pointed you to a world without, whose strange and marvelous beauty excited your wonder and delight. You seem to me on the border of a more beautiful world—the spiritual world of love and faith in God. If I could only show you that, I would esteem it the greatest joy of my life."

"That is a world I do not understand; nor am I worthy to enter it," she said in sudden bitterness; "and I fear I never will be; and yet I thank you all the same."

A few moments later they were sitting round the parlor fire, recounting the experiences of the evening.

Before entering the house Lottie had said:

"Let us say nothing about runaway horses to aunt and uncle, or they may veto future drives."

To Hemstead's surprise Lottie seemed in one of her gayest moods, and he was reluctantly compelled to think her sketch of the people of the donation a little satirical and unfeeling. But while she was portraying Hemstead as the hero of the occasion, she had the tact to make no reference to Harcourt. But he generously stated the whole case, adding with a light laugh, that he had learned once for all that coaxing and wheedling were better than driving.

"Appealing to their better natures, you mean," said Hemstead.

"Yes, that is the way you would put it."

"I think it's the true way."

"Perhaps it is. Human nature has its good side if one can only find it, but I'm satisfied that it won't drive well."

"I think work among such people the most hopeless and discouraging thing in the world," said Mrs. Marchmont, yawning.

"It can't seem to me so, aunt," said Hemstead. "On the contrary, are not people situated as they are peculiarly open to good influences? Next to Gospel truth, I think the influence of refined, cultured families could do more for the people at Scrub Oaks than anything else. If they did not alienate the plain people by exclusiveness and pride, they would soon tone them up and refine away uncouthness and unconscious vulgarity in manners. Let me give you a practical instance of this that occurred to-night. I asked a pretty young girl why she and the little group around her had given up the kissing games, and she replied, that 'Miss Marsden had said that no lady played such games, and she wouldn't any more.' Young people are quick and imitative,

and I noticed that they watched Miss Marsden as if she were a revelation to them, and many, no doubt, obtained ideas of lady-like bearing and manner that were entirely new to them, but which they will instinctively adopt. I think she would be surprised if she could foresee how decided and lasting an influence this brief visit of one evening will have on many that were present."

"But refined people of standing cannot meet with such a class socially," replied his aunt with emphasis. "Such a mixing up would soon bring about social anarchy. Lottie is a little peculiar, and went there as a stranger upon a frolic."

"Now, auntie, that designation 'peculiar' is a very doubtful compliment."

"I didn't mean it for you my dear, though I meant no reproach in it. You get too many compliments as it is. Frank, like all young, inexperienced people, has many impractical ideas, that time will cure. Young enthusiasts of every age are going to turn the world upside down, but I note it goes on very much the same."

"I think evil has turned the world upside down," said Hemstead. "The wrong side is up now, and it is our duty to turn the right side back again. We can't carry exclusiveness beyond this brief life. Why, then, make it so rigid here? Jesus Christ lived the model life for all the world, and though chief of all, He was the friend of all."

"Oh, well," said Mrs. Marchmont in some confusion, "we can't expect to be like Him. Then, what is appropriate in one place and age is not in another."

"No, indeed, Mr. Hemstead," said Lottie, with twinkling eyes. "I'd have you to understand that the religion appropriate to our place and age is one that pleases us."

"I didn't say that, Lottie," said Mrs. Marchmont with some irritation.

"Very true, auntie, but I did! and as far as I can judge, it's true in New York, whatever may be the case in the country. But come, we've had supper, and have kept you and uncle up too late already. Kiss your saucy niece good-night; perhaps I'll be better one of these days."

"If kissing will make you better, come here to me," said Mr. Dimmerly. "I wouldn't mind doing a little missionary work of that kind."

"No, indeed," laughed Harcourt; "we'll all turn missionaries on those terms."

"Yes," said De Forrest, "I'll promise to be a devoted missionary all my life."

"There, I said that you would have a religion you liked," retorted Lottie, pirouetting to the dining-room door. "But I'm too far gone for any such mild remedies. There's Bel, she's trying to be good. You may all kiss her;" and with a look at Hemstead he did not understand, she vanished.

CHAPTER XIII.—A LOVER QUENCHED.

Bel followed her friend to their room, full of irritable reproaches. But Lottie puzzled her again, as she had before that day. Gaiety vanished from the face as light from a clouded landscape, and with an expression that was even scowling and sullen she sat brooding before the fire, heeding Bel's complaining words no more than she would the patter of rain against the window.

Then Bel changed the tune; retaining the same minor key, however.

"I suppose now that you will give up your shameful plot against Mr. Hemstead, as a matter of course."

"I don't know what I'll do," snapped Lottie.

"Don't know what you'll do? Why he about the same as saved our lives this evening."

"He saved his own at the same time."

"Well," said Bel exasperatingly, "I wish Mr. Hemstead and all who heard the fine speeches about your kind, generous heart could hear you now."

"I wish they could," said Lottie recklessly. "They couldn't have a worse opinion of me than I have of myself."

"But what do you intend to do about Mr. Hemstead?"

"I don't intend to do anything about him. I half wish I had never seen him."

"That you can trifle with him after what has happened to-night, is something that I did not think, even of you, Lottie Marsden."

"I haven't said I was going to 'trifle with him.' He's a man you can't trifle with. The best thing I can do is to let him alone."

"That is just what I think."

"Very well then, go to sleep and be quiet."

"How long are you going to sit mooning there?"

"Till morning; if I wish. Don't bother me."

"After coming so near having your neck broken, you ought to be in a better frame of mind."

"So had you. Neither breaking my neck nor coming near it will convert me."

"Well, I hope you will get through your moods and tenets to-day. You have had more than I ever remember within so short a time;" with this comforting statement, Bel left her friend to herself, who sat staring into the fire, in the most discontented manner.

"Capable of the noblest things," indeed," she thought.

"I would like to know who is capable of greater things. And now what do you intend to do, Lottie Marsden? Going on with your foolish, childish jest, after the fun has all faded out of it? If you do, you will make a fool of yourself instead of him. He is not the man you thought he was at all. He is your superior in every respect, save merely in the case which comes from living in public instead of seclusion, and in all his diffidence there has been nothing so rude and ill bred as Julian's treatment of Mrs. Dlimm. Julian indeed! He's but a well-dressed little manikin beside this large-minded man," and she scowled more darkly than ever at the fire.

"But what shall I do? I can't be such a Christian as Bel is. I would rather not be one at all. What's more, I cannot bring my mind to decide to be such a Christian as Mr. Hemstead is. I would have to change completely, and give up my old self-pleasing and wayward life, and that seems like giving up life itself. Religion is a bitter medi-

cine that I must take some time or other. But the idea of sobering down at my time of life!"

"But you may not live to see age. Think what a risk you ran to-night," urged conscience.

