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# THE PRESBYTERIAN

TORONTO: EAGAN & CO. PR.

Vol. 4.—No. 17. (New Series).  
Whole No. 316.

Toronto, Friday, February 22nd, 1878.

\$2.00 per Annum, in advance.  
Single Copies, Five Cents.

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## TIME AGAIN EXTENDED.

The entire absence of snow during the early part of the winter rendered it difficult for farmers to get out their produce to market, as well as impeded the canvass which kind friends in many localities were prosecuting in behalf of THE PRESBYTERIAN. Indeed, in many cases no canvass was made, as the work was deferred until sleighing. This being the case, we have decided to extend the time for completing lists of names up till the 1ST OF MARCH NEXT. All new subscribers whose names are entered on our list before that date will be entitled to a copy of the "Presbyterian Year Book," and all old subscribers who are not in arrears, remitting for 1878, will likewise receive a copy of this invaluable work.

The Meaford "Monitor" refers to the "Year Book" in the following terms—"Each 'Year Book' is an improvement on its predecessor. And the one for this year is particularly rich in information regarding the large and influential Church whose name it bears. \* \* \* Every lover of Augustine, Calvin and Knox must peruse this little work with pride and pleasure. The editor, Rev. James Cameron, Chatsworth, has done his work admirably. We bespeak for the 'Year Book' the large circulation among the members and adherents of the Presbyterian Church which it merits. Any one who wishes to know the strength and influence of Presbyterianism throughout the world can form an approximation thereto by conning this excellent 'Year Book.'" The table of contents is given in full on the last page of this issue. A look at it will convey some idea of the value of the "Year Book" for reference.

We ask our friends to push the canvass with vigor during the next two weeks. There are many in every congregation who will subscribe, if asked.

## NOTES OF THE WEEK.

THE Rev. J. Middlemiss has been re-appointed High School Trustee by the Elora town Council.

DR. OSWALD DYKES is to be, most probably, the new professor in the London Presbyterian College.

FULLY one-fourth of the Roman Catholics of the world are, it is said, in America—North, Central, and South.

EVANGELISTIC services are now being held in the Blakeney Church, conducted by the pastor, assisted by the Rev. Mr. Bremner, of White Lake. Meetings are well attended and considerable interest is manifested.

THE Rev. Mr. Munro, of Embro, has held religious meetings in the Gospel Hall at Braemar for two weeks. Much good is being done.

WE are favored by Rev. D. Ross, B.D., of Lachine, with the first of a series of papers on "A visit to the Vatican," which will be published next week. The articles are sure to be particularly interesting at this juncture in the history of Roman Catholicism.

OUR readers are referred to an advertisement of the Presbyterian Self-Binder, on the last page of this issue. Subscribers who would like to preserve their papers will find the Binder convenient and invaluable for that purpose. It is mailed, postage prepaid, on receipt of seventy-five cents.

THE Presbyterians of London, who have hitherto kept up their connection with the Established Church of Scotland, are now desirous to be associated with the English Presbyterian Church, which has recently been greatly strengthened by the union with it of the English United Presbyterians.

WE are requested to announce that the designation of Rev. K. F. Junor, as missionary to China, will take place on Wednesday, 27th inst., in St. Andrew's Church, London. The Revs. Prof. McLaren, Goldsmith, Murray of London, Gray of Windsor, and Dr. Proudfoot have been appointed to take part in the services.

THE Perth "Courier" says:—"The Rev. Joshua Fraser, formerly of Lanark village, is at present filling the pulpit of the Presbyterian Church in Gananoque with much acceptance, pending the appointment of a settled pastor over that congregation. We had the pleasure of listening to two excellent discourses of Mr. Fraser in the place mentioned, last Sabbath."

WE remind our Montreal readers that the third of the course of six lectures on "Presbyterian topics" will be delivered in Knox Church, Montreal, on Thursday next, the 28th February, at eight o'clock p.m., by Prof. J. McLaren, on "Presbyterian Psalmody and Music." The lecture is to be illustrated by a trained choir, and promises to be one of the most interesting of the course. A most entertaining evening may be confidently expected.

THE annual missionary meeting in connection with Knox Church, Perth, was held on Thursday evening of last week, and was well attended, the gathering numbering among it many belonging to the other congregations in town. The chair was occupied by the pastor, the Rev. W. Burns, and the meeting was addressed by Rev. Dr. Baih, of St. Andrew's Church; Rev. Mr. Moore and Mr. Geo. Hay, of Ottawa; and Rev. Messrs. Crombie and Mylne, of Smith's Falls. The meeting and its results were a success.

THE annual business meetings of the Presbyterian Congregations of Baltimore and Cold Springs were held last week. The following figures may be of interest to many of your readers. The joint contributions of these congregations to the various schemes of the Church for the past year, are as follows: minister's stipend, \$1,000; other congregational purposes, \$763.75; religious and benevolent schemes of the Church, \$447.38; total, \$2,211.13. The report is very encouraging, the contributions being in advance of those of any former year.

THE Rev. G. M. Milligan's new lecture—"Wants that are Wants"—is noticed in very flattering terms by the Toronto papers. On Tuesday evening of last week this lecture was delivered before the Y.P.C.A. of the East Presbyterian Church, and was received with marked attention by an appreciative audience. At the close of the lecture—which was delivered without the aid of manuscript—a hearty vote of thanks was awarded the lecturer, after which the audience joined in singing the doxology, and the chairman, Rev. J. M. Cameron, closed the meeting with the benediction.

NOT a few members of the Presbyterian Church, of Whitby, under the pastoral care of Rev. R. Chambers, have been refreshed by a series of weekly Bible meetings which have been held during the winter. Mrs. Chambers has had the valuable assistance of Mrs. H. T. Miller, and the meetings have grown in interest and numbers steadily from the beginning. Last week the attendance ran up to twenty-eight, taxing to the full the capacity of a drawing-room which is not considered small. We are glad to learn that this movement has not ended in merely meeting for prayer edification, but that a missionary zeal has been quickened, and two separate cottage-meetings are now conducted by the ladies, and the visits of Mrs. Miller and Mrs. MacMillan to the county gaol have been productive of good.

REV. A. ROWAT, of West Winchester and Morewood, has been receiving further assurance of the esteem in which he is held by his congregation. After visiting the singing class at Morewood on the evening of the 30th ult., he and Mrs. Rowat were invited as usual to tea at Mr. Wm. Hepburn's. When about to leave, the rev. gentleman was presented with a purse of \$50 by Mr. Hepburn, who said: "Allow me, in behalf of the congregation of Morewood, to present you with this small token of the esteem in which you are held as their pastor and their high appreciation of your public ministrations as a preacher of Christ and Him crucified." At the close of the choir practice at the manse, West Winchester, a few evenings later, Mrs. Rowat was presented by Mr. W. Laing, in behalf of the choir, with a beautiful china tea set and a very handsome crystal tea service. Mr. Rowat's very able and faithful services are being deservedly appreciated.

THE opening services of the new Guthrie Church, Harriston, took place on the 10th inst. Rev. Prof. McLaren, of Knox College, preached in the morning and evening, and Rev. J. Baikie, the pastor, at three o'clock. The church, large as it is, was crowded to its utmost capacity on each occasion. The erection of a structure so capacious and so elegant, in the fourth year of the existence of the congregation as a separate organization, is very creditable to all concerned. The new building affords sitting accommodation for 530 persons, and cost over \$11,000. On the following evening, Monday, 11th inst., a social was held under the auspices of the congregation, when addresses were delivered by several ministers, and a silver tea set valued at \$125 was presented to Mr. Alex. Meiklejohn in recognition of his services in assisting the building committee and financing the church building throughout. The collections on Sabbath amounted to \$270, and the proceeds of the social on Monday evening, together with a small amount derived from a similar meeting on Wednesday evening, amounted to \$221, making a total of \$491.

## OUR CONTRIBUTORS.

## ECCLESIASTICAL PUFFERY.

It seems to be the fashion now-a-days to indulge, on certain occasions, in a style of speaking and writing with regard to ministers and their actions, and other matters ecclesiastical, which must be exceedingly distasteful to right-thinking men, and which is, to say the least, not honoring to the truth. The custom alluded to is not confined to ecclesiastical circles and occasions, but seems especially prominent in these, and of course in these we are more particularly interested. It is right at all times to give men their due meed of praise, but not to be able to speak of the commonest service without a meaningless profusion of flattering phrases seems childish and absurd. Suppose, for example, some well-known minister happens to preach or lecture on some occasion out of the ordinary course of his duty, we are informed of the event in the most highly eulogistic language—language that might awaken some credulity if the gentleman were some new and unknown light that had appeared on the scene of the Church's labor, but which concerning some familiarly known person can only be offensive to him, and absurd in the eyes of the general reader. All the flattering adjectives that can be compiled are attached to the performance which in reality was of a most ordinary kind.

If such a one should preach, his regular hearers read with surprise that his discourse was as usual, "able, eloquent, logical, impressive, rivetting the attention of his audience." Or if addressing a handful of people in the country, his address is "delivered with such power and eloquence" as might be ascribed to Demosthenes himself.

The reverend gentleman, as ministers are most offensively styled, knows himself to be a very ordinary preacher, and that he could not be eloquent to save his life, yet he must have all this fulsome flattery meted out to him as though he had been swaying with his burning oratory thousands of the people in some great crisis of their history; the fact being that perhaps he has been feebly addressing a hundred people in a rural school house. In short, it would appear either that we have a great many very able and eloquent divines among us, or the writers of such eulogies are very easily impressed, or imagine that everything a prominent man or a stranger to the locality may say ought to be worthy of his high-flown style of praise.

The evil of this custom is, that it robs real worth of its due merit, and renders criticism utterly false and useless. Surely men of sense do not wish to be praised to the skies for every little extra speech, or sermon, or report, into which they may have thrown some unusual, but not undesirable, energy. Surely it would be enough to characterize their performance justly and point out its real merit in judicious language. Nor would the occasional use of an opposite style of criticism be without a good effect. If men were told sometimes, for example, that they came short of the occasion; that the sermon was dull, pointless, and inappropriate; that the report was an unintelligent and wearisome document; or again, if it were sometimes said that the "reverend gentleman who came to speak on Foreign Missions addressed to the meeting some stale twaddle on the subject which utterly disgusted his intelligent hearers; he was manifestly both unprepared and uninterested in his subject, and only helped to kill any interest in the cause which the people may have felt;" such a critique would often be very near the truth. And our people are not such duffers as to be deceived or impressed by those who, in the fulness of their self-conceit, imagine any remarks they may offer are worthy of any occasion, however empty and trifling these remarks may be. And if such reverend gentlemen were told that they had injured the cause they came to advocate, that they had killed the meeting they were sent to stimulate, it might save congregations from painful afflictions, and teach "reverend gentlemen" a useful lesson, and be of great service to our various schemes on whose behalf these imbecile utterings were offered. Or if, again, it were said that the "reverend gentleman" from the city or elsewhere "addressed the meeting in a rambling and eloquent style, but spoiled the effect of any good that could be discovered in his address by the utterly vulgar and inappropriate anecdotes he managed dexterously to introduce, neither to the gratification or edification of his audience." such critiques kindly and courteously given might be of use, but this

undistinguishing, universal larding over of everything and every person with praises, utterly disproportionate to the occasion, seems to most sensible people both offensive and injurious. A little truth occasionally would give meaning and value to praise when it was awarded. The idea seems to be that it is proper courtesy so to speak, and that the names of ministers ought not to be mentioned without some reverential eulogy. It serves as a species of substitute for the titles and dignities that are wanting in our plain Church. One phase of this tendency is seen in those uncalled-for eulogies and certificates of character that Presbyteries are in the habit of issuing when a minister leaves the bounds. It must sometimes not be easy for the concoctors of these panegyrics to keep within the bounds of truth, and yet bring in all the necessary adjectives of praise. Why should ministers require such certificates, like discharged servants, unless they are leaving the bounds of the Church? Who believes these documents beyond the one person interested? We do not wonder that it seems to many a very unnecessary practice, as generally carried out. The same remarks apply to books or other literary utterances of ministers. Some reviewers seem to think indiscriminate praise in such cases completely satisfies the truth, and utterly worthless publications are floated about on these meaningless pufferies. The evil is not at all confined to our Church or country, and the existence of it would seem to prove that real excellence is somewhat rare, and if it should appear in our midst there are no words left by which to distinguish it from the emptiness that has already exhausted all possible epithets of approbation. No doubt the most ordinary men and the humblest service deserve to be spoken of with praise, but let it be given in moderate terms, and do not disgust people at what is good by describing it as something altogether extraordinary. If a sermon or a book or a lecture come short, let its defects as well as its excellencies be kindly pointed out, but let us not bury truth in this universal, undistinguishing, childish indulgence in praise when no praise is deserved.

PRESBYTER.

## ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—IV.

On page 4, he says, "What, therefore, is the true Rule of Faith, or by whose authority are articles of faith to be defined?" These two parts are, in reality, two perfectly distinct questions. His Grace tries to answer both at once. He says, "The Presbyterians and Methodists say by the authority of their General Assembly or Conference." This is an Archbishop's answer to the question, "What is the true Rule of Faith?" Suppose I were to say to a person, "Which is the way to Blank?" and he were to say "Yes," there would be just as much sense in his answer to my question, as there is in the Archbishop's answer to the other. His Grace further says, "The Church of England has to acknowledge that the Royal authority must settle its Rule of Faith." This means that if the British sovereign should bid it lay aside the Bible as its rule of Faith, and take, instead thereof, the Book of Mormon, the Koran, or the Shasters, as the case might be, it must obey. He adds, "But none claim infallibility for these authorities, therefore they have no infallible rule of Faith, and all are liable to error, according to themselves." On page 9, he says, "Protestants do not pretend to infallibility, and consequently are liable to lead their followers astray." He plainly reasons according to the following syllogisms: (1) "He who does not pretend to infallibility is not infallible; Protestants do not pretend to infallibility; therefore they are not infallible." (2) "He who pretends to infallibility, is infallible; the Church of Rome pretends to infallibility; therefore she is infallible." This, it must be admitted, is a very easy way of proving the infallibility of his Church.

