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THE PRESBYTERIAN

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NOTES OF THE WEEK.

THE fifth of the course of six lectures on "Presbyterian topics" will be delivered in Knox Church, Montreal, on Thursday next, 21st inst., by Rev. G. H. Wells. The subject is "The Presbyterian Churches of America,"—a subject which should attract a large audience, and one which in the hands of Mr. Wells will be treated in an interesting and instructive manner.

A VERY interesting and successful series of evangelistic services have been for some time in progress at Mitchell, also at Almonte, St. John's Church. Much blessing has been granted at both places. Also at Durham, and Priceville; at Peterboro' St. Paul's and St. Andrew's Churches have begun union meetings with considerable encouragement. At several towns in Western Ontario, similar services are in contemplation.

THE following is a list of contributions received by Mr. Peter Cram, towards the erection of a Presbyterian church in the village of Queensville: West Flamboro, \$18.50; Kirkwall, \$34.50; Nairn, \$4.00; Galt, \$45.20; a friend, Guelph, \$1.00; Eramosa, \$6.50; Ayr, \$35.50; Rev. Joseph Alexander's congregations, \$50.10; Georgetown, \$10.00. Mr. Cram desires to return sincere thanks to the many kind friends who assisted him in his canvass.

IN other columns our readers will find letters from Rev. J. M. Douglas, India, and Rev. G. L. McKay, China. For the former we are indebted to Mr. James Croil, editor of the "Record;" the latter was addressed to the Rev. Prof. McLaren, Convener of the F.M.C. Both letters are very readable—Mr. McKay's especially so, as it gives somewhat in detail the threatening circumstances which gave rise to the report that he had lost his life while in the discharge of his duty. We all rejoice that in the good providence of God he is still spared to do battle for the truth.

REFERRING to the call lately extended to the Rev. Mr. McKay, of Baltimore, by the congregation of Chalmers' Church, Woodstock, the "Cobourg World" has the following: "The Rev. W. A. McKay, M.A., Presbyterian minister of Baltimore and Coldsprings, has received a unanimous and hearty call to Chalmers' Church, Woodstock, lately vacated by the translation of the Rev. Mr. McTavish to Inverness, Scotland. The members and adherents of his present charges will be very sorry to part with him, should he decide

to accept the call, as a minister could scarcely be more popular among his people than is Mr. McKay. We understand that vigorous efforts are already being made to induce him to remain. We hope for the best, but at this early stage it is impossible to say with any certainty whether he will be likely to accept or not."

AT the festival recently held in connection with the opening of the new Presbyterian church, Spencerville, Addresses were delivered by Mr. James Keeler, chairman, and Rev. Messrs McKibbin, Henderson, Wilson, Burns and Dey. Subscriptions to the amount of \$3,574 were made to the building fund, the entire indebtedness being thus more than covered. Rev. Mr. Dey announced the following gifts to the church: a Psalm Book from Mrs. Geggie, a Pulpit Bible from Mr. R. M. Stitt, of Toronto, and four Silver Collection Plates from Mr. J. H. Stitt. At the opening services on the Sabbath Mr. Dey was assisted by Rev. Dr. Macvicar of Montreal, and Rev. Mr. Wilson of Spencerville. The proceeds of the festivals on Friday and Monday, together with the Sabbath collections, amounted to \$300.

OWING to the steady increase of the Presbyterian congregation in Cannington during the last few years, the present church is altogether too small, and therefore, the congregation has wisely resolved to erect a larger building. The present church is comparatively new, very neat and comfortable, so that the congregation would not leave it were it not that more ample accommodation is absolutely necessary. The new church is to be of red brick with white facings, and stone basement, cut stone five feet clear above ground. The size is to be seventy-two feet by forty-three feet, with a spire over the front entrance. It is to be finished in the most modern style. The Architects are McCaw and Lennox of Toronto. The contractors are Coxworth and French of Cannington. The cost of the building not including gallery, will be between \$6,000 and \$8,000.

ON the 6th of January the new Presbyterian church at Ventnor was opened for divine service. Rev. J. Crombie, M.A., of Smith's Falls, preached in the morning, and Rev. G. M. Clark, of Kemptville, in the evening. The attendance was large on both these occasions. The building is of stone, and has 208 sittings. The entire cost is either already paid or covered by subscription. The Ventnor congregation is a new one, having until very recently formed part of the congregation of Spencerville, which along with Mainsville constituted one charge. By action of the Presbytery Mainsville was united to Edwardsburg, under the pastoral care of Rev. W. M. McKibbin, B.A.; and Spencerville congregation was divided into the congregations of Spencerville and Ventnor, both remaining under the charge of Rev. W. J. Dey, M.A. At a social held on the Friday before the opening, the congregation was presented with a silver communion service by Mr. James Miller, and silver collection plates by Mr. J. H. Stitt, both of Spencerville.

REV. W. BENNETT, Clerk of the Presbytery of Peterboro', calls the attention of his brethren to the following: The meeting of Presbytery to be held in St. Andrew's Church, Peterboro', on the 26th inst., at 1.30 o'clock p.m., will be the most important of the year. All the remits of Assembly have yet to be considered. There is a long list of these, as will be seen

by looking at the last page of the appendix to the minutes of Assembly. The revision of the proposed "Book of Discipline," if carefully made, will occupy a large portion of time. Delegates to the meeting of Assembly have not yet been appointed. Home mission business must be considered. This will be one of the first items on the docket. A call to one of the brethren—the resignation of another—the reports of several important committees appointed at last meeting, have to be dealt with. As the forthcoming meeting will be the last regular one before the meeting of the Superior Courts, and as there is so much work on hand, every brother should make arrangements to be present and to remain until the business is disposed of. The brethren will oblige by forwarding their statistics as early as convenient.

THE Sabbath School convention of the Presbytery of Lindsay held its first meeting in Cannington on the 5th of February. Forenoon, afternoon, and evening session, were held. It was in every sense a success. The Rev. John Campbell, B.A., pastor of the church, presided. The following are the gentlemen who opened the various subjects. Rev. E. H. Bauld, "Direct Aim of Sabbath School Teaching;" Mr. P. Scott, "The Relation of Pastor to Sabbath School;" Rev. A. Currie, M.A., "How to Classify a School;" Rev. F. J. Paul, "The Study of the Shorter Catechism;" Rev. D. McDonald, "How to Retain the Older Scholars;" Rev. W. H. Lochead, "The Sabbath School not a Substitute for Parental Instruction;" Mr. D. McColl, "Model Class Teaching;" Rev. J. Hastie, "Relations and Duties of the Church to the Sabbath School;" Rev. J. McNabb, "Relation of Parents to Sabbath School;" Rev. E. Cockburn, M.A., "Qualification of Sabbath School Teachers." The next meeting is to be held at Beaverton on the 6th Feb., 1879.

THE report of the Sabbath School Missionary Society of St. Andrew's Church, Sarnia, for the past year, submitted to the annual meeting recently held, is very encouraging. There was a large attendance at the meeting, and great interest was taken in the proceedings by the boys and girls, who seemed to thoroughly understand what they were doing when electing their office-bearers and collectors, and voting the money to the various objects. The society has been in existence three years, and has for its object, 1st, the dissemination of missionary news and the cultivation of a missionary spirit; and, 2nd, the raising of money for missionary purposes. It supplies the school with "The Juvenile Magazine of the London Missionary Society," and missionary addresses are from time to time delivered to the school. Each year since its organization it has collected a little over two hundred dollars. There are twelve collectors, and about one hundred and fifty subscribers who give monthly contributions; of these seventy-three give 5c. per month; forty-nine give 10c. per month; twenty-three give 25c. per month; and only two give a larger sum—a good illustration of the power of littles. The money this year was voted to the following objects, viz.: To support a Zenana teacher, \$60; to help support and educate ex-priest Tanguay, at Montreal College, \$40; to help support "Dayspring," \$25; for French Evangelization, \$25; for Home Missions, \$50; in all, \$200. Before this Society was formed the school did very little for Missions, and it is hoped their example and experience will encourage and stimulate others who have not yet organized a Missionary Society to do so without delay.

PASTOR AND PEOPLE.

THE ANTI-UNIONISTS.

THEIR PETITION THROWN OUT.

The petition for the incorporation of the "Church of Scotland in Canada," was brought before the Committee on Standing Orders on Friday 1st, March, when a question was raised as to the sufficiency of the notice, the first advertisement being on the 11th of January.

A member said that two or three ministers had refused to join the Presbyterian Union, who, he supposed, were bringing up the petition.

Mr. Scrivner opposed the suspension of the Standing Orders, as there were only a few adhering to the old Church. There were suits going on which might be affected by legislation here.

Mr. Douglas Brynner, one of the petitioners, was asked to speak to the point raised. He said that technically there seemed little doubt that as, in the case of the charge of the Light Brigade, "some one had blundered." But the object of the notice was simply to secure publicity, and if that were shown to have been effected, the Committee had undoubtedly the power to suspend the rules, as had been shown in the case of a petition a few minutes before. There were two points therefore on which he asked to be heard:—1. Had there been sufficient publicity? and, 2. Was there anything in the Act asked for attacking the rights of others. In respect to the first the notice given was six weeks instead of two months, and he produced documents to prove that the notice was widely seen by any one who might be supposed to be affected. And further, he was aware that members of the House had received letters on the subject. As to the other point, there had been great misapprehension as to the nature of the Act. It could be held as in no sense aggressive. It was well known that two or three years ago a number of members of the Presbyterian Church of Canada in connection with the Church of Scotland thought it desirable to join another Presbyterian body. Others refused to leave the Church with which they had been identified, or to sever the connection with the Church of Scotland. He was not there to discuss the right or wrong of their course. They might be as pig-headed, obstinate, and fanatical as they were charged with being, but they were, nevertheless, entitled to protection. The covenanters who fought at Drumclog were, no doubt, held as pre-eminently pig-headed in their day. But now they were regarded as saints. The day might come when those who sought protection by this Act might be regarded in the same light. Be they what they might they were entitled to the enjoyment of their civil rights and to the freedom to obtain religious ordinances according to those principles which they believed right. By the Acts of Local Legislatures the Toleration Act had virtually been repealed so far as they were concerned. They had congregations holding church properties; many had been stippled of their churches and were now worshipping in school houses; one or two had acquired new properties for religious services, and others were ready to do the same, but they had no security that they would be left to hold them in peace. They were members of the Presbyterian Church of Canada in connection with the Church of Scotland. The action of those who had ceased to be such and had joined another body could not divest them of that title. At their last Synod meeting, held in London, Ontario, there were thirty-three or thirty-four members present, legally entitled to sit in Synod, but if any congregation had its title-deed made out in the name of that Church, the Local Acts rendered it easy for a few individuals to raise a suit to have that property transferred to the new body. It was quite true that by calling themselves Congregationalists, or by a name different from their true designation, they might preserve their properties. But they sought to be known by the name which truly described them, not by another which misrepresented their beliefs. The Act for which the petition prayed asked that they should be authorized to hold in peace the properties they now hold or might acquire. Sums of money had been given and legacies left since the Union took place, for which they are liable at any moment to be sued at the instance of any clerical busybody. The Act could not affect past claims or cases before the Courts. These would be settled elsewhere. But they asked that they should not be persecuted and their congregations cut off in detail by ruinous law-suits. He appealed to the Committee that, seeing publicity had been secured, and that the rights of others were not attacked, the technical objection should be waived and the case allowed to be determined on its merits.

Hon. Alexander Morris was there to oppose the petition on behalf of the Temporalities Board of the Presbyterian Church of Canada, formerly in connection with the Church of Scotland, his opposition resting on the want of notice. The notice had been only published six weeks before the petition was presented, and only in the "Official Gazette" and the papers of the Province of Quebec. But there were in the Province of Nova Scotia members of the Church in connection with the Church of Scotland whose rights it might affect. There was a Presbytery in British Columbia even more closely connected with the Church of Scotland—were their rights to be affected on the demand of the petitioners, who were highly respectable men, including Sir Hugh Allan, the well-known shipowner, Mr. Joseph Hickson, manager of the Grand Trunk Railway, and others, who were with one exception—the Rev. Gavin Lang—all laymen, and who represented no Synod, Presbytery, or ecclesiastical body, and yet desired to be incorporated by Act of Parliament the Church of Scotland in Canada. He maintained that the Act, if couched in the terms of the petition, did affect the rights of others, was not merely for protection to preserve interests, as stated by Mr. Brynner, but affected the temporalities of the United Church. In addition to the cases of Nova Scotia and British Columbia, there were Presbyterians in every Province whose rights might be compromised, and he held that advertisements should have been inserted in every Province where there were people likely to be affected, that

there would be no hardship in giving full time for consideration by refusing to waive the rules for legal notice. He contended that there was not only the defect of short notice, but that there had been no notice.

A discussion ensued, some of the Committee holding that there had been no sufficient notice, others believing that the ordinary practice should be followed of dispensing therewith where publicity had been really attained, and that it would be better the question should be settled on its merits rather than rejected on a mere technical point.

It was finally resolved on motion to report that the standing orders had not been complied with.

"SHE HAS DONE WHAT SHE COULD."

"She hath done what she could,"
Her poor all hath expended,
With ointment most precious
Her Lord to prepare;
"She hath done what she could,"
And her Lord hath commended
For His body her love
For His burial her care.

The spikenard the wondrously
Would lavish on pleasure,
The hair that the trifling
Would deck to deceive,
The one she pours out
On her Lord, without measure,
A robe for His feet
With the other doth weave.

The thoughtless may wonder,
The Godless may slight her,
And murmuring ask,
To what purpose such waste?
What matter! the Lord
With His love doth requite her,
Her deed on the roll
Of His records hath placed.

Thus, Lord, give us ever
The grace to watch by Thee,
In sorrow and shade,
As in sunshine and joy;
Our bliss, wheresoever
Thou art, to be nigh Thee,
Our wealth, all we have
For Thy use to employ.

O blest above measure,
If we too may hear Thee
Accept our poor service
Imperfect and rude,
And—marking with favor
The faithful who fear Thee—
This blessing bestow,—
"They have done what they could."

COFFEE AND COCOA AS SOCIAL REFORMERS.

BY THE REV. W. G. BLAIR, D.D., LL.D.

In the Christmas week of 1876 I was asked by a friend in Liverpool, whose high Christian character and munificence are the admiration of all, to accompany him to a source, connected with the Sailor's Home, to be held in the hall of one of the British workman public houses in that neighborhood. My friend occupied the chair, and in his remarks he referred to that shocking scandal of Liverpool, the forest of gin palaces round the Sailors' Home, stationed there at every point, as if for the purpose of depriving that noble institution of even a chance of doing good to the sailor sojourning in the port. It was natural, when this topic had been introduced, to refer to the British workman public-houses, or as they are more commonly called in Liverpool, the "cocoa" or "coffee-shops." Being one of the directors of the company, my friend was entitled to speak of it with authority. Attentive though I was to all his remarks, one expression which he used made me prick up my ears. "I really believe," he said, "that we have turned the corner." Thought is quick, and before he went further, I concluded that he meant the financial corner; that they had found out how to make these institutions pay. I soon found, however, that though that was true, it was a much more difficult corner than the chairman thought they had learned to turn. "I really believe," he continued, "we have learned how to supersede the public-house, how to supply the working man with a place of resort as attractive and comfortable in every way, and with a beverage which he will like as well as strong drink, and which, instead of driving him to rags and ruin, will cheer and strengthen him for his labour, and be a daily blessing instead of a daily curse."

The splendour of my friend's conception made me doubly careful to furnish myself with all available information respecting the movement in Liverpool. On that occasion, and during a subsequent visit, I have been in many of the cocoa-rooms, accompanied by directors and the manager of the company. I have been present at a Saturday evening meeting in one of the halls; and I have obtained a considerable amount of information through private correspondence and intercourse, illustrative of the manner in which the new institutions are regarded by the class for whose benefit they are chiefly designed. I have been in correspondence too with friends of similar movements in other places than Liverpool; but undoubtedly in that town the cause has excited an interest and been crowned with a success not equalled anywhere else. "Success succeeds," and as long as the Liverpool Company can show a dividend to shareholders of ten per cent. on their capital, there will be no want of curiosity on the part of the public to know about the movement, or of readiness on the part of the newspapers and other public journals to furnish the desired information. But there are features about this movement that make it

very desirable that it should not drift into the category of mere money speculations, although it is of great importance that it has proved successful in a financial point of view. Hitherto it has been marked by more than a tacit alliance with the spirit of earnest Christianity, and it is to this that the movement owes much of its success, and much of its promise of future triumph.

Its origin, in point of fact, was a result of the work of Moody and Sankey in Liverpool. In February, 1875, a conference was held of those who sided that movement, and a great question was started—how to reach the working masses, whom as yet they had failed to influence in any conspicuous degree. Mr. Moody, with that instinctive horror of strong drink by which he has always been marked, referred to the terrible temptations which surrounded them, and spoke of the drinking usages as an evil with which all Christian men should do their utmost to grapple. On this, the Rev. Charles Garrett, a well known Wesleyan minister and temperance advocate, adverted to the fact that about twenty thousand men who were employed along the seven miles of docks which are the boast of Liverpool, could find no place of refreshment of any kind except the public-houses, which were always in truth very eager to get them. He proposed that they should establish public-houses without drink, and do their utmost to render them comfortable and attractive. The proposal was heartily responded to, and in furtherance of it, a few merchants held a meeting, and resolved to establish the "British Workman Public House Company, Limited," with a capital of £20,000 in £1 shares, in conformity with the provisions of the Company's Act, 1862 and 1867. Mr. Robert Lockhart was chairman of the company.

Premises were speedily taken; cocoa, coffee, and tea were offered in quantities from a half-penny upwards, and thus the enterprise was fairly launched. The first shop was opened in October, 1875; the first annual meeting of the company was held on February 25th, 1876. It was reported at that time that there were five places in operation, and the movement had been so successful that a dividend was declared for the quarter at the rate of ten per cent. per annum.

The second annual meeting was held in February, 1877. It was then reported that there were eighteen houses open, and three more in preparation, and the financial result was equally encouraging. In a few quiet words the directors said that they were gratified by the support given to their houses by working men and their families, and that they looked on it as a proof that such refreshment rooms were greatly needed, and that they were found to be a suitable substitute for the ordinary public-house.

From what we learn, the next annual report will be still more encouraging than its predecessors. Not only will it announce that the number of houses now in operation is thirty, but also that some of these are on a scale of unusual magnitude. It will tell of rooms adapted to accommodate some eight hundred people, and the justification for buildings on so large a scale will be simply that they are needed, that at certain hours the people flock to them in shoals, and that, if the scheme is to be carried out, there must be buildings of sufficient capacity.

Does it not seem, when one hears of thirty houses, all prospering, and some on so large a scale; and when one finds that the extension of the scheme goes on as fast as the directors can carry it, that there really has been something like turning that difficult corner? And is it not a most cheering thought to every Christian and patriotic heart?