"Well, I must take my chances. A plague on that Hemstead! I can't be with him ten minutes but he makes me uncomfortable in doing wrong. All was going smoothly till he came, and life was one long frolic. Now he has got my conscience all stirred up so that between them both I shall have little comfort. I won't go with him to Mrs. Dlimm's to-morrow. He will talk religion to me all the time, and I, like a big baby, will cry, and he will think I am on the eve of conversion, and perhaps will offer to take me out among the border ruffians as an inducement. If I want to live my old life, and have a good time, the less I see of Frank Hemstead the better, for somehow or other, when I am with him I can't help seeing that he is right, and feeling mean in my wrong. I will just carry out my old resolution, and act as badly as I can. He will then see what I am, and let me alone."

Having formed this resolution, Lottie slept as sweetly as innocence itself.

To Hemstead, with his quiet and regular habits, the day had been long and exciting, and he was exceedingly weary; and yet thoughts of the brilliant and beautiful girl, who bewildered, fascinated, and awoke his sympathy at the same time, kept him awake till late. Every scene in which they had been together was lived over in all its minutiae, and his conclusions were favorable. As he had said to her, she seemed "capable of the noblest things." And the fact that she appeared so open to the truth and so impressive, inspired the strongest hope.

"She never has had a chance," he thought. "She never has given truth a fair hearing, probably having had slight opportunity to do so. From the little I have seen and heard, it seems to me that the rich and fashionable are as neglected—indeed it would appear more difficult to bring before them the simple and searching Gospel of Christ, than the very poor."

Hemstead determined that he would be faithful, and would bring the truth to her attention in every possible way, feeling that if during this holiday visit he could win such a trophy for the cause to which he had devoted himself, it would be an event that would shed a cheering light down to the very end of his life.

It was a rather significant fact, which did not occur to him, however, that his zeal and interest were almost entirely concentrated on Lottie. His cousin Addie, and indeed all the others, seemed equally in need.

It must be confessed that some sinners are much more interesting than others, and Hemstead had never met one half so interesting as Lottie.

And yet his interest in her was natural. He had not reached that lofty plane from which he could look down with equal sympathy for all. Do any reach it in this world?

Lottie had seemed kind to him when others had been cold and slightly scornful. He had come to see clearly that she was not a Christian, and that she was not by any means faultless through the graces of nature. But she had given ample proof that she had a heart which could be touched, and a mind capable of appreciating and being aroused by the truth. That her kindness to him was only hollow acting he never dreamed, and it was well for her that he did not suspect her falseness, for with all her beauty he would have revolted from her at once. He could forgive anything sooner than the meanness of deception. If he discovered the practical joke, it would be a sorry jest for Lottie, for she would have lost a friend who appeared able to help her, and he, in his honest indignation, would have given her a portrait of herself that would have humiliated her proud spirit in a way that could never be forgotten.

But with the unquenched hope of youth in his heart, and his boundless faith in God, he expected that, at no distant day, Lottie's remarkable beauty would be the index of a truer spiritual loveliness.

But, as is often the case, the morning dispelled the dreams of the night, to a degree that quite perplexed and disheartened him. Lottie's greeting in the breakfast-room was not very cordial, and she seemed to treat him with cool indifference throughout the whole meal. There was nothing that the others would note, but something that he missed himself. Occasionally she would make a remark that would cause him to turn toward her with a look of pained surprise, which both vexed and amused her; but he gave no expression to his feelings, save that he became grave and silent.

After breakfast Lottie said nothing to him about their visit to Mrs. Dlimm, from which he expected so much. Having waited some time in the parlor, he approached her timidly as she was passing through the hall, and said:

"When would you like to start upon our proposed visit?"

"Oh, I forgot to say to you, Mr. Hemstead," she replied rather carelessly, "that I've changed my mind. It's a very long drive, and after all, Mrs. Dlimm is such an utter stranger to me, that I scarcely care to go."

But under her indifferent seeming, she was watching keenly to see how he would take, this rebuff. He flushed deeply, but to her surprise, only bowed acquiescence, and turned to the parlor. She expected that he would remonstrate, and endeavor to persuade her to carry out her agreement. She was accustomed to pleading and coaxing on the part of young men, to whom, however, she granted her favors according to her moods and wishes. While she saw that he was deeply hurt and disappointed, his slightly cold and silent bow was a different expression of his feeling than she desired. She wanted to take the side, and might have been persuaded into going, in spite of her purpose to keep aloof, and she was vexed with him that he did not urge her as De Forrest would have done.

Therefore the spoiled and capricious beauty went up to her room more "out of sorts" than ever, and sulkily resolved that she would not appear till dinner.

In the mean time, Hemstead went to his aunt and in-

formed her that he would take the morning train for New York, and would not return till the following evening.

"Very well, Frank," she replied; "act your pleasure. Come and go as you like."

The good lady was entertaining her nephew more from a sense of duty than anything else. From their difference in tastes he added little to her enjoyment, and was sometimes a source of discomfort; and so would not be missed.

(To be continued.)

#### VANCOUVER ISLAND.

California possesses other ports of importance, but as regards English naval interests in the Pacific, Esquimalt, Vancouver Island, B.C., which has a fine land locked harbour of deep water, dock, and naval hospital, deserves the notice of the reader. It is often the rendezvous for seven or eight of H. M.'s vessels, from the Admiral's flag-ship to the tiniest steam gun-boat. Victoria, the capital, is three miles off, and has a pretty little harbour itself, not, however, adapted for large vessels. Formerly the colonies of Vancouver Island and British Columbia, the mainland, were separate and distinct colonies; they are now identified under the latter name. Their value never warranted the full paraphernalia of a double colonial government—two governors, colonial secretaries, treasurers, attorney-generals, &c., &c., for these countries, charming and interesting to the tourist and artist, will only attract population slowly. The resources of British Columbia, in gold, timber, coal, fisheries, &c., are considerable; but the long winters on the mainland, and the small quantity of open land, are great drawbacks. Approaching Vancouver Island from the sea, the "inside channel" is entered through the great opening to the Straits of Fuca, which Cook missed and Vancouver discovered. To the eastward are the rocks and light of Cape Flattery, while the rather low termination of Vancouver Island, thick with timber, is seen to the westward. The scene in the Straits is often lively with steamers and shipping, great men-of-war, sometimes of foreign nationalities; coast packet boats, proceeding not merely to Vancouver Island, but to the ports of Washington Territory, on the American side; timber (called "lumber" always on that side of the world) vessels; colliers proceeding to Nanaimo or Bellingham Bay to the coal-mines; coasting and trading schooners; and Indian canoes, some of them big enough to accommodate sixty or more persons, and carrying a good amount of sail. The Straits have many beauties; and, as, approaching the entrance of Esquimalt Harbour, the Olympian range of mountains, snow-covered and rugged, loom in the distance, the scene is grandly beautiful; while in the channel, rocky islets and islands, covered with pines and arbutus, abound. Outside the Straits two lighthouses are placed, to warn the unwary voyager by night. Often those lighthouses may be noted apparently upside down! Mirage is common enough in the Straits of Fuca.—*The Sea.*

#### SUGGESTIONS ABOUT SERVING DINNER.

The table should be carefully laid,—folds of the table-cloth in line, two large napkins placed at the head and foot of the table with corners to the centre, every plate wiped before being set on the table, the glass clear, the silver polished, the salt-cellars filled with fresh-sifted salt. (A little stamp upon the salt improves the appearance.) When the plates are laid, two forks should be put on the left hand, a knife and a soup-spoon on the right, large spoons crossed at each salt-cellar, and salt spoons on the top; tumblers and wine-glasses on the right hand at each plate, a napkin folded with a piece of stale bread within its folds, the soup-plates placed in the plate at the head of the table, and the napkin in the upper one. Soup-ladle, gravy-spoon, and carving knife and fork go before the mistress, fish-trowel (if there is fish for dinner), gravy-spoon, and carving knife and fork before the master, if there is no soup, no ladle; if no fish, no trowel; if but one dish of meat, but one carving knife and fork. If you have neither fruit nor flowers, a bowl with bits of ice makes a pretty centre.