On page 6, he says, "Q.—Did not Christ command his disciples to search the scriptures? A.—No; in the first place, he could not command them to search the New Testament, because it was not written." If Monseigneur will only read the New Testament carefully, he will see that by the term "Scriptures" is meant the Old Testament. If it were the duty of those who had only the Old Testament to study it, surely it is not less our duty to study the scriptures, who have both Testaments.

On pages 7 and 8, he gives the following marks of the true Church, all of which he says his Church has, but none of them any other has. His proofs that his Church has these marks are mere assertions. He says,

(1) The true Church must have been instituted by Christ, and continued by his apostles and their lawful successors, under the presidency of St. Peter and his successors in office." What he here says about the successors of the apostles, and those of Peter, he has to prove, which he does not. It would save him a world of useless labor, if we would only take his mere word. (2) It must be Catholic as to time as well as to place; spread throughout the entire world from the apostolic times." The word "catholic," or "universal," refers not to time, but to place. The omnipresence of God is a very different thing from His eternity. It is a curious thing that Mr. Roy, of the one-minister denomination, Montreal, fell into the same mistake of applying the term "catholic," or "universal," to time as well as to place. Some Churches, the Waldensian for example, have never acknowledged the supremacy of the Romish Church. Some of the standard writers of the latter Church acknowledge that certain of her doctrines cannot be found in the writings of the apostles. Her peculiar doctrines cannot be found there. A countryman of the Archbishop's, it is said, once used the following argument to convince a Protestant that the Church of Rome was the first: "St. Paul wrote an epistle to the Romans, but *nivir a wan*—(I am afraid that he used a very much stronger expression, but let him have the benefit of a doubt)—"but *nivir a wan*, at all, at all, did he write to the Prahtestants." A better argument in proof of the antiquity of the Romish Church is nowhere to be found in the Archbishop's book. (3) I must teach the same doctrines." There is a very great variety of opinions in the Romish Church even on essential points. Yea, we have a proof of this in the Archbishop's work. When we come to what he says about infallibility, we shall find that, on this question, he is inconsistent. Further, on page 75, he teaches doctrines directly opposed to certain ones taught by St. Augustine, whom he professes to hold in the highest respect. So much for the unity of his Church. (4) It must be holy in its doctrines, sacraments, and in the large number of its members, though some may be so only in name." Many of the doctrines of the Church of Rome are "doctrines of devils;" such, for example, are those that no faith is to be kept with heretics; that they should be put to death when it can be done with safety to the Church; that anything is right if it be done for the glory of God, that is, the interests of the Church; that even one's most secret thoughts should be revealed to the priest; and that the Church can grant indulgences and dispensations. Of her seven sacraments, five are not sacraments at all. It is a noteworthy fact that when Popery has full sway, Sabbath-breaking, robbery, licentiousness, and murder abound. In Vienna, the capital of Austria, more than half of the native population are bastards. When Pius IX. was king, Rome was one of the most wicked cities under the sun. (5) It must be infallible, that is, it can never teach error." When the Archbishop's Church is weighed in this balance, she is found to be far wanting.

On page 8, the author says, "They (Protestants) fail in the sanctity of doctrine, allowing divorces against the command of our Lord Himself, who said: 'Whom God hath joined together let not man put asunder' (Matt. xix. 6). Divorces open the doors to numerous sins and scandals." If he will go on to the ninth verse of the same chapter, he will find our Lord thus speaking: "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery." There He allows divorce in one case. He does not in these two verses contradict Himself. But, admitting for the sake of argument that divorces are wrong, what shall we say of dispensations? Do not these open the doors to numerous sins and scandals?" By these marriages can be contracted within degrees within which the Church of Rome herself says God forbids marriage. For example, she says that God forbids a man to marry his deceased wife's sister. But he can do so if he get a dispensation, which, of course, brings money to the Church. I once—not knowing it—married a Roman Catholic couple so related. They were excommunicated for having broken the laws of God. I got plenty of abuse in the local paper, of which Vicar General Langevin, then acting as Bishop, was really the editor. By and by the couple raised \$20, with which they bought a dispensation. They were married by a priest, and now all is right with them in the eyes of the Church. Yea, by dispensations, marriages can be contracted within degrees within which there can be no doubt whatever God forbids marriage. One of the

royal family of Spain got a dispensation from the Pope, whereby he was enabled to marry his aunt by blood. A gentleman living in Quebec did the same thing. Even, then, admitting that divorces are wrong, his Grace should say nothing against them, remembering the old proverb, "Those who live in glass houses should not throw stones."

He says (page 9) that Protestants make no account whatever of good works. There he shows that he is in Egyptian darkness regarding their views on this point. His statement I shall, however, reserve for another occasion. I shall also, for the present, pass by his statement on the same page that "the true body of Christ" is one of the great means of sanctification which He has appointed.

On the same page, his Grace says, "To pronounce which scriptures are to be received as the word of God, and which are Apocryphal, requires infallibility, otherwise the true may be pronounced false." According to this, if a man have common sense he is infallible. When Paul said to the Corinthian converts, "I speak as to wise men: judge ye what I say," (1 Cor. x. 15), he, of course, spoke to a church of infallibles.

On page 10, the Archbishop says, "The Episcopal Church is called the English Church, because its head is the Queen of England; and so with the Russian Church." He is quite mistaken about the Episcopal Church. There could be an English Church, even though the British sovereign were in no sense whatever its head. There is no "Russian Church," properly so called. The established Church of Russia is the Greek Church, which, however, is not so called because its head is the king of Greece. According to the Archbishop's reasoning, the Church of Scotland is so called because its head is the Queen of Scotland. He next says, "The Wesleyans, Congregational, etc., take their names from their founders, or from some peculiarity in their faith or discipline." Here, the word "Congregational" is used as a plural noun! Just look at this piece of English composition by "The Most Rev. John Joseph Lynch, D.D., R. C. Archbishop of Toronto," or rather, "John, Archbishop of Toronto." "The Congregational take their name from some peculiarity in their... discipline." Such composition would hardly have been tolerated in his Grace when he was "little Johnny Lynch," aged ten years.

On the same page, he says, "Why do so many poor belong to the Catholic Church?" This, in his opinion, is a proof that she is the Church of Christ. The Church of Rome is, however, notwithstanding the many poor belonging to her, an enormously wealthy one. Look at the Pope and his Cardinals in Rome, living in a palace, "clothed in purple and fine linen, and faring sumptuously every day." Look at the vast wealth which the Romish Church has in the Province of Quebec. His Grace says, on page 10, "Riches form no sign of the true faith, for Jesus has said, 'Woe to you that are filled, for you shall hunger' (Luke vi. 25). 'Amen I say to you that a rich man shall hardly enter into the kingdom of heaven.'" His Grace can well speak of and to his Church in these words.

Here is my answer to the question, "Why do so many poor belong to the Catholic Church?" (Should his Grace publish another edition of his little book, I would recommend him to substitute it for his own) "(1) The priests keep the people in so great ignorance; (2) They make them lose so much precious time in feasts and fasts; (3) They fleece them so much." Crazy Charlie, whom many of the people of Toronto remember, often went about the streets, holding out his hand, and crying, "money, money." The Romish Church acts in much the same manner. She makes beggars, and then casts them on the Protestants for their support, when she can do so, though she gives the Protestants more curses than thanks for their kindness to them. The far greater number of beggars supported by the Protestants of Montreal are Romanists. The General Hospital in that city is, in effect, cursed by the Romish Church; yet the far greater number of patients received into it are of her communion.

Here let us put his Grace aside for the present. There is enough in him for a few more feasts.

Metis, Que.

T. F.

### NEW TUNE BOOK.

MR. EDITOR,—While the question of improving the psalmody in our churches is engaging attention, it might be well to bring before those concerned the want

that is felt of an authorized, or, if I may so express it, an orthodox Tune Book. Much that is done to interest our people in the service of praise, and to improve our congregational singing, will be of little use until every worshipper can have in his hands a copy of such a book. To expect absolute uniformity would of course be unreasonable, but it might be attained to a very large extent, and the advantages that would result, in years to come, cannot be over-estimated.

There is no doubt but the getting up of a book such as our Church requires is a work of great difficulty, but it is not impossible, as the existence of many excellent tune books proves. At present the number of tunes to select from is enormous, our facilities for printing and binding are more than adequate, and surely there is talent enough, both literary and musical, to compile and edit the work. Indeed, much of this might be done by inviting leaders and preceptors to furnish the compiler with their own favorite tunes, the insertion of which would secure their interest in, and the adoption of, the book, and would preserve to these congregations not only their own favorite tunes, but those also of other congregations. The book, to be complete, should comprise the Psalms and Paraphrases in one department, and a selection of hymns following. This selection should be large and varied, with a certain number suitable for home use and family worship. If the Psalmody Committee of the General Assembly would look this matter in the face, and take steps to supply this great want, it might in the meantime prevent any more additions to the too large variety of books already in use. A.

Montreal, Feb. 5th, 1878.

### CHURCH PSALMODY.

MR. EDITOR,—Having read with considerable interest the different views taken by parties who from time to time contribute to your music column, permit me to add my mite to this important question. "J. McL." in his remarks, comes very near my views, while "M." of Stayner, although agreeing with "J. McL.," gives us nothing very definite regarding rules whereby to govern choirs. The great thing in Church Psalmody is no doubt the applying of proper tunes to proper pieces; but how and what kind of pieces we are to adopt is the question. Were I to attempt to dictate to the Church as to what they should use in the sanctuary, I would say, let the pieces sung be confined entirely to the metrical version of the Psalms, the Paraphrases, and the five hymns as they appear in our Bible. These are of such a diversified nature as to suit every necessary occasion; and music can be and is found in the Scottish Psalmody for all these. Some tunes may be objected to, but on the whole it is a good collection, and one that ought to find its way into every Presbyterian Church in our land. In regard to tunes for hymns for Sabbath Schools, I have nothing to offer, as my narrow mind will not permit me to accept of any collection of hymns whatever for the use of the sanctuary. In regard to singing, I would say the great trouble I find is in conductors of choirs not enforcing with sufficient stringency certain laws that invariably characterize good singers. 1st. I would call attention to a very common practice, that of slurring; and there are many who call themselves singers who do not sing a single tune without a great deal of unseemly slurring, which, however much it may improve the melody of a tune, invariably spoils the harmony. This is a fault hard for conductors to break singers off. I can only offer one method which I have used to advantage, namely, turn up a tune that the choir has not previously known and learn it precisely as it is written in the music-book; then contrast the tune as sung properly with the way in which it can be mutilated when slurred, offering only as an air or treble singer the conductor, and not permitting any of his slurring pupils to take part in the dangerous experiment, but asking them to note carefully the difference, and if they fail to see the points gained, I can only say that such are poorly qualified to take part with any choir in the worship of the sanctuary. 2nd. There is great danger in conductors becoming too lax. Any conductor who is sufficiently acquainted with music to conduct a choir must lay down only such rules as he knows to be right, and then insist on the carrying out of such to the letter, as any deviation, however small, gives room at some future time for greater offences; and any pupil possessing a willingness to learn will certainly comply. Are any disposed to kick against such rules, they may as well leave the choir; but in doing so they

must remember that their places will be filled with persons of better judgment, and with whom the conductor will have less trouble. 3rd. Pupils, and conductors as well, must remember that the nearer they enter into the spirit of the composer of the piece they are singing, just so much better will the piece be rendered.

The above are my honest views on the subject, and I hope to hear as honest a statement from others.

Woodbridge.

D. A.

### A VISIT FROM A COLPORTEUR.

During the past three weeks, a colporteur who came very lately from Switzerland, has been engaged in that part of the Province of Quebec in which I live. At my request, he has held three religious meetings—two in the church and one in a neighbor's house—which have been conducted wholly in French. In these I have made use of "what I know of French." The object of these meetings has been to preach, not Protestantism, but Christ, to those present. A few French Canadians have attended. Not many live near the church. The colporteur, M. J., has accompanied the singing on the concertina, which he plays very well. This has been a very pleasing feature in our meetings. In connection with his visit we have had instrumental music in our church, but not on Sabbaths. I may state, however, that there is no likelihood of a split taking place in my congregation for many a day on the "organ question." The only kind of instrument that would suit us is either a musical-box which will go of itself after it is wound up, or a barrel-organ, the handle of which any one can turn. But that by the way. A few evenings ago, Mr. J. held a meeting of a conversational nature in the manse, at which he gave an account of Switzerland. Every Sabbath since he came here he has attended our church, though the services to him have been in an unknown tongue. At my request, he has on these occasions addressed my people, I acting as interpreter.

The following fact is one of great interest, especially to our Methodist friends. One day while he was visiting the French Canadians in my neighborhood, M. J. met a woman who said to him that the Bible is a bad book which was written by the Methodists!! Take a note of that, Brother Dewar. If the Church of Rome be so anxious to have her members study the Bible as Monseigneur of Toronto labors to make us believe she is, how is it that where she has so much power as she has in the Province of Quebec, there is such ignorance of the nature and origin of that blessed book, as this woman, who—according to her Church—is a good Christian, showed?

T. F.

Feb. 8, 1878.

### CHURCH BUILDING AID.

MR. EDITOR,—You have favored us with more than one communication with reference to church building, and have found it in your heart to say even a good word for that ornament which is sometimes found to be heavy, namely, a mortgage.

I have wondered whether the time has not come to form an association for the erection of churches, which would be productive of strength and efficiency, and which would lighten many a burden so often felt to be heavy.

The Presbyterian Church in England has such an association, and their plan is to grant some £500 to £700 to new efforts on the condition that the church is to cost not less than £2,000, and not more than £6,000; subject, of course, to the approval of plans, elevation, etc. There is, however, a larger association belonging to a well-beloved sister Church, which has been instrumental in aiding in the erection of some hundreds of churches; and its plan is something like the following: A gift of £50 or £100, and a loan of £500, to be repaid in ten annual instalments of £50 each, without interest.

The Presbyterian Church in Canada numbers some 100,000 members, and its eldership may be put down at 4,000. Surely it is a very modest estimate of our strength to assume that the following is within the range of possibility: Twenty gifts of \$1,000 each; forty of \$500; one hundred of \$250; two hundred of \$125; three hundred of \$100; and six hundred of \$50. This would give a fund of \$150,000, at the hands of 1260 men.