Then the question arises, if such houses succeed in Liverpool, may they not succeed elsewhere? Is there anything peculiar to the great seaport that should give to it a monopoly of success? Possibly there are some things that make Liverpool a favourable field for the experiment. The great number of men employed about the docks, at a distance from their homes, is no doubt in favour of the shops that are planted near the resorts of these men. But shops in other parts of the town are likewise successful; and many other classes than dock labourers find the good of them.

Surely we are not to count the zeal and energy of directors as peculiar to Liverpool? In any case, very great stress must be laid on this as a cause of success. It is seldom, we believe, that a body of business men have bestowed such pains from day to day on a philanthropic scheme. They have thrown their hearts into it as if it had been their own private business. They have watched, pondered, resolved, acted, as if they were carrying out a military enterprise. Better still, they have shown a real sense of the sin and evil of drunkenness, and have been moved against it by the overwhelming force of Christian duty and Christian love. We believe many of them have made it an earnest prayer that they might be directed and blessed in this undertaking. The strength that has come to them is more than mortal might; as I heard one of them express it, "The will of God is the strongest thing in the world, and when that is for us, we must conquer."

Quietly, but truly, the movement has had a Christian tone. Go through the rooms, look at the prints from the "British workman" hanging on the walls, and you see the evidence of this remark. Converse with the attendants, you find they are not mere hirelings, but earnest in the cause of temperance, and many, too, earnest in the cause of Christ. You become sensible of the immense advantage of attendants who do their work *con amore*. You see what a power they have to attract and attach the people, to turn occasional visitors into *habitues*, to make them feel among friends—at home—breathing an atmosphere of kindness. Of course, they have sometimes a good deal to bear. Men brought in for the first time by their comrades will very likely feel bound to object to everything, and to contrast the fare provided for them with that of the old public-house. It makes a great difference whether the attendant is sharp and sulky under their chaff, or good-humoured and cheerful. Good-natured parrying of thrusts—giving as good as they get—but with good-humour—goes a great way in conciliating people. "How is it you get on so well?" we once asked a very successful superintendent. "I make up my mind to swallow a great deal," was the reply. "We have a great deal of

OUR CONTRIBUTORS.

NOTES FROM CENTRAL INDIA.

BY THE REV. J. M. DOUGLAS, INDORE.

It is now twelve months since we arrived in this strange and interesting land. Our experience and knowledge of place and people are necessarily limited at this stage of our work, yet such is the interest of your readers in the mission band in Central India that a few facts may be acceptable.

The Empire of India extends over a territory as large as the Continent of Europe, without Russia, and has an area of 1,486,319 square miles with a population of 250 millions. From Pesbawar, the northern frontier station, to Cape Comorin the distance is 1,900 miles, and the same distance separates Karachi, the port of Sui, from Sudiya, the frontier post on the eastern border of Assam. Geographically the country may be divided into Northern and Southern India. Northern India, or Hindustan, lying at the foot of the Himalayas, and stretching from sea to sea, comprehends the rich alluvial plains watered by the Indus, the Ganges, the Lower Brahmaputra, and their tributaries. Southern India, or the Deccan, is a plateau of triangular shape, and very old geological formation, bounded on two sides by the Malabar and Coromandel coasts, which converge at Cape Comorin, and on the third by the Vindhya Mountains just south of us, and north of the Narbaddah River. Three-fifths of this great empire is now under the direct rule of the British Government, and is divided for administrative purposes into nine provinces, viz., Bengal, the North West Provinces, Punjab, Oudh, the Central Provinces, British Burmah, Assam, Madras, and Bombay. The remaining two-fifths are made up of a large number of Native States, whose chiefs, one and all, acknowledge the sovereignty of Her Imperial Majesty, Shri Shri Rani, Victoria, Kaiser-i-Hind.

THE GOVERNMENT.

Her Majesty's representative is styled the Viceroy and Governor-General. He sustains the authority of a Secretary of State for India to the Home Government, and is aided by a council of six members. This body forms the Supreme Government, and to it is committed for review the entire administration. The business is conducted in six separate departments—Financial, Home, Foreign, Military, Public Works, and the Department of Agriculture, Revenue, and Commerce. It is through the Foreign Department that the power of the Supreme Government is felt here. Its secretary corresponds with the political agents of the independent Native States of Rajputana and Central India.

In 1875 the receipts of the Supreme Government amounted to £2,568,299, and the expenditure to £13,447,250. With this Government rests the entire cost of the army and the interest on the national debt, and in fact the whole imperial expenditure. The above excess of expenditure over receipts is balanced by the aggregate surplus of the nine provinces.

THE PROVINCES.

The provinces of Bengal, Madras, and Bombay are called "Presidencies." This term is calculated to mislead, as if British India were at present divided into these three parts; it is a relic of the time when the three settlements of Fort William and Fort St. George were each under the authority of a President. These settlements then comprised nearly the whole of the British possessions in India. British India now comprises nine provinces, each under its own Civil Government, and each independent of the others, but subordinate to the Supreme Authority. In 1853 Bengal became a separate administration. It embraces in extent the basin of the Ganges, including Bengal proper, and Behar, together with the ill-watered country of Chota-Nagpur and Orissa. About two-thirds of the population are agriculturists, and one-third are Mahomedans. Opium contributes more than six millions of the gross revenue of the year. The large surplus of Bengal, added to the smaller contributions of the other provinces, forms the fund out of which the Imperial expenditure of India is discharged. Its most important products are opium, indigo, jute and grain. The North-West Provinces were separated from Bengal in 1833, and made a Lieutenant-Governorship. The area of this province is nearly equal to that of Great Britain. Out of a population of thirty millions, more than twenty-six millions of the people are Hindoos. The "Punjab" was annexed in 1848,

chaffing, to bear from some, but I swallow it all, and they soon come round." A man of tact, with his heart in the cause of Christianity and temperance, will find numberless ways of helping on the cause. If he gets on friendly terms with a customer he can repeat the remark of this one or the other who told him the other day what a blessing the coffee rooms had been to him; or he can tell of some poor woman who has given up the public-house in their favour, and exchanged a life of misery for one of comfort and peace; or he can answer inquiries, if they are made to him, regarding churches or religious services, where the anxious may be guided to blessings infinitely higher than the comforts of the coffee-rooms.

Very wisely the directors resolved that nothing should be wanting that could reasonably contribute to the attractiveness of the rooms. On the ground-floor there is usually a large apartment set with rows of benches and narrow tables, where men, very like their work, and that by no means cleanly work, are accommodated, especially at meal times. How to keep this place clean, especially in wet weather—of which commodity Liverpool is by no means stinted—is the insoluble problem of the concern. Up-stairs there are usually apartments where a slight increase of cost secures a somewhat more select class of customers. Here the floors are covered with floor-cloth, and the tables with marble slabs. Everything looks bright and cheerful. If you get your coffee in a snug down-stairs, here you have the luxury of a cup. Sometimes there are rooms for women—of course very civilized. As to smoking, if it is wished, a room is provided for it. In fact there is accommodation for a considerable variety in the social scale. The letter-carrier may refresh himself at his ease when he has got rid of his bundle; the telegraph boy when he has run his message; the clerk or tradesman in the lull of business; the teacher even, while the school is at play. Our sympathies are liable to forget these, and we are apt to fancy that the working classes have a monopoly of temptation. Often it is far otherwise; and though the cases may not be so numerous, there are, no doubt, not a few intermediates, as we call them, to whom the coffee-shops are a great boon.

It is indispensable that the coffee-houses be early of opening and late of closing. Even "early to bed and early to rise" does not go far enough for them. Every door must be opened by five in the morning. Not only must the door be opened, but the viands must be ready. This involves getting up about four—a hard enough condition on winter mornings. But it would never do to miss the chance of the working man as he passes, cold and empty, to his work. He really needs his "morning," and in no shape is it so useful as in that of cocoa or coffee. Then it is found that the demand continues till ten at night, or even later. By relays of servants, or by arrangements among themselves, provision is made for both early and late customers. It is evident, in this point of view, that it is a great benefit to have a dwelling-house on the premises; this is well worthy of being kept in view in places where it is contemplated to begin the work.

(To be continued.)

CHRISTIAN SYMPATHY.

In our hours of ease we hate the thought of pain, we shrink from the self-sacrifice which exertion on behalf of others requires, and our pain and our sorrow too often render us more exacting instead of softening us and making us more considerate. We expect others to sympathize with us. We demand of them that they rejoice with us in our joy, and that they weep with us when we weep. We call them hard, and selfish, and unsympathizing when we find no response. But did we ever, in our own sorrow, seek its sweetest, purest, holiest alleviation in ministering to the grief of those whom God has wounded? Oh, there is a great deal of misery and unhappiness in the world. There is many a heart which needs the oil and wine of compassionate mercy, many a wound that needs a tender hand to bind it up. There are many bitter, bitter tears which we may help to wipe away, many a grief which we may soothe, many a burden which we may lighten, many a broken and contrite spirit to which kind words would be sweet and refreshing as the dew of heaven. And shall we stand aloof from this vast mass of wretchedness and woe, and selfishly nurse our own griefs, instead of remembering that God sends us sorrow to unlock in us the springs of sympathy, that we may be strong to comfort others? Oh, let us learn this lesson at the foot of our Saviour's cross—whether in sorrow or in joy, no Christian man liveth to himself. All the fountains of his heart, all his best affections have been hallowed and consecrated by the breath of the Spirit of Him who hung upon the cross; and that spirit is a spirit of sympathy, a spirit of compassion, a spirit of self-forgetfulness, a spirit of tender, thoughtful, considerate love.

WIT loses its respect with the good when seen in company with malice; and to smile at the jest which plants a thorn in another's breast, is to become a principal in the mischief.—*Sheridan*.

SEAT OF CHARACTER.—Deeper than the judgment, deeper than the feelings, lies the seat of the human character—in that which is the mystery of all beings and all things, in what we call their "nature," without knowing where it lies, what it is, or how it wields its power. All we know is, that it does exert a power over external circumstances, bending them all in its own direction, or breaking its instruments against what it cannot bend. The nature of an acorn turns dew, air, soils, and sunbeams to oak; and though circumstances may destroy its power, they cannot divert it while it survives. It defies man, beast, earth and sky, to make it produce elm. Cultivation may effect its quality, and training its form; but whether it shall produce oak, ash or elm, is a matter into which no force from without can enter—a matter not of circumstances, but purely of nature. To turn nature belongs to the Power which originally fixed nature.—*W. Arthur*.

after the second Sikh war, and in 1859 it also became a Lieutenant-Governorship. It has an area about as large as the kingdom of Italy. "Oudh" was annexed by Lord Dalhousie in the interest of the people, who for more than a century had been terribly oppressed by their own rulers. It is about equal in size to Holland and Belgium. The "Central Provinces" were formed in 1861 out of territory taken from North West Provinces and Madras. The line of railway connecting Bombay with Calcutta passes through it. The traffic which passes through Jubbulpur is larger than that of any city in India except Bombay; and cotton, its chief product, finds an easy outlet to the markets of Europe. British Burmah was annexed in 1825, and Pegu in 1852. This province for its size is the most thinly inhabited in India, not because of its sterility, but from its want of roads. This matter is receiving due attention from the Government and the valley and delta of the Irrawaddy will soon maintain almost double its present population. Assam which formed part of the jurisdiction of the Governor of Bengal until 1874, was then made a separate province. Its revenue is small, but Cachar and Sylhet are the most important tea-producing districts in India. Madras is larger than Great Britain and Ireland together. It has a coast line of 1,730 miles and yet does not possess a single good harbour. The Governor is assisted by a council of three members, and by a Legislative Council. The beautiful island of Bombay was part of the dowry of the Infanta of Portugal, and was made over by Charles II. to the East India Company in 1668. The total area of the province of Bombay is not far short of that of Germany. Native States occupy one third of the area; Said, about one fourth, and Bombay proper, once the territory of the Peishwa, the remaining 82,000 square miles. The greater portion of the people are Hindoos, say about seventy-five per cent. are Mahomedans. Bombay is fast becoming the great commercial port of India, and after London and Calcutta, the most populous city in the British Empire. The revenue of these nine provinces, amounting to about fifty millions sterling, enables the British Government to maintain peace, and good rule in an Empire as large as Europe without Russia, and among a population of 250 millions almost entirely heathen.

NOTES FROM CHINA.

BY REV. G. L. MACKAY.

You remember I wrote to you some time ago about establishing a chapel in the city of Bang-Kah, and about meeting determined opposition. The head men and Mandarins began to quibble about the house which was rented. As I had other work pressing me, I left for a time, and made known to the Chinese authorities, that on the 5th day of the 11th moon, I would again enter the city. Immediately proclamations were issued to that effect, and warning all parties not to interfere with me. Saturday before last, with my students and several helpers, I proceeded to the spot and quietly entered the house intended for chapel. I passed the night in a dirty, dark, damp room, and in the morning quite a number of hearers attended worship. Forenoon, a dozen rough looking fellows stood at the door and pushed two of their number inside, whilst more of the same band were assembling outside. After some time, I induced the two who were within to leave, and had no further disturbance throughout the day.

Monday morning, I sent for masons, and began to take down the old building. They worked till evening and the following day without being disturbed. Tuesday afternoon I went to Sin-tsung, a town not far distant, and preached the Gospel of Jesus.

Wednesday morning I went to the Toa-liong-pong chapel, and from there to Sek-khain, where I extracted eighty teeth; and made known the way of salvation to hundreds in the street. From there I went to our Sa-teng-po chapel; had a bowl of rice and started back: when about half-way, I met a messenger running, who told me that my students and helpers were in the inn where I left them with the doors closed lest the mob that drove the masons away and levelled the rented house to the ground should beat and kill them. I hastened on, and at dark was entering the city where I observed a large crowd in front of a temple, and said to the helper who was with me, "I am going to see my students if ten thousand devils stand in the way, so you can follow me or go back;" he quickly replied "I'm ready to die at your side;" "All right," I

again said to him, "follow me and we will march on in the strength of Jehovah of Hosts and fear not." We thus walked straight through the crowd and not a man touched us, on the contrary, opened right and left as if wonder stricken! Approaching the door, another angry crowd gave way, and as we entered a shout went up outside, as though the gates of hell were thrown open. My dear and faithful students threw themselves around me and wept for joy at our meeting once again. We blessed our beloved Master, and stood ready to live or die for him.

Thursday morning through H. B. M. consul, B. C. G. Scott, twenty Chinese soldiers were sent to guard the inn where we were. Hundreds gathered in front of the door and threatened to pull down the building if we would not leave. I told them I would not, and continued pacing the street in front, and extracted many teeth for them. In the meanwhile, the soldiers (?) were inside smoking opium. How unlike Canadian volunteers or British red-coats. Towards evening the mob increased so that 1,000 were there in quite an excited state. They again told me to leave at once; when they saw that I would neither do that, nor go inside, they actually stamped with their feet, and gnawed with their teeth. At dark they left, and the innkeeper begged me to leave, but I would not. All day Friday was just a repetition of the preceding day. Saturday morning the owner of the inn appeared, and ordered the keeper out of doors, or else drive me away. Crying, he came to me with the key in his hand to lock the door, if I would go out. I thought it was time, as a British subject, to claim my rights, and I did so. Men were sent from the *Jamen* to tell all parties not to molest me. Towards evening the British consul called on me, and when about to leave, I accompanied him a short distance. The mob yelled, shouted, and slandered him. We returned, he sent word to the yamen. Immediately the Ting (sub-prefect) arrived in his chair, and all seemed quiet for the time being. I told the consul I would not leave; he told the Ting then to protect me and left. He no sooner got out of sight, than the Ting said he wished to speak to me, so we entered the inn where he begged of me to leave for a short time, while he would bring the rioters to justice. At first I felt disposed *not* to listen to him; but he seemed so *pitiful*, and begged so hard, that I said I would go to one of my chapels for a few days then, but would return, if he would not bring the guilty parties to justice. He sent an escort to the Toa-liong-pong chapel with me. Yesterday I preached at Sa-teng-po; this morning I went to Coal Harbour, and now I am here. Now don't be alarmed, *for the work here was never more prosperous*, and there will be a chapel in Bang-kah though devils rage. I have hundreds of good friends in the city. *Three head men are the cause of all the trouble.* Before you will receive this, God alone knows what may take place. I am determined by His strength, to hold my ground, if I die in the cause. Pray for Bang-kah. Pray for North Formosa. Oh, pray that Jesus may come quickly and establish His kingdom. Come Lord Jesus, come quickly. Kindest regards to Mrs. McLaren and family, and all friends.

P.S.—I will never forget the kindness of the British consul and the British merchants here during these days of trial.

Formosa, Kelung, Dec. 17th, 1877.

ENNISKILLEN

MR. EDITOR,—As the Home Mission Committee is to meet shortly, permit me, through your paper, to call the attention of its members to our application for \$150 supplement in behalf of Enniskillen. Has the Whitby Presbytery exhausted every means at their disposal to make arrangements for Enniskillen before asking for a supplement? I apprehend not.

1st. Have they used all diligence to draw out the liberality of the congregation? While some of the people may be clamouring for a supplement, I have the most positive assurance that one of the leading men, who looks upon himself as the spokesman of the bone and sinew of the congregation, said they *would not accept of a supplement.*

2nd. Though Enniskillen may not be able to raise the required stipend does that make it necessary to have the place supplemented? By no means.

The Rev. Mr. Spenser of Bowmanville (a tried and faithful pastor), preaches every Sabbath afternoon in Orono. Let the Presbytery relieve him of this part of his work, and then he can give half of his time to the

Enniskillen station. Another advantage will flow from this arrangement: it will open the door for a union between two weak congregations in the village of Orono. Owing to the above facts, and the low state of the funds of the church, it is to be hoped that the above grant *will not* be given by the committee, as the money can be put to a *far greater advantage* elsewhere.

CANADA PRESBYTERIAN.

PATIENCE.

Some think the world is nought but misery and sadness,
Whereon hath settled the abiding gloom of night;
No! the Creator filled it full of joy and gladness,
And swung it out amid the brilliant orbs of light.

When living in the midst of deep, severe afflictions,
And the sad soul is full of bitterness and woe,
We oft forget that heaven's divinest benedictions
'Our Father' did upon this world of ours bestow.

We should not murmur—O how sinful this repining!
Though we be sad, how many a happy soul is gay?
The sun may, for a time, withdraw from us his shining,
But in some other place 'tis bright and glorious day.

Besides, are there no beauties in the night, I wonder?
When is it that we see those glorious worlds that roll
Through the immensity of boundless space out yonder—
And fill with ecstasy and melody the soul?

Ah, no! we should not be so cynical and fretful
And thus deprive ourselves of joy and happiness;
Alas, Alas! how sadly many are forgetful
This is the brightest world they ever shall possess.

This world is *grand*—'tis here that Jesus, the Eternal,
"The Sun of Righteousness, with healing in His wings,"
Arose, with glory, bright, and blessed, and supernal,
Surpassing far the loftiest imaginings.