The side-table should be laid with a white cloth, the silver, plates, finger-bowls, that will be needed during dinner, arranged tastefully upon it, the castors, a pat of butter with ice upon it, and one or two spare napkins, making it a pretty object.

When the soup is on the table, let the waitress come quietly and say, "Dinner is served." A good waitress makes no noise. She will stand at the dining-room door till the family has passed in, and then take her place by her mistress to hand the soup. When the soup course is over, the waitress takes off the plates, one in each hand, and takes them to the pantry, or to a tray outside the door. Permit no piling of plates, as they are taken from the table, nor allow the soiled plates to be placed on the side-table. As the soup is removed hot plates should be ready for fish or meat, and as the waitress places the hot plate before the diner, she removes the cold plate to the side-table. Fish should be served alone—no vegetables. Salad is the only thing allowable with fish. If fish be broiled, a lemon, cut in quarters, should be handed, to be squeezed upon the fish, unless fish sauce is preferred. With salmon, thinly cut slices of cucumber, dressed with pepper, salt, and vinegar should be served. Before the fish is removed, the fish-trowel and spoon should be taken off on a tray or plate; before the meat is removed, the carving-knife and fork and gravy-spoon should be carefully taken on a plate or tray. After the meat and plates are removed, the unused silver should be taken off, then the salt-cellars. The table being cleared, the crumbs should be taken off with a crumb-knife or with a napkin upon a plate; then the spread napkins should be taken off by the four corners.

Place upon the table the dessert-plates, and spoons, and forks, if for pudding or sweets of any kind; if for fruit, a plate with a colored doily, a finger-bowl, and a silver knife and fork. If coffee is served, it should be placed on a tray, with coffee-cups and sugar, at the head of the table. The old fashion of a polished and bare table for fruit is gone out, except where an elaborate table and men-servants are kept.

#### THE GERMAN AND ENGLISH STUDENT.

The Germans are the explorers in the world of thought, and the first settlers in the newly discovered regions, who clear the ground and make it tillable and habitable. At a later period the English take possession, build solid houses, and dwell there. The Germans send their students out into the fields of knowledge, like working bees, to gather honey from every side. The English lead their pupils into well-stored hives to enjoy the labours of others. The German student cares little for the accumulated learning of the past, except as a vantage-ground from which to reach some greater height. He has little reverence for authority, and if he does set up an idol, he is very apt to throw it down again. His chief delight is to form theories of his own, and he can build a very lofty structure on a very insufficient foundation. As compared with the "first-class" Oxford man or Cambridge wrangler, he has read but little, and would make a very moderate show in a classical or mathematical tripos examination; but he has the scientific method; he is thorough and independent master of a smaller or a larger region of thought; he knows how to use his knowledge, and in the long run outstrips his English brothers. The English system produces the accomplished scholar "well up in his books"; the reverent and zealous disciple of some Gamaliel; the brilliant essayist, whose mind is filled with the great thoughts and achievements of the past, who deals with ease and grace with the rich stores he has gathered by extensive reading; the ready debator, skilled in supporting his arguments by reference to high authority, and by apt quotations. But he is receptive rather than creative, his leathers, though gay and glossy, are too often borrowed, and not so well fitted for higher flights as if they were the product of his own mental organism. In the language of Faust, we might say of him—

"Erquickung hast du nicht gewonnen  
Wenn sie dir nicht aus eigener Seele quillt."

The German has read less, but he has thought more, and is continually striving to add to the sum of human knowledge. He is impatient and restless while he stands on other men's ground, or sojourns in other men's houses; directly he has found materials of his own, whether they be stones or only cards, he begins to build for himself, and would rather get over a difficulty by a rickety plank of his own, than by the safe iron bridge of another. The same *jurere Teutonius* (the tendency to drive everything to extremes,) which urges on the powerful intellect to great discoveries in the regions of the hitherto unknown, also goads the little mind to peer with fussy, feverish restlessness into every chink, to stir every puddle, "to dig with greedy hand for treasure."

"Und froh sein wenn er Regenwurm findet."

—*Macmillan's Magazine.*

#### PRESBYTERIANISM IN LIVERPOOL.

The influence of Presbyterianism is felt in many ways, but especially in giving weight and solidity to religious thought. The Presbyterian Churches of Liverpool possess men as their pastors who are not only able expositors of God's Word, but they are happily men who hold fast to the good old standards of religious truth, and are not led astray by the vain philosophies and cunning conceits of the schools of modern thought. It is a most fortunate thing that it is so, for we need a pulpit power in these days to counteract the growing desire on the part of some, to create a ministry who would pander to the tastes of those who are satisfied with an artificial religion. We have heard it said that Presbyterianism in Liverpool of late years has not shown signs of much progress. We are inclined from personal observation to think otherwise. We believe that the Presbyterian Churches of Liverpool are adding true wheat to their garner, and that the memberships to their churches are continuously on the increase. There is another thing to be said respecting Presbyterianism, and that is, its foundations are deep and solid. It leaves no loophole for the inroads of priestcraft or Popery. Its Protestantism is of the purest type. Its "Shorter Catechism" is the very essence of Orthodoxy, and its teachings lead to deep thoughtfulness of mind, heart-searchings, and close living with God. Wherever Presbyterianism has a firm footing, it may be reckoned upon as a strong Protestant bulwark, and a power and an influence for good, by keeping in check the flighty superstitions of the age, and by educating those who are happily guided by its instructions, in the deep and weighty matters which concern the present and eternal interests of immortal souls. We rejoice that Presbyterianism has such a strong hold in Liverpool, and we doubly rejoice that its ministers in this town are men who walk very closely with their God.—*Liverpool Protestant Standard.*

#### WHY, VERILY!

Why be an animated tallow-shop when Allan's Anti-Fat is a safe and sure remedy for obesity, or corpulence, and will reduce the most ill-proportioned form to a graceful outline within a few weeks? It contains no ingredients that can possibly prove deleterious to the system. A well-known chemist, after examining its constituents and the method of its preparation, gives it his unqualified endorsement as a remedy that "cannot but act favourably upon the system and is well calculated to attain the object for which it is intended."

Baltimore, Md., July 17th, 1878.