Aid might be extended for the first year to new projects something after the following order: \$5,000 to five churches; \$3,000 to five; \$2,000 to ten; and \$1,000 to twenty; that is \$80,000 to forty churches. This



would leave nearly half the capital in hand to begin the second year, and by the close of it \$8,000 would be due from the last year's grants.

The advantages of such a scheme are manifold.

Relief might come to a limited number of churches already built, but which are heavily burdened.

The scheme would favor economy, efficiency, fitness of structure and furniture. It would save time, money, worry and disappointment. The best professional advice might be secured at the lowest cost.

Help might be extended to the needy with greater ease, and a fairer distribution of the wealth of the Church would be secured.

And lastly, it would be a wise expenditure of wealth, because it would be *reproductive*, and the zeal of the good would provoke *very many*. In many parts of the country we hear the remark, "we want a new church," but men are so slow to move, but if by timely application to a scheme like this a grant of \$2,000 could be secured, to be repaid *without interest* in ten years, more than one heart would take courage and "arise and build." H. T. M.

Queensville.

## MINISTERS AND CHURCHES.

IT is said that the Presbyterians of Seaforth have extended a call to the Rev. Mr. Fraser, of St. Thomas, with the offer of a much larger salary.

THE first Presbyterian Congregation, Brockville, is about erecting a new church. It is to be of stone; and already upwards of \$17,000 have been subscribed.

AT the last annual meeting of the Listowel Presbyterian Congregation, it was reported that the debt which has pressed on the church for several years, would probably be cleared off in about two months.

THE Presbyterians of Camden held their annual tea meeting on 29th ult, and it was a decided success. The speeches delivered by Rev. Messrs. Hastie, Lockhead, and Murray, and the reading given by Mr. F. McNab were highly appreciated. The chair was occupied by Rev. D. McDonald, pastor of the congregation.

THE stipend of Rev. J. Baikie, Harriston, has been unanimously increased from \$800 to \$900. It is much to the credit of the members of Guthrie Church that they have made this liberal addition to their pastor's salary at a time when many demands are made on them in connection with their handsome new church recently opened.

MISS LUCY HILL, prior to her departure to Port Perry, was waited upon by a few of the members of Knox Church, Sutton, who on behalf of the congregation presented her with a beautiful work-box and writing-desk combined, as a slight acknowledgement for her valued services as organist, and also as a token of remembrance of them.

A LARGE and deeply interested audience met in St. Andrew's Church, London, on Wednesday evening last, to listen to addresses on Home Missions by Rev. Dr. Cochrane, and on Foreign Missions by Rev. R. M. Grant of Ingersoll. We doubt not that the result will be very large contributions to those schemes of the Church from this flourishing congregation.

ON Monday evening, 11th inst., the members of Zion Church, Brantford, gave one of the series of entertainments arranged by them for the benefit of the Young Men's Christian Association. It consisted of music, a debate, readings, and an address on "The Responsibilities of Living," by Rev. Dr. Cochrane. The collection taken up at the close amounted to \$44.35.

ON the evening of the 6th inst., the ladies of Kinloss and Bervie, presented their pastor, Rev. A. G. Forbes, with a fine buffalo robe, and Mrs. Forbes with a handsome china tea-set. At the same time Mr. and Mrs. J. G. Stewart, of Kinloss, presented Mr. Forbes with a purse containing \$26. These presents were accompanied with addresses expressive of the donors' good will to and affection for their pastor and his wife, to which Mr. Forbes replied in suitable terms.

ON Tuesday evening, the members of the Bible class of the Presbyterian Church, Listowel, assembled at the residence of the pastor, J. W. Bell, M.A., and presented him with an address and handsomely finished study chair. Mr. Bell, though completely taken by surprise, acknowledged the gift from his pupils; a gift which, he said, would always remind him of the

work he had to do, and the responsibilities which he, as a servant of Christ, had undertaken. He hoped, that through God's blessing, his labors in the Bible class might yield an abundant harvest of good works.

THE annual meeting of the Orillia congregation was held on Wednesday evening 13th inst. From the deacons' report it appears that the whole sum raised for all purposes during the year was \$1,648.46. This is \$237.26 short of the amount contributed in the previous year. The commercial depression accounts for the falling off. The Sabbath School report shews 235 on the roll, an increase of twenty-three over the preceding year. The average attendance was 152. There are nineteen teachers besides the superintendent, secretary, and librarian. Prizes were given for regular attendance and for repeating the Shorter Catechism; and additions were made to the library.

THE anniversary services of the Presbyterian Church, Shakespeare, were held on Sabbath week, the Rev. Mr. Monteith of Toronto, officiating in the forenoon and evening, Rev. Manly Benson of Stratford, in the afternoon. The church was crowded at all the diets of worship. The annual soiree was held in the church on Tuesday evening. The Rev. Robert Watt, pastor, occupied the chair. After the meeting had been liberally supplied with cakes and tea, forcible and instructive addresses were delivered by the pastor and Rev. Messrs. Wadrop of Guelph, and Cameron of St. Andrew's, North Easthope. An impromptu choir under the leadership of Miss C. Fraser, discoursed sweet music during the intervals.

ON Tuesday evening, 12th inst., about eighty of the members of the Rev. D. Stewart's congregation, Arthur, took possession of the manse. Mr. Ritchie, the Sabbath school superintendent, read a most affectionate and warm-hearted address, setting forth the very high estimation in which both the pastor and his wife were held by the congregation, and how their labors were appreciated. At the same time, he (the superintendent), in behalf of the congregation, presented Mrs. Stewart with an elegant sewing-machine "as a small token of their affectionate regard." When the above part of the evening's work was over, the people partook of a bountiful repast, provided by themselves, and retired about midnight, having passed a very pleasant evening.

AT the annual missionary meeting in connection with St. Andrew's Church, Perth, held recently, the chair was occupied by the Hon. Alex. Morris, who gave a very interesting account of mission work in Manitoba, and of the position of Presbyterianism in the prairie province. The secretary, the Rev. Dr. Bain, read the annual report of the St. Andrew's missionary society, showing the subscriptions to be about equal to those of previous years, and the society in a flourishing condition. The Rev. Mr. Crombie, of Smith's Falls, next followed in an appeal for Home Missions, giving some interesting facts and figures to illustrate his claim. The subject of Foreign Missions was then taken up by the Rev. Mr. Stewart, of Pakenham, in a very interesting address, and the speeches were concluded by a short address each from the Rev. S. Mylne, of Smith's Falls, and the Rev. Wm. Burns, of Knox Church, Perth, on behalf of missions generally. By Dr. Bain's report we glean the following information:—Amount collected for the several missionary schemes of the Church during the past year, \$392.65; for other religious and benevolent purposes, \$49—total, \$441.65. Of the above sum, there was raised in the Sabbath School, for the support of an orphan in India and missions, the sum of \$55.

THE annual Reports of Charles Street Church, Toronto, presented in printed form to the annual meeting of the congregation on Wednesday last, the 13th inst., are before us. Steady progress appears to characterize every department of the work. The even tenor was considerably disturbed during the year by the operations connected with enlarging of the church and school-house; but it is satisfactory to observe that the ordinary revenue was well maintained, and the contributions to the schemes of the Church increased. The amounts raised for the Schemes were:—By the Missionary association, \$615; Bible Classes, Charles Street, \$58; Sabbath School, Charles Street, \$95; do., Davenport Road, \$35; Mission Band, \$149; Total, \$952. It will be seen that the Mission Band, "The cheerful givers," have rendered a good account of their first year's work. Thirty-six teachers are employed in the Sabbath Schools of the Church. The floating debt of about \$2,000 which still remained upon the church

building, was disposed of by those present at the annual meeting, with the exception of about a fifth, which it is believed will be at once secured. A hearty vote of thanks was given to the retiring Trustees, who were re-elected, for their efforts in connection with the building operations; to Mr. Alexander, for his special services as Treasurer of the building fund; and to W. Irving, Esq., the architect, for the able manner in which he superintended the work of enlargement.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday 5th inst. Present, thirteen ministers and six elders. The session began at 11 o'clock in the forenoon, and lasted with two adjournments till midnight. The Home Mission business of the Presbytery was first taken up, and engaged the court for some time. The convener presented reports of the work done last summer in the mission stations, and of the financial obligations of the committee. Some of the stations were found to have come short of the payments expected from them for missionary services, and it was agreed that the Presbytery appeal to the congregations in the bounds for \$100 to meet unsettled claims. Meanwhile the convener was authorized to borrow money to pay them. Leave was granted to the trustees of Knox Church, Gravenhurst, to mortgage the church property for a sum not exceeding \$500; and to the congregation of Creemore and Purple Hill to sell the old church at Purple Hill. A call from the congregations of Mulmur and Tossoronto to Rev. Henry Sinclair was sustained, the stipend is \$600 per annum in the meantime, and a manse. The Presbytery ordered the call to be transmitted to Mr. Sinclair and arranged for his induction in the event of his accepting the charge. The commissioners appointed to prosecute this call were informed that the Presbytery requires the documents relating to the glebe to be forwarded to the clerk before the next regular meeting, in order that the decision of questions which the congregation agreed in August last to refer to the Presbytery, may be given. Reasons for applying to the Synod of Toronto and Kingston for a new hearing in the matter of the appeal of the Rev. J. Marples were adopted. A document signed by seventy-one persons connected with Nottawa and McMurchy's settlement in West Nottawasaga desiring new arrangements for service, was on account of irregularity in transmission, referred to the sessions of West Nottawasaga and of Duntroon and Nottawa for consideration, and Messrs Gray and McConnell were appointed assessors to assist the sessions in dealing with the matter. The business of the Presbytery having increased so much as to necessitate haste in conducting it, and to leave little opportunity of dealing with matters of general religious interest, a brief conference was held on the mode of conducting the business of the court, and a committee was appointed to prepare a report on the subject for the next meeting. Other matters not of general interest, were dealt with. Next meeting, last Tuesday of March.

—ROBT. MOODIE, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—The Presbytery of Bruce met at Kincardine on 5th and 6th inst. There were twenty ministers and nine elders in attendance. Mr. Fraser's resignation of his pastoral charge of Knox Church, Kincardine, was taken up and in connection with it a call from Indian Lands. After hearing papers and parties in relation to both these subjects it was resolved to translate Mr. Fraser to the congregation of Indian Lands in the Presbytery of Glengarry. Mr. McLennan was appointed to preach in Knox's Church and declare it vacant, on Sabbath 24th inst. The following minute was adopted as expressive of the mind of the Presbytery relative to Mr. Fraser's translation, viz: "The Presbytery in parting with their brother Mr. Fraser, desire to record: 1. their deep sympathy with the congregation of Knox's Church, Kincardine, in losing the services of a pastor whose earnest, faithful and able ministrations both in preaching and pastoral work have been so greatly blessed; 2. their deep sorrow in parting with a brother whose eminent gifts and zealous and unremitting labours have made him approved in his ministry, while his qualities of heart have made him much beloved by his brethren; 3. their earnestly commending him to the grace and blessing of God in his new sphere of work and to the esteem and love of the brethren of the Presbytery of Glengarry, with their prayer for his success and happiness." The following commissioners were appointed to the next General Assembly, viz: Dr. Bell, Mr. Graham, Mr. McQueen, and Mr. Wm. Anderson, ministers, by rotation; Messrs. Scott

and Tolmie, ministers, by election; and Messrs. McPherson, Wm. P. Patterson, McKinnon, Millar, Steele, and Kay, elders. There was read a petition of Rev. J. B. Taylor and others, members of the Presbytery of Bruce, addressed to the next General Assembly, praying to erect a new Presbytery on the southern extension of the Wellington, Grey & Bruce Railroad, to be known as the Presbytery of Maitland. It was moved by Mr. Taylor and seconded by Mr. Davidson that it be transmitted to the General Assembly *simpliciter*. Moved in amendment by Dr. Bell and seconded by Mr. Stralch; that the petition be transmitted with the recommendation of the Presbytery that the prayer thereof be not granted in the meantime. The amendment and the motion being put the amendment was carried by ten to three, and the Presbytery decided accordingly. There was read a communication from the Rev. Wm. Graham, asking the Presbytery to apply to the next General Assembly for leave for him to retire from the active duties of the ministry owing to ill-health and increasing infirmities. It was resolved to allow the communication to lie on the table, and to appoint a committee consisting of Messrs. Cameron (convener), Sutherland and McQueen, ministers, and Mr. King, elder, to meet and confer with the congregation of Pine River anent Mr. Graham's retirement, and to report to next meeting of Presbytery. There was read a letter from Mr. Neil Currie, complaining that the congregation of Allanford had not paid him for a service rendered on July 4th, 1875. The treasurer was instructed to pay Mr. Currie his claim of \$4 out of the Presbytery fund. Mr. Tolmie having tendered his resignation of his pastoral charge of Southampton and West Arran, a committee of Presbytery was appointed to confer with him with the view of getting him to withdraw it. After hearing the report of said committee, it was resolved to allow Mr. Tolmie's resignation to lie on the table until next meeting. A communication was read from the Rev. Mr. McKay, of Manitoulin, in relation to his labors in that field. The moderator was instructed to reply to the communication. The convener of the Home Mission Committee was instructed to communicate with the students of Knox's College with the view of getting them to send two students to Manitoulin next summer to labor in conjunction with Mr. McKay. On application the session of Knox's Church, Kincardine, were allowed to secure supply for their own pulpit until the next distribution of probationers. Mr. Stewart was appointed *ad interim* moderator of the kirk session of Knox's Church. It was resolved to raise the amount of \$125 for the Presbytery fund, and levy the same on the congregations of the bounds. The next meeting of Presbytery was appointed to be held in Knox's Church, Paisley, on the last Tuesday of March, at two o'clock p.m. The convener of the Home Mission was instructed to secure the services of three students for the summer months; one for Salem Church, Elderslie, one for Pinkerton, and one for Riversdale and Enniskillen.—A. G. FORBES, *Pres. Clerk*.