And here, and *only here*, we have the Holy Spirit
To make us pure and holy like the God of love—
To make us fit, at last, when dying, to inherit
That perfect place of endless happiness above
RODERICK HENDERSON.

THE SABBATH SCHOOL SYSTEM.—V.

MR. EDITOR,—In our last letter we were dealing with the religious education of all within the sphere of the Church's influence. To her is committed the two-fold trust: the truth as revealed in Christ Jesus, and by Him in His ministry; also, the upbuilding of men into a growing likeness of Christ. This is what we understand to be religious education.

The communication of knowledge—the imparting of consistent, healthy, quickening instruction, is only a means to an end. Faith in God readily brings forth moral heroism for God; this enlarges the spiritual vision in the knowledge of God; this is accompanied by that self-mastery, called in the Word, temperance; this in turn enables the soul patiently to endure all suffering, disappointment and loss; this is positive godliness. The power of godliness is manifested in brotherly kindness, and all is aglow with love. Idleness and unfruitfulness with such a character is IMPOSSIBLE. The lack of this fruitfulness is largely explained by the strong tendency to rest in the means of education, instead of pressing to the mark of "likeness to Christ. All that contributes to this character is means—education is the end. Conscience, heart and will in their rich possibilities are drawn out and rounded off, "Strong in the Lord and in the power of his might."

The School work of the Church, together with the ordinance of preaching the word, are the appointed means to this high and holy end. Surely we are responsible for the methods best adapted to handle these means and secure these results. This is the heart of what is sought in the Sabbath School system.

To suppose antagonism in the Sabbath School movement to other institutions and ordinances, must arise from misconception of the objects sought, or doubt as to the means employed, or crude and unwise utterances of mere adventurers in the enterprise; or possibly our own unwise marshalling of the principles and elements that lie at the foundation of this department of the Church's work.

THE RELIGIOUS EDUCATION OF MAN'S NATURE.

The power and adaptation of God's revealed will to secure this, together with our methods of carrying on this work, constitute the present and pressing problem of Church life. The Church has no means available by which she can show the world the divine character of her calling, the wide and comprehensive character of her commission, but by a wise adaptation of means and methods in every department of her work that God will honour and men will recognize; com-

mending herself to every man's judgment and conscience.

The means and methods adapted to the impartation of Divine life in the soul of a sinner, and the upbuilding of such an one in Christian character, are very generally admitted to be diverse.

The one is distinguished as evangelistic; the other as educational. Both are distinctive forces in Christian life and labor. Church life in the nineteenth century has clearly wrought upon the distinction.

A superficial evangelism, in deliberate, though suppressed antagonism to Church life, has done not a little to divert attention to "another gospel," and another aspect of Church organization, without a *single element of coherence.* Our duty in view of this tendency clearly seems to be a more thorough and cordial co-operation in teaching God's word, between the Home and the Church school, joined to a more vigorous and specific evangelistic spirit in pulpit ministrations.

With this increased evangelistic power in the pulpit, and higher instructional effort in the school, together with prayer for the Holy Spirit, our Church life would become harmonious in its development, and culture into the manhood of Christ loftier. Out of this would come moral courage and spiritual power.

"The personal spiritual union of every Christian with the living Christ must be the recognized fact for each Church member. The person of Christ in his perfect humanity as well as His perfect divinity must be made most prominent as the living foundation on which each must rest by faith. The God-man touching human nature at every point and elevating it into such true union with Himself, is the true source of that education which is aimed at. When He acts upon our schools and congregations by His Spirit, it is not the religion of emotions that is stirred only, the whole *nature* is raised up into a new life which grows continuously into the manhood of Christ."

In view of the spirit of criticism and doubt that floats in the atmosphere around the rising generation, there is an irresistible necessity for an intensely historical and thoroughly methodical study of Scripture, in the Old and New Testaments. It is in view of this necessity that we have such an arrangement of Bible study as is set forth in the International series of lessons, almost universally adopted and so extensively studied, and with the highest and healthiest helps. This series of lessons is directly the fruit of this colossal Sabbath School enterprise. Year by year they traverse the great Bible highway of law and gospel, quickening the conscience on the one hand, and constraining the heart on the other. Such means, prayerfully and skilfully handled, cannot but make the rising generation more stalwart in character than their fathers, and with a deeper and healthier evangelistic life for the regeneration and upbuilding of the race.

JOHN MCEWEN.

CHURCH PSALMODY.

MR. EDITOR.—In your issue of Feb. 22nd appears a letter on the subject of Church Psalmody, signed "D. A.," in which several statements are made which, while doubtless correct in the opinion of their author, should not, I think, be allowed to go unchallenged. First, he says that the words used in the service of praise should be confined to "the metrical version of the Psalms, the paraphrases, and the five hymns as they appear in our Bible." Again, he says: "My narrow mind will not permit me to accept of any collection of hymns whatever for the use of the sanctuary." He is evidently quite unconscious that he here contradicts himself. Are not *five* hymns a "collection," as truly as fifty or five hundred? This is a good example of the manner in which the reason becomes obscured by habit. Are these five hymns the only ones in existence which have in them the spirit of Christianity? On the contrary, they are far inferior in usefulness to scores of others which have been a means of grace to very many persons. But simply because they, together with the paraphrases, have been between the covers of our fathers' and our grandfathers' Bibles since before we were born, we are asked to venerate them as much as the inspired text itself. I verily believe that many of those who are so much opposed to the introduction of new hymns into the service of the Church, suppose that the "paraphrases and five hymns" are as ancient, and as inspired, as the sacred text itself. There are those also who *know* better. By all means let us sing the

Psalms of David, and would it not be well to chant them as they are found in the English prose translation?

As to the music at present in use, the bulk of it is in my opinion of an inferior order; not only difficult for an ordinary congregation to learn, but poorly harmonized, and quite unsuited to develop anything like fervour or enthusiasm in the singer. The authors of most of the tunes are composers of no note, and their productions are consequently incorrect and uninteresting. I hold that if we are to use music at all, we should use only the best. Such great master-musicians as Beethoven, Handel, Mozart, and many others, who rank as high in music as Calvin, Luther, or Knox in Theology, have given us an abundance of compositions expressly for congregational use whose noble simplicity makes them as well adapted to be sung by uncultured persons as by the most highly educated. The collections in use by Presbyterians in the United States, and by Congregationalists and others in Canada, are mainly composed of music by the great masters, and to that fact I attribute their superiority to us in the matter of congregational singing. True music goes straight to the heart, and hence is easily fixed in the memory. No music is suitable for congregational use which is not easily learned and easily sung. Our music is for the most part meaningless and commonplace, and hearty congregational singing will never be generally attained till better music comes into use.

I believe also that it is of the first importance that our hymn-book, if we ever get one, should contain both hymns and music, the upper portion of each page being devoted to the music, and the lower to the words. Musical education is now so general, especially among young people, that the music would greatly facilitate the learning of new tunes, as well as the singing of old ones. There are often many strangers present at our services: those of them able to read music would thus be enabled to join readily in tunes with which they were not previously familiar. The rule should be strictly observed, that a hymn be invariably sung to the same tune. Where this is done the words and music of each particular hymn become so intimately associated in the mind that any deviation from the usual practice causes a painful sense of inappropriateness. Who, for example, would think of singing the Doxology, "Praise God from whom all blessings flow, etc.," to any other tune than "Old Hundred"? This plan also prevents incompetent preceptors from selecting music not suited to the words, which often occurs at present, and is a serious evil. By having a hymn-book compiled by competent persons, and used in the manner I have described, this would be prevented, as preceptors would be allowed no choice. I am, etc.,

A YOUNG MEMBER.

THE MODERATORSHIP.

MR. EDITOR,—Your correspondent "Presbyter" asks me to explain the statement I made that it was generally understood that each of the four Churches constituting the United Church should be represented in the Moderator's chair, before the Assembly would be free to elect any minister to this high place irrespective of the question of previous denominational connection. I cannot point to any resolution of Assembly having reference to this subject, for there was no such decision in the technical sense of the word. But that it was generally understood this should be the course pursued is evident from the remarks of Principal Caven made at the late meeting of the Toronto Presbytery in response to the query of the Clerk as to whether the Presbytery would nominate some one for the Moderator's chair. The learned Principal said he was one of those who thought that the four constituent bodies should be successively represented in the Moderatorship, and that the next Moderator should consequently be chosen from the late Church of Scotland in the Maritime Provinces. The next General Assembly shall of course have the right to choose any minister in the Church to act as Moderator. But I have no doubt the principle of Christian courtesy, to which I referred in my former communication, will result in the first instance at least in the choice of a minister who was previous to the union in connection with the Church I have named. This has been the course invariably followed by the Churches of Great Britain and the United States which have entered into union. I can see no reason why it should be otherwise with the Presbyterian

Church in Canada. On the contrary, there are many reasons for electing the Moderator from the remaining one of the four Churches which now happily constitute the united body. The proposal to elect on the principle I have indicated will if possible more thoroughly harmonize the constituent elements. It will tend to consolidate the Union. It will promote mutual self-respect. It will bring the East and the West together, and weld them into one by acting upon the principle of kindly consideration. The Assembly will I know do what is right in the premises; but I thought it not out of place to call the attention of Presbyteries making nominations to a view of the subject which I feel many deem of great importance, and which might unintentionally be overlooked. I am, etc.,

CANADA PRESBYTERIAN.

Toronto, 11th March, 1878.

MISSIONS ON HASTINGS ROAD.

MR. EDITOR,—I have just been making my semi-annual trip on the Hastings Road. There being scarce by any snow, the roads were simply rocks, roots, and mud-holes ice-coated. The most execrable parts and the steepest hills had to be crossed on foot. This made it extremely hard to fulfil my self-arranged appointments in time; and yet I only missed one in a township I had never travelled before, but that loss was more than made up. In twelve days I walked over sixty miles, went in a cutter thirty, and in a jumper 160 more; preached thirteen times, baptised thirteen children, visited several sick and dying, and swept thirteen entire townships.

We cannot exaggerate the importance of our Home Mission Field. There is a tendency to give greater prominence to some other schemes by the appointing of agents, the organisation of Female Associations, etc. Whilst not belittling these, this is vastly the most important. It should occupy the largest space in our printed reports, divert the greatest amount of revenue; as it prospers these others will share in its prosperity.

In these townships 1,000 settlers or 5,000 of a population are now living. The unoccupied land is sufficient for four times that number, where from 1,000 to 1,500 lumbermen are hewing out wealth for others. A missionary should be employed among these alone during the winter months. The watershed of the Ottawa ought to have four or five. These would yield more valuable results than any Foreign Field whatever, and this work should have more charm for us than the conversion of Coolies or Zenanas.

Our Church has the greatest share in the Protestant element of this region. We have now over 200 communicants, and whilst our material is twice that of the Wesleyan Methodists, they divert over \$1,200 yearly to their missions here, whilst our Home Mission Fund can hardly be said to spend \$12 on ours. Is this like caring for our people, and is it thus that we are seeking to build up a future history worthy of our glorious past?

The students of Montreal and Toronto Colleges have hitherto been my chief helpers, but whilst they have rendered yeomen's service, the field suffers terribly for the want of its *continuousness*. Vacancies suffer still more. Can no remedy be provided for the losses thus incurred.

Besides the mission field around St. John's, Huntingdon, there is clamant need to make St. Paul's and St. Columba's, Madoc, the *nuclei* of two distinct charges. The one has the township of Marmorata in the west to operate on, and the other that of Elziver in the east. Expansion, not contraction, should be our motto. Let me now indicate what is needed for the back country, in addition to these three around my fold.

1. The Jordan, sixteen miles north of St. Peter's. Three townships are represented, Tudor, Lake, and Grimsthorpe. There are seventeen members and fifteen families around the centre alone. Sixteen years ago I tried in vain to get up a church; one acre of ground still lies for our use. The people are demoralised by three taverns. But would it not pay in the end to work up this field for the Lord?

2. Thanet and the Ridge, thirty and thirty-six miles away. Mr. McKillican's house at Thanet is scarcely any more available for service, and the school has been refused us. The time has come to build a log church. The land for it is in my hands. Supposing it would cost \$400, the people would be good for \$200. Would that there were a Church Building Fund to help with the balance; I told the people steps must be

taken this year in that direction. At the Ridge, four or five families have put up a log church this last year, but they urgently require outside help to enable them to plaster and seat it. These two stations represent Wollaston and Limerick.

3. L'Amable, forty-five miles north. The two stations of York River and Bronson's Farm are attached. They represent Faraday and Dungannon. A fine glebe of seventeen acres is at my disposal. The Montreal Students' Missionary Society is laboring to assist the settlers to build a \$1,200 church this coming summer.

4 and 5. Maynooth occupies the corners of the four townships, Herschell, Montegale, McLure, and Wicklow, and is sixty-five miles north. It has one station twelve miles to the west, a second, seven miles to the north, and a third, five miles to the east. I urged the people to arise and build in another year; and this must be done. Through the liberality of James Ross Esq., of Quebec, a lot, though not properly secured as yet, has been obtained for the furtherance of the cause. Whilst here I learned that there were settlements fifteen miles north and seven miles beyond that on the bank of the Madawaska where several of our people had located. Want of time prevented me exploring this district.

6. Kernihan's, in Montegale Valley, should be attached to Bangor township, where two large occupations have been made. It would be well if two students could be sent during the summer to work up and report on these new fields.

7. I spent two days in Carlow trying to lift the debt off the church, which is twenty-five miles north-east of L'Amable. \$150 of old and new subscriptions were taken, but such is the scarcity of money that only \$5 in cash were received, \$50 are expected from the outside, \$1,000 have already been paid. The trustees now hold a church costing \$1,400, and a fine glebe of twenty-seven acres paid for.

8. Mayo ought to be erected into a distinct mission field with two stations; one at Dodd's Corners, and another six miles south-east, on the Snow Road and bordering Ashley in Frontenac county. Several very respectable settlers have taken up land there this winter.

I visited two or three shanties and preached in Buck's to seventy men. The order in which the last is kept reflects great credit on its chief. Several extensive lumber firms have large interests in this whole region, yet none of them, save Jas. Ross of Quebec, has rendered us any assistance. L'Amable, Maynooth, and Carlow, should have ordained missionaries, eleven laborers altogether are required. I have prayed and toiled many years now to place the North Riding of Hastings at the disposal of our Church. Will it at last rise and say, "We shall fully occupy it for Christ?"

March 1st, 1878.

MADOC.

AN EXPLANATION.

MR. EDITOR,—The current number of the "Presbyterian Record" contains a letter from Professor McLaren touching a circular recently issued by the Juvenile Mission Committee, in which funds are asked among other things to build a mission-house at Indore. Professor McLaren's letter intimates that the Foreign Mission Committee have not authorized any appeal to Sabbath Schools for such a purpose; and as one of those responsible for the issue of the circular in question, I beg to state that the Juvenile Mission Committee are of opinion that this matter falls within their province. They represent an independent scheme of the Church, having for its object the drawing forth of the liberality of Sabbath Schools towards Foreign Missions, and their functions are entirely distinct from those of the Foreign Mission Committee. Having been made aware of the great need of a mission-house at Indore, they considered it a suitable object to present with others in their circular to Sabbath Schools, and they are confirmed in that view by the facts stated in Professor McLaren's letter.

It would be a matter for extreme regret that there should be any even apparent collision between two committees of the Church, and if there were any ground for apprehending so unfortunate an occurrence, it should be obviated if possible by a correspondence between the two committees, rather than through the columns of the press.

As our explanation could not appear in the "Record" until April, I trust you will give this letter insertion in your first issue. Yours truly, G. M. MACDONNELL,
Member of Juvenile Mission Committee.
Kingston, March 2nd.

BOOKS AND MAGAZINES.

Renee and Franz.

From the French of Gustave Haller. New York: Appleton & Co. Toronto. Hart & Rawlinson.

This is number 7 of the Messrs. Appleton's collection of foreign authors. The edition is got up in a plain but inexpensive form and well printed.

St Nicholas.

New York: Scribner & Co. March, 1878.

Replete as usual with attractive and instructive matter, striking and appropriate illustrations, stirring and suggestive sketches and stories, harmless fun and genial humor, this magazine keeps its position in the front rank of juvenile literature.

Vick's Illustrated Monthly Magazine.

Rochester, N.Y.: James Vick.

This publication is calculated to render valuable service to the amateur florist and horticulturist; and a glance over its beautifully illustrated pages tends to improve the æsthetic faculty even of those who have no opportunity of exercising their taste in actual practice.

Barnes' Popular History.

New York: A. S. Barnes & Co.

We have received parts 5 and 6 of this work. Its main object is to give the history of "One hundred years of American Independence," that is from 1776 to 1876; but such a history requires a pretty extensive introduction. Without a somewhat full account of the principal events of American history preceding the declaration of independence it would be almost unintelligible. Taking this into consideration it is not surprising that the close of part six brings the history down only to the year 1780.

Field Paths and Green Lanes.

By Louis J. Jennings. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

A pleasant companion for a leisure hour is this volume of 293 pages. In simple but well chosen language, the author tells us what he saw and what he heard and what he thought in a series of country walks chiefly in Surrey and Sussex, England. In these walks he always preferred the green lane to the dusty thoroughfare, and never followed the high-road when he could find a by-way, thus making the acquaintance of persons and objects which are usually missed by ordinary travellers, and communicating to the book a spice of rustic life and thought and feeling which is refreshing to the dweller in towns.

Hints on Bible Readings.

By the Rev. John C. Hill. New York: Anson D. F. Randolph & Co. Toronto: Hart & Rawlinson.

The author of this book, Rev. John C. Hill, pastor of the Presbyterian Church, Adrian, Michigan, is a native of Toronto. His visit to this city last summer, when he supplied the pulpit of St. Andrew's Church for several Sabbaths in Mr. Macdonnell's absence, will be fresh in the memory of some of our readers. Independent of the interest attached to the book on this account, we can commend it on its own merits. It contains valuable hints on Bible Readings, some collected from various sources, some specially contributed, and some by the author; while the specimen readings given are evidently selected with the view of giving due prominence to the most important doctrines.

Scribner's Monthly.

New York: Scribner & Co. March, 1878.

Among the large variety of interesting and more or less instructive matter in the March number of Scribner, the following articles are worthy of special mention: "Personal Reminiscences of Lincoln," by Noah Brooks, supplying many anecdotes, conversations, etc., of the good old President, which have never been in print before; "The Last Days of Edgar A. Poe," by Mrs. Susan Archer Weiss, who was intimately acquainted with that erratic genius. "A Trip to Central America," accompanied by views of coffee and cochineal plantations. Dr. Holland supplies the editorial department of "Topics of the Time," with a characteristic paper on "An Epidemic of Dishonesty." Taken altogether it is at least a good average number.

He Will Come.

By Stephen H. Tyng, jr., D.D. Toronto: Clougher Brothers.