PROF'S ALLAN'S ANTI-FAT, Buffalo, N. Y.:

Dear Sir—I have taken two bottles of Allan's Anti-Fat and it has reduced me eight pounds.

Very respectfully,  
MRS. J. R. COLES.

#### JUST PUBLISHED—SENT FREE.

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## BRITISH AND FOREIGN ITEMS.

SUNDAY morning performances have been introduced into all the theatres in Paris.

CALIFORNIA is welcoming the rains upon which depends the success of its wheat crop.

THE First Presbyterian Church of Wilmington, Del., has celebrated its 141st anniversary.

IF the Emperor and Empress of Germany live to see the eleventh of next June they will celebrate their golden wedding.

THE recent cold wave reached the semi-tropical regions of Florida and Southern California, and the damage to fruit is said to be immense.

MR. SANKRY was to commence a series of evangelistic services in Newcastle-on-Tyne, Eng., the first Sabbath of this year.

PENZANCE, Eng., will celebrate the Centennial birthday of Sir Humphrey Davy, the inventor of the safety-lamp, the last of this month.

THE Church Extension Committee of the Established Church of Scotland have during the last six years aided in erecting eighty-nine churches, costing \$1,000,000.

DON'T hold your meetings for Kumbalizing your church debt on Sunday. An Illinois judge has decided that subscriptions made on Sunday cannot be collected by law.

INDIANA laws prohibit the selling or giving away vinous, malt, or other intoxicating liquors on Sundays, New Year's day, Christmas, Thanksgiving, Fourth of July, or election days.

SINCE the Sunday Closing Act went into operation in Ireland, by which liquor shops are closed on the Sabbath, the arrests or drunkenness in thirty-nine towns have fallen off sixty per cent, as compared with last year.

DEAN STANLEY, in his sermon on the death of the Princess Alice, took the very appropriate text, Jeremiah xv. 9, "She that hath borne seven languisheth; she hath given up the ghost; her sun has gone down while it was yet day."

THE Legislature of South Carolina at its last session repealed all the laws of the State relating to divorce. This, of course, leaves the State without any law on the subject, and, hence, legal divorces are no longer practicable there for any reason.

PASTOR RUER, who was the first native Spanish evangelical worker, through whose instrumentality Matamoros and Carrasco were converted, and who was at one time banished from Spain for preaching the gospel, died at Madrid, November 18, of typhus fever.

A RECENT official report states that in the battles fought by Austrian troops since 1855 the losses in killed and wounded have amounted to 1,085,931 men, including 261 generals, and 17,096 officers, while 56 of their generals, 4,174 other officers, and 289,041 men were taken prisoners.

THE Hessian physicians, since the sickness and death of the Princess Alice and her children, protest strongly against the practice of kissing on the lips instead of the cheek. It is believed that the diphtheria, which was so fatal in the Grand Ducal household, was communicated in this way.

REV. MR. RENDALL'S mission to the Portuguese in Madeira would seem most discouraging, as the Island has a population of 110,000, only 24 of whom are members of a Protestant church. His indomitable courage and faith, however, do not fail though he is the only Gospel preacher and teacher.

IT is rumored that Germany, which declined to exhibit at Paris, is seriously thinking of an International Exhibition at Berlin for the year 1881. A number of German engineers have been studying all the arrangements made at Paris for the construction of the temporary buildings, the transport of goods to and from the Champ de Mars, and the railway traffic.

ACCORDING to a German newspaper Luther's house at Mansfeld, which remained in the possession of the Reformer's descendants till the middle of the last century, has just been bought by a person who wishes to turn it into a public house. To prevent its falling into irreverent hands a committee has been formed with a view to raising funds for its purchase and preservation.

THE London "Christian" speaking of a sermon of Mr. Spurgeon's youngest son, Thomas, who has recently returned from Australia says, "It was carefully prepared and well delivered. Considering the extreme youth of the preacher, it was astonishing what promise of future ability and usefulness he displays. He has his father's distinctness of enunciation and richness of matter."

THE Welsh Presbyterian Chapel in Pall Mall, Liverpool, which was erected in 1789, has been purchased by the railway for £11,400. The memorial stone of a new place of worship for the congregation was laid on Thursday by Mr. John Roberts, M.P. The Welsh Presbyterians have now fifteen chapels in Liverpool, twelve schools and mission stations, 5,000 communicants, and 10,000 hearers.

THE "Texas Presbyterian" commends the Galveston "News" for its outspoken rebuke of the city officials who, "through policy, bribery, or cowardice," fail to execute the strict laws against gambling. It claims that if the sworn officials had "the moral nerve and true manhood" every city and town in that State could be freed from the scourge "that is sowing broadcast misery and death."

THERE has been no further fall of snow in the North of Scotland, but the frost is intense. Communication between Aberdeen and Stonehaven has been re-opened, by the clearing of a single line of rails. The Great North of Scotland line has only been cleared as far as Inch. The Decade section of that railway has also been opened, but the other branches remain blocked. The mails and passengers from Peterhead to Aberdeen are being conveyed to their destination by sea. Two of the trains which were snow-bound on the Sutherland and Caithness Railway have been relieved, but the line is still hopelessly blocked, and the mails will have to be taken by sea from Helmsdale to Thurso.

## MINISTERS AND CHURCHES.

A FEW of the ladies of Balaklava congregation recently presented Mrs. McClung with a handsome set of dining-room chairs, and their pastor with a lamp stand for his study.

ON the eve of the departure of Rev. James Little, M. A., for a two months' holiday in the South, the members and adherents of his congregation—that of St. Paul's Church, Bowmanville—presented him with a purse containing \$110.

THE Woodville congregation has extended a very hearty call to Rev. James Cameron, of Chatsworth. The Rev. John McNabb, of Beaverton, and Mr. Donald Grant, Elder, have been appointed to prosecute the call before the Presbytery of Owen Sound.

THE Presbyterian congregation of Port Stanley have purchased a comfortable manse, with about two acres of land attached, at a cost of \$1,200, the most of which has been either paid or provided for. They have also met all current expenses, besides clearing off some old liabilities.

THE ordination and induction of Mr. Donald Currie took place at Dover on the 26th ult. Rev. J. A. McAlmon preached, Rev. Mr. McColl presided and addressed the people, and Rev. Wm. Walker addressed the minister. A tea meeting was held in the evening, which was largely attended.

ON the evening of Friday the 10th inst., a large number of the members and adherents of the Presbyterian congregation at Fenelon Falls met at the residence of their pastor, Rev. W. Lochead, and presented him with a purse containing nearly \$90. They also brought a good supply of provisions, oats for the horse, etc., accompanying the whole by an appropriate address.

THE annual meeting of the Presbyterian congregation of St. Thomas was held on Monday evening the 13th inst., Mr. A. McLachlin in the chair. The statement submitted showed the receipts for the year to have been \$4,321, of which amount the Ladies' Society had contributed \$1,000. Among the resolutions passed at the meeting was one to the effect that the church should hereafter be called Knox church.