**PRESBYTERY OF OTTAWA.**—This Presbytery held its last regular meeting in St. Andrew's Church, Ottawa, on the 5th and 6th of February. The following items of business were transacted: The Rev. C. I. Cameron was appointed moderator for the next six months. The Rev. A. A. Scott accepted of the call from Zion Church, Carleton Place, and his ordination and induction was fixed for the 21st inst., on which occasion the moderator is to preside, Mr. Farries to preach, Dr. Mann to address the minister, and Mr. Edmondson the congregation. A letter was read from the Rev. John Dunbar, declining the call from Buckingham and Lochaber. Mr. McClelland was appointed to moderate in a call in North Gower on Friday the 22nd inst., at 11 o'clock a.m. As usual, a large amount of time was occupied in hearing the Home Mission report and considering the recommendations it contained. Commissioners were heard from the stations of Scotch Bush and Eganville, and from Cantley and Portland. The former recommended that Douglas be separated from Admaston and Barr's Settlement and connected with Scotch Bush and Eganville. A committee was appointed to meet with the congregation of Admaston, Barr's Settlement and Douglas, and arrange with them in regard to the share each station is to bear in the payment and conveyance of missionaries, and ascertain their mind in regard to the cutting off of Douglas from the charge. A committee was also appointed to visit the station of Cant-

ley and Portland, organize it into a congregation, and take the necessary steps to secure the church property. A similar committee was appointed in reference to Chelsea. A request for some one to be appointed to moderate in a call was presented by the congregation of Rochesterville, and Mr. Farries was appointed to meet with the congregation, ascertain if they were prepared to go on with a call, and if so, to moderate in one at his earliest convenience. Mr. McLaren gave in his resignation of the pastoral charge of Bristol, assigning as his reason for so doing, "The action of the congregation at their meeting on the 15th Jan." Mr. McLellan was appointed to preach in Bristol on Sabbath, the 10th inst., and cite the congregation to appear for their interests at the adjourned meeting to be held at Carleton Place on the 21st inst. The following commissioners were appointed to the General Assembly: Ministers—by rotation, Dr. Mann, Messrs. Ross, Cameron and Moore; by ballot, Messrs. Stewart, Gordon, Farries, Armstrong and Calder; Elders—Messrs. Robert Bell, Alex. Anderson, Hiram Robinson, John Wallace, Joseph Taylor, John McMullan, E. H. Bronson, Geo. Hay, and Hon. Geo. Bryson. A committee was appointed consisting of Messrs. Armstrong, Farries and Gordon, ministers, and Messrs. Hay, Drummond and Perrie, elders, to consider on the interests of the French work in the city and vicinity. An hour and a quarter of the last sederunt was spent in connection with the conducting of a normal class of Sabbath school teachers, in this instance, by Mr. John McMillan, which was designed as an illustration of how the resolution passed at last meeting of Presbytery was being carried out. The remits sent down from the General Assembly were taken up, but from the want of time and the reduced attendance towards the close of the meeting only the one in reference to the appointment of a Home Mission agent was disposed of. In regard to it, it was resolved that the duties of such an agent are not sufficiently defined in the remit to enable the Presbytery to give a specific answer. At the same time, the Presbytery are of opinion that under the existing arrangement the interests of the Home Missions are more efficiently and economically conducted than they would be likely to be if an agent were appointed exclusively for the Home Missions. The remit anent a common fund for the colleges was taken up. A motion made approving of such a fund, and an amendment disapproving of it were laid on the table till the next general meeting. The next meeting was appointed to be held in Bank Street church, Ottawa, on the first Tuesday of May, at 2.30 p.m.—J. CARSWELL, *Clerk*.

#### CHURCH OPENING IN ST. CATHARINES.

On Sunday, the 3rd inst., the new church lately erected by the First Presbyterian congregation of St. Catharines, was opened publicly and dedicated to the worship of God; Rev. Principal Caven, D.D., of Knox College, preaching in the morning; Rev. D. H. Fletcher, of McNabb Street Church Hamilton, in the afternoon; and Rev. Professor McLaren, of Knox College, in the evening.

The sermon in the morning was on Ps. lxxxiv. 10: "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." The sermon was a clear, comprehensive and practical exposition of the prominent ideas in the text, the supreme excellence of the service of God, and the condition of those who see the desirableness of this service over all other forms of enjoyment or activity. In the afternoon the text was Philippians iii. 8., and the preacher presented the excellency of the knowledge of Jesus Christ, in a manner well fitted to carry conviction to even the thoughtless mind and to rouse a desire in the heart for the possession of a knowledge so full of preciousness and blessing. In the evening Professor McLaren preached on Matthew vi. 19, 20, and brought out with great power the value of heavenly over earthly treasure.

The sermons were all deeply impressive and were listened to with unwavering and earnest attention throughout. The attendance was very large in the morning, apparently the full capacity of the church, with the aisles seated. In the afternoon it was found necessary and possible to find accommodation for increased attendance, and in the evening the building was densely packed, the pews being each made to hold two or three more than their ordinary capacity, the aisles being filled, the pulpit stairs occupied, and

a large number standing in the vestibule, while probably 100 or 200 went away unable to find admittance.

The day was exceedingly fine, which of course contributed very much to the comfort of the people and their enjoyment of the very interesting and deeply impressive services.

Recalling the event after the lapse of a few days, the feature which stands out prominently to the mind is the deep earnestness and solemnity which seemed to pervade and fill the minds of speakers and hearers from the time of the opening prayer to the close of the evening service, indicating, we trust, the presence of the Holy Spirit in His power to the conversion and strengthening of many souls.

The building thus dedicated was begun a little over seven months ago, the foundation stone having been laid on the 24th of July last. It is of the Lombard style, eighty-five feet in length by fifty-nine in width, with a height of ceiling of thirty-seven feet, and is built so as to communicate with the Sabbath School building which was erected several years ago. It is of red brick with stone facings, and has three entrances in front leading into a large vestibule whence four doors open directly into the four main aisles which run the length of the building and give three sections of double pews. There are no side galleries, the stairs from the vestibule leading at present simply to the end gallery occupied by the choir. The windows are frosted, with stained border lights which produce a fine effect, as the windows are of great height and are not broken by a gallery. A very large stained glass circular window of beautiful design is placed in the end over the main entrance. The ceiling is deeply panelled with exposed principals and a heavy cornice. The wood-work of the ceiling is very fine, and is so tinted as to bring out the rich design with excellent effect. The pews are of chestnut, with cherry arms and coping, and in the side aisles are placed at an angle so as to face the platform. The desk is a piece of exquisite workmanship and is moveable. The platform is elevated about four steps, is wide and open, and is partly within a recess which is spanned by an arch of rich design supported by Corinthian columns. The whole church is completed and the pews cushioned with crimson corresponding with the covering of the doors, and producing a very fine contrast to the prevailing light brown or autumn tint of the wood-work and carpet.

The building is heated by steam. Three mains conduct the steam from the boiler, the entire length of the building, under the centre line of each of the sections of pews, and from these mains a double coil of pipe springs, running the length of each pew, so that from the moment the steam begins to circulate in the pipes the influence is felt in each pew at the floor. Thus in place of having to wait until the air is heated in the upper part of the house, as in the case of furnaces, the first influence of the fire in the furnace is felt before it ascends; so that with the complete system of ventilation which has been adopted, the air at the floor is perhaps at a higher temperature than overhead. The system of ventilation as well as that of heating seems to be very thorough, so much so that one can perceive a gentle movement in the air from the continual circulation which is kept up and can be very much increased when desired, by the lighting of two large gas jets in the flues which open into the walls on each side. The accommodation is, at present, for about 600, although there must have been 800 or 900 present the evening of the opening; with galleries it will hold 1000 or over. The building reflects great credit on the architect, W. B. Allan, Esq., of St. Catharines, and the contractors and workmen who have carried out the work.

A very encouraging feature in connection with the opening was the statement made by the pastor, Rev. G. Bruce, before the services commenced: That the action taken by the congregation at a meeting held on the Friday evening previous enabled him to announce that the whole of the indebtedness on the building had been guaranteed by the congregation, so that the church was to be opened *substantially free from debt*; the people having come not merely to dedicate the building, but to consecrate themselves in whatever sacrifice or effort might be necessary to the liquidation of the entire indebtedness.

It is easier to set a man against all the world than to make him fight with himself.

The greatest sinner, who trusts only in CHRIST'S blood will assuredly be saved. The best man in the world, who trusts in his own goodness, will be lost.

## BOOKS AND MAGAZINES.

### A Modern Minister.

New York: Harper & Brothers. Toronto: Willing & Williamson. 1878.

This is an illustrated work in two volumes, the first of which has just been forwarded to us.

### Harper's Magazine.

New York: Harper & Brothers. March, 1878.

The number and beauty of the illustrations, along with the lively and interesting character of the reading matter in this magazine, render it very attractive. At the same time it is not a mere repertory of light literature, but conveys a considerable quantity of instruction and information on various topics more or less important. In this respect the Editor's Literary, Scientific and Historical Records are specially valuable. The number for March opens with a profusely illustrated article on "State and Society in Washington" by Martha J. Lamb. This lady is the author of the "History of New York" now in course of publication by the Messrs. Harper. In the department of Art Criticism, we have the first of a series of papers on the Old Flemish Masters. The subject of the present paper is Quentin Matsys, the Antwerp blacksmith who became a famous painter. The article on "Some Unpublished Letters of Washington," is of value as a contribution to American history. It seems that thirty-three of these letters have been found, and that they throw some new light on the biography of their illustrious writer.

### The Atlantic Monthly.

Boston: Houghton, Osgood & Co. March, 1878.

The more solid and instructive articles in the March number are: "The Story of a Swiss King Politician," by Arthur Venner; "Victor Emmanuel's Political Work," by Wm. Chauncy Langdon; "The Opposition to Lincoln in 1864," by Gideon Welles; "The Staff of the United States' Army," by R. Williams, Colonel U.S.A. "The Swiss King Politician" is James Fazy. After running a career somewhat like that of "Boss Tweed," but still more like that of John Law, the Scotch adventurer who once for a short time held the purse strings of France and virtually ruled the country, he is now spending a quiet old age in the useful and respectable position of Professor of Jurisprudence in the University of Geneva. The writer of the paper on Victor Emmanuel gives him credit for more decision of character and more activity as a politician than has been generally accorded to him. Hon. Gideon Welles, the writer of the article in defence of the character of Abraham Lincoln, formerly sent his contributions to the "Galaxy," but that magazine having recently been absorbed in the Atlantic Monthly, the latter has acquired Mr. Welles, and we suppose several other good writers, as contributors, in addition to its own excellent staff.

### Belford's Monthly Magazine.

Toronto: Rose-Belford Publishing Co. February, 1878.

An increase in the number of illustrations adds to the attractiveness of the present number of this magazine. It contains the continuation of Dr. Canniff's "Fragments of the War of 1812," giving interesting details of the career of individuals who played prominent parts in that eventful episode of Canadian history. The first part of an able article on the "Policy of the English and American Governments towards the Indians," by J. G. Hodgins, LL.D., presents the American side of the subject; the English, or Canadian aspect of it will be considered in the next number. We have also in this number the first of a series of papers entitled "Down the Rhine," abundantly illustrated and written with considerable animation. Rev. John May, M.A., one of our Public School Inspectors, contributes an article on "The Hireling Teacher," which is certainly severe, but at the same time unquestionably truthful. After describing the abundant educational facilities provided under the present School Act of Ontario, Mr. May says:

"Will it be credited that the power to frustrate and render nugatory all this paraphernalia of educational enterprise, to reduce the actual harvest of all this machinery and exertion to nil is still suffered to reside in one of these agencies; the success of all the others being absolutely dependent on his will? Incredible! but so it is. The very life of the school system dwells in the school master. He is its heart. When this organ is healthy and vigorous, growth and beauty are diffused throughout; when it ceases to beat or is embedded in fatty degeneration of sloth or indifference, what can follow but decay or death? And in not a few school sections this school-death reigns undisturbed. The schoolmaster holds the key of success. . . . And yet in every county in

the province may be found teachers who are utterly irresponsible of this responsibility, utterly recreant to this trust. Practically unassailable, the hireling defies every criticism, and smiles at every futile assault. In vain may Legislatures deliberate; ministers issue manifestoes; inspectors scrutinize and condemn; central committees elevate the standard to the plucking point. . . . the hireling teacher frustrates, defies, laughs at them all! And little he'll reck if they let him sleep on in the place where the school-law has laid him."

Well, Mr. May, what are you going to do about it? The power to remedy this evil is placed in the hands of the inspectors. Why do they not cancel the certificates of the "hireling teachers?" Mr. May answers: "The responsibility is too great. For absolute misconduct, immorality or crime, no inspector would hesitate an instant; no so for mere uselessness." Why, what are inspectors for? Surely their duty is something more than to see that teachers are not guilty of misconduct, or immorality, or crime. In a teacher, uselessness is a crime; and when inspectors regard it as such, they will perhaps do their duty.

### Fertightly Review: North American Series.

Toronto: Belford Brothers. January, 1878.

The present number contains the following: "Ceremonial Government," by Herbert Spencer; "An Inside View of Egypt," by Sir George Campbell, M.P.; "Technical Education," by Professor Huxley; "Jules Sandeau," by George Saintsbury; "The Reform Bill of the Future," by Thomas Hare; "University Extension," by Goldwin Smith; "The Dutch in Java," by Sir David Wedderburn; "M. Guizot at Val Richer," by the late N. W. Senior; "Home and Foreign Affairs," "Books of the Month." Professor Huxley's paper on "Technical Education" will repay perusal. His views on this subject seem to be sound, as far as they go. The workshop, he says, is the only place where a technical education can really be acquired; at school the education ought to be wide and general, but thorough. The following extracts indicate the course that he would pursue in educating a boy intended for a professional anatomist, that being his own "handicraft;" and we would call particular attention to the passage regarding the evil of "incessant competitive examinations."