The truth proclaimed in the title of Dr. Tyng's book will not be disputed. All Christians rejoice in it, whether premillennarian or not. In this respect the book is to a great extent in keeping with the title. With the exception of the few passages in which the

intervention of a thousand years between the resurrection of the just and that of the wicked is insisted on, its teachings are as much in accordance with the old doctrine as with the new. In his preface he says.

"The purpose of the author has been an exposition of 'the promise of His coming,' as the revelation of the will of God. With the intricate questions and correspondences of prophecy he does not intermeddle. Every thought, that tempts the mind from the glorious Saviour, works an eclipse of a promise. And the author is convinced that all the perversions of the doctrine of the premillennial appearing of our Lord which have done so much to discredit the truth, will on examination be found to have had this as their initial point of departure."

The "promise of His coming," is the common property of all believers; and the premillennarian's hope of reigning a thousand years on earth sinks into insignificance beside the undisputed expectation of all who are enabled to appropriate the promise, "They shall reign for ever and ever."

The Complete Preacher.

New York: The Religious Newspaper Agency. February, 1878.

The following are the titles of the sermons contained in the present number, with the names of the preachers: "Eternal Punishment," by Howard Crosby, D.D., LL.D.; "Christ the Restorer," by Theodore L. Cuyler, D.D.; "Is life worth living?" by T. W. Farrar, D.D.; "The Resurrection, an Essential fact of the Gospel," by H. P. Liddon, D.D.; "A Word in Season to him that is Weary," by Joseph Parker, D.D.; "Are there Few that be Saved," by F. W. Farrar, D.D. The January number contained the sermon on "Eternal Punishment," by Canon Farrar, which attracted so much notice. In the present number there are two sermons of his. That entitled "Are there Few that be saved?" is a renewed attack on the orthodox doctrine of retribution. He rests his case not so much on anything that the Saviour said, but rather on what He did not say in answer to the question which forms the title of the sermon. As an antidote to these views and to the views set forth in Mr. Beecher's sermon published in the January number, we have Dr. Crosby's strong defence of the orthodox doctrine from Psalm lxxxiii. 16-18; "Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled forever; yea, let them be put to shame, and perish; that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." The following are the concluding sentences:

"It is a false religion that paints everything rose-color, and salves over sin with sentimentality. It is a false religion that does not see the storm as well as the sun-shine, the lightning bolt as well as the serene sky. Men are ever trying with their conceited philosophies to do away with everything that is hard and repulsive. They forget sin. While sin lasts there must be the harsh and repulsive. There must be judgment and wrath, there must be misery and anguish. And if they can shew us how sin will end, we may be ready to hear of some limit to the misery and anguish. But that they cannot do; while God's word is clear and distinct in its terrible utterances of eternal banishment from the presence of God into the outer darkness, where there shall be weeping and wailing and gnashing of teeth. If there is a soul here to-day who has not fled for safety to the only Saviour, I call upon him now, while this dreadful subject is before him, and while God is waiting to be gracious, to yield at once to the call of the Most High. Delay to-day may harden your heart and seal your doom. Come unto me, says our dear Lord, and I will give you rest."

There is a remarkable passage in Dr. Cuyler's sermon on "Christ the Restorer," which we cannot refrain from quoting although our space is limited. It is fresh and striking:

"The sin of backsliding is an awful sin. It figures so prominently in the word that, turning to a Bible text-book recently, I was startled almost to see the large number of cases recited, and the maledictions pronounced upon it. Then, too, in studying the narratives of backsliding in the Bible, I discover this, that men often break just where they seemed strongest. For instance, Noah was a Puritan; yet Noah lies on his back, drunk. Moses is the synonym of meekness and patience; Moses grows enraged, and smites the rock too often. Solomon is the synonym of wisdom; yet he plays the fool with women and the wine-cup! John is the representative of love; and John it was that asked Christ to bring down a shower of fire on the little Samaritan village! Peter is the brave, heroic disciple; but Peter turns coward at the sneer of a servant-girl. All these men broke right where they thought themselves strong. All these men were restored. It must have been hard for Christ to go after such lost, sinning children as he did; but still he does it. He goes straight after them and restores them; and if backsliding is a terrible thing, it is a glorious thing that there is a backslider's Restorer in Christ Jesus."

Two old people, residing in the City Almshouse at Brixton, England, whose united ages amount to 150 years, have asked permission to be married, which the officials have granted.

SCIENTIFIC AND USEFUL.

AGUE CURE FOR A PENNY.—Five or six drops of strong Nitric Acid given in a little gum maceilage every two hours, until sixty drops have been taken, is sufficient to break the fever and restore health.

READY RELIEF FROM PAIN.—Alcohol, one qt.; gum guaiac, one oz.; gums myrrh and camphor, and cayenne pulverized, of each, one oz. Mix. Shake occasionally for a week, and let settle. Apply freely to surface pains, or it may be taken in teaspoon doses for internal pains.

POP-CORN BALLS.—For six quarts of pop-corn boil one pint of molasses about fifteen minutes, then put the corn into a larger pan and pour the molasses over it, stirring briskly until thoroughly mixed; then, with clean hands, make into balls of the desired size.

COCONUT CANDY.—I use the same as for chocolate creams. Two cups of white sugar, one-fourth cup of water; boil five minutes; put the pan into a larger pan of water and stir until cool; when it begins to get stiff stir in the grated coconut, and when cold cut into cakes. We consider it good.

SUGAR CANDY.—Six cups of sugar, one of vinegar, one cup of water, one spoonful of butter, one teaspoonful of soda dissolved in a spoonful of boiling water. Boil all together without stirring for half an hour; flavor with winter-green, or to the taste, and cool on plates or pull in the old style of molasses candy.

HOW TO COOK OATMEAL.—When oatmeal is required for breakfast it should always be soaked in pure cold water over night, then boiled about one hour, and salted, and when nearly done, have mixed with it a little Indian meal, say a couple of heaping teaspoonfuls. Some eat it with sugar and milk, but it should not be sweetened till put on the table, as ail do not like it.

BOSTON CARAMELS.—One pint bowl bakers' grated chocolate, two bowls brown sugar, one bowl New Orleans molasses, one-half cup of milk, a piece of butter the size of a small egg; vanilla flavor. Boil slowly for twenty-five minutes. It should not be as brittle as molasses candy, but somewhat elastic. Pour into buttered tins; when partly cool work into squares, quite deep, with a knife.

LEMON DROPS.—Pour clear lemon juice upon powdered sugar and boil to a thick syrup; then drop upon plates in drops, single, and put to dry in a warm place. Or, pour four ounces of lemon juice upon one pound of loaf sugar with the same amount of rose-water as of lemon juice; boil to a thick syrup, add grated lemon peel and proceed as in the first recipe. Raspberry Drops are made by using the juice of either fresh berries, or the preserve syrup, in the place of lemon juice.

TEA AND COFFEE FOR CHILDREN.—Tea and coffee dietary for children is as bad in its effects as its use is universal. Dr. Ferguson found that children so fed only grew four pounds per annum between the ages of thirteen and sixteen; while those who got milk night and morning grew fifteen pounds each year. This needs no commentary. The deteriorated physique of tea-and-coffee-fed children, as seen in their lessened power to resist disease, is notorious among the medical men of factory districts.

CHOCOLATE CARAMELS.—Two cups of sugar, one of molasses, one of milk, one spoonful of butter, one of flour, half a pound of bakers' chocolate; butter your saucepan, put in sugar, molasses and milk, and boil slowly, stirring continually for fifteen minutes; then add butter and flour, stirred to a cream, and boil five minutes longer; then add the chocolate, grated, and boil until quite thick. Butter tin flat pans and pour on the mixture half an inch thick, and mark in squares before it gets hard in cooling.

EVERTON TAFFY.—One-quarter pound butter melted with one pound of brown sugar; stir over a brisk fire for fifteen minutes, or until the mixture becomes brittle when dropped in cold water; add lemon or vanilla flavoring before the cooking is completed; cool on flat-bottomed plates and mark in squares, before cold, so it can be easily broken. This is a cheap confection, and it is safe to say that no kind of candy brings in so large a revenue to the small manufacturers and dealers from the school children of New York as Everton taffy.

NEURALGIA AND RHEUMATISM.—A very simple relief for neuralgia is to boil a small handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a teaspoonful of fine salt. Wring cloths out of the liquid as hot as possible and spread over the part affected. It acts like a charm. Change the cloths as soon as cold till the pain is all gone; then cover the place with a soft, dry covering till all perspiration is over, so as to prevent taking cold. Rheumatism can often be relieved by application to the painful parts of cloths wet in a weak solution of sal-soda in water. If there is inflammation in the joints, the cure is very quick; the wash needs to be lukewarm.—*Cor. Country Gentleman.*

HINTS FOR SLEEPING.—Grown persons generally require seven hours' sleep in summer, and eight in winter; few, indeed, except invalids, will fail to sleep well who go to bed at a regular early hour, on a light supper, in a large room, and clean comfortable bed, if there is no sleeping in the daytime, and not more than seven hours in any twenty-four are passed in bed. One week's faithful trial will prove this. Children, and all persons at school or engaged in hard study, should take all the sleep they can get, and should never be waked up in the morning after having gone to bed at a regular hour. Every humane parent will make it a religious duty to arrange that every child shall go to bed in an affectionate, loving and glad spirit. If wakeful during the night, get up, draw on the stockings, throw back the bed cover to air it, walk the floor in your nightgown, with the mouth closed, all the while rubbing the skin briskly with both hands, until cooled off and a little tired. Except from August first to October first, in fever and ague localities, a chamber window should be open two or three inches at least.

NOTES FOR BIBLE READINGS.

Edited by S. R. BRIGGS and J. H. ELLIOTT, with introductory chapters by D. W. Whittle, Rev. Lyman Abbott, D.D., Rev. James H. Brookes, D.D., Rev. Stuart Robinson, D.D., Rev. W. J. Erdman, Rev. A. Somerville, Rev. J. H. Vincent, D.D., and over Six Hundred Bible Readings and Bible Studies by some of the most eminent Bible Students of the day.

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NOTICES TO CORRESPONDENTS.

OSTENTATION.—Having within the last few weeks published two communications directly bearing on the subject upon which you write, we have decided not to insert yours. The bestowal of praise is not the only thing that can be overdone.



TORONTO, FRIDAY, MARCH 15, 1878.

"DOES YOUR MINISTER VISIT ENOUGH?"

OCCASIONALLY we hear it said, "our minister is a great visitor; he calls to see us very often; is a very friendly, social man," but for my part, "I would prefer that he would come less frequently, and devote himself more to the preparation of his sermons." This however is by no means a common complaint; by far a more frequent one is that "he hardly ever comes to see us." We would be very far from attaching little importance to good faithful and systematic visitation, but we are convinced that most ministers are painfully conscious that in this particular they have been least successful in their work. Doubtless if we were to enquire in their various congregations, as to the probable reason of this, many would be found to attribute it to indifference or actual indolence, while the minister, deeply sensible of the importance of this part of his work, can honestly testify that no such reasons can explain his partial failure in reference to it. He may speak to you of pulpit preparation, of the visitation of the sick, of the many demands made upon his time in public duties, both in relation to his own church and general Christian work, and urge these as reasonable explanations for limited visitation in his congregation. But are these the only reasons which if he was sufficiently candid he could advance? There may be others of which he is naturally slow to speak, but which are nevertheless real difficulties in the way.

What have congregations themselves to do with it? Can they not assist largely in this work? Assuredly they can; they can make visitation pleasant and profitable to their pastor. What will be the natural effect upon the mind and habits of a minister, to spend an hour in walking a long distance to visit a family, and to find upon reaching it that the lady is engaged, and wishes to be excused to-

day! How depressing too it will be to him, who naturally wishes to meet with and benefit the children of his charge, and when calling at their homes he is asked to excuse them as they are out playing and have not been dressed yet.

How difficult it will be for him to make up his mind to call soon again, distinctly remembering that the last time he was reminded that he was "such a stranger," that "they had seen him pass so often, and that having been ill too, they thought he would have called." Escaping from such an ordeal can it be wondered at that he resolves that he will not undergo it again for some time to come? In such cases as these, nothing but a mere sense of duty could induce repeated visitations. And if, to add to the complications of the case, he finds himself while visiting a family utterly unable to enlist them in anything other than frivolous conversation; if while anxious to speak about the shortcomings of their neighbors, and to inform him as to all the trifling events that are transpiring around them, they are unwilling to be led into close relation to those things that pertain to their own spiritual necessities, the conscientious minister cannot help feeling humiliated as he leaves that house, believing that the hour spent has been worse than wasted. Make his visit pleasant to him, assist him in making it profitable to you, and he will not be long in calling again. The sensitive man cannot call without this; the honest man will not.

PETITION OF THE ANTI-UNIONISTS.

WE publish, in this issue, a copy of the petition which was recently presented to the House of Commons and the Senate, by Sir Hugh Allan and eighteen others, praying that the members of the Presbyterian Church of Canada in connection with the Church of Scotland should be incorporated by the name of "The Church of Scotland in Canada." It is matter of congratulation that the petition was rejected, as the proposed measure was in the highest degree objectionable, and would have clashed with the local legislation of Ontario and Quebec with regard to the union of the Presbyterian Churches.

The whole movement was an attempt, evident on the face of it, as perusal of the petition will clearly show, to obtain, by a Statute of Canada for the small minority of the Presbyterian Church of Canada, who have not entered into the union, possession of the monies of the Temporalities Board, and of the Widows' and Orphans' Fund, and of the other funds of that Church. We rejoice, therefore, that the attempt has in the meanwhile been checked, and trust that if it should be renewed at another session it will be vigorously opposed. We call attention to the report of the proceedings of the Committee on Standing Orders with reference to this matter, which we publish elsewhere. The petition is as follows:

* * * * *

"That your petitioners are members of the Presbyterian Church of Canada in connection with the Church of Scotland, and are residents of Canada.

"That there have been at divers times various donations and endowments of money and property made in favor of the members of the said Church, and that there are at present various churches and congregations of the said Church existing within the Dominion.

"That your petitioners are desirous that the said Church should be incorporated, and should have power to adminis-

ter, regulate and protect such endowments and its temporalities generally.

"Therefore your petitioners humbly pray that your honorable House will be pleased to pass an act incorporating the members in Canada of the Presbyterian Church of Canada in connection with the Church of Scotland, by the name of the Church of Scotland in Canada, with power to the said Corporation to hold, retain, use and administer the pecuniary rights, endowments, and other temporalities of the said Church: and to protect the rights of the same and of the members thereof as such members generally, in every respect wherein such rights may be assailed or violated, and your petitioners as in duty bound will ever pray.

"HUGH ALLAN, ROBERT LECKIE, J. HICKSON, GAVIN LANG, and fifteen others.

"Montreal, 25th February, 1878."

PEACE PROSPECTS.

THE great change which has taken place in regard to the Eastern question is matter of congratulation on the part of all right thinking men. War in all circumstances is regarded by such as a terrible calamity, though in many cases it is made by providence the determining principle of moral revolutions. When we read of vast armies of men coming into hostile collision, of hundreds of thousands of precious lives being sacrificed in the cruel carnage, of large cities being reduced to ashes by avalanches of fire, of their populations being rudely driven away from their homes, of noble palaces and humble cots being pillaged and destroyed, of an incalculable amount of property being laid waste, we can think of war as none other than a most fearful scourge. In the present instance no other consideration can present itself to the reflective mind. But more than this, as the exhibition of human passions of the worst kind lashed into violence, as the confirmation of the answer of St. James to his own question, "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" and as the evidence of the presence and influence of the great enemy of mankind, there is everything in war to call forth the deepest mourning of the heart. There is therefore every reason for us to thank God that the reign of terror is seemingly ended, and that peace will once more raise her head above the troubled sea of human conflict.

The God of battles has, with confidence we may say it, wisely overruled these events for some good end, which will be more and more felt and recognised as the years roll on. It is evident that the reign of Turkey in Europe is at an end, and that much of her power in Asia will be curtailed. Defeat in the case of the Turk will we doubt not open the way for many needed reforms. We have seen with our own eyes what the German victories have done for France. A few years ago, and Paris was occupied by the forces of King William. Proud France was laid low in the dust. A large portion of her territory was ceded to her conqueror. An immense indemnity was demanded as the price of her defeat. But behold to-day France raises her head amongst the nations. She has triumphantly met her obligations. A peaceful revolution has taken place within her borders that has made her one of the best of Republics. During the current summer Paris will be the centre of attraction from all lands, and the great International Exhibition which is about to be opened will be a splendid exposition of the value of peace principles. Again, Italian wars in recent times have resulted triumphantly in the unification of the land of the Cæsars. They have made Rome the national

metropolis. They have scattered to the winds all Papal pretensions. In the same way, there may now be a great future in store for Turkey, if she humbly learn the lessons of her defeat. But impossible as this may seem to many on account of the inherent qualities of the Turk, there will at all events be other good results appearing on the surface. Let us hope that the despotism of the rulers of Turkey is well nigh broken in pieces, and that some degree of civil liberty is secured for her people. Let us believe that the period of her murderous atrocities is at an end. Let us realise that Mohammedanism has had a deathly blow dealt, from which it will never recover, but that will lead to its entire dethronement. Let us trust too that Russia in the midst of her proud achievements will learn that she cannot pass the rubicon of modern civilization, and that she must listen respectfully to the restraining voice of Europe. If these things be so, there will be reason indeed to thank God for the merciful evolution from late events of the principle of Christian liberty.

For one thing we have to rejoice in the way which shall now be thrown open for the entrance of missionaries, a nobler soldiery than that of Russia, upon the territory of many lands. The cause of the Gospel in Turkey was greatly marred by her fierce war. Now the door is opened for the message of salvation. With the security which the ambassadors of the cross will enjoy under the shadow of British authority, we doubt not that many will go forth to Turkey to occupy in the name of the Captain of salvation. It is rumoured that Bismarck favors a British occupation of Egypt. Even though this should be defeated by the combined influences of France and Russia, there will no doubt be a British occupation in another and more inspiring sense of the word. In the retirement of Turkey from Europe there is involved the spiritual emancipation of Africa. The gospel of Jesus will have free course in these benighted lands. Oh! there is much reason then to rejoice in the present prospects of peace. The banner of Christ will soon be planted far into the heart of Africa. It may be unfurled on the vast plains of Asia, and be carried forward until the soldiers of the cross entering from Europe meet those who are advancing from mission centres in far India and China. In these times it becomes the Churches to be up and doing. Great things are awaiting them, if they are only faithful. There is a stronghold to be successfully assailed by the Churches, more powerful and terrible than all the forts of Turkey combined, and that is the stronghold of idolatry. Forward, is the watchword of Christian nations. With the spiritual weapons of faith and prayer and the Bible let them advance to storm the embattlements of sin and satan.

FREE-THINKING.