THE annual soiree of St. Gabriel street Church Sabbath School, Montreal, was held on Friday evening the 17th inst. Rev. R. Campbell occupied the chair. Rev. Messrs. Doudiet and Warden had seats on the platform, and delivered addresses. The members of the Bible class presented the pastor with a beautiful pitcher and mug. Mrs. W. Darling presented the successful competitors with two beautiful silver medals as prizes for perfect recital of the shorter catechism.

THE congregation of St. Andrew's Church, Melbourne, after repairing, plastering, papering, and painting the manse, recently presented Mr. Edmison, the pastor, with some valuable pieces of household furniture. The church and its surroundings have also been much improved of late, at an expense of \$2,400. On a recent occasion, Mr. Edmison was also made the recipient of several useful and valuable presents by the Kingsbury branch of his congregation.

ON the evening of Tuesday the 31st ult. some of the members and adherents of the Presbyterian congregation at Walton presented Mrs. David Moore, of Morris, with a handsome set of china, a silk dress, and a considerable sum of money, the whole being accompanied by an address expressing the gratitude of the donors to Mrs. Moore for having, since the congregation has been without a pastor, entertained the ministers who from time to time supplied them with preaching.

A VERY acceptable course of lectures is being given this winter in Guthrie Church, Harriston, Rev. Mr. Baikie's. The opening lecture was given by the Rev. G. M. Milligan, Old St. Andrew's, Toronto, concerning which we clip the following from the Harriston "Tribune": "The Rev. Mr. Baikie took the chair at eight o'clock, and introduced the speaker, who at once entered upon his subject, and for about two hours he kept the whole audience spellbound by his bursts of eloquence. At the conclusion he was tendered a hearty vote of thanks, upon motion of the Rev. Messrs. Campbell and Gundy, the whole audience rising in response."

THE Sabbath School children of St. John's French Presbyterian Church, Montreal, had their annual

festival on the 9th inst. The programme of the evening included recitations and hymns in French, English and Italian, and a plentiful tea, to which full justice was done. The pastor of the church, the Rev. C. A. Doudiet, addressed the audience, showing the necessity of familiarity with the holy Scriptures, the necessity of education for Protestants, illustrating the effects of the Protestant faith on the prosperity of nations by the fact that Protestant countries all through the world are in the van of civilization and progress. The Rev. L. N. Beaudry and Mr. Dawson also gave short addresses, which were well received.

A VERY pleasant evening was spent in Cornwall, 1st inst., on the occasion of the Annual Sabbath School Festival of Knox Church. Mr. Campbell the active superintendent presided and addresses were delivered by the Rev. Messrs. Binnie, and Hay, and by Mr. Craig the senior superintendent. The church was tastefully festooned with evergreens and the walls embellished with scriptural mottoes, the whole presenting quite an attractive appearance. Statistics presented by the secretary for year 1878 showed the finances to be in a prosperous condition, the attendance compared favorably with the previous year and the school generally has never been in such good working order. A teachers' meeting is held weekly for the preparation of the lesson.

THE annual missionary meeting of Chalmers' Church, Guelph, was held on the evening of Monday, the 15th inst. It appeared from the report read that under the management of the Missionary Association, there is a steady increase from year to year in the work of the congregation in connection with the various schemes of the Church. For the past year the amount contributed for these purposes was \$380, or, if the Sabbath School contributions are included, over \$500. The following apportionments were made at the meeting: Home Mission Fund, \$100; Foreign Mission Fund, \$50; College Fund, \$80; French Evangelization \$50; Aged and Infirm Ministers' Fund, \$30; Widows' and Orphans' Fund, \$20; Assembly, Synod and Presbytery Fund, \$29.40.

THE congregation of Knox church, Perth, held their annual meeting on Tuesday, the 7th inst. Rev. Mr. Burns, the pastor, having opened the meeting with devotional exercises, the reports of the treasurers of the church, manse and mission funds were read and adopted. The following officers were then elected for the ensuing year: Mr. George Templeton, Secretary; Mr. Alexander Robertson, Treasurer; Mr. F. B. Allan, Treasurer of the manse fund; Mr. Henry Taylor, Treasurer of the mission fund; and Messrs. Robert Allan, Robert Smith, John McCallum, John Fraser, Francis Allan, Geo. Palmer, John Anderson, Wm. Wodden, Alex. Reid, R. Miller, J. G. Campbell, H. Taylor, J. M. O. Cromwell, F. B. Allan, and J. Neilson, trustees.

THE anniversary services of the Presbyterian Church, Bracebridge, were held on the 12th inst. Rev. John Smith of Toronto preached morning and evening to large audiences, and addressed the Sabbath School scholars at 2.30 p.m. On the evening of Monday, the 13th, the annual tea meeting was held, when Mr. Smith gave an able lecture on "Church Song." The chair was occupied by the Rev. A. Finlay, the pastor. At the conclusion of the lecture, Mr. G. J. Beattie, seconded by Mr. J. W. Dill, moved a vote of thanks to the lecturer, which was carried with manifest tokens of appreciation. On Tuesday evening a Sabbath School social was held, which, we understand, was quite a success. The total proceeds realized in connection with these anniversary celebrations amounted to about \$73.

A VERY successful Musical and Literary Entertainment was given in the Mechanics' Hall, Newmarket, on Tuesday evening, 14th inst., under the auspices of the Presbyterian Church. The following are the names of those who took part in carrying out the programme of the evening. From Toronto:—Miss Caven, Miss Topp, Mrs. Taylor, Mrs. Valance, Mrs. Rutherford, Miss M. Caven, Mr. Alexander and Mr. Dick. From Sharon:—The "Sharon Glee Club." All of the above rendered the parts assigned so perfectly that there was nothing left to be desired. The repeated encores and rapt attention of the audience showed how heartily their efforts were appreciated. Should the same parties ever return to Newmarket (as we hope they will), the reputation already gained will secure for them even a larger audience than greeted them on Tuesday evening. On motion of Rev. Wm.

Frizzell seconded by Rev. J. R. Battisby a hearty vote of thanks was tendered to the performers and conveyed in suitable terms by the chairman N. Pearson Esq. At the close of the musical programme the singers were invited to the basement where the ladies of the congregation had tables spread for their refreshment. Altogether a most enjoyable and profitable evening was spent, and all went away seemingly delighted. — CON.

THE annual meeting of the congregation of Bank street Presbyterian Church, Ottawa, took place on Monday evening, 13th inst. The chair was occupied by the pastor, Rev. W. Moore, who opened the proceedings with devotional exercises. Mr. John Hardie read the report of the Session which showed that in numbers the congregation had at least held its own during the year, forty-two new members having been added, and forty-one removed by withdrawal and death. The thirty-six who withdrew joined churches in other places. The report mentioned with special satisfaction the increased attendance at prayer meetings, the excellent state of the Sabbath School, and the efforts made to secure good congregational singing. Mr. J. Hickie then read the report of the managing committee, giving details of the efforts made during the year to reduce the debt on the church. The treasurer's report read by Mr. James Clarke showed the receipts of the year to have been \$4,898.72, and the expenditure some \$500 over that amount, funds collected for missionary purposes amounted to \$420 and were apportioned as follows: Foreign Missions, \$85; Home Missions, \$75; Colleges (Ontario) \$50; Colleges (Manitoba) \$70; Lumbermen's Mission, \$50; French Evangelization, \$20; Widows' and Orphans' Fund, \$20; Aged and Infirm Ministers' Fund, \$15; Church "Record," \$35.