"I should say, in the first place, let him have a good English elementary education. I do not mean that he shall be able to pass in such and such a standard, but that his teaching shall have been such as to have given him command of the common implements of learning and created a desire for the things of the understanding. Further, I should like him to know the elements of physical science, especially of physics and chemistry, and I should take care that this elementary knowledge was real. I should like my aspirant to be able to read a scientific treatise in Latin, French, or German, because an enormous amount of anatomical knowledge is locked up in those languages. And especially I should require some ability to draw—I do not mean artistically (for that is a gift, which may be cultivated, but cannot be learned) but with fair accuracy. . . . Above all things, let my imaginary pupil have preserved the freshness and vigor of youth in his mind as well as his body. The educational abomination of desolation of the present day is the stimulation of young people to work at high pressure by incessant competitive examinations. Some wise man (who probably was not an early riser) has said of early risers in general, that they are conceited all the forenoon and stupid all the afternoon. Now, whether this is true of early risers in the common acceptance of the word or not, I will not pretend to say; but it is too often true of unhappy children who are forced to rise too early in their classes. They are conceited all the forenoon of life, and stupid all its afternoon. The vigor and freshness which should have been stored up for the purposes of the hard struggle for existence in practical life, have been washed out of them by precocious mental debauchery—by book-guttiness and lesson lapping. Their faculties are worn out by the strain put upon their callow brains and they are demoralized by worthless childish triumphs before the real work of life begins. . . . This is the sort of education which I should like any one who was going to devote himself to my handicraft to undergo. As to knowing anything about anatomy itself, on the whole I would rather he left that alone until he took it up seriously in my laboratory. It is hard work enough to teach, and I should not like to have superadded to that the possible need of unteaching. Well, but you will say, this is Hamlet with the Prince of Denmark left out; your 'technical education' is simply a good education, with more attention to physical science, to drawing and to modern languages than is common, and there is nothing specially technical about it. Exactly so; that remark takes us straight to the heart of what I have to say, which is, that in my judgment, the preparatory education of the handicraftsman ought to have nothing of what is ordinarily understood by 'technical' about it. The workshop is the only real school for a handicraft. The education which precedes that of the workshop should be entirely devoted to the strengthening of the body, the elevation of the moral faculties, and the cultivation of the intelligence; and especially to the imbuing of the mind with a broad and clear view of the laws of that natural world with the components of which the handicraftsman will have to deal. And the earlier the period of life at which the handicraftsman has to enter into actual practice of his craft, the more important is it that he should devote the precious hours of preliminary education to things of the mind, which have no direct and immediate bearing on his branch of industry, though they lie at the foundation of all realities."

## SCIENTIFIC AND USEFUL.

FROZEN beef-teea will often be taken by invalids when they could not be induced to take it warm.

CHOCOLATE CARAMELS.—One cupful sweet milk, two of sugar, one cupful molasses, one-half cupful Baker's chocolate, grated; flavor with vanilla to suit the taste; boil for one and a quarter hours; cool on buttered tins.

IRISH MOSS JELLY.—Insert half an ounce of Irish moss into a pint and a half of fresh milk; boil down to a pint, then strain and add sufficient sugar and juice of a lemon to give it an agreeable flavor.

FOR A COUGH.—Two tablespoonfuls of brown sugar, one teaspoonful of powdered saltpetre, and one teaspoonful of gum pounded and mixed well together, are recommended as very soothing to a cough, by a good nurse.

FROSTED FEET.—To relieve the intense itching of frosted feet, dissolve a lump of alum in a little water, and bathe the part with it, at the same time washing the part affected before the fire; one or two applications are sure to give relief.

CEMENT.—Alum and plaster of paris, well mixed with water, and used in a liquid state, make a very useful cement. It will be found quite handy for many purposes. It forms a very hard composition, and for fixing brasses, etc., on lamps, nothing could be better.

INDIAN meal and vinegar or lemon juice used on the hands when roughened by cold or labor will heal and soften them. Rub the hands with this and wash off thoroughly and rub in glycerine. Those who suffer from chapped hands in the winter time will find this very comforting.

BUCKWHEAT CAKE.—To every three bushels of buckwheat, add one of good heavy oats; grind them together as if there was only buckwheat; thus will you have cakes always light and always brown, to say nothing of the greater digestibility, and the lightening of spirits, which are equally certain.

MUSKMELON BUTTER.—Select fine, ripe melons, pare, and remove the soft, acrid portion; cut into small pieces; boil and stir until smooth; add three pounds of sugar to six pounds of the fruit and boil until the juice will not run from it when a spoonful of the butter is dropped on a plate. Great care must be taken not to let it burn.

TO WASH WINDOWS.—Have a pail partly filled with tepid water, throw in a teaspoonful of powdered borax, have one small chamol dis, spread into the borax-water to wash the window, then with a dry chamol rub the window dry and polish. In this way windows may be cleaned in a very few moments, and not wet the carpets or tire the person.

GRAPE CATSUP.—Ten pounds of grapes; five pounds of white sugar; one quart of cider vinegar; three tablespoonfuls of cinnamon, and two each of allspice and cloves. Crush the fruit but not the seeds, scald and put through a sieve; then add the sugar and spice, and boil gently fifteen minutes, add the vinegar, boil ten minutes and bottle while hot.

RUST PREVENTIVE.—To preserve bright grates or fire-irons from rust, make a strong paste of fresh lime and water, and with a fine brush smear it as thickly as possible all over the polished surface requiring preservation. By this simple means all the grates and fire-irons in an empty house may be kept for months free from harm without further care or attention.

A HONEY COMB.—There are three bodies, and only three, that can be placed close together without leaving any interstices; these are the perfect square, the equilateral triangle and the hexahedron, or six sided figure. No other forms can be placed together without some interstices being left. And the third, the hexahedron, is at once the strongest and the most capacious. Now how remarkable it is, that the bee has chosen the hexahedron, and that every comb in a hive of bees is that which contains the greatest amount of honey in the least possible space, and leaves no interstices! Kepler, the mathematician, calculated the angle that must be at the bottom of the cell, in order to ascertain what would be the best to form the base of a hexahedron comb the most capacious and most fitted for juxtaposition with others; and the very demonstration which mathematical calculation proved, is exactly realized in every comb we find in the beehive. We have therefore in the bee and in the hive, and all the exquisite adjustments by which they are characterized, the traces of palpable design—the evidences of an existing and a wise God.—Dr. John Cumming.

HEIGHT OF MAN.—According to Villmere, the height of man varies from 4ft. 9½ in. to 5ft. 10 in., and thus gives an average of 5ft. 3½ in. Taking the extremes of individuals known, being 17½ in. for a dwarf spoken of by Beren and Ruffon, and 9ft. 3 in. for a Finlander mentioned by M. Sappey, the medium would be 5ft. 4 in. But these cases may be regarded as quite abnormal. Then comes the question as to the smallest race of men on the face of the globe. For a long time the Esquimaux were considered to bear away that palm, as Hearn de Paw asserted that the men did not exceed 4ft. 3 in. and the women 4ft. 2 in. Subsequent investigation by Drs. Scllebon and Guerault have, however, proved that these figures are too low, that the average of the lowest tribes is 5ft. 2 in., and that some others attain to 5ft. 6½ in. Unquestionably the smallest family of known man is the Boschmans, of South Africa, whose medium height is 4ft. 7 in. Some other tribes of that continent, such as the Akkas and Obongos, rival them, but they are not quite so short. As for the tallest races, they are the Norwegians in Europe, the Kaffirs in South Africa, some North American tribes, the Polynestians, and finally, the Patagonians, who are unquestionably the tallest men known, their average being given by numerous travellers worthy of credit at 5ft. 10 in. Taking these last as the highest, and the Boschman as the lowest, we obtain an average of 5ft. 3½ in. But the savants who have studied the subject, considering the small proportion of very short races, have decided on fixing the medium height of the human race at 5ft. 4½ in.



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TORONTO, FRIDAY, FEBRUARY 22, 1878.

## A GREAT MISSIONARY DEPARTED.

LAST week it was our painful duty to notice the death of the venerable Indian missionary, Dr. Duff, in the seventy-second year of his age. Though prepared for the occurrence of this event by the despatches which had been received concerning his condition, the loss which the Church and the world have sustained seems irreparable as we think of the noble missionary lying in death. There was no name among the distinguished men of his native country, Scotland, or of any country, who were contemporaneous, that called forth more intense appreciation than that of Dr. Duff. He is loved and admired by his countrymen as one of those Scottish youths who struggled in order to obtain a University education, and who afterwards became an ornament of the Christian ministry.

The choice which Dr. Duff made in early life of a missionary calling reflects great credit on his disinterested benevolence. The idea of missions in foreign countries was then new to the leaders of the General Assembly. The first mention of them only provoked derisive opposition amongst those who professed to have received the Divine commission to go and preach the gospel to every creature. But India had special claims upon the Churches of Great Britain. It was a land whose accumulated wealth and whose rich produce yielded ample fortunes to all who engaged in the Indian civil or military service, and which brought back the largest returns of interest to the shareholders of the East India Company. It was therefore the duty of the Churches of Great Britain to send to India the gospel of peace. It is creditable to Dr. Duff that at the moment the Church of Scotland was ready to commence operation in the Indian dependency, he who was destined to become its most famous missionary, was prepared to undertake the work. He had mastered every detail; he had formed thorough plans; he had resolved upon this as the work of his life. He is not therefore to be thought of as one of those who after failing to obtain a position at home, go to India as a last resort. Rather, all the bright prospects he

might reasonably have cherished in regard to home work were laid aside. He disregarded the claims of his nation and kindred; he thought not of the perils of shipwreck before him; he was not deterred by the feeling that he would meet with scornful derision in every form in the land of his adoption. But like a Paul commissioned of God he went forth to preach the gospel amongst the heathen.

Dr. Duff lived to see the triumphs of what may be called the first stage of missionary work in China. When, after escaping from no fewer than three shipwrecks on his voyage, he arrived on the field of his future labors, it seemed as if there was nothing but chaos. His work commenced with teaching five young men under a banyan tree. Through the love of learning characteristic of the Indian mind, his pupils increased so rapidly as to make necessary the construction of special buildings. But see to what gigantic proportions this work has grown within the life-time of this single man. The valleys have been exalted and the mountains depressed, until now there is a highway for the triumphal advance of the Lord. It is no longer one single Presbyterian Church that is represented on "India's coral strand," but there is a wholesome competition among all the Protestant Churches as to which shall send the most and the best-fitted missionaries. The Churches not of Scotland merely, but of Ireland, England, the United States, and of Canada, have now great missionary establishments in India. In his own life-time Dr. Duff has seen the prophecy fulfilled, "A little one shall become a thousand, and the small one a strong nation." What a change, indeed, have the years of his life-time seen! The Bible was a scarce commodity when he set to work; now it is scattered broadcast over India. Churches were almost unknown; now there are large native congregations. There were no Sunday schools; now these excellent institutions cover a large territory. Books in English were few; now the literature of Britain is thoroughly read and admired. A female missionary was unknown except in the shape of the poor overwrought missionary's wife; now our daughters, the flower and pride of the nation, are seeking to do noble work for the Master on the Indian soil. In place of the suspicion and opposition raised at the very mention of Foreign Missions, the popular sentiment has changed, and now in consequence there is a constant stream of benevolence pouring the riches of Divine grace and truth upon the teeming multitudes of India.

It is pleasant to think of the latter years of the great Indian missionary. He had preserved his bodily health by his temperate habits, and notwithstanding the exhausting labors of the missionary life in the debilitating climate of the East, he had been spared beyond the allotted period of man's years. The thrilling eloquence which enthralled and electrified multitudes when in the midst of his labors he revisited his native land and came over the Atlantic to these shores, still glowed and burned within him! He was the centre of missionary activity in Scotland. He was revered by his countrymen as one who had devoted his life to a glorious cause. He was the teacher of the youth of the Free Church who had determined upon a missionary career. In his experience, old things had passed away;

behold, all things had become new. He beheld the Indian mission work pass from its first to its second stage, for that work may now be described as occupying a far higher platform than it ever had done before. He and his fellow-laborers had successfully planted the foundations on which the Christian civilization of India will arise, and now he could calmly look forward to the assured progress and development of his work. He was called away when his work was well done. With honors pressing upon him from men, he was taken up to heaven to receive the reward of a faithful servant. The name of Duff is indeed a bright star in connection with the work of Foreign Missions.

## VITAL STATISTICS.

THE report of the Registrar-General of the Province of Ontario for the year ending 31st Dec., 1876, recently published, is a much more trustworthy document than any of its predecessors. In fact the former reports were useless. This was owing, not to any fault in the compiling of the reports, but to the great difficulty experienced in obtaining anything like a full registration of all the births, deaths and marriages taking place in the Province. This difficulty has been so far overcome that the Registrar-General has been enabled to compile a variety of useful and interesting statistical tables, which, although not absolutely correct, afford an approximation sufficiently close for ordinary purposes.

As regards one item, that of marriages, the registration is pronounced to be, not perfect, but "up to the English standard," which we suppose is all that can be expected. For the accuracy attained in this department, the public are indebted to the ministers of the various religious denominations in the Province. The number of marriages registered during the year was 12,550. Taking this as the number of marriages which actually took place, a very simple process in arithmetic will lead us to the conclusion that 25,100 persons must have undergone this important change in their social condition. Of these, 8,661 are returned as Methodists; 5,065 Presbyterians; 4,443 Episcopalians; 3,395 Roman Catholics; 1,344 Baptists; 650 Lutherans; 434 Bible Christians; 216 Congregationalists; 144 Mennonites; 72 Quakers. 413 belonged to "other denominations," and of 263 the denomination was not given. The Registrar complains of the last item, and says that "it seems a pity that anything should be left undone to mar the otherwise perfect return that clergymen have made for the year." The favorite age for marrying seems to be between twenty and twenty-five, as 10,972 persons were married at that age, being nearly thirty-nine per cent. of the whole. Over thirty-four per cent. were married between twenty-five and thirty; and as these two together make about seventy-three per cent., of course all other ages are far behind. Two of the persons married were over eighty. They were both men; but the elder of them, whose age was eighty-six, got for his partner the oldest woman who was married in the Province during the year, her age being seventy-six.