WE are face to face with an avowed scepticism, and our young men are meeting it in many insidious forms and under names which have a charm for the bold ambition of youth. Free-thinking and liberal Christianity! Does not this imply that orthodox Christians are in bondage—not allowed to think? Rational religion! Does not this imply that orthodoxy is opposed to reason? Neo-Christianity! Does not this as-

sume that orthodoxy is effete—a thing of the past, exploded by science? Then we have the cool assumption, "all the first thinkers of the age, all who have a right to be heard, because *they alone have investigated*, have abandoned Christianity and adopted the new religion of nature. Some young men are doubtless affected by the bold, dashing recklessness which these liberal writers and speakers manifest; and *without investigating for themselves*, are in danger of being led away. It may, then, not be without profit to let any who have come in part under the influence of Free-thinking, clearly perceive whither these boastful leaders wish to take them—what must be the end. We wish them to look at the *thing*, not at the *name*, and before they launch forth without chart or pilot, to see clearly the rocks which threaten shipwreck to all who sail the seas of mere human speculation and philosophy. The leader of Free-thought in Toronto has given us "What Liberalism offers in place of Theology." The chief points may be thus summed up: 1. In place of a personal God: inscrutable power; 2. For the Bible as a standard of truth: the enlightened reason of man; (each man must decide for himself which reason is enlightened); 3. For right and wrong: the advantageous and injurious (each man again being judge); 4. For faith: confidence in the results of experience (each man's experience); 5. For authority: the testimony of competent investigators (each man being judge who is competent); 6. No hereafter—"we live in our race;" 7. No creator: instead, evolution; 8. No miracle: but fixed laws; 9. No Saviour Jesus Christ: but Jesus a brother and benefactor, fallible and dead; 10. No worship, no prayer, no science beyond that of man; 11. No free will or culpability; 12. "We do not profess to love God."

To call this Neo-Christianity is to deceive—it is antichrist; to call it religion is to deceive—it is *ir*-religion. It is *free* enough, in truth, for each man is his own judge. But no man can be satisfied with such uncertainty: all men must believe some one, man or God. A creed so powerless can never produce rest, although it may produce revolution and ruin.

SUBSCRIPTIONS (MOSTLY PAID) FOR THE KNOX COLLEGE DEBT, PER REV. J. M. KING.

East Westminster.—Adam Nichol, \$20; William Laidlaw, \$5; John Wilson, \$5; Mrs. Haldane, \$5; Robt. Baly, \$5; Mrs. Wm. Simpson, \$5; William Weatherston, \$5; Elliot Grieve, \$4; William Fraser, \$4; Mrs. McColl, \$4; Janet Kerr, \$4; smaller sums \$11;—in all, \$77.

Mitchell.—Messrs. Currie and Thomson, \$40; Osborne Sinclair, \$4; Dr. Hodge, \$5; James Thom, \$4; Rev. James W. Mitchell, \$4; smaller sums, \$16;—in all, \$73.

Seaford.—D. D. Wilson, \$25; M. McDermid, \$10; Duncan & Duncan, \$10; Mrs. McCaughey, \$10; S. Dickson, \$5; A. G. McDougal & Co., \$5; Mr. McLean, \$5; Laidlaw & Finlay, \$4; R. Jamieson, \$5; Archibald Dewar, \$4; James Scott, \$4; R. Lumsden, \$5; smaller sums, \$25.50;—in all, \$117.50.

Goderich.—Rev. Robert Ure, D.D., \$10; M. C. Cameron, \$50; R. Gibbons, \$10; J. Garrow, \$10; Robt. Adamson, \$5; D. McDonald, \$10; Archibald Dickson, \$5; Henry Horton, \$4; D. C. Strachan, \$4; M. Hutchison, \$5; J. R. Miller, \$5; smaller sums, \$2;—in all, \$120.

Clinton.—W. McTaggart, \$16; Wm. Murray, \$5; Alexander McMurchie, \$10; Joseph Chidley, \$5; D. J. McPherson, \$4; W. & R. Coats, \$5; smaller sums, \$16;—in all, \$61.

Blyth.—Andrew McCaa, \$10; Dr. Sloan, \$10; Rev.

A. McLean, \$4; smaller sums and collection, \$17;—in all, \$41.

Brucefield.—Rev. John Ross, \$10; Donald McDermid, \$4; Wm. Graham, \$4; Dr. Stewart, \$4; Robert Landsboro, \$4; Samuel Landsboro, \$4; John Landsboro, \$4; James Carnochan, \$4; John Keichen, \$4; James Miller, \$4; Rev. Thomas J. Thompson, \$4; Rev. D. B. McCrae, \$4; smaller sums, \$15;—in all, \$69.

Teeswater.—Rev. Peter Currie, \$6; Samuel Waldo, \$4; Hettle & Inglis, \$4; J. K. McLean, \$4; Rev. D. Wardrop, \$4; smaller sums, \$12;—in all, \$34.

Wingham.—William Hutton, \$5; Rev. H. McQuarrie, \$10; D. McInnes, \$5; smaller sums, \$7;—in all, \$27.

Lucknow.—Alexander McIntyre, \$10; Geo. Douglas, \$5; Rev. D. Cameron, \$4; J. Kerr & Co., \$5; J. McLure, \$4; William Henderson, \$4; M. Campbell, \$10; smaller sums, \$5;—in all, \$47.

Kincardine.—Robert Richardson, \$20; Donald McKenzie, \$4; Alex. Campbell, \$4; John Mathers, \$5; smaller sums, \$9;—in all, \$42.

Brussels.—Dr. Wm. Graham, \$5; Alexander Stewart, \$4; Robert Broadfoot, \$4; John Leckie, \$5; Walter Jackson, \$4; John Halliday, \$4; smaller sums, \$10;—in all, \$36.

THE PRESBYTERY OF QUEBEC VERSUS THE HOME MISSION COMMITTEE.

MR. EDITOR,—In your paper of last week the following paragraph occurs in the report of the proceedings of the Quebec Presbytery:—"The Presbytery resolved to continue Mr. Fenwick's services, and to express their disapprobation of the action taken in the case by the Home Mission Board, *in withdrawing the grant from Metis*, and earnestly solicit its renewal."

I trust, Mr. Editor, the members of Presbytery present were ignorant of what I have now to state, when such a resolution was passed.

1. The Home Mission Committee *never refused* a grant to Metis, *or to continue* the former grant.

2. The Presbytery of Quebec *did not ask for the renewal of the grant*. For reasons (which, out of respect to both the Presbytery and Mr. Fenwick, I am reluctant to give) it was intimated to the Committee that for a time at least, until certain arrangements contemplated were made, the grant should cease.

3. Since the grant was discontinued (*not* by the action of the Committee as I have already stated) the Home Mission Committee *at every meeting* where a representative of the Quebec Presbytery was present, has made enquiry as to what the Presbytery wanted to be done with Metis—urging that action should be taken in the matter.

In view of these facts, which I am certain the Committee will endorse, I do think that the Presbytery of Quebec, and the Church at large, will conclude that there is little cause for such a statement in the minutes of the Presbytery.

I have only to add that the Home Mission Committee, in view of the peculiarly isolated position of Protestants in the Province of Quebec, and the great difficulty that exists in supporting gospel ordinances, have ever dealt most generously with such applications. I am, yours very truly,

WILLIAM COCHRANE,

Convener of Home Mission Committee.
Bransford, March 8th, 1878.

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the ex-priests now studying under the care of the Board:—A friend, Springville, \$4.50; Springside Session N.S., \$13; Rev. Dr. McGregor, Halifax, \$2; John Leask, Greenbank, \$5; Mrs. A. Leask, Greenbank, \$5; Rev. S. Acheson, Ed. Boe, Jas. McMillan, Andrew Ross, G. Watt and Wm. McMillan, of Greenbank, \$1 each; J. Miller, 25c. Rev. W. Inglis, Ayr, \$1; Misses Ballingall, Ayr, \$1; W. Baker, Ayr, \$2; Rev. D. Wardrop, Teeswater, \$4.

Additional contributions respectfully solicited. These should be forwarded to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

THE Peterboro' "Review," an old and influential local journal, reaches our table in a new and becoming dress. Mr. Romaine recently retired from the proprietorship; and his successors—Messrs. Toker & Co.—are carrying on the paper with all the vigor and enterprise of its earlier years.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXIX.

In the grey dawn of the early winter morning Anthony Beresford came slowly down the stairs, to leave once more the spot where all his hopes were centred. He was going, with the wise intention of not seeing Innocentia again, lest he should be tempted beyond his power of resistance to break in any way the promise he had given her father that no word of love should pass his lips. He had asked Juan to bring him a cup of coffee to his room, on purpose that he might avoid the ordeal of breakfast with her by his side, attending to his wants with all the graceful courtesy she knew so well how to show, and expressing her artless affection for him in such fashion as might make it impossible for him not to respond more warmly than he ought. Yet, fully as he had purposed avoiding her, his heart leaped with joy when he saw her standing waiting for him at the door of her sitting-room, where he must needs pass. To see her once again before he left Refugium for he knew not how long a time was an intense happiness to him, since he gained it by no dishonorable means, and he bounded down the steps, and was at her side in an instant.

"How good of you to give me one more chance of seeing you!" he said, suppressing with difficulty the caressing terms which sprung to his lips.

"Oh, Anthony," she exclaimed, "it was cruel of you to think of going away without even bidding me good-bye; and I am so sorry we are to lose you again! Why will you not stay with us?"

"Would you wish me to stay, sweet Nina?" he said, looking into the beautiful eyes that were dim with their unshed tears, while his lips quivered with strong emotion.

"Oh yes! I want you to stay with me always—always!"

"Oh, that I could!" he said, the cry bursting from his very heart, and then, terrified lest he should fail in honor, and speak words he could never recall, he tore himself away from her, mounted his horse, and rode full gallop down the path to the gate, leaving Innocentia to gaze after him with a look of bewilderment and distress on her lovely face.

It was late at night when Anthony reached London, and his impulse was to go at once to Gascoigne's rooms, and wait for him till he returned if he were not at home, so that another day might not dawn before he had at least done his very utmost to save Reginald Erlesleigh from the ruin to which he was so madly rushing; but the recollection of his midnight visit to the Upper Farm, and its effect on his brother, deterred him from placing himself a second time in such a false position.

He would have written that same night to ask an interview with Gascoigne, but here again prudence held him back from any step which might place his antagonist on his guard, and he finally resolved to wait till morning, and then go and demand an interview at an hour when Rex would probably not yet have made his appearance for the day, as he would, of course, find himself in a great difficulty if he encountered Gascoigne and his brother together.

It was, therefore, at an early hour on the following day that he found himself at the door of the luxurious lodgings where Gascoigne and Rex had taken up their abode, and he marvelled somewhat as he stood waiting for his summons to be answered, how Dacre had obtained the funds which enabled him to live in the style necessary for the accomplishment of his plan. Unless he had been able to make life more pleasant to Rex in his society than it could be elsewhere, the young man would not have been attracted to him, and for this purpose a very considerable sum of money must have been required, by whatever means the schemer had obtained it.

While Anthony stood pondering on this matter the door was opened by the same man who had admitted him by night to the Upper Farm, and who, of course, knew him well. He looked surprised, however, and when Anthony asked him if he could see Mr. Gascoigne, replied that he had not yet come down, having breakfasted in his bed-room.

Anthony took a card, and wrote upon it, "It is of importance that I should see you at once, and alone; I can wait till you are ready;" and then giving it to the servant, told him to take it to his master.

The man ushered him into a sitting-room which was furnished with every appliance for a life of luxury, such as fashionable men in the West-end are supposed to lead, and then left him to convey the card to Gascoigne. He soon returned to say that his master would come to Mr. Beresford if he would be good enough to wait a few minutes; and then Anthony was left once more to his own reflections. They were by no means pleasant; often in his subsequent life did he remember those few minutes which he spent pacing to and fro in the room where he waited for the man in whose hand was his own destiny, and that of Rex, and possibly that of Innocentia Vivian also.

He turned with a look which strong anxiety made almost stern, to face the man who called himself Gascoigne as he entered the room, and met a keen, eager glance which seemed endeavoring to read into his inmost thoughts; friendly as these two had been, outwardly at least, in their former intercourse, both instinctively greeted each other now with cold ceremonious politeness. Gascoigne began to express some surprise at finding Mr. Beresford in London when he believed him to be at Darksmere, but Anthony answered at once, with frank decision.

"I came from the country to see you, and I am anxious to be able to speak to you without risk of interruption, if you will kindly so arrange it. I am especially desirous of avoiding a meeting with my brother in your presence; perhaps you have some private room where we could converse."

"You are very mysterious and alarming, Mr. Beresford, but I can certainly secure you against intrusion from any one here," and, going to the table, he wrote a few lines, which

he folded up, and then rang the bell. The servant appeared so instantly that Anthony could not help thinking he must have been keeping watch at the door, and his master desired him to take the note to Mr. Erlesleigh, and to see that no one approached the door while Mr. Beresford was with him. Then as the man went out, Gascoigne closed and locked the door. Drawing forward a chair, he signed for Anthony to sit down, and having placed himself opposite to him, he folded his arms, and looked him full in the face. It was evident that he perfectly understood there was about to be open war between himself and Rex Erlesleigh's brother. The issues that hung upon the next hour were of such vital importance to Anthony Beresford that for a moment he could not speak, and Gascoigne speedily said, with a sneer, "Perhaps in the course of time you will be good enough to inform me to what I owe the honor of this visit, and the reason of the ominous precautions you have taken." His tone at once roused Anthony's spirit. He fixed his frank brown eyes on his antagonist's face, and answered, "That can be done by simply giving you your proper name—Mr. Dacre!"

The man started. It was evident that prepared as he had been to find Anthony alive to his brother's danger, he had not dreamt that his own identity had been discovered. He tried at first the effect of a denial, in case Beresford had only a suspicion without actual certainty of the truth.

"By what strange delusion do you give me the name of a man who is dead?" he asked, with a forced laugh.

"Mr. Dacre," said Anthony, gravely, "we shall only waste time if we do not speak with perfect openness and truth to each other in this interview. I know who you are; I know why you are here; I know your plans with regard to my brother; no deception can avail with me any longer, but it will be for your interest to meet me as frankly as I am prepared to meet you. I have not come here to quarrel with you. I have no intention of denouncing you to my brother, or to any one else. I do not even wish that Rex should ever know you are not Dudley Gascoigne but Richard Dacre, my object is to make terms with you; and when I tell you that I consider you to have some claim—if you choose to assert it—in consequence of the wrong which was done to you years ago, you will see that it will be better for you, as well as for me, if we discuss the matter in a plain, straightforward manner, without rancour or enmity."

"You speak sensibly and fairly, Mr. Beresford," said Dacre, calmly, "and I agree with you it will be best to deal with this affair as you propose; only before we go further tell me this, How did you discover my true name?"

"By a letter from Mr. Irwin to Mr. Vivian."

"Ah! then Vivian is as fully cognizant of my present proceedings as you are."

"He is, undoubtedly," said Anthony.

Dacre's only answer was a significant movement of the head, which was equivalent to an admission that, as he would have expressed it, "the game was up"—so far, at least, as regarded any purpose of concealment.

"Go on," he said, presently, looking quietly round to Anthony; "but I may save time and trouble as you suggest, Beresford, by telling you plainly that the power I now have over Frank Erlesleigh's son is such that neither you nor Vivian, nor Irwin if he were here, could have the smallest chance of drawing him out of my hands unless I choose to give him up to you, which is very far from likely. I suppose your great stroke is to be the announcement to him of the discovery that I am Richard Dacre, but you will find that so long as I assure him you are mistaken, and that I am none other than Dudley Gascoigne, you may speak till doomsday and he will never believe you."

"Very likely," said Anthony, quietly; "but I have no intention of trying. I have told you already that I do not so much as wish him to know that such a man as Richard Dacre ever existed. I make no concealment to you of the object with which I am here this day. My purpose is simply to induce you to give up my brother to me voluntarily."

"You will not find that easy," said Dacre, with a harsh laugh.

"Perhaps it may prove easier than you expect. I start with the conviction—in which I think I am not mistaken—that you bear no personal ill-will to Reginald Erlesleigh; you have chosen him as your victim simply because he is the son of the man who injured you."

"Precisely. I have a hereditary right to him, in my opinion. As to the poor young fellow himself, I like him so well that I have often regretted the fates should have fixed on him as the man I was bound to fleece, and, in so many words, to ruin."

"That is exactly what I thought was the case," said Anthony. "Now let me explain my position to you."

CHAPTER XXX.

Anthony Beresford paused for a moment, while his thoughts reverted to the day when the summons to his mother's death-bed reached him as he stood on the fair hillside, and changed all life for him from that hour. He had to carry Richard Dacre back with him to that point in the complete statement he wished to make to him, and as he began to speak and the full tide of memory rushed over him, changed with intense regret for the freedom of spirit and of heart he had known in those happier days, and now had utterly lost, he suddenly burst into a description of all the glowing hopes which the future seemed to offer him on that momentous day, and then explained how they were blotted out for ever through the revelations made to him by his dying mother. He read aloud to Dacre those portions in his mother's written statement which told of her agony of mind in the prospect of Rex's danger; and of her mournful conviction that his hereditary tendencies would make him an easy prey to his vindictive enemy. Then Anthony told his antagonist, in the burning words of one who had suffered keenly, how his mother had implored him to give up all his own aspirations, his happy prospects, and his dearest hopes, in order that he might become his brother's guardian, and stand for evermore between him and the man who was resolved to work Rex Erlesleigh's ruin. He stated, calmly and without a shadow of self-laudation, how he had given

his mother the pledge she desired, and how from that hour he had lived with the one object of fulfilling it to the best of his power. It was easy in such a full explanation to detail all his efforts and difficulties, from the moment that showed him, just as his mother's coffin was being lowered into the grave, the gaze of a stranger fixed on her favorite son with an evil look that filled him with dread lest his brother's enemy was already at work, secure in the helplessness of the dead.

Anthony further explained to Dacre that in consequence of the promise he had given to his mother that Rex should never know the fact of his father's fault, or any of its results as regarded either himself or Dacre, it was impossible to save him by any appeal made openly to his own sense of right. "Whatever is done for my brother's rescue, must be done by me, and me alone," continued Anthony; "and therefore it is, Mr. Dacre, that I have opened my heart to you, and shown you at what a cost I have already striven to save him, and how resolved I am to stop short of no measure which shall accomplish that result, be the sacrifice to myself what it may. You have told me that you have no personal ill-will to Reginald, and I presume that you bear none to me any more than to him."

"No," replied Dacre. "I consider you a noble fellow, and for one moment your history made me look back with a pang of regret to the days when I was young and blameless like yourself and might have carved out for myself an honorable career, such as yours is certain to be; but it is folly to dwell on such thoughts. I am what I have made myself, and what Frank Erlesleigh has helped to make me. Yes, Mr. Beresford," he added, turning with a dark frown to Anthony, "he is answerable for much of the evil in my course of action since that time, and for most, if not all, of my own misery."

"No doubt!" said Anthony, "but his son Reginald is innocent of it, and so am I. I have given you my confidence on this very ground, in the hope that it will induce you to meet me half way in my determination to save my brother from moral as well as temporal ruin."