PRESBYTERY OF MANITOBA.—This Presbytery met on Wednesday morning, the 11th ult., in the basement of the new Knox Church. The period for which the Rev. Mr. Scott had been elected Moderator having expired, the Rev. Mr. McKellar was unanimously elected Moderator for the next six months and took his seat. The deputation appointed to visit Springfield and Sunnyside reported that the deputation had visited these stations, conferred with the people, explaining to them the necessity of all contributing for the support of ordinances, and that action has been taken at once. The deputation appointed to visit the Beautiful Plains district reported that a large number of people have settled there, and urged that the Presbytery give them settled supply at once, and that the stations would aid liberally in defraying expenses. The Foreign Mission Committee reported that the regulations adopted by the Presbytery for conducting the Roseau Indian school had been adopted by the General Assembly's Foreign Mission Committee and accepted by the teacher, and that the school was now in operation and with increased attendance. A school has been organized at Okanase, and has been in operation for three months. A letter was received from the Rev. Mr. McKay, of Prince Albert, in reference to the erection of mission buildings at the reserve on the south branch of the Saskatchewan. The letter was ordered to be forwarded to the Convener of the Foreign Mission Committee of the General Assembly. The committee was recommended to make a small grant of \$150 for each of the proposed mission stations to aid in erecting a place of worship, but it was decided to postpone action in reference to the other buildings till the Convener of the committee might possibly examine into the matter. Prof. Bryce read the report of the Home Mission Committee. The committee was empowered to make arrangements for the supply of Beautiful Plains. A vote of thanks was passed to Mr. K. McKenzie, M.P.P., for the aid rendered the missionary in that field last summer. The deputation to visit Millbrook for missionary purposes was instructed to organize that station. The Home Mission Committee were instructed to make such arrangements as would give more regular supply to Popular Point. Arrangements were made for holding missionary meetings, it being understood that the deputation and the missionary in charge would arrange the time, etc. A letter was read from the Rev. J. S. Stewart, of Palestine, asking to be relieved of his present field, and that other arrangements be made for the supply of Palestine. Mr. Stewart's request was reluctantly granted, the same to take effect from the date of the next meeting of the Presbytery. The Rev. Mr. Matheson directed attention to the death of the

Hon. D. Gunn, a member of Presbytery, when the Presbytery appointed Dr. Black, Mr. Matheson, and Prof. Hart a committee to draw up a suitable minute thereanent and report to the next meeting. The clerk directed attention to the necessity of energetic action in the establishment of Sabbath schools in all congregations and stations connected with the Presbytery, and laid on the table blank forms received from the agent of the Church for the purpose of obtaining statistical and other information for the General Assembly Committee. The Presbytery directed these forms to be sent to the different ministers and missionaries, and that they be instructed to have them filled up and sent to the Clerk of the Presbytery before the first day of March, and instructed the Sabbath School Committee to prepare a report to be submitted to Presbytery at the next meeting based on these returns, and also to make arrangements for consideration of the same at the evening sederunt of the first day of meeting. The Rev. Mr. Cameron gave a very interesting report of his work on Section 15, C.P.R., which he was requested to prepare for publication. It was agreed to hold the next meeting of the Presbytery in Knox Church, Winnipeg, on the second Wednesday of March next, at the hour of ten a.m.

THE LATE REV. JOHN PATERSON.

BY REV. J. SMITH, TORONTO.

This earth of ours presents strange and wonderful contrasts. It seems to be a kind of middle spot between Heaven and Hell and to partake somewhat of the character of both; the glory from the one and the midnight shades from the other meet along its bosom; noonday and midnight are not more opposite than the scenes that are constantly passing before us. The funeral procession treads closely on the heels of the bridal party, and the songs of joy have hardly died away until the air is filled with the requiem of the dead. Sunshine and shadow, meeting and parting, joy and sorrow, life and death, are all strangely intermingled on this restless planet of ours. The family circle to-day is unbroken, father and mother and children all rejoicing together; to-morrow the Angel of death visits that happy home, and takes away the father or mother or child, leaving the rest in sadness and sorrow. What a blessed thought that the believer can look away from this world of change and woe to the unchanging rest of Heaven! We are led to these reflections on hearing of the sudden death of another and much esteemed minister of our Church. We fathers of our Canadian Church will all soon have passed from the toils of earth to the rest of Heaven. On New Year's morning the Rev. John Paterson late pastor of Dunsford and Bobcaygeon, quietly and without a struggle fell asleep in Jesus. He died suddenly at the house of his son in Chatham, at the ripe age of seventy-seven. He was at church on the previous Sabbath, and was sufficiently strong to give a short exhortation, indeed there was no appearance of death until about half an hour before he expired. Mr. Paterson was born at Kircaldy, Fifeshire, Scotland, in the year 1801. He was educated at the High School, Edinburgh, where under the distinguished Professor Pillans he received a thorough literary training; he afterwards graduated in the Theological Hall, Edinburgh. He was ordained to the office of the Ministry in 1840. He was first settled at Hartlepool and shortly after he removed to Stormoway on the east side of the Island of Lewis, Scotland, where he married one who was truly a "help meet" and a sharer of his joys and sorrows during the whole course of his life. In 1847 he removed to Haddington, near Edinburgh, where for seven years he conducted a large school. In 1854 he went to Birkenhead, England, and while engaged there as a town missionary did a blessed work in rescuing the perishing and saving immortal souls. Full of zeal in his Master's service and anxious to extend the field of his operations, he had long thought of visiting Canada that he might speak to his countrymen there of the love of Jesus. In 1858 he set sail for Canada; and in 1861 was inducted into the pastoral charge of the congregations of Dunsford, Bobcaygeon and Cambray. His field here was so extensive that his work was very laborious. On alternate Sabbaths he had to travel between his morning and evening services, twelve and seventeen miles. Some time afterwards, Cambray was separated from the charge and he confined his labours to Dunsford and Bobcaygeon. In 1875, from increasing age and infirmities, he retired from the active duties of the

ministry; and subsequently lived at Chatham with his youngest son, the Principal of the High School in that place. At his own request, expressed some six months before his death, his body was conveyed to the Dunsford churchyard, where he was buried the 4th January among those whom he loved and for whom he so anxiously laboured. His end was peace. He was remarkable for his faithfulness in fulfilling appointments, and in the conscientious discharge of all his duties. He was always ready at the call of the master, and never considered any storm however pitiless, a sufficient reason to keep him at home on the Sabbath. He took an active interest in the Political, Social, and Educational questions of the day. He was especially earnest in the Temperance cause and upon all suitable occasions was ready to advocate its claims.