The registration of births and deaths is ascertained to be still deficient, though far in advance of former years. It will not take

much longer to educate the people of Ontario as to the importance of this matter. The number of births registered in 1876 was 38,479, and the number of deaths 18,632, showing a net addition to the population of 19,856, coming pretty near the 1.7 per cent., which is the average rate of increase ascertained by the Registrar-General of England. The population of Ontario, according to the census of 1871, was 1,619,161. Taking the increase at 1.7 per cent. per annum, or say fifteen per cent. for the whole time, and adding 105,246 immigrants, the population ought now to be somewhere about 1,862,035. The number of children born out of wedlock in Ontario compares favourably with the corresponding numbers for other countries; but it is to be feared that in cases of this kind registration is very frequently evaded. In Ontario the proportion of illegitimate children registered in 1876 was one in ninety-eight, in Nova Scotia, one in fifty-six, in Great Britain, one in eighteen; in Vermont, one in 125; and in Massachusetts, one in ninety-five. The total number of male children registered in 1876 was 987 in excess of the total number of female children; and the number of deaths of males also exceeded the number of deaths of females by 869. More deaths apparently occur in August than in any other month; and more people die of phthisis (consumption) than of any other disease.

#### DISLIKE TO DOGMA.

The following timely remarks are taken from a masterly paper on "The importance of the clear enunciation of Dogma in dispensing the Word, with reference to instability among modern Christians," by Rev. Mr. Ryle. The definition of the word "Dogma" which he adopts is clear and correct. "Dogma is a word that simply means a definite, ascertained truth, whatever the mode in which it has been ascertained, which is no longer the subject of enquiry, simply because inquiry has ended, and the results have been accepted. Wherever there is any fixed, ascertained truth whatever, there must be dogma. If there be no dogma, there is no known truth." Strange that this definition should be correct and that the following account of modern dislike to dogma should be, as it is, truthful:—

I will not weary you with a catalogue of the strange and loose utterances which come incessantly from that quarter, about inspiration, about the Atonement, about the sacrifice and death of Christ, about the Incarnation, about miracles, about Satan, about the Holy Spirit, about future punishment. I will not pain you by recounting the astounding theories lately propounded about the blood of Christ. Time would fail me if I tried to sketch the leading features of a misty system which appears to regard all religion as more or less true, and in which tabernacles seem to be wanted for Socrates, and Plato, and Pythagoras, and Seneca, and Copernicus, and Mahomet, and Channing, and Theodore Parker, as well as for Christ and Moses and Elias, all forsooth being true prophets, great masters, great teachers, great leaders, of thought. I shall content myself with the remark that dislike to "dogma" is one prominent characteristic of the hierophants and coryphees of the extreme Broad Church party. Search their sermons and books, and you find plenty of excellent negatives, plenty of great swelling words about the Fatherhood of God, and charity, and light, and courage, and manliness, and large-heartedness, and wide views, and free thought, plenty of mere wind-bags, high-sounding abstract terms, such as the true, and the just, and the beautiful, and the high-souled, and the genial, and the liberal, and so forth. But alas! there is an utter absence of distinct, solid, positive doctrine, and if you look for a clear account of the way of pardon and peace with God, of the right medicine for a burdened conscience, and the true cure for a broken heart, of faith, and assurance, and of justification, and regeneration, and sanctification, you look in vain. The words indeed you may sometimes find, but not the realities; the words in new and strange senses, fair and good-looking out-

side, like rotten fruits, but like them empty and worthless within. But one thing, I repeat, is abundantly clear—dogma and positive doctrinal statements are the abomination of extreme Broad Churchmen. Their cry is "Delenda est Carthago; down with them, down with them even to the ground." I am afraid that time would fail me if I travelled outside our own communion, in order to find additional proof of the wide-spread dislike to dogma which we need to realize in this age. We hear of it among Nonconformists; the oldest and soundest of them complain bitterly that the plague has been among the descendants of the Puritans, and that old orthodox views are becoming scarce. We hear of it from Scotland; not a few Presbyterians are beginning to speak contemptuously of the Assembly's Catechism as a yoke which ought to be thrown off. We hear of it from Switzerland; the Churches of Zuingli and Calvin are said to be so deeply tainted with Socialism, since they threw Creeds overboard, that it might almost, to speak figuratively, make their founders turn in their graves. We hear of it in America; when Mr. and Mrs. Pearsall Smith addressed the crowds at the Brighton Conference, their simple-minded and well-meaning hearers must have been puzzled to hear the often-reiterated expression, "we do not want theology." But I trust I have said enough to convince you that when I spoke of dislike to dogma, as one of the largest and most formidable perils of the day I did not use any exaggerated language, or speak without good reason. The cases of this dislike to dogma we need not go far to seek. There is nothing new about it, and nothing therefore that ought to surprise us. Eighteen centuries ago St. Paul forewarned us "the time will come when men will not endure sound doctrine," and the older the world gets, and the nearer to the Second Advent of Christ, the more clearly shall we see that prophecy fulfilled.

#### KNOX COLLEGE STUDENTS' MIS. SOCIETY.

ADDRESS BY THE REV. MR. MILLINGEN.

The usual monthly meeting of the Society was held last Wednesday evening in the College. After devotional exercises a missionary letter was read from the Rev. P. Straith, B.A., of Battleford, North-West Territories, giving an account of missionary operations at Prince Albert, Battleford, and among the Indians. The business part of the meeting was taken up chiefly with the consideration of fields to be occupied by the Society next summer. The following were recommended by the General Committee, and finally adopted:—North Hastings, Coboconk, Waubashene, Lake Nipissing, Manitoulin Island (south side)—if an additional missionary be not sent by the Presbytery of Bruce—Maganetawan, Doe Lake,—these two having formerly been under the care of one missionary. It was resolved that no missionary be sent to Manitoba or Farry Sound. A committee was appointed to dispose of the sewing-machine given as a subscription by R. M. Wanzer & Co., of Hamilton. Another committee was appointed to suggest improvements in the framing of the annual report.

Instead of the usual reading of missionary intelligence, the Rev. Mr. Millingen gave an address on the Turkish mission field.

He said: There are five great religions in Turkey, all of which have been more or less the objects of Christian missionary effort—the Coptic Christianity of Egypt, which has been assailed by the Presbyterians of the United States; the Nestorians of Turkey-in-Asia, among whom the Americans have also established missions; the Armenians of Mount Ararat, and the neighborhood of Kars and Erzeroum, the Greek Church and the Moslems. Mr. Millingen confined his remarks to the Armenian and Greek Churches, and described how interesting it was to find the fossils of the old controversies which agitated the primitive Church, embalmed in the practices of these churches who adhere to them, not because they know what they mean, but because they have inherited them from their forefathers.

The Greek Church is exceedingly dead spiritually. It is a rare thing to find a person in whom there seems to be real religious life. The members of this Church pride themselves on their orthodoxy, but care little about bringing their right thoughts to bear practically on their lives. The Armenians are just as ignorant and as corrupt, but there is more of the spirit of piety among them. One great barrier in the way of Christianity in Turkey is the fact that a man's political standing is considered as identical with his religious position, and is determined by that. A man's nationality in the eye of the law, is determined not by his place of birth, but by his religion, thus if a man is a Greek by birth and becomes an Armenian in religion, he is known afterwards not as a Greek, but as an Armenian. Some are therefore very unwilling to leave the Church in which they have been born. Their patriotism stands in the way of their acknowledging any change in their religious beliefs.

The agencies put forth for the cultivation of this field

have been chiefly American. There are some Scotch missions to the Jews, and a few English and German, but the most of the missionaries in Turkey are American. In 1820 the first American mission was established in Syria. In 1831 one was opened in Constantinople, and the work has continued and extended, producing the most blessed results. The people are just as tenacious of their religious views as you are. We are too apt to think that every one should come around to our views whenever we state what we call the truth clearly and persuasively. But they think that we are as far from right as we think they are. In estimating the progress of missions this should be remembered. And we should remember also that Christianity had produced a very bad impression on the Turkish mind. When a Turk, who believes in one God, and that he ought not to be worshipped in any material form, sees the worship of saints, he sets down Christianity as a mere form of infidelity.

An advantage, however, which the missionary has in dealing with Greeks and Armenians, is, that they have some ground in common. Both believe the Bible, and he approaches them with the Bible in their own spoken language. The Bible which they have is not in their spoken language; many words are obsolete and the construction is different, so that although the educated Greek can understand it yet it is not easy for the lower classes to make it out. The modern version of the Bible is eagerly bought up by the people, and in some places they insist that it shall take the place of the old version in the church service. The clergy of the Greek Church are not so hostile to the circulation of the Bible as the Roman Catholics are. They allow the people to read it, and Mr. Millingen gave a number of illustrations of the means used to secure the circulation of the word of God and to awaken an interest in its story. The opening of schools has done much to bring about kindly relations between Turks and Christians. The Protestant population now numbers 33,000; belonging really to twelve different nationalities, but all are known officially as Protestants. The missionaries are mostly Congregationalists from the New England States, several however are Presbyterians. They have Sunday Schools, Prayer Meetings, Women's Societies, Hospitals, and Daily Schools with 11,000 pupils; these being better than the native schools, are attended often by children whose parents are not Protestants. There are also Ladies' Boarding Schools—an important part of missionary operations in the East, on account of the inferior position assigned to women by the native religions. There are also five Theological Seminaries, because the object of the Mission Board has been to make the churches perfectly independent both as to men and means.

These Eastern Christians are simple and good-hearted, childlike in their religious life, simple in their faith. The truth is new to them and their whole natures seem to thrill in the reception of it. They are liberal in giving, many of them giving as much as a tenth, the tithe being a familiar tax to them in civil affairs.

The advancement of these missions is also of much indirect benefit to those who are not Protestants. Protestant truth has an effect on the old faith. People demand more of the Gospel; they don't care for so much about saints, images, salvation by works; and the clergy have been obliged in self-defence, to establish Sabbath Schools and Bible classes.

Another benefit is, that the acquaintance and society of these missionaries has fostered a spirit of independence. The information received from them has led many young men to come over to this country to learn professions and trades. The example of the missionaries demanding with American independence their rights from oppressive Turkish rulers, taught a lesson to the natives; and they have tried the same. Indeed the missionaries and the teachers who were sent out among the provinces from Robert College, near Constantinople, are perhaps in this way not a little responsible for the rebellion which led to the present war.

These are the lands that are dear to us, by classical and by sacred associations, the lands that first saw the light of the glorious Gospel, and which, when they first fell beneath the Moslem power, drew forth army after army from Europe to secure Jerusalem and Bethlehem from Ottoman sway. There seems now to be room for a crusade of a grander and loftier character, to rescue these lands from superstition, and to bring them back to the heritage of the children of God. After a hearty vote of thanks to Mr. Millingen, and a few remarks by Principal Caven and Professor Gregg, the meeting was closed with the benediction.

## CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

## CHAPTER XXIII.

When at last Anthony Beresford came within sight of the Upper Farm, or at least to the spot where in daylight he would have seen it, he looked eagerly in that direction for the lights which Brown had told him were to be seen late into the night, and there were lighted windows undoubtedly on the ground-floor, which enabled him to distinguish the position of the house. He rode on to the gate, from whence there was only a short path to the door, and dismounted to open it. He led his horse through, and the gate swung back and closed with a loud noise, which echoed far through the silence of the night. It had evidently been heard within the house, for the lights were moved and a window opened, as if some one were endeavoring to ascertain who the intruder could be. Anthony went on, and rung the bell gently, though he could hear the sound vibrating through the silent house. The door was almost immediately opened, not by the farmer or his sons, all of whom he knew well, but by a grave well-appointed servant, who seemed too thoroughly trained to manifest any surprise at this nocturnal visit. "It is very late," said Anthony, considerably embarrassed, "but I wished to speak to Mr. Gascoigne if he has not yet gone to bed."

"My master is in the study with a gentleman, sir; I will inquire if he can see you. What name, sir?"

Anthony gave his card, and the man disappeared. Almost instantly, however, he returned, and throwing the door wide open, intimated that his master would be delighted to receive Mr. Beresford. "I will see to your horse, sir," he added, "as one of the other men are up;" and taking the bridle from Anthony's hand he pointed to the door nearest to him, saying, "That is the way to the study, sir; you will excuse my announcing you, as I cannot leave the horse."

Anthony nodded, and walked on into the house. He knocked at the door, and a voice instantly responded, "Come in." So he opened it at once, and entered the room. It was fitted up as a little study, with a writing table, on which lay a voluminous MS., and sundry shelves filled with huge folios, which seemed for the most part brown and worn with age. A bright fire burned in the grate, which looked very cheerful on that chilly night, and two easy-chairs were drawn towards it, in which sat Reginald Erlesleigh and Mr. Gascoigne. A little low table was placed between them, on which stood a tray with all appliances for making the black coffee so much relished in foreign countries, with two of the pretty delicate cups, like painted eggshells, in which it is usually served. There was no indication whatever that play of any kind had been going on, and Mr. Gascoigne rose with the most perfect ease of manner, and greeted Anthony with great cordiality.

"I am very glad to see you at home again, Mr. Beresford. I have been trying to relieve your brother's solitude in your absence; but you will do so much more effectually than I can."

"I must apologize for coming at this unseemly hour," stammered Anthony, feeling that to all appearance there was nothing whatever to justify his having done so, and the somewhat sullen expression of Rex's face as he rose, apparently with some reluctance, to shake hands with his brother, increased his discomfort.

"I am very happy to see you; there is no need of any apology so far as I am concerned," said Gascoigne; and then he added, with a sneer which he could not conceal, "your visit may claim to be a morning call, as I believe we have arrived at the small hours; pray sit down." Anthony took the chair offered to him, not knowing in the least what to say next; but Rex turned round upon him with an expression of annoyance such as his bright young face had seldom worn.

"What brought you here, Anthony? You had better explain yourself."

"I expected to find you at home when I arrived, as I had telegraphed the time of my arrival, and when it grew so late without your returning I became alarmed."

"Alarmed?" said Gascoigne, with a peculiar side glance at Anthony, "what form did your fears take?"

The young man was too truthful to make any false excuse—he did not answer, and Rex turned round angrily.

"It is perfectly ridiculous!" he said. "Do you suppose that I am not old enough to take care of myself, whether by night or by day?"

"Nonsense, Erlesleigh!" interposed Mr. Gascoigne, hastily. "Mr. Beresford has no thought of the kind, of course; but it is perfectly natural that he should have been afraid some accident had befallen you in your dark ride home. We have really sat up here a great deal too late, when all reasonable people should have been in bed. We got into a discussion on an interesting subject," he added, turning courteously to Anthony, "and the time slipped away insensibly."