"Beresford," said Dacre, stoutly, "I see that you are counting upon my not being altogether dead to better feelings than those on which I habitually act, and, perhaps, you do not so count altogether in vain; but it is best we should understand each other. I neither can nor will release your brother till my price is paid; not only am I bound to provide a large sum necessary to start an enterprise which I hope is to make my fortune, but I am liable, besides other debts, for the money I borrowed for my expenses during the time required to accomplish my purpose with your brother, before whom I had to appear as a wealthy man. The Darksmere estate, I know, is capable of yielding me all I require, and I am in a fair way to make sure of it now. I can only relinquish my hold on Rex and his property on the receipt of a full equivalent."

"I quite understand that," said Anthony, "but before I ask you to name the full amount of your claim, it is right that you should know what I should expect you to do in return. I am not mistaken, I suppose, in believing that you have been systematically working to allure my brother into high play, and to make him, in fact, a confirmed gambler."

"It is true; the task proved easy, as I expected it would; he had already an inclination for the gaming-table, on which it was easy to work, and there were kindred tastes with which he was no less readily infected, and which answered my purpose almost as well. You will find that he has dipped deep into his rental already; but his estate was in such excellent order that he is not yet so much involved as many men would be who played for such high stakes as he does. Our astronomical studies at the Upper Farm, he continued, with a cynical smile, "were always preceded or followed by games in which I became a proficient at Monaco and Baden; and since we have been in London, Rex has spent every evening in the society of professional gamblers."

For a moment Anthony had difficulty in repressing his indignation at the composure with which Dacre described his own iniquitous success in the demoralization of his unhappy victim, but he restrained himself by a strong effort of self-control, and said, quietly, "This is just what I feared. Now, Mr. Dacre, you understand that my object is much more to rescue my brother from the evils which must destroy his soul, than merely to check the drain on his property before it leaves him penniless, and if I did no more than induce you personally to leave him alone, it would benefit very little unless measures were taken to prevent him continuing the same practices in association with other unscrupulous men, therefore it is to you, Mr. Dacre, that I look so to use your power over him as to induce him to give up the habits which you yourself have led him to form. I know that I could not influence him in this respect; he believes me to be prejudiced against you, and would consider any opposition to the amusements, so called, to which you have introduced him, as an attack upon you; further, he would resent any interference on my part, declaring that he was no longer a child, and that he should act for himself, and take no advice from me; but I believe that you can do what you will with him. You know as well as I do that you exercise an extraordinary fascination over him, and the very fact that you are the person by whom he has been initiated into these fatal excitements will make him listen to you rather than to any one else, if you resolve to open his eyes to their true nature and results; none could describe better than yourself I am sure, the hopeless destruction which awaits any young man who persists in a gambler's career."

"Do I not know it by my own miserable experience!" exclaimed Dacre, turning almost furiously on Anthony. "I tell you if any motive induced me to deter a man, be it your brother or another, from a career of that description, I could tell him such truths as would make him feel that death in his youth and strength would be better and happier for him than life as a gambler!"

"Yes, and I do not doubt you could win from him a pledge to abstain from such a madness hereafter. Dacre, your price will be paid if it be in any way possible; but it will be paid for my brother's salvation—for your work in

successfully dragging him yourself out of the abyss into which you have plunged him."

"I am ready enough to do it if my full claim is satisfied. I bear the poor boy no grudge, as I told you, but, on the contrary, I feel about as much regard for him as I am able to feel for any human being at this stage of my life. That does not involve a very warm affection," he added, grimly, "yet at least it is enough to make me feel that if I loose my hold of him I should not wish to leave him a prey to any others as bad as myself."

"I can thank you heartily for those words," said Anthony; "they relieve my mind very much."

Dacre raised his head, and looked fixedly at him. "Do not let us mistake each other, Beresford. What I have now said is conditional on my price being paid, and I doubt if you have the remotest idea to what a figure it amounts."

"I expect it to be a heavy sum," said Anthony, gravely. "That it certainly is. It could be raised on the Darksmere estates; but, if I understood you rightly, Rex's property cannot be tampered with, because you are debarred from letting him know the history of his father, and my consequent claim on his money. If you do not tell him these facts you must not expect that I shall. I have assumed some virtues in my conversation with you this day, Mr. Beresford; but I tell you frankly I am not virtuous enough to criminate myself to a thoughtless young fellow who would spread the knowledge of my schemes on himself and others to the four winds of heaven. Moreover, if he knew how deliberately I have deceived him from first to last, there is small chance that he would be disposed to satisfy a claim of mine which has no legal status. The money could not be raised on Darksmere a whit the more if I told him the truth, though it would very soon have been made if you had left me to follow my own course."

"I do not wish Rex to know the truth from you any more than from myself. My mother's wishes shall be obeyed in the spirit as well as in the letter. Your claim might be more justly satisfied from the Darksmere property than from any other source; but under the circumstances that cannot be."

"Then may I ask from what fund you mean to satisfy it?"

"From the only one over which I have power, my own fortune, such as it is."

Dacre looked at him with surprise. "Do you mean to say that you are prepared to impoverish yourself in order that your brother may be stopped in a reckless career? Are you and Darksmere to escape scot free, though the sin was his father's, while you are robbed who have nothing to do with the matter?"

"I have to do with Rex," replied Anthony, with a smile. "I will thankfully give my money to save him."

"I am sorry," said Dacre, drily. "I would rather not have fleeced you, with whom I have no connection whatever, but I must have my money. It matters little to me whether Frank Erlesleigh's debt is paid by his son or by you who are a stranger to his race, but the sum necessary to me must be mine, whether it comes from you or from Darksmere. There," he added, tossing a paper across the table to Anthony, "you will find in that note the calculation I made when I came to England as to what I should require, with the total in a somewhat formidable row of figures. That is the amount I must have, and have it I will. Rex is still in my hand."

Anthony took the paper, and bent over it, silent and immovable, for some time; at last he looked up; he had become very pale, but he was perfectly calm. "The whole of the property which I possess in actual capital," he said, "comes short by about a thousand pounds of the sum you have named, but I think I can make up the deficiency by the sale of my horses and all my other personal effects."

"Can you mean that you will do this?" said Dacre.

"I do," answered Anthony. "Your price shall be paid."

(To be continued.)

THE QUESTION OF DRESS.

A very old and much disputed question in some ways—but these are not the ways in which we are going to look at it. We are not disposed to argue the necessity of following the fashion, or the duty of adopting hygienic rules of dress. We will not inveigh against sweeping skirts or high heels. We only wish to urge upon all women the obligation of being always becomingly dressed at home as well as abroad. Do try to look your best, ought not to be a disagreeable maxim; yet one sometimes imagines it must be, seeing how many women slight it. Even economy, the pressure of hard times, need not oblige a woman to make a fright of herself at home. A bit of lace, a pretty bright ribbon, are cheap and easy to get, and what a difference they make! Or spotless linen collars and cuffs always lend freshness to even the plainest dress, and are always in fashion besides.

Above all, don't keep your friends waiting when they call on you, while you fly around to make yourself presentable. Better be neatly and properly attired *before* they come, and then you will be saved much hurry and worry, and they will feel more amiably disposed towards you than if they are left alone in the parlor for a quarter of an hour ruminating on your delay. Besides, when you come down at last, after such a hasty toilette, you are apt to be breathless and uncomfortable, and this atmosphere affects your visitor.

How much more agreeable is it to call upon a lady who makes her appearance promptly, as if your visit in no wise interfered with her avocations, and who does not have to begin the interview with a string of excuses for not being ready to see you. Too often it happens that these excuses are very poor ones, taxing the courtesy of the guest who must accept them.

Depend upon it, it is quite possible to be and look presentable, even to a busy or burdened housekeeper, as we know by observation. We have seen women whose every moment was occupied, either in the care of children or in household duties, whose neatness was proverbial. We have known others whose time was entirely at their own disposal, whose tumbled hair and disordered dress never seemed to trouble them, unless a sudden call compelled a hasty dress-

ing. And then what a brushing and pinning and smoothing out followed.

But we have an impression that these words are not applicable to the friends who gather about our "fireside." They are always ready to be seen; some of them perhaps rigidly simple, some others appropriately splendid, but all daintily neat.

STOVES AND FIREPLACES.

The "fireside" is fast becoming a figure of speech, and hearths are going out of vogue. From the extreme of wasting wood, we are passing over to that of being niggardly with it. A fire on the hearth is too extravagant an institution for a generation of farmers who live in mansions, ride to market in fine buggies and cutters, have carpeted floors, and piano-playing daughters. Alas that comfort should be so dear, and luxury so cheap! How any man who has a few acres of standing timber can be content to lug up to a grim, black stove, and flatter that by calling it his "fireside," is one of the marvels of this wonderful age. But what will those do who come after us? Why shift for themselves as we are obliged to do. They will farm better, have base burners with cheerful mica windows, open coal gates, and nice mantel pieces, and as they take their sound comfort, laugh at the ill-judged economy of their dead and burned ancestors! Don't talk about the expensiveness of an open fire-place. It is worth all its cost and far more. There is genuine comfort about it. The ancient heathen used to exclaim, "Aha! I am warm, I have seen the fire!" and they showed more common sense than many modern Christians. An open fire is a fountain of cheerfulness. It coaxes the family to gather about it, and form that charmed circle which is worth so much. It is an incentive to reading and reflection. It is an effectual preventive of cold feet at bed-time. Last but not least, it is the most perfect ventilator known. Try all the pipes and ducts contrived by architects, and nature will outdo them, if you only give her an open chimney to work with. Up will go the foul air as the fire heats it, and down will come the fresh air at the chimney sides to take its place, freshen up the room, and invigorate the lungs of the people in-doors. Some farmers with commodious dwellings use only a cooking-stove, which fills the house with the steam of boiling water, the odor of soap-suds, and cookery, giving some welcome warmth, and creating much unpleasantness. An open fireplace in a room adjacent, should always be in operation to balance things with the cooking-stove. We could better afford to dispense with many other things than forego the cheerful, wholesome, comfort-yielding fire on the hearth. Let us cling to it for a while longer at any rate.—*Stratford Beacon.*

THE MEDICAL PROFESSION.

There are comparatively not many prizes, says the "Saturday Review," in the medical profession; there are a good number of absolute blanks, with an innumerable variety of intermediate gradations. It is not skill alone that makes the successful doctor. A good manner, with the education and associations of a gentleman, assists him amazingly, although doubtless there have been rough diamonds who have made themselves a golden setting both before and after the days of Radcliffe and Abernethy. It must be admitted that the hospitals that are to be walked and the anatomical theatres that are to be attended are not exactly the schools one would choose for developing the highest forms of refinement. The Bob Sawyers and the Huxters may be very good fellows, "overflowing with kindly feelings and animal spirits," but even when their intellects have been "matured by observation and reflection," they are hardly the men that a gentleman would welcome to the sick-chamber of an ailing wife. Aspirants of this rough-and-ready type are most likely to prosper in the thoroughfares of Eastern London, or in some country town where their progenitors are known and respected, or where the patients are not fastidious. On the other hand, a well-mannered young gentleman, born, so to speak, in the purple of the profession, educated in a good set at the University, launched by a fond father who has become a universal family counsellor, has almost everything in his favor. Whatever may be his professional attainments, he must almost infallibly succeed if he has cultivated a high-bred manner, if he is blessed with a silvery speech, if he possesses or affects a sanguine temperament, and, above all, if he has abundance of small talk. There is a breath of balm in his very presence, there is steel and quinine in his inspiring address. If he is wise, he has singled out some speciality for his study, or has written or compiled a popular treatise on it. Technical phrases are lightened with pleasant anecdotes; melancholy cases are illustrated by encouraging instances; there is an irresistible promise of marvellous cures in his very face. Such a man makes no appearance of early struggles against inexperience, but swings away into business with a comfortable air of assurance.

"Would I then withhold the Bible from the cottager and the artisan? Heaven forbid! The fairest flower that ever clamb up a cottage window is not so fair a sight to my eyes, as the Bible gleaming through the lower panes. Let it but be read as by such men it used to be read; when they came to it as to a ground covered with manna, even the bread which the Lord had given for his people to eat; where he that gathered much had nothing over, and he that gathered little had no lack. They gathered every man according to his eating. They came to it as to a treasure-house of Scripture; each visitor taking what was precious and leaving as precious for others. Yes, more, says our worthy old Church historian Fuller, where 'the same man at several times may in his apprehension prefer several scriptures as best, formerly most affected with one place, for the present more delighted with another, and afterwards conceiving comfort therein not so clear, choose other places as more pregnant and pertinent to his purpose. Thus God orders it that divers men (and, perhaps, the same men at divers times) make use of all his gifts, glean and gathering comfort, as it is scattered through the whole field of Scripture.'"—*Coleridge.*

BRITISH AND FOREIGN ITEMS.

THE Woman's Presbyterian Board of Foreign Missions for the Synod of Albany collected \$6,000 for foreign missions last year.

QUEEN VICTORIA expressed a wish to have a *souvenir* of Victor Emanuel, and an elegant inkstand, always used by the late King of Italy, has been sent to her.

A CHINESE merchant just landed in San Francisco, says that in one district of the State of Santong, last year, out of a population of 96,000, about 80,000 died of starvation.

THE duties received last year by the British Government on spirits, malt, wine and tobacco were, from England, \$148,672,205; Scotland, \$27,170,845; Ireland, \$26,800,550.

A SHOCK of earthquake was recently felt in the south of England. Those who keep the records of such events report that 256 earthquakes have been felt in Great Britain and recorded.

THE Rev. Henry Varley's visit to Australia has resulted in a more extended and fruitful revival than was ever experienced there. Some thousands in Melbourne and its suburbs have professed faith in Christ.

THE number of Baptists in Great Britain is 269,836. The number of communicants for the whole world is 3,366,981. The Baptists in London number 35,520 members, an increase of 1,007. They are much stronger proportionately in the great metropolis than outside of it.

THE Turkish navy, if it falls into the hands of the Russians, will be no meagre addition to their naval strength. The sultan has twenty-three ironclads, carrying from two to seventeen guns; four iron-cased batteries, of two guns each; seventeen screw steamers, with an aggregate of 640 guns, and eighty other steamers, making a total of 115 steamers and 1,600 guns. Besides these, there are fifty wooden sailing ships.

AT the sale of the books of Mr. A. G. Dew-Smith in London, on January 29th, some remarkable lots brought these prices: *Aesop's Life and Fables*, in Latin, Naples, 1485, \$655; *Shakespeare's Poems*, 1640, with the excessively rare portrait by W. Marshall, \$310; an Italian *Biblia Pauperum*, block book, 1510, \$122; *Dibdin's Bibl. Spenceriana*, etc., 7 vols., \$130; *Horace Beatæ Mariæ Virginis*, MS., on vellum, 1518, \$200; another, \$242; *Suffragia Sanctorum*, MS., \$145.

THE famine in China is described in the latest advices as appalling in the mortality it is causing. The roads are covered with dead and dying; cannibalism is said to have occurred; and those inhabitants of the distressed districts who have money enough are emigrating wholesale. How great is the desire to remove altogether from so fatal a neighbourhood, may be gathered from the fact that land, houses, and furniture are being offered at nominal prices, in order that their owners may raise the means of emigrating.

AN attractive sale of engravings came off in London in the first week of February, including some Albert Dürers and fine Italian prints. For Durer's prints the following prices were obtained: *St. Hubert* \$300; *St. Jerome in the Desert*, \$53; *Melancholia*, \$95; *The Great Fortune*, \$70; *The Knight of Death*, \$160. *The Punishment of the Evil Tongue*, by Nicolleto da Modena, was knocked down for \$112; *Maracantino's Adam and Eve* for \$555; his *Martyrdom of St. Lawrence* for \$152, and his rare *Lucretia* for \$255. Pretty good prices for engravings.

THE funeral of the late Dr. Duff took place in the Grange Cemetery, Edinburgh, between two and three o'clock on Monday afternoon, Feb. 18th. Previous to the funeral, services were conducted in the Barclay Church, and the hearse was preceded to the grave by students and professors of the Divinity Halls, Edinburgh, a large number of the representatives of the leading ecclesiastical and religious bodies located in the city, and the Lord Provost, Magistrates, and Town Council of Edinburgh. The route of the procession was by the Melville Drive and Argyll Place, and crowds lined the roadway on both sides. On Sunday, in many of the pulpits in Glasgow, Edinburgh and other towns, references were made by Established, Free, United Presbyterian, and Congregational ministers to the death of Dr. Duff. Dr. Duff's life was spoken of as unique and complete above that of most men; he was described as the last of a whole body of illustrious men who were chiefs and guides, as a standard-bearer, a general, a lover of all lands and of all Churches, as one who taught all Churches a noble lesson, and testimony was borne to his burning eloquence, and his devotion to the cause of Christ at home and abroad.

IN the Princeton "hazing" case the facts appear to be these: A member of the freshman class, who had publicly insinuated certain things touching the courage of the sophomores, was induced, by a fictitious invitation, to meet a party of the latter in one of the college rooms. Here he was put through a course of discipline—minus hair-cutting—and made to sign a humiliating document. The Freshmen were roused by the insult, and on the night of the 19th a party of eight or ten of them, disguised, surprised two sophomores, named Atterbury and Carter, in their rooms at the Mansion House, bound and gagged them, and then inflicted the hazing treatment upon their heads in effective barber fashion. The previous disgrace thus wiped out, the freshmen retired. The two sophomores, however, released themselves quickly, and fired pistol-chots or blank cartridges out of the windows at the retreating party and at once gave chase. On the streets shots were exchanged, and Atterbury fell wounded in the groin, though not dangerously. This ended the night's doings, and since then the Princeton faculty have been probing and curing the trouble, the result being that the two sophomores and eight freshmen have been summarily dismissed from the college. As a climax to the proceedings a body of sophomores followed the freshmen to the depot and disturbed the peace generally, which called for further prompt discipline by the faculty. The record stands: 30 sophomores suspended and 8 dismissed; 2 freshmen dismissed, 10 suspended; total departures, 50.

MINISTERS AND CHURCHES.

THE Rev. Alex. Young, of Napanee, is lecturing on the "Evidences of Christianity." In his hands the treatment of this important subject will doubtless be interesting and useful.

SPECIAL services were recently held in connection with Caven Church, Bolton, with encouraging results. They were conducted for four weeks on four nights of each week. Several most clear and interesting cases of conversion have occurred; and all the members who found it convenient to attend speak very highly of the benefits received.

THE Presbyterian congregation of Cayuga held a soiree on Wednesday, the 20th ult., the proceeds of which are to go towards defraying the expense of certain improvements on the church. Mr. Jas. Mitchell occupied the chair, and addresses were delivered by Rev. Messrs. Vincent, Burns, Black and Grant, and Mr. J. G. Montgomery. The amount realized was about \$70.