Mr. Paterson's memory will be long affectionately cherished by his congregation and a large circle of friends. His sterling qualities as a man and as a minister commanded the respect and esteem of all who knew him. His preaching was thoughtful, evangelical, earnest and powerful. His pastoral duties were discharged with the utmost diligence, fidelity and tenderness. His personal religion was deep and fervent; he preached by his whole life. His ministry was not without rich spiritual results, and no doubt much seed was sown by him which will yet yield abundant fruit. Mr. Paterson leaves behind him a widow and six children to mourn his loss. They are all following the footsteps of their pious parents. The fruit of the earnest instruction and godly lives of the parents is seen in the children. They are all engaged in the active duties of life, two of them having taken first-class honors at the Toronto University. Mrs. Paterson, in the midst of her sorrow and bereavement, has now this greatest of all joys to appear, that her children are walking in the fear of the Lord.

Jan. 22nd, 1879.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

Feb. 2. } THE READING OF THE LAW. { Neh. viii. 1879. } 1-8.

GOLDEN TEXT.—"The entrance of thy words giveth light; it giveth understanding unto the simple."—Ps. cxix. 130.

HOME STUDIES.

- M. Neh. v. 1-19.....Grievances redressed.
- T. Neh. vi. 1-19.....The wall finished.
- W. Neh. viii. 1-12.....The law read.
- Th. Deut. vi. 1-13.....Bible study commanded.
- F. John v. 39-47.....Bible study enjoined.
- S. Acts xvii. 1-14.....Bible study commended.
- S. Ps. cxix. 97-112.....The law loved.

HELPS TO STUDY.

A brief review of the history which intervenes between the present and the last lesson will be interesting. Note:—

1. How Nehemiah relieved the distress of the poor, by abolishing the extortionate usury exacted by the rich, and by his own generous hospitality and his refusal to take the allowance which rightfully belonged to him (chap. v).

2. How Nehemiah, by his wisdom, and courage, defeated the plots of his enemies. Five times they tried to entice him out of the city that they might slay him. Then they hired a prophet to frighten Nehemiah and make him take refuge in the temple, that they might brand him as a coward. But this also failed (chap. vi.) In the face of all difficulties the wall was completed, and a measure of security was thus obtained. No longer are they at the mercy of their enemies. They can now meet to worship God without fear of interruption or molestation.

They celebrate these new found liberties by the convening of a solemn assembly, which was held upon the first day of the seventh month, in the open place to the south of the temple. The people gather themselves together with a hearty unanimity, which showed earnest and anxious desire.

That which brought them there was—

I. THE READING OF THE BOOK OF THE LAW, which they desired Ezra to bring.

Observe—1. The hearers. They are all that can hear with understanding. Every one should read God's Word; all have a right to read it for themselves. The Bible is for the people. This is the great blessing which the Reformation secured us—an open Bible open to all. How hungry these people were for God's Word, how eager to hear it. Is there in us the same earnest desire to know God's will, to find the truth? Are we eager to avail ourselves of every opportunity for instruction and edification; or has the very greatest of our privileges made us indifferent and careless? When Bibles were few and costly, and read even at peril of life, they were prized perhaps more than when they are so plentiful and cheap, and there is perfect freedom to read them. We fail to appreciate the greatness of our privileges, and how they exceed those of the men of old. The scene in Jerusalem reminds us of what was often witnessed

after the Reformation, when multitudes flocked daily to listen while some good reader read forth from the chained Book the Words of life.

2. The Reader, Ezra the Scribe, assisted by thirteen others who stood beside him. (Note 1.) The scribe was the man of the book, whose work was to study, to translate (Note 2), to apply and enforce it. This they did throughout are land from this time in the synagogue; and in this they the representatives of the Christian ministry, which is a "ministry of the Word," and whose chief work it is to study and preach it.

3. The Book read is God's Word, which is the only rule of life, the fountain of wisdom, the well-spring of hope, the source of all authority, the book whose subject and substance is Christ, to reveal whom being its great purpose. The Bible is the corner stone of national prosperity, the secret of a nation's greatness, as Queen Victoria wrote to the Queen of Madagascar. The Bible read, line-studied, digested, is the foundation of all true Christian character. Errors and mistakes in Christianity; weakness and one-sidedness in Christian character; can all be traced to ignorance of God's Word. In the thorough, careful, prayerful, intelligent study of the Book is the hope of all genuine reformation and progress.

II. THE RESULTS OF READING GOD'S LAW. Herein lies the test of reality of all religious inquiry and study. It must be judged of by its fruits. Much seed is sown by the way side, much that apparently finds a lodgement is choked by the cares and pleasures of life. What became of the seed Ezra sowed? Four results are noted in this and the following chapter.

1. Prayer. They worshipped the Lord. Ver. 6. In chap. ix. 5-38, there is a description of a great prayer-meeting. The prayer contains thanksgivings for God's goodness, confession of their own sin, and earnest purpose of amendment, with dedications of themselves to God.

If every sermon and every reading of God's Word would only send people to their knees, what blessed results would follow.

2. Penitence. The people wept, ver. 9. Conscience was awakened: the heart was touched; past sins were seen in their true character and their heinousness lamented. When our hearing of God's Word makes us more and more dissatisfied with self, and uncomfortable, it proves we have read to some purpose.

3. Joy. The people made great mirth, ver. 10. How could this be? Penitence and joy could there go together. Sense of guilt awakened sorrow, but they rejoiced because they understood the words that were declared to them; these words speak hope and peace to the penitent—God's Word as it reveals the remedy for sin, makes us sorrowful; but it also reveals the remedy for sin, the Saviour of sinners, and with these glad tidings it brings joy to the believing heart.

4. Amendment of life. They thus proved themselves not only hearers, but doers of the Word. They entered into a covenant with the Lord, chap. ix. 38. So we are called upon to offer up ourselves, our souls and bodies, to be a living sacrifice.

These are the fruits of Bible-reading. Do we thus prove we have not read in vain?

EXPLANATORY NOTES.

1. These 13 persons were probably the chief priests of the course which was at the time performing the temple service. Only a few of the names recur in other parts of the book; Hilkiah (ch. xii. 7), Malchiah (x. 3), Meshullam (ch. x. 7), Pedaiiah (ch. iii. 25), Urijah (ch. iii. 4).—Cook.

2. Commentators are divided into opinion as to the import of this statement: some thinking that Ezra read the law in pure Hebrew, while the Levites who assisted him translated it sentence by sentence into Chaldee, the vernacular dialect which the exiles spoke in Babylon; while others maintain that the duty of these Levites consisted in explaining to the people, many of whom had become very ignorant, what Ezra had read.

MEETINGS OF PRESBYTERY.

BARRIE.—On Tuesday, 28th January, 1879. OTTAWA.—In Bank Street Church, Ottawa, on the 1st Tuesday of February, at 3 p.m.

LONDON.—Adjourned meeting in North Westminster Church, on 2nd January, 1879, at 11 a.m.—Next regular meeting in First Presbyterian Church, London, on the third Monday in March, at 2 p.m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 25th, 1879, at three o'clock, p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 o'clock a.m.