Gascoigne spoke in such an open cordial manner that Anthony felt almost ashamed of his suspicions, and was scarcely surprised when, on glancing at his brother, he saw that his face had suddenly grown crimson from some unspoken feeling.

"Well, I think I had better relieve you of my unexpected company as soon as possible," Anthony said, half laughing, as he declined the coffee which Mr. Gascoigne offered him, and rose from his seat.

He saw his host give a quick glance towards Rex, who also then left his chair, and said that he, too, would return home at once.

Mr. Gascoigne pressed them both warmly to stay, but finding they were bent on going, he went out himself to the door, and told his servant to bring round Rex's horse; then, when they were ready to start, he took leave of them both in a most friendly manner, and hoped that Anthony would soon pay him a visit by daylight.

The two young men rode on in silence for some way—the necessity of riding carefully in the darkness made conversation rather difficult. But Anthony was anxious to remove any unpleasant feeling from Rex's mind, so, whenever he could, he made a remark on some subject which he thought would be agreeable to him, telling him how greatly pleased he had been with the arrangement of his rooms, and detailing the measures he was taking to procure suitable servants for himself, and his intention of settling in his new quarters in a day or two.

Rex answered only by monosyllables, in a distinctly sullen manner, which was very unlike his usual affectionate openness with his brother; and when at length they reached home, and were about to separate in the passage which led to their bed-rooms, he turned sharply round, and said—"I hope, Anthony, this is the last time you will attempt to fetch me home like a truant school-boy from any place where I may choose to go, whatever may be the hour, before I find it convenient to return."

"Rex," said Anthony, earnestly, "you entirely mistake me, and that you will understand some day. I cannot at present explain my reasons for having come to Mr. Gascoigne's, but they are not such as you would condemn, if you knew them. In the meantime, can you not trust me? I never assumed any authority over you even when you were under age; am I likely to do so now when you are a full-grown man, in possession of all your rights as the high and mighty prince of Darksmere?" he added, with a good-humored smile.

The cloud cleared from Rex's face. He held out his hand to his brother, saying, "You are a dear old fellow, Anthony, that I know well; only I do not understand your having any mysterious secrets to keep from me. However, it is too late to hear them now, so go to bed, and sleep well!"

This last piece of advice was one which Anthony Beresford found himself completely unable to follow, tired as he was with the long journey, during which he had rested very little, for his mind was anxiously occupied with all that had occurred. He found himself quite unable to close his eyes. He began to have the greatest doubt as to whether Mr. Gascoigne could possibly be identical with Dacre; and if he were not, the whole fabric of suspicions which seemed to have been raised against him that night fell quite to the ground. The reports which the butler had heard might well have no real foundation. Mr. Gascoigne could easily be supposed to sit up late, reading, or conversing with his friends, as so many men do; and it was very like the ready malice of country gossips to assert that his lighted windows when other people were asleep indicated some unworthy proceeding. But supposing even Rex were in no danger from Gascoigne, his mother had seemed to think there was no doubt of his own tendency to the fatal passion which had marred his father's life; and he had exhibited that night an impatience of even a semblance of interference on Anthony's part, which augured ill for his being able effectually to restrain him if he took to evil ways. And then his thoughts reverted to that which had become their centre under all circumstances—what hope was there that he could take his Innocentia into his life, to be at once his first duty and dearest treasure, so long as Rex's position was so uncertain, and his own promised guardianship so difficult to fulfil? Towards morning he sunk to sleep at last, utterly wearied out with anxious thoughts, which are apt to give a greater sensation of fatigue than can result from any physical exertion. As a natural consequence it was much later than his usual hour, when at last he appeared in the dining-room, expecting to hear that his brother had finished breakfast long before, but he was surprised to find that he had not yet come down.

Brown waited upon Anthony during his meal with the stolid gravity of a well-drilled servant, and not a word passed between them as to the events of the previous night, till Rex's step was heard on the oak flooring of the passage which led to the dining-room, and then Anthony caught a wistful glance of the old man's eyes, which touched him, and he said, hastily, "I think there is no truth in those reports, Brown; all was right at the Upper Farm when I went there."

"Thank you, sir," was all the man had time to reply, when the door opened, and Rex came in.

Brown hurried away to bring a second breakfast, and the brothers shook hands as if Anthony had only just arrived.

Rex almost immediately began to ask a series of rapid questions as to his brother's journey, concerning which he seemed to have really very little interest, as he never waited for the answer. There was a strange excitement in his manner, and a nervous trembling of his hands, which Anthony had never noticed in him before, and which filled him with vague anxiety. He watched him closely, and noticed that he looked pale, and that his bright blue eyes seemed heavy with fatigue; he did not seem to have much appetite, and soon rose from the table, and proposed that they should go and inspect Anthony's new quarters. Both were equally pleased with the rooms, which were quite complete, and into which all the books and papers of the future tenant had been moved.

"When do you mean to settle yourself at home, Anthony?" said Rex, with an uneasy laugh, as if he attached more importance to the question than he cared to show.

"To-day, I think," said Anthony, gaily; "it is all ready, and the whole place looks charming. It is so completely a separate house that I think I might even bring a lady here. What do you say, Rex?"

"I wish you would with all my heart!" he answered, eagerly. "You would be much happier if you had a wife as a companion, I am sure."

"Perhaps I should," said Anthony, demurely.

## CHAPTER XXIV.

The brothers returned to the library when they had completed their inspection of Anthony's rooms, and given orders that fires should be lit and everything prepared in order that he might take up his abode there that night. He then sat down, and began to write a long letter to Mr. Vivian, telling him how much his difficulties and doubts increased as re-

garded Mr. Gascoigne, and how anxious he felt for the letter from Mexico, which would set the question of his identity at rest.

Anthony restrained himself with the greatest difficulty from pouring out all that he felt for Innocentia in this first letter to her father since he had parted from her, but in his position of strange complication and disquiet he felt that he should not be justified in saying any word of his hopes, and he had also a strong desire to ascertain how far he had been able to win the young girl's affections before he ventured to hazard an appeal to Mr. Vivian with some hope that it would not be repulsed.

Still, although he could not say what he most wished, his letter occupied him greatly, and he scarcely observed that Rex was walking moodily to and fro, seeming as if he did not know what to do with himself. At last he went, and stood looking out of the window, till he suddenly roused Anthony from his abstraction by exclaiming joyfully, "Héte is Gascoigne! What a good fellow! to come so early!" and away he rushed from the room to meet him at the door.

It was plain to his brother that, whether for good or for evil, this man exercised over Reginald the strange power of fascination which some individuals of the human race, both men and women, undoubtedly possess over their fellow-creatures, whatever be the means by which they acquire it.

Almost immediately, however, Rex returned with his guest.

"My visit is to you, Mr. Beresford," said Gascoigne, as Anthony rose to meet him!

"In return for his having called upon you this morning," said Rex, mischievously; "like two royal potentates, who never allow more than a few hours to elapse between their ceremonial visits."

"Not at all," said Gascoigne, frankly, "my object is to ask your brother to do me a favor, and has no connection whatever with his visit last night. I am trying a horse, Mr. Beresford, which I think of buying; he seems to suit me well, but I really do not understand the points to be noticed in a thorough English horse, and I believe you are an especially good judge, so I came to ask if you would take a ride with me this morning, and give me your opinion."

"With pleasure," said Anthony, thinking as he looked at the quiet gentleman-like person before him that it was surely absurd to suppose him capable of any dishonorable dealing or underhand plot.

Gascoigne had a singular varying expression. At times, when his features were at rest, there was a look of great sadness on his face, with a peculiar wistfulness, as of humble entreaty, in his eyes, which was very touching, and seemed to show that there must be a nature capable of much that was good hidden beneath his polished and reserved manner. At other times a hardened evil look would darken his countenance, which conveyed to any one observing him closely, an inexplicable impression of menace and evil purposes.

Rex had eagerly darted across the room to ring the bell when Anthony spoke, where he was standing looking towards his guest with keen delight glowing in his beautiful face, a perfect picture of youth in its strength and power of enjoyment, and Anthony saw that Gascoigne turned his eyes towards him with a glance that seemed full of pathetic regret, which made the young man feel as if it were impossible that this stranger could be an enemy to his fair-faced young brother.

"You do not object to have me with you, Gascoigne, I suppose?" said Rex.

"No indeed, if you care to come;" and so the three men were soon mounted, and riding together along the road in the clear crisp air of the autumn morning.

The subject of conversation was at first of course the new horse, which was put through its paces, and graciously approved of, both by Anthony and Rex, and when the details of its merits were quite exhausted some remark was made about railway journeys; and presently Rex said, "Talking of travelling, Anthony, you have never told me in what part of the country you have been these last few weeks. Is it any secret?"

As he spoke, it suddenly occurred to his brother that the name of Vivian might be a test of Gascoigne which he could safely use. Fixing his eyes on the worn handsome face of the man who was riding between Reginald and himself, he said, slowly, "There is no secret about my journey, Rex; I have been staying with an old acquaintance of our mother's—who was a still older friend of your father's—Mr. Vivian."

Whether or not, as he said that name Gascoigne gave an almost imperceptible start Anthony never afterwards could tell, for the new horse, so recently praised for its steady paces, at that moment bounded suddenly into the air, as if sharply pricked with the spurs, which, however, Mr. Gascoigne was not wearing, and it was some minutes before his rider could quiet him sufficiently to resume the slow trot which was most convenient for conversation. When this was done, however, there was not the slightest trace of emotion on Gascoigne's face; and after explaining to Rex that the horse had probably put its hoof on a sharp stone, or been stung by some insect, he turned to Anthony, and said, with perfect composure, "Vivian? I remember well hearing that name in connection with Mr. Erlesleigh; I need not mention in what way," he added, seeming to assume that Anthony was ignorant of the disgraceful fact in his stepfather's life as his own son actually was.

"Did you know Mr. Vivian?" said Anthony quickly.

"No, I never happened to meet him, but I knew another man whose name was greatly mixed up with his very intimately—I mean Richard Dacre."

Anthony started at the quiet unconcerned use of that ominous name by the man whom he had actually suspected of bearing it himself; and his eyes almost evoked Gascoigne's face in the effort to discover some trace of feeling which might betray him if it were so; but nothing could be more perfectly cool and indifferent than he appeared to be.

"Vivian and Dacre!" said Rex. "I seem to have some dim recollection of those two names in connection with mysterious troubles, which distressed my mother very much. She



would never allow them to be mentioned by any of our visitors in my childish days. I do not remember at all what was wrong with them. However, if you know this Mr. Vivian now, Anthony, you can tell us about him; what sort of a man is he?"

"One of the most honorable and noble-minded men I have met!" said Anthony, enthusiastically. "There has never been anything wrong in his conduct you may be very certain. As to Dacre—"

He paused, and looked keenly at Gascoigne, who met his gaze quietly, and then said, carelessly, "You cannot know much of Dacre, I should think, for he has been dead some time."

"Dead!" exclaimed Anthony, with a sensation of intense relief. And then a doubt passed strongly over his mind as to the truth of the statement—if Dacre were dead surely Vivian's Mexican friend would have acquainted him with the fact.

"How long has he been dead?" he asked, so eagerly that Gascoigne looked around inquiringly.

"Does he interest you so much?" he said.

"His death does—if it has really taken place," replied Anthony.

For a moment Gascoigne did not speak, as if pausing to reflect, and the young man impatiently repeated his question—"When did he die—if he is dead?"

"That he is, most certainly!" said Gascoigne. "He will trouble his enemies and his friends no more. He has been a thorn in the side of both I believe, but chiefly of the latter," and he laughed. Then, seeing Anthony still looking anxiously in his face, he said: "As to the exact time when this desirable event took place I am not sure that I can give you the precise date—it is not very long since, and he died in a remote part of the world, so that I only learnt it accidentally. Possibly his other acquaintances may not yet have heard it."

"What is the history of these two men, Vivian and Dacre?" asked Rex, "You two people seem to know the whole affair intimately, while I am in complete ignorance. Tell me all about them Anthony."

The question would have greatly embarrassed his brother had not Gascoigne come quickly to his aid.

"I must protest, Erlesleigh, against your making us rake up old stories which are well buried in the past, and ought never to be revived. There is nothing so utterly unprofitable as recalling the evil rumors of bygone days. Let the dead sleep, my good fellow, while we turn to a more interesting subject. Tell me if you have explained to your brother yet the reason of our nocturnal meetings?"

This was a subject which evidently interested Rex so much as to make him forget all about the history he had wished to know. He glanced at Gascoigne with a look of amazement, which only partly subsided when his friend continued quickly, as if he had not finished his sentence—"at least, one reason out of several. You must know, Mr. Beresford, that I have devoted a great part of my life to the study of astronomy. I am ashamed to say how many days I have passed in sleep that I might be able to spend my nights in star-gazing. I have inspired your brother here with the same tastes, which, as I have a good telescope at the Farm, I am able to gratify. Besides, I have some rather curious books on the subject, which we were discussing when you came in."

This certainly seemed a plausible explanation of the practices which the farmer's family had interpreted very differently, and Anthony could not help hoping it might be true; he glanced at his brother, who was riding on in silence, looking straight before him, till Gascoigne addressed him again.

"By the way, Erlesleigh, there is a curious conjunction of stars this evening, which it will be very interesting to watch. I do not expect I shall disturb my couch much to-night."

Rex looked around with a half eager, half uncertain glance, and would have spoken, when the attention of all three was directed to a horseman who now came trotting up to them, and who proved to be Sir Thomas Fleming. There was a cordial greeting; and having heard that they were simply taking a ride for pleasure, he insisted on their all coming on to lunch with him at Fleming Hall. The invitation was accepted; and again, when Anthony saw Gascoigne in the midst of a pleasant family party, on excellent terms with them all, it seemed to him impossible that there could be any ground for suspicion against him. He took the opportunity, however, when they strolled out in the grounds after lunch, of asking Sir Thomas where he had first made his guest's acquaintance.

"At my club," answered Sir Thomas. "I do not know who introduced him, but we are very exclusive, so I know he must be a suitable acquaintance."

(To be continued.)