ON the evening of the 22nd ult. Mr. and Mrs. Acheson were agreeably surprised to find the members of the Bible class, at Wick, call at the manse laden with baskets filled with good things. When seated around the tea-table Mr. Acheson was presented with a purse of money. At the same time Mrs. Shedden, Mrs. D. Leask, and Mrs. A. Leask presented (through the Bible class) Mrs. Acheson with a beautiful crystal and china tea-set. These presents were accompanied with addresses expressive of the donors' good wishes and esteem for their pastor and his wife to which Mr. Acheson replied in suitable terms.—COM.

THE Annual Soiree of the Presbyterian Church, Alton, was held on the 19th ult., got up in splendid style by the young people of the congregation, T. Russel, J. P., in the chair. The speakers were the Revs. D. J. McInnes of Erin, R. Fowle of Hillsburgh, Walter Amos of Aurora, J. H. Culwell (congregational) of Alton. The Alton Union Choir, led by Mr. Holden of Alton, rendered excellent music, the church was crowded, the speaking was humorous and interesting, the provisions were first-class and abundant, so much so that a Social was held on the 21st—in short it was a decided success, the proceeds amounting to \$54, in aid of the building fund.—COM.

ON Sabbath, the 24th ult., a very neat and commodious frame church, to be known as Knox Church, was dedicated in the prosperous village of Leamington in the county of Essex. Service in the morning and evening was conducted by the Rev. John Gray, of Windsor, and in the afternoon by Rev. Wm. Forrest, late of Tilbury. At each service the church was filled to its utmost capacity, and the most earnest spirit seemed to prevail. On Wednesday evening a tea-meeting was held when the church was again literally packed. Addresses were delivered by the resident ministers, Forrest and Gray. At the close of his address Mr. Gray made an appeal to those who were present, for subscriptions to liquidate the debt still remaining upon the church, which was responded to to the amount of \$451. This, with Sabbath collections, amounted to the very considerable sum of \$576.89. The field is almost entirely new and the congregation small, but we sincerely trust that with their new church they may enter upon a very prosperous and blessed work.

ON Thursday evening, the 19th of Feb., a large number of the congregation and parishioners of the Rev. William Aitken, of Vaughan, took forcible possession of the manse, which is situated near Richmond Hill Railway Station. It is a pleasing sort of burglarious attempt to have one's house seized, and made the repository of all the good things that pertain to a surprise party of the first water. The friends of Mr. and Mrs. Aitken took the garrison by storm, and having laid the cups and saucers and all the miscellaneous refreshments, it was then seen to be a question of time how long the good things would stand out against such a siege. How the thing was managed report sayeth not. Whether it was Santa Claus making his last round after Christmas, or the more astute patron Saint Andrew of Scotland, whose generosity has passed into a proverb, some one at all events of that ilk brought to the door a cutter of lovely build, and from its capacity suitable to the proverbially large and growing family of a man. Notwithstanding the warmth of the season, the saint in question, mindful of what the Canadian winter may be in the years to come, brought

with the cutter a beautiful robe. After the service of tea, the friends crowded around the pastor and his wife and family, and by the following address signed by Mr. James Malloy, showed there was a goodly number of patron saints who knew the secret of the cutter and robe: "Rev. Sir,—We the members and adherents of your church, do hereby show our gratitude to you, by presenting you with a cutter and robe as a small token of respect for your zealous and ardent labors amongst us for so many years, trusting that you will receive it with pleasure, and praying that you may be spared many years to enjoy its use, while laboring amongst us for our well-being and spiritual good. Accept the gift, dear pastor, as an expression of our sincere desire that your labors may be crowned with success, and as a mark of our great respect for Mrs. Aitken and family." The address concluded with an assurance that the kindness and good will ever shown by Mr. Aitken towards all classes of the community would never be forgotten. This cordial address drew from Mr. Aitken a warm and appreciative reply, expressed in graceful terms. And the friends having enjoyed a happy evening, returned to their homes feeling all the better for their kindly remembrance of their pastor, and leaving Mr. and Mrs. Aitken with the proud consciousness of being loved and appreciated by their friends and neighbors.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th and 5th current. Rev. J. M. King, moderator. Present with him, thirty-five ministers and thirteen elders, besides two corresponding members. The following were the more noticeable matters transacted by the Presbytery.—A draft minute was read from a committee, previously appointed, with regard to the late Rev. Dr. Inglis of Brooklyn, N.Y., who had been called to be co-pastor by Knox Church congregation, Toronto. The minute was adopted, and ordered to be engrossed in the Presbytery record. Rev. J. Campbell reported moderating in a call from the congregation of Newmarket, to Rev. Wm. Frizzell, probationer. The call, signed by 105 members and concurred in by fifty adherents, with a promise of \$800 as salary, was sustained and put into the hands of Mr. Frizzell, who afterwards declared his acceptance of it. A committee was appointed to assign him trials for ordination; and in hope of the trials proving satisfactory, his ordination was appointed to take place on the first Thursday of April at 2 p.m., Rev. A. Gilray to preach, Principal Caven to preside and address the congregation, and Rev. J. Carmichael of King, to address the minister. Rev. A. McFaul reported moderating in a call from the congregations of Mono East; Mono Mills, and St. Andrew's Church, Caledon, to Rev. A. Tait, probationer. The call was found to be signed by eighty-nine members, and concurred in by fifty-six adherents. The salary promised is \$700. The Presbytery sustained the call, and ordered the same to be transmitted to Mr. Tait. A paper was read from the congregation of Alton, engaging to contribute as part of Rev. A. McFaul's salary \$300, that so they may enjoy his pastoral care, in union with his present congregation at Charleston. It was then resolved that Rev. Dr. Robb, Rev. J. McIntyre, and Mr. George Smith proceed to Alton on the 12th current, and at 2.30 p.m., of that day meet with the people there, and introduce him into the pastorate over them. The following were appointed commissioners to the next General Assembly, of ministers—by rotation, Rev. Dr. Reid, Rev. J. Dick, Rev. R. Wallace, Rev. R. P. McKay, Rev. W. Amos, Rev. J. R. Gilchrist—by ballot, Revs. Dr. Topp, Dr. Caven, D. J. Macdonnell, Professor Gregg, and Professor McLaren; of elders, Hon. J. McMurch, Messrs. Jno. Barclay, Wm. Adamsom, Thomas W. Taylor, Alex. Duff, David Elder, James McLennan, Q.C., William Barber, Wm. Hood, Hugh McKay, and A. McCurdy, M.A. The case of the congregation of Stouffville was brought up from former minutes; and after finding that \$150 at least, might be relied on yearly from said congregation, it was resolved to apply to the General Assembly's Home Mission Committee for a grant of \$5 per Sabbath, and provide the services of a student missionary during the summer. Rev. J. Gilchrist reported that the members and adherents of our Church at Honeywood, have recently secured a place of worship, and wish to be duly organized and furnished with supply of preaching. On motion made, Rev. J. Gilchrist, and J. M. McIntyre were appointed to organize them, and it was also agreed to make application for a grant to them of \$2 per Sabbath. On report of a

committee, previously appointed, and chiefly in view of favorable testimonials from our ministers in London regarding his conduct since he went there, the Presbytery agreed to remove the suspension from Rev. Evan McAulay. A letter was read from Rev. J. Adams, resigning his charge at West King—on the ground of failing health—and asking leave to retire from the ministry. Whereupon it was moved and agreed, to appoint Professor Gregg to preach to the congregation of West King on the step taken by their minister, to cite them to appear for their interests at next ordinary meeting, and also to confer with them, anent a retiring allowance. An extract minute of the Presbytery of Guelph was read, setting forth a protest taken by said Presbytery in having organized a congregation at Ballinafad, and giving notice of a complaint thereanent to be made to the Synod of Toronto and Kingston. It was moved and agreed to appoint Revs. Dr. Robb, E. D. McLaren, and J. Alexander to represent the Presbytery before the Synod, and defend the action thus to be complained of. A memorial was read from Cooke's Church congregation, Toronto, asking leave from the Presbytery to erect a new church (if deemed fit), on a site not farther north than Carleton Street, not farther west than Yonge Street, and not farther east than Jarvis Street. Commissioners and other parties interested in this matter were heard; and after some discussion, the prayer of the memorial was granted. Rev. D. Mackintosh, on behalf of the congregations of Mount Albert and Ballantrae, stated that these congregations are desirous of a pastor, and propose to raise a salary in the meantime of \$500. The Presbytery agreed to apply for a grant of \$200, conditional on a pastoral settlement. A committee was appointed consisting of Revs. J. M. Cameron, J. Smith, R. P. McKay, and R. D. Fraser, and Mr. Wm. Rennie, to prepare a report for the Synod on the State of Religion, said report to be drawn from the returns of the Sessions throughout the bounds, and to be submitted to next ordinary meeting. A committee was also appointed to confer with students as to Home Mission work during the summer, and to make arrangements thereanent; the committee being Professor McLaren, Dr. Robb, and Rev. A. Gilray. Considerable time was spent on Remits from the General Assembly. As to the Remit of Regulations, anent Ministers', Widows', and Orphans' Fund, a motion and two amendments on the 1st Regulation were put to the vote, the second amendment carrying, to wit, "That one fund be created for the whole Church, provided the same can be effected upon equitable principles." It was also resolved, "That in regard to the remaining Regulations, the Presbytery finds that it has not sufficient information before it to come to an intelligent judgment, and therefore recommends to the Assembly to re-appoint the committee, with instructions to secure for the Church information on the following points: 1st. The exact state of each of the existing funds—including the amount of capital, the number of persons upon them, and the rates paid in each. 2nd. The exact legal bearing of 'the Act of the Province of Quebec, 38 Victoria, lxi., relating to the Ministers', Widows', and Orphans' Fund of the late Presbyterian Church of Canada in connection with the Church of Scotland, upon the possibility of an amalgamation of the various funds." The Presbytery would further suggest that the committee of the Assembly be authorized to secure the services of an actuary, to aid them in maturing a scheme for a common fund, provided that it is found practicable. The Remit, anent a common fund for the maintenance of the Theological Colleges in Montreal, Kingston, and Toronto, was disposed of by the following motion, "That while recognizing the many advantages of a common fund, the Presbytery is nevertheless of opinion that it is not expedient for the General Assembly at present to establish such a fund for the support of the Theological Colleges of Montreal, etc." The Remit on Ecclesiastical Procedure was reported on by a committee; and the committee were re-appointed to carry on their work and report again at next ordinary meeting. The next ordinary meeting was appointed to be held on the first Monday and Tuesday of May, at 11 a.m., with the understanding that Assembly's Remits not yet disposed of shall take precedence of other business; also that any delegates from a distance having business for the Presbytery should appear in the forenoon of Tuesday; and further, that on the evening of that day the reports of visitors to Sabbath Schools within the bounds be heard and disposed of.—R. MONTEATH, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XII.

Mar. 24. } MANASSEH BROUGHT TO RE- } 2 Chron. xxxiii. 1878. } PENTANCE: } 9-16.

GOLDEN TEXT.—“As many as I love, I rebuke and chasten: be zealous, therefore, and repent.”—Rev. iii. 19.

HOME STUDIES.

- M. 2 Kings xx. 1-11. Hezekiah's sickness.
- T. Isa. xxxviii. 1-22. His song of thanksgiving.
- W. } Isa. xxxix. 1-8. } Rebuked for his pride.
- } 2 Kings xx. 12-21
- Th. 2 Kings xxi. 1-17. Manasseh's wicked reign.
- F. 2 Chron. xxxiii. 9-17. Manasseh's repentance.
- S. Ps. lxxxix. 30-37. Transgression visited.
- S. Rev. iii. 14-22. Golden Text and connection.

HELPS TO STUDY.

When Hezekiah was apparently “sick unto death,” he was filled with exceeding bitterness of grief. (Isa. xxxviii. 2, 3, 10-17.)

One reason of this great sadness seems to have been that he had no son to succeed him on the throne; for when he actually died fifteen years later, Manasseh was only twelve years old. The boy's mother was named Hephzibah, (2 Kings xxi. 1,) and it is very likely that Isaiah wrote the prophecy in the sixty-second chapter at the time of her marriage with Hezekiah. He pictures the happiness of restored Judah as that of a bride rejoiced over by a bridegroom, and gives to Zion the very name of the new queen, Hephzibah, (that is, delightful,) “for the Lord delighteth in thee, and thy land shall be married.”

Significant, also, is the name given to the child born to the royal pair. Hezekiah, as we saw before, had been trying to win back the remnant of the desolated ten tribes to their allegiance to Jehovah, and among those who joined him at his great Passover were men of Manasseh. (2 Chron. xxx. 11, 18.) How natural for him to name his son after that once great and powerful northern tribe, as a token of his forgiveness of the old secession! It was like Edward I., of England, after the conquest of the Welsh, giving to his son born at Carnarvon the new title of “Prince of Wales.” Besides, the name had the significant meaning of “causing to forget.” He hoped that this son, so named, might cause the Israelites to forget their unhappy estrangement.

These circumstances are not only interesting in themselves, but will really help the lesson. They enable us to picture the boyhood of Manasseh. With a godly father and (as Isaiah's allusion must imply) a godly mother, with the aged prophet watching over them all, with a name suggestive of good-will and the union of the nation as Jehovah's people, what advantages the young prince had! and how much all this adds to the sadness of the sequel!

1. SIN AND ITS CHASTISEMENT: Verses 9-11.

As Hezekiah was the good son of a bad father, Manasseh was the bad son of a good father. His reign was the longest in the annals of Judah, and the most calamitous. It has been likened to that of Queen Mary of England. He deliberately set himself to undo his father's reformation. He made Judah to err, and to do worse than the heathen. No doubt the idolatrous party, which, (like the Romish party under Edward VI.) had been subdued but not changed, sprang into power and led the boy-king astray. The foul Baal-worship and horrible Moloch sacrifices, (verses 3, 6,) which Ahaz had introduced, were resumed; and the Chaldean idolatry of sun, moon, and stars, (probably the result of Hezekiah's unhappy alliance with Merodach-Baladan) was also brought in. Worst of all, a graven image (probably the most shocking of ancient idols, for the word “grove” in 2 Kings xxi. 7 is literally *Asherah*;) was set up in the very temple itself—an outrage even Ahaz had not been guilty of; and the altar of Jehovah and the ark being removed. (See verse 16; chap. xxxv. 3.)

This great apostasy was not consummated without warnings.

The Lord spoke to Manasseh and to his people. He will not give them up until every means to induce them to turn and repent has been exhausted. But they would not harken, but slew his messengers. In 2 Kings xxi. 10-15 we see unnamed prophets denouncing the apostasy and threatening judgment in most striking language. These verses are immediately followed by the statement that Manasseh “shed innocent blood very much, and filled Jerusalem from one end to the other.” Was not this a bitter persecution against the prophets and others who stood faithful? Does not Jeremiah refer to it when he says, (Jer. ii. 30,) “Your own sword hath devoured your prophets like a destroying lion?” Was it not then that Isaiah (according to Jewish tradition, and see Heb. xi. 37,) was sawn asunder? No wonder it is said of these very murders, (2 Kings xxiv. 3, 4,) “Which the Lord would not pardon.”

Now therefore that these sinners will not hear God's voice they must suffer the sting of his rod: Isa. lxiii. 10; Jer. xix. 15. Wherefore the Lord brought upon them the captains of Assyria. These were God's instruments. He often uses the ambition of one king to punish the crimes of another.

The prophecy of Isaiah which he spake to Hezekiah was now fulfilled: 2 Kings xx. 16-18. Ezar-haddon carried the King of Judah in fetters to Babylon. (Note 1.)

The great lesson of this history to every Christian parent is that they should be intensely earnest to have their children thoroughly and entirely Christians in their very earliest years. How appalling the very possibility of leaving a godless child of twelve years to run such a career as that of Manasseh. One of the most terrible fruits of sin is that it does not remain alone. The sinner leads others into sin.

II. REPENTANCE AND FRUITS WORTHY OF IT: Verses 12-15.

When Manasseh was in affliction he besought the Lord. The uses of adversity are blessed when it leads the prodigal back to his Heavenly Father. But it is only sanctified affliction which profits. King Ahaz, like clay, was hardened, while Manasseh, like wax, was softened in the fires. In the day of his trouble he called upon God: Ps. 1. 15; Dan. ix. 3. And God heard his supplications: Ps. xxii. 24; xxxi. 22. If God will listen when even a blood-stained Manasseh prays, who may not hope for mercy? Brought him again: Ps. xxx. 11. Not every one who has thus failed in the use of opportunities has the privilege of their possession again. He was, perhaps, released and reinstated as a subject king, on the death of Ezar-haddon. It was the Lord's work, for he controlled the events which led to it. Manasseh knew. He realized, as never before, the hand of God, his power, mercy, and loving kindness. Let us be able to see God in our mercies as well as in our trials.

Answered prayer is one of the most convincing proofs that “the Lord, He is God.”

The king, now by God's mercy restored, showed the sincerity of his repentance by immediately going to work to correct his errors. He strengthened the fortifications of his capital (Note 2,) he removed the pollutions of idolatry from the temple and from the city; and as he had been a leader in sin, he strives with all the greater zeal to be a leader in the way of righteousness.

The Golden Text gives us the key to Manasseh's misfortunes. “As many as I love, I rebuke and chasten.” God loved the son of Hezekiah and Hephzibah, and by means of heavy trials brought him back from his sinful ways. God afflicts not willingly, but to bring us back to Himself. Heb. xii. 5-11.

This story magnifies the mercy of God, and His willingness to forgive the very chief of sinners. None need despair. The foulest sin can be cleansed by the blood of Jesus. Isa. i. 18; 1 John i. 7.

But let none presume upon this mercy. Remember both the thieves. Besides even although God is willing to forgive, would it not be better to be spared the suffering which may be needed to bring back the wanderer. Besides, can you ever undo the consequences of your wrong-doing? What of others whom your influence has led astray; for it is much easier to lead people astray than it is to lead them back again. Manasseh found this out. The king's command could remove the offences from off the land, but it could not remove them from the hearts of the people. So soon as that restraint was removed, the idols were brought back, and, in a short time, the temple was again filled with them. Manasseh saved himself, but could not save the people whom he had corrupted. His sad experience should arrest many a young man on the threshold of an evil career. For one may come to the time when he will sorrow most for the ruin that he has brought to those who have fallen under his influence, and who have followed his example.

EXPLANATORY NOTES.

1. Among the thorns. Rather, with hooks. The Assyrian used to lead his captive by a cord attached to a hook or ring thrust through the cartilage of his nose, precisely as a ferocious bull is led at the present day: compare 2 Kings xix. 28; Amos iv. 2. The inscriptions give representations of captives so led. Hence the comparison of captives to fish, Jer. xvi. 16. Whether the language here is figurative, or Manasseh was really subjected to such treatment, is not certain; but from the representations of the inscriptions, and from the severity of treatment mentioned in the next verse, it is probable that he was actually led by a hook in his nose.—Fetters. The word thus rendered means chains of brass, either for the feet, fetters, or for the hands, manacles; the latter, or perhaps both, are probably meant here.—Carried him to Babylon. This is an indication of the truth of the narrative. It would have been more natural for the writer to say, carried him to Nineveh; for the kings of Assyria were accustomed to reside in Nineveh, the capital. But contrary to this custom, Ezar-haddon, who had been made king of Babylon before he became king of Assyria, took special delight in that city, and made it his residence most of the time during his entire reign. Babylon was the capital of ancient Chaldea, and of the later empire of Babylon. It was situated on the Euphrates, about 275 miles south from Nineveh.