BROCKVILLE.—At Edwardsburg, on Tuesday the 18th March, at 7 o'clock p.m.

OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 o'clock a.m.

LINDSAY.—At Woodville, on Tuesday, 25th February, at 11.30 a.m.

LONDON.—Adjourned meeting of this Presbytery will be held in First Presbyterian Church London, on 4th February at 11 a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

On the 16th January, 1879, at 31 Maitland street, by the Rev. Alexander Topp, D.D., assisted by the Rev. J. M. King, A.M., the Rev. F. R. Beattie, A.M., minister of the Presbyterian Church of Baltimore and Goldsprings, to Jeanie Muir, eldest daughter of William Galbraith Esq., of Toronto.

DIED.

At the manse Dunsford, on Saturday, 11th January, Annie H. Green, the beloved wife of the Rev. Alex. McFarlane, aged 33 years.

## OUR YOUNG FOLKS.

### HOW THE TURKS TOOK CONSTANTINOPLE.

FOUR Turkish sultans reigned between the wretched Bajazet and the conqueror of Constantinople.

Amurath II., last of the four, having died at Adrianople in 1451, his son Mahomet, crossing rapidly to Europe, was crowned second sultan of that name. He was a terrible compound of fine literary taste with revolting cruelty and lust. One of his very first acts after he became sultan was to cause his infant brother to be drowned, while the baby's mother was congratulating him on his accession.

The throne of the Eastern Empire was then filled by Constantine Palæologus, no unworthy wearer of the purple. Limb after limb had been lopped from the great trunk. There was still life in the heart, though it throbbed with feeble pulses; but now came the mortal thrust.

After more than a year of busy preparation, seventy thousand Turks, commanded by Mahomet II. in person, sat down, in the spring of 1453, before Constantinople. Their lines stretched across the landward or western side of the triangle on which the city was built. A double wall, and a great ditch one hundred feet deep, lay in their front; and within this rampart the Emperor Constantine marshalled his little band of defenders. A little band indeed it was, for scarcely six thousand out of a population of more than one hundred thousand souls would arm for the defence of the city; and western Christendom was so dull or careless that, with the exception of two thousand mercenaries under Giustiniani, a noble of Genoa, these had no foreign aid. The harbor of the Golden Horn, guarded by a strong chain across its mouth, sheltered fourteen galleys. The Turkish fleet consisted of three hundred and twenty vessels of different sizes.

The siege began. On both sides cannon and muskets of a rude kind were used. One great gun deserves special notice. It was cast by a European brass-founder at Adrianople, and threw a stone ball of six hundred pounds to the distance of a mile. But such cannon could be fired only six or seven times a day. Lances and arrows flew thick from both lines, and heavy stones from the *ballista*, filled up the pauses of the cannonade.

At first fortune seemed to smile on the besieged. A vigorous assault of the Turks upon the walls was repulsed, and the wooden tower they had used in the attack was burned.

One day, in the middle of April, the watchman of the besieged saw the white sails of five ships gleaming on the southward horizon. They came from Chios, carrying to the beleaguered city fresh troops, wheat, wine and oil. The Greeks, with anxious hearts, crowded the seaward wall. A swarm of Turkish boats pushed out to meet the daring barques, and curving in a crescent shape, awaited their approach. Mahomet, riding by the edge of the sea, with cries and gestures urged his

sailors to the attack. Three times the Turks endeavoured to board the enemy, but as often the flotilla reeled back in confusion, shattered with cannon-shot and scorched with Greek fire, while the waters were strewn with the floating wreck of those vessels which were crushed by collision with the heavy Christian galleys. Steadily onward came the five ships, safe into the harbor of the Golden Horn. The Turkish Admiral was doomed by the furious sultan to be impaled, but the sentence was commuted to one hundred blows with a golden bar, which, we are told, Mahomet himself administered with a right good will.

Then came the turning point of the siege. The sultan, feeling that his attack by land must be seconded by sea, formed a bold plan. It was to convey a part of his fleet overland from the Propontis, and launch them in the upper end of the harbor. The distance was six miles; but by means of rollers running on a tramway of greased planks, eighty of the Turkish vessels were carried over the rugged ground in one night. A floating battery was then made, from which the Turkish cannon began to play with fearful effect on the weakest side of the city.

When the attack had lasted for seven weeks, a broad gap was to be seen in the central rampart. Many attempts at negotiation had come to nothing, for Constantine refused to give up the city, and nothing else would satisfy the sultan. At last a day was fixed for the grand assault. At daybreak the long lines of Turks made their attack. When the strength of the Christians was almost exhausted in endless strife with the swarms of irregular troops who led the way, the terrible Janissaries advanced. The storm grew louder, the rattle of the Turkish drums mingling with the thunder of the ordnance. Just then the brave Giustiniani, defending the great breach, was wounded; and when, after this loss, the defence grew slacker, a body of Turks, following the Janissary Hassan, clambered over the ruined wall into the city. Amid the rush, Constantine Palæologus, last of the Cæsars, fell dead, sabred by an unknown hand; and with him fell the Eastern Empire.

At noon on the same day Mahomet summoned the Moslems to prayer in the Church of St. Sophia—thus establishing the rites of Islam where Christian worship had been held ever since the days of Constantine the Great.—*Willis's "Events in History."*

#### GENTLENESS.

WHEN I meet you everywhere, boys—on the street, in the cars, on the boat, at your own houses, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you: you are not quite gentlemanly enough. There are so many little actions which help to make up a true gentleman, and which I do not see in you. Sometimes, when mother or sister comes into the room

where you are sitting in the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister in the doorway from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say, "the governor," or the "boss," in speaking of your father; and when he comes in at night, you forget to say, "Good evening, sir." Sometimes, when mother has been shopping, and passes you on the corner carrying a parcel, you do not step up and say, "Let me carry that for you mother," but keep on playing with the other boys. Sometimes, when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes, when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, or wait a moment till she has passed in.

"Such 'little things' do you say? Yes; to be sure. But it is these very little acts—these gentle acts—which make gentlemen. I think the word "gentleman" is a beautiful word. First, "man," and that means everything brave and strong and noble; and then "gentle," and that means full of all those little, kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy, I feel so glad and proud! I met one the other day, and I have been happier ever since.—*Up-Stairs.*

#### THE LITTLE WREN.

THE following story of a little wren in connection with the Battle of the Boyne, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without the knowledge of our Heavenly Father. Little things often bring about great consequences:

It was in the month of July, a hot Summer's day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companions nodding around him, a little wren spied some crumbs upon his drum-head, and straightway hopped upon it to pick them up. The noise of her little feet and her beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the skill of William won him the victory, and James fled beaten from the field.

SPEND your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

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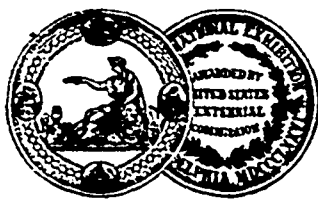
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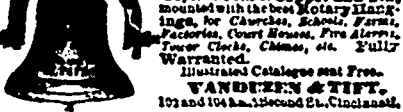
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