2. Without the city of David, on the west side of Gihon, in the valley. Rather, “he built the outer wall of the city of David on the west of Gihon-in-the-valley.” The wall intended seems to have been that towards the north-east, which ran from the vicinity of the modern Damascus gate across the valley of Gihon, to the “fish-gate” at the north-east corner of the “city of David.” The captains who took Manasseh prisoner had probably destroyed or greatly damaged this part of the fortifications.

Ophel; meaning, tower. This tower occupied the short mountain-spur projecting southward from the temple-area, and sloping off abruptly into the valley of Kidron, or Jehoshaphat, on the east, the valley of Gihon, or Hinnom, on the south, and the valley of the Tyropæon, or cheese-mongers, on the west. It was thus the south-east corner of the city.

THE DANGERS OF COVETOUSNESS.—When covetousness gains a complete ascendancy, engrossing the whole man, it forms that compound of all that is mean and despicable, that monster of moral deformity, usually called a miser. In our day the tribe is not very numerous, which is a matter of gratitude, for should they multiply they would certainly create a desert around them. I know of no passion which so deeply agitates and degrades, so effectually enslaves and destroys the soul, as covetousness. The man who sets his heart upon riches must necessarily be a stranger to peace and enjoyment. Fear, care, anxiety, suspicion, and jealousy place him on a constant rack. To the toil of getting is added the trouble of keeping his pelf. Avarice is insatiable as the grave, or rather as a gulf without bottom. The more this passion is supplied with fresh fuel the more vehement is the flame.—*Ruricus*.

WORDS OF THE WISE.

FIRST IMPRESSIONS.—I think we may assert that, in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy have consequences very important and of a long duration. It is with these first impressions as with a river, whose waters can be easily turned by different canals in quite opposite courses; so that, from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.

FULL CONFESSION.—Let us encourage ourselves in the LORD our GOD; encourage ourselves in His character—encourage ourselves in His compassion. He will not shut up His tender mercies in anger, but will shut up anger in His tender mercies, for His compassions fail not. Let us say of them, This is my hiding-place; here will I nestle from sin's temptations, falls, and ingrattitudes. Feeling His tenderness to be that of a jealous GOD, we are too apt to go to Him as to a tender friend, jealous friend, keeping back what is likely to grieve him. But no! Our JESUS is not like an earthly friend even in this; there is no loosening His love by suspicion. He knows all our baseness, yet loves unto the end! Therefore let us go tell Him all; even those feelings which we would hide from ourselves, let us drag out before Him, and pour out our complaints of ourselves into the bosom of our Master.—*Lady Powerscourt*.

EVENTIDE.—In the hour which of all the twenty-four is most emblematic of heaven, and suggestive of repose, the eventide, in which instinctively Jacob went into the fields to meditate,—when the work of the day is done, when the mind has ceased its tensions, when the passions are lulled to rest, in spite of themselves, by the spell of the quiet, star-lit sky,—it is then, amidst the silence of the lull of all the lower parts of our nature, that the soul comes forth to do its work. Then the peculiar, strange work of the soul, which the intellect cannot do—mediation—begins. Awe, and worship, and wonder, are in full exercise; and love begins in its purest form of mystic adoration, and pervasive and undefined tenderness—separate from all that is coarse and earthly—swelling as if it would embrace all in its desire to bless and lose itself in the sea of the love of GOD. This is the rest of the soul—the exercise and play of all the nobler powers.

THE PERSUASION OF SONG.—The mother singing over the cradle—is there any other saintliness more beautiful to be thought of than that? The old bird sits on the tree, and coaxes the young bird to fly to her. She sings to it, and teaches it to sing. And the mother sits at the cradle as it were, to call the little children up to the Christian life. The children sing in the family, and in the utterance of song they are all one. There is but one sound, but one hymn, and to a large extent, so far as there is feeling at all, it is one feeling. And persons are never brought into such communion as when they are gathered together, and their feelings express themselves in song. It is the hymn that persons sing together that unite them. I think I love those that I have sung with better than any others. And when we come into heavenly places in CHRIST JESUS—into the lecture-room and the church proper, and all join in singing, is there any other ministration in the sanctuary that opens the gate of heavenly light and makes the battlements shine so brightly?—*Becher*.

“GOD loves the deeds for the man's sake which doeth them, rather than the man for the good works that he doeth. As God looked first at Abel and then at his gifts, but to Cain and his offerings He looked not; because Abel was a chosen vessel of God, therefore God received his offering; and Cain's were not received, because he was not of that number. For as a schoolmaster will take in good part the diligence that his scholars can do; and if he see them put their good wills thereto, he will bear with their faults, and teach them their lessons; but to the stubborn and froward he will show no gentleness, but cast them off; so God with those whom he hath chosen in Christ before the world was made, will bear with their infirmities, and wink at their little faults, teach them to do better, and praise the well-doings, and gently correct their faults; but his enemies and outcasts, because whatsoever they do is hypocrisy, He loves them not, but even their prayer is turned to sin, and whatsoever they do is defiled, because they be not grafted and chosen in Christ Jesus.—*Pilkington*.”

MEETINGS OF PRESBYTERY.

WHITBY.—In Whitby, on the third Tuesday of March at 11 o'clock a.m.

LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the third Tuesday in March, 1878.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 19th March, at 11 a.m.

GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, 19th March, at the usual hour.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 2nd April, at 11 a.m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, 26th March, at 3 p.m.

STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 19th March, at 10 a.m.

BARRIE.—At Barrie, on 26th March, at 11 a.m.

QUEBEC.—At Scotstown, on 20th March, at 10 a.m.

HURON.—At Seaforth, on 19th March, at 11 a.m.

OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday the 19th inst., at 10 a.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on Tuesday the 19th inst., at 11 o'clock. The State of Religion will be considered in the evening.

OUR YOUNG FOLKS.

AT THE PARTY.

HALF a dozen children
At our house!
Half a dozen children
Quiet as a mouse,
Quiet as a moonbeam,
You could hear a pin—
Waiting for the party
To begin.

Such a flood of flounces!
(O dear me!)
Such a surge of sashes,
Like a silken sea,
Little eyes demurely
Cast upon the ground,
Little airs and graces
All around.

High time for that party
To begin!
To sit so any longer
Were a sort of sin;
As if you weren't acquainted
With society!
What a thing to tell of
That would be!

Up spoke a little lady
Aged five;
"I've tumbled up my over-dress
Sure as I'm alive!
My dress came from Paris;
We sent to Worth for it;
Mother says she calls it
Such a fit!"

Quick there piped another
Little voice:
"I didn't send for dresses,
Though I had my choice;
I have got a doll that
Came from Paris too;
It can walk and talk as
Well as you!"

Still till now, there sat one
Little girl;
Simple as a snow-drop,
Without flounce or curl.
Modest as a primrose,
Soft, plain hair brushed back,
But the color of her dress was
Black—all black.

Swift she glanced around with
Sweet surprise;
Bright and grave the look that
Widened in her eyes.
To entertain the party
She must do her share,
As if God had sent her
blood she there,

Stood a minute thinking,
With crossed hands,
How she best might meet the
Company's demands.
Grave and sweet the purpose
To the child's voice given:
"I have a little brother
Gone to Heaven!"

On the little party
Dropped a spell;
All the little flounces
Rustled where they fell;
But the modest maiden,
In her mourning gown,
Unconscious as a flower
Looketh down.

Quick my heart besought her,
Silently;
"Happy little maiden,
Give, O give to me
The highness of your courage,
The sweetness of your grace,
To speak a large word, in a
Little place!"

—Elizabeth Stuart Phelps.

GRAPPLING FOR A LOST CABLE.

THE "Great Eastern" was fitted out with apparatus, which may be likened to an enormous fishing-hook and line, and was sent to the spot where the treasure had been lost. The line was of hemp interwoven with wire. Twice, the cable was seized and brought almost to the surface. Twice it slipped from the disappointed fisherman, but the third time it was secured. It was then united with the cable on board, which was "paid out" until the great steamer again reached Newfound-

land, and a second telegraph-wire united the two continents.

The scene on board as the black line appeared above water was exciting beyond description. It was first taken to the testing-room, and a signal intended for Valentia was sent over it, to prove whether or not it was perfect throughout its whole length. If it had proved to be imperfect, all the labor spent upon it would have been lost. The electricians waited breathlessly for an answer. The clerk in the signal-house at Valentia was drowsy when their message came, and disbelieved his ears. Many disinterested people, and even some of the promoters of the cable, did not think it possible to recover a wire that had sunk in thousands of fathoms of water. But the clerk in the little station connected with the shore-end of the cable of 1865 suddenly found himself in communication with a vessel situated in the middle of the Atlantic. The delay aggravated the anxious watchers on the ship, and a second signal was sent. How astonished that simple-minded Irish telegraph-operator was! Five minutes passed, and then the answer came. The chief electrician gave a loud cheer, which was repeated by every man on board, from the captain down to his servant.—*St. Nicholas for March.*

HOW MATCHES ARE MADE.

A MATCH is a small thing. We seldom pause to think, after it has performed its mission, and we have carelessly thrown it away, that it has a history of its own, and that like some more pretentious things, its journey from the forest to the match-safe is full of changes.

The match of to-day has a story far more interesting than that of the old-fashioned match. As we have said, much of the timber used in the manufacture comes from the immense tracts of forest in the Hudson Bay Territory. It is floated down the water-courses to the lakes, through which it is towed in great log rafts. These rafts are divided; some parts are pulled through the canals, and some by other means are taken to market. When well through the seasoning process, which occupies from one to two years, the pine is cut up into blocks twice as long as a match, and about eight inches wide by two inches thick. These blocks are passed through a machine which cuts them up into "splints," round or square, of just the thickness of a match, but twice its length. This machine is capable, as we are told, of making about 2,000,000 splints in a day. This number seems immense when compared with the most that could be made in the old way—by hand. The splints are then taken to the "setting" machine, and this rolls them into bundles about eighteen inches in diameter, every splint separated from its neighbors by little spaces, so that there may be no sticking together after the "dipping." In the operation of "setting," a ribbon of coarse stuff about an inch and a half wide, and an eighth of an inch thick, is rolled up, the splints being laid across the ribbon between each two courses, leaving about a quarter of an inch between adjoining splints. From the "setting" machine the bundles go to the "dipping" room.

After the ends of the splints have been pounded down to make them even, the

bundles are dipped,—both ends—into the molten sulphur and then into the phosphorus solution, which is spread over a large iron plate. Next they are hung in a frame to dry. When dried they are placed in a machine which, as it unrolls the ribbon, cuts the sticks in two across the middle, thus making two complete matches of each splint.

The match is made. The towering pine which listened to the whisper of the south wind and swayed in the cold northern blast, has been so divided that we can take it bit by bit and lightly twirl it between two fingers. But what it has lost in size it has gained in use. The little flame it carries, and which looks so harmless, flashing into brief existence, has a latent power more terrible than the whirlwind which perhaps sent the tall pine-tree crashing to the ground.

But the story is not yet closed. From the machine which completed the matches they are taken to the "boxers"—mostly girls and women—who place them in little boxes. The speed with which this is done is surprising. With one hand they pick up an empty case and remove the cover, while with the other they seize just a sufficient number of matches, and by a peculiar shuffling motion arrange them evenly, then—'t is done!

The little packages of sleeping fire are taken to another room, where on each one is placed a stamp certifying the payment to the government of one cent revenue tax. Equipped with these passes the boxes are placed in larger ones, and these again in wooden cases, which are to be shipped to all parts of the country, and over seas.

All this trouble over such little things as matches! Yet on these fire-tipped bits of wood millions of people depend for warmth, cooked food and light. They have become a necessity, and the day of flint, steel and tinder seems almost as far away in the past as are the bow and fire-stick of the Indian.

How apt to our subject is that almost worn-out Latin phrase, "*multum in parvo*,"—much in little! Much labour, much skill, and much usefulness, all in a little piece of wood scarcely one-eighth of an inch through and about two inches long!—*F. H. C., St. Nicholas for March.*

THE USE OF LEAVES.

WHEN the cold weather comes the leaves have done all they've got to do—they're no longer of any use.

"But, my dear child, do you know what is the use of leaves?"

"Why, to be sure, to make the trees look pretty, and to give us shade when we're hot."

"Why, dear, these are but two of their uses. The great God who made them, together with everything else, both in heaven and earth, has intended them to serve other purposes as well. As for giving us shade when we are hot, only one kind of leaf would have been able to do that as well as a great many. But God loves to give us pleasant as well as only useful things, and so He gave to the leaves of different trees, all sorts of various forms and colors. But what I wanted to explain to you was that a tree cannot live without leaves. In the spring the sap which the root draws out of the ground spreads itself into the leaves, There, by the help of the sun and the air, the sap goes through a process which I'm afraid I can't make you understand now, but which makes it able to feed the trunk and the branches with the juices they need for growing and spreading."

**FITS!
FITS!
FITS!
FITS!**

Cure of Epilepsy or Falling Fits by Hance's Epileptic Pills.

Persons suffering from this distressing malady will find HANCE'S EPILEPTIC PILLS to be the only remedy ever discovered for curing it. The following certificate should be read by all the afflicted; it is in every respect true.

A MOST REMARKABLE CURE.

Tongahatchie, Leavenworth Co., Kan., April 2, 1874.
SETH S. HANCE.—Dear Sir: The Epileptic Pills that I received from you last September have accomplished all that you recommended them to do. My son is hearty, stout, and robust; he is as hearty as any child in Kansas—indeed he is in the manner a new boy, being red and rosy. Before he commenced taking your Pills he was a very pale and delicate looking child, and had Epileptic Fits for about four years, and seeing your pills advertised in the *Christian Instructor*, I sent to you and got two boxes of them, and he has not had a fit since he commenced taking them; he has been exposed to all changes of weather in going to school and on the farm, and he has not had one fit nor a symptom of one since he commenced taking your pills. He learns well at school, and his mind is clear and quick. I feel that you are not sufficiently paid for the service and benefit you have been to us in restoring our child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars so that I can send them to any that I hear of that is afflicted in that way.

Respectfully, etc., LEWIS THORNBROUGH.

Sent to any part of the country by mail, free of postage, on receipt of a remittance. Price, one box, \$4; two, \$5; twelve, \$27. Address, SETH S. HANCE, 108 Baltimore Street, Baltimore, Md.

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Dr. Cularier's Specific, or French Remedy, for Nervous Debility, etc.,

Attended with any of the following symptoms:—Deranged Digestion; Loss of Appetite; Loss of Flesh; Fitful, Nervous, or Heavy Sleep; Inflammation of Weakness of the Kidneys; Troubled Breathing; Failure of Voice; Irregular Action of the Heart; Eruptions on the Face and Neck; Headache; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Blushings; General Weakness and Indolence; Aversion to Society; Melancholy, etc. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great MENTAL ACTIVITY, will find this preparation most valuable. Price \$1; Six Packets for \$5. Address IOS. DAVIDS & CO., Chemists, Toronto. (Sole Agents for the above preparation).

EXTRAORDINARY,

Wonderful, & Valuable Medical Work.

Sufferers from Nervous Debility, from any cause, should read the book entitled DISEASES OF THE NERVOUS SYSTEM. Price \$1. Gold Medal has been awarded the author. An illustrated pamphlet—a marvel of art and beauty—SENT FREE. Address Dr. W. H. PARKER, No. 4 Bullfinch Street, Boston, Mass.

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A \$9.00 BIBLE AT \$4.00.

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THE WORD OF GOD

Office of the AMERICAN FAMILY BIBLE PUBLISHING CO., Cincinnati, O., Oct. 1, 1877

WHEREAS, The American Family Bible Publishing Company, having been organized for the manufacture and sale of Family Bibles and other Religious Publications, and as the sale of its other publications has made the Company self-sustaining, be it therefore

Resolved, That in future our general and branch offices are hereby instructed to sell our line of new and improved Family Bibles at such prices as will cover cost of manufacture and boxing.

Pursuant to above instructions, we are now filling orders for our NEW AND IMPROVED \$9.00 BIBLE AT \$4.00, and our \$15.00 BIBLE AT \$6.00, which, in addition to the Old and New Testament, and Apocrypha, and Concordance, contains NEARLY

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This bankrupt stock must be closed out in 90 days. The former price of these Watches was \$12.00 each. They are silvered case and open face, all one style, and of French manufacture, the movements of which being well known the world over for their fine finish. They are used on railroads and steamboats, where accurate time is required and give good satisfaction. Think of it, a \$12.00 Watch for only \$4.00, and warranted one year for time.

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We warrant to be exactly as represented by the engravings, and to stand the test of solid gold.

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Received the Imperial Casket promptly, am highly delighted with the contents, and consider them worth double the money.—JAMES HAZZARD, Dresden, Ont.

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I am happy to say I find your Imperial Casket just as represented.—M. WILLIAMS, St. Marys, Ont.

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Market Reports.

TORONTO, March 13.

STREET PRICES.—Wheat, fall, per bush, \$1 17 @ \$1 18.—Wheat, spring, per bush, \$1 00 @ \$1 02.—Barley, per bush, 55c @ 65c.—Oats, per bush, 35c @ 40c.—Peas, per bush, 65c @ 66c.—Rye, per bush, 40c @ 45c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$5 80.—Beef, hind quarters, \$4 00 @ \$5 00.—Beef, fore quarter, \$3 00 @ \$4 00.—Mutton, per 100 lbs, \$5 00 @ \$6 50.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 50c @ 70c.—Geese, each, 55c @ 65c.—Turkeys, 70c @ \$1 20.—Butter, 10 rolls, 18c @ 22c.—Butter, large rolls, 10c @ 13c.—Butter, tub dairy, 15c @ 17c.—Eggs, fresh, per dozen, 13c @ 15c.—Eggs, packed, 17c @ 18c.—Apples, per brl, \$3 00 @ \$3 50.—Potatoes, per bag, 60c @ 65c.—Onions, per bush, \$1 00 to \$1 25.—Hay, \$16 00 to \$18 00.—Straw, \$12 00 to \$14 00.

I AM ONE WHO WAS CURED OF CONSUMPTION

LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873.

Messrs. Craddock & Co.:

GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCOT, MO., NOV. 18, 1877. Messrs. Craddock & Co.:

GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

LOVELACEVILLE, BALLARD CO., KY.

GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours,

JANE A. ASHBROOK.

DEEP RIVER, POWESHICK, IOWA.

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

JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. One bottle will satisfy the most skeptical. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address,

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With these and other inviting features made known on application to the Head Office or to any of its agencies, there will be no cause for surprise that during the past twelve months of unparalleled depression in trade the Company has done

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