### THE CONVENT OF MAR SABA.

I visited the Convent of St. Catherine, on Mount Sinai, some weeks ago, and to-day I reached Mar Saba, after a three hours' ride from Jerusalem, through the wild and desolate Kidron Valley, on my way to the Dead Sea and the Jordan.

The two convents resemble each other. Both are Greek; both lie in a barren wilderness; both are forts as well as convents, and passed through many vicissitudes during the struggles between Christianity and Mohammedanism. Both possess a valuable library, without knowing how to use it. But in ignorance and stupidity the monks of Mar Saba (now sixty in number) excel even those of Mount Sinai. I met on the road an accomplished Anglican clergyman, of ritualistic tendencies, and longing for union with the venerable Greek sister Church. But the witnessing of the disgraceful fraud of the Holy Fire in the Church of the Holy Sepulchre, last Saturday (the Greek Easter Eve), and his visit to Mar Saba seemed to have cooled his zeal. On being asked how he liked this famous convent, he shrugged his shoulders and complained bitterly that he was not admitted to the library. Badeker speaks of the vermin which disturb the night's rest; and I am prepared for it now, from the appearance of this humble room and the bedding on the floor. Cleanliness is no part of monastic holiness. The

monks gave us cistern-water, which we could hardly drink; and sour bread and sour soup, which we could not eat. They are too holy to be hospitable. They are all vegetarians and forbidden to taste any meat. No woman has ever been admitted to this sacred place. It would be a sin to do so. In this respect the Convent of Sinai is more liberal and civilized. If perfect isolation from the world and all its comforts, refinements, and decencies, can save a soul, these monks will surely go to heaven. I could converse only with two. One spoke broken French; another Greek, and read a little Greek pamphlet, printed at Athens, which contained a pretended "Letter of Christ, found in Gethsemane, on the grave of the Holy Mother of God." It is, of course, a pious fraud. On asking him why he did not rather read the Gospel, which contained the genuine words of Christ, I received no satisfactory answer. Among other things, he told me that the greatest fault of the English and Americans was that they did not worship the Virgin Mary, who was next to God. I said, in reply, that Christ, not Mary, was our Saviour, and that faith in Christ alone could save us; to which he reluctantly assented.

In the wilderness of its situation Mar Saba is said to be the most extraordinary building of Palestine. It is built on the precipice of the rocks overhanging the ravine of the Kidron, which must once have been a considerable stream, but it is now as dry as a wady in the desert. Walls, towers, buttresses, chapels, and chambers are perched upon rock terraces, like eagles' nests. The bottom of the ravine lies about 500 feet below the convent. On the opposite cliffs we see a number of caves—once the abode of hermits, now of jackals. The whole has a singularly wild and romantic, but utterly desolate aspect. The convent has considerable historical interest. It was founded in the fifth century by St. Sabas, one of the greatest saints of the Greek Church, whose tomb and cave-dwelling (formerly a lion's den) is shown. It was the residence of St. John of Damascus, who in the eighth century wrote here his great work on the Orthodox Faith, as St. Jerome wrote his Vulgate in a cell in the Church of the Nativity in Bethlehem. John of Damascus is the standard divine of the Greek Church, and his views on the single procession of the Holy Spirit were embodied in the compromise of the Bonn Conference of 1875. Of this, however, the monk who showed me his humble study and tomb knew nothing at all. He could not even tell me whether his books were in the library.

The library is said to be very valuable, and the monks, since they found this out, after a visit of Prof. Tischendorf, are very reluctant to show it, though they are too ignorant to make any use of it. I had a special permit from the Greek Patriarch of Jerusalem, and still had some difficulty to get access to it. The usual printed form was accompanied by a postscript from the hand of the Patriarch, or his secretary, to admit us *kai eis bibliotheken*. The library is locked up in a little dark room, with one grated window, above the chapel, and contains about 500 bound manuscript volumes in Greek, mostly patriotic works and copies of the Gospels. Some books are beautifully written on parchment. I had too little time to examine them; but a biblical and patristic scholar who could spend a few weeks here, or could secure the loan of the books, through the Patriarch of Jerusalem, might find valuable treasures, if we are to judge from the good fortune of Dr. Tischendorf at the Convent of Mount Sinai.

I have just returned from the chapel, and saw the monks taking the daily communion. They had another night service at two o'clock. It consists of reading prayers and rude chanting. I was disturbed by mosquitos, etc.; but no more than in the first hotel at Jerusalem. The proverb "Cleanliness is next to godliness" did not originate in the East. We expect to-day to take a good bath in the Dead Sea, and then in the River Jordan, at the traditional site of the baptism of Christ.

What I have seen of the Greek Easter festivities and of monastic life in the East has not increased my respect for the Greek Church. The Latin is far ahead in civilization and vitality. But it would be unfair to judge from this convent. I am told that refractory monks are sent here. This would account for their forbidding appearance. Some look unhappy and others half silly; all very ordinary.

"Murray's Handbook" calls Mar Saba one of the richest convents in Palestine; but the monks tell me that they are very poor, especially since the Russians have withdrawn their support.—*Phillip Schaff, D.D., in Independent.*

The abnegation of reason is not the evidence of faith, but the confession of despair. Reason and reverence are natural allies, though untoward circumstances may sometimes interpose and divorce them.—*Canon Lightfoot.*

"Grow in grace; because this is the only way you can be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to godliness. He that is satisfied with his attainments has attained nothing. He that sees so little of the promises of the inward, transforming, elevating influences of grace, as to think that he has attained all he can desire, has never understood the first elements of the Christian life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress, has never set out to heaven."

"We do not say that afflictions always lead to gracious results, if they did, necessarily all would be sanctified by them; but we know this is not the case. Affliction too often repels instead of attracting, and when calamities come upon the unconverted, they know not whence they are, nor the object for which they are sent; consequently they only produce murmuring and rebellion. Let us never forget that the oftener iron is melted the harder it becomes; so trials, if not sanctified, harden the heart. There is nothing we should so much fear as being left to ourselves, lest God should say, 'Why should ye be stricken any more? Ye will revolt more and more.' Better that we should lose our liberty, our property, and all that makes life sweet to us, than that God should withdraw his hand and say, 'Ephraim is joined to idols: let him alone.'"—*Canon Bardsley (Exposition of the eighty-ninth Psalm.)*

## BRITISH AND FOREIGN ITEMS.

THE penny eating-house in Washington is a success.

THE Germans call the editor of their General Post-office journal Reichsoberamtszeitungschreiber.

SO plenty is silver in New York city that many merchants refuse to receive more than \$10 from any one customer.

IN nine years the Presbyterians have organized a hundred churches on the Pacific Coast, all but five of which have regular preaching.

THE Episcopal Church has established a mission in Cuba, after six years of hard labor. There are about 9,000 Protestants on the island.

A SHOCKING report comes from Tientsin, China, that 2,000 persons perished in a fire that consumed an asylum for women and children.

ONE branch of the Iowa Legislature has passed a bill to restore capital punishment. Their experience since its abrogation demands the change.

THE Chinese government have engaged two skilled engineers from the Pennsylvania oil region to open up the oil wells in the vicinity of Keelung.

FOR several years the Christian Evidences Society has held examinations in certain prescribed books on Evidences, with a view to stimulate interest in the subjects and to secure thoroughness of investigation. The candidates have been chiefly young persons who have studied themselves, or have been instructed in classes by competent teachers. Certificates and prizes have been awarded to those who have reached fixed standards of excellence. The society has now wisely taken steps to increase the number of candidates. Observing that Paley and Whately are taken as alternative subjects in religious knowledge, by some of the candidates at the Cambridge local Examinations, they have addressed a circular to masters and mistresses who have sent scholars to the Cambridge centres, inviting them to encourage further study of the subjects, with a view to examination by the society. Should they succeed in inducing young persons to go forward with the work they have begun for the university examinations, they will do something to prepare them to meet the religious doubts and difficulties which are sure to be presented to them in the current literature and social intercourse of after-life.

"AN English Roman Catholic" writing to the *Times* says:—"Cardinal Manning's refusal to permit the Italians to celebrate a Requiem Mass in their own church for the late King of Italy must excite the indignation of every one except a few narrow-minded bigots. More Roman than the Romans, more Popish than the Pope himself, the Cardinal carries his political antipathies beyond the grave. Where the Pope waived his right to resent, the Cardinal would still excommunicate, if he could. It may be taken as evidence that he feels his chief mission in this country to be a political one, and that he also feels it to be a failure. He has been for years writing and speaking for the restoration of the temporal power. It is plain to all but the blind that, as Padre Curci puts it, that power can never by any possibility be restored to its former condition. 'Italy is made.' Victor Emmanuel died the first King of new Italy; and the advocate of Papal sovereignty detests him accordingly. We may also gather what might be looked for in the near future if a man of the Cardinal's temper were, to the misfortune of religion, promoted to the supreme authority in the Roman Catholic Church."

BIBLICAL REVISION.—Land seems in sight at last. Steadily but surely has this important work been going on; and now we read that the Company have completed their second revision of the Epistle of St. James. The nation has waited patiently for a work conducted by so many eminent scholars and divines. The study of the Bible has become more interesting than ever, and the recent writings of such men as Ellicott, and Howson, and Farrar, have done much to make the ordinary reader deeply interested in all these varied touches of thought which a careful re-examination of the text suggests. We have never feared that Rationalism would be the gainer. Far from that, we firmly believe that the result of all these labours will be to furnish irrefragable proof that the word of the Lord is true, and endureth for ever. Some timid souls deprecated the revision at all, lest alien doctrines might be dragged in or lest the old granite foundations might be injured. We rejoice to believe that the revisionists will do honour to the labourers who went before them in the great work, and that there will be furnished us in this unsettled age another testimony to the fact that the Inspired Word has nothing to fear from the most searching criticism, and that another testimony will be added to the multitude of existing ones that the "Word of the Lord is a tried word."—*The Quiver.*

LONDON CHARITIES.—A classified directory to the metropolitan charities has just been issued. From this we learn that, as far as can be ascertained, the total amount reported as received during the year 1876-7 was £4,651,132. The total for the previous year was £4,114,849, showing an increase of £536,283. Although the grand total is so much larger, the income of many of the groups of charities has decreased. The following are amongst the groups with decreased incomes:—Bible societies, book and tract societies, missionary societies, charities for the blind, charities for educational purposes, orthopaedic hospitals, hospitals for women and children, provident dispensaries, surgical appliance societies, and a few others. On the other hand, there has been a large addition to the income of the following groups:—General hospitals, special hospitals, free dispensaries, homes of a voluntary character, orphanages, reformation and prevention societies, institutions for social improvement and protection and general relief. There is every reason to believe that a large proportion of the half million of money given for the relief of distress in India would, under ordinary circumstances, have been contributed to charitable purposes in this country, and more especially to those institutions whose income has fallen off. There are 1,030 institutions included in this return.

## INDUCTION AT ORANGEVILLE.

The Presbytery of Toronto met at Orangeville, on Thursday, 17th ult., for the induction of the Rev. John M. McIntyre, late of Harriston, into the charge of Zion Church, of that town.

After an able and earnest sermon by Rev. J. R. Gilchrist, B.A., the usual order for induction was followed, in the presence of a large congregation, Rev. A. McFaul presiding. Mr. McIntyre was addressed in appropriate terms by Rev. R. Douglas Fraser, M.A., and the people, by Rev. A. McFaul.

A unanimous request was made by the brethren present, that Mr. McFaul's address should be published.

Mr. McFaul, after a few introductory remarks said: Allow me then my dear friends in a few words to show you your duty to your newly inducted pastor. "Receive him in the Lord, with all gladness; esteem him very highly in love, for his work's sake." With anxiety for your present and eternal welfare he is here to labor among you. He is to take charge of your spiritual interests. He is to preach, pray, visit, exhort, and admonish, that you may grow in grace, and in the knowledge of our Lord Jesus Christ, and be the sons and daughters of God without rebuke. You are to esteem all God's ministers, very highly in love for their work's sake. You are to esteem one another, and all God's children for Christ's sake. But your own minister must have the largest room in your heart; next to Christ, he must be chief in your affections. A people who can see perfection in every minister, save in that one whom God has placed in their midst, can never be benefited by his ministry. For the honor of God and his cause, for your own sakes as well as for your minister's comfort, "Receive in the Lord with all gladness, esteem very highly in love for his work's sake," the man you have called, whom God hath sent, to prayerfully, faithfully, aye, and painfully, labor in word and doctrine among you.

Again, the man whom we have this day inducted into this pastoral charge, is we believe, sent by God to proclaim the whole counsel of His will, in this place. He has natural and acquired ability, and as far as men can judge men, he has the grace of God, the root of the matter in his heart, yet he is but a man, a man of like passions with yourselves. You need not expect perfection in him. He has a treasure but it is in an earthen vessel. The most distinguished of God's servants in all ages, have had and have their defects, their imperfections. Your minister has his, depend upon it,—if he has not, he is necessarily more than human. Be tender of his reputation. Do not hunt up defects and magnify them. That would injure his usefulness, and God would be angry, for He says, "Touch not mine anointed and do My prophets no harm." We do not want you to overlook want of piety in your minister, or want of soundness in the faith, or neglect of duty, but we do expect that the mantle of charity be cast around him, as well as around all God's children.

In the world he shall meet with persecutors, men who will speak all manner of evil against him falsely, but he can bear all that if he is given the support and sympathy of his own people. But, oh, how it crushes a minister to have the poisoned shaft hurled at him from the ranks of his friends. Evil speaking may not permanently injure him; he may live it down as many a good man has done; but in the meantime it wounds his feelings, it injures his usefulness. Defend his reputation. His "character gives him influence more than his talents give him dignity in the eyes of the world."

Again, dear friends, you have pledged yourselves this day, to encourage your minister in all his labors for your edification. One way of many in which you can do this is to be regular in your attendance on all the diets of public worship. It would be easy to show that your minister must preach, "Wo be to him if he preach not," but he regards this as a privilege as well as a duty. It would be just as easy to show that the obligation is equally binding on his people to hear, and that they should regard it as a privilege and not simply a duty. Some think they do very well if they go occasionally to the house of God, and pay regularly a stipulated annual amount for the support of the minister. Some there are, who may be found almost any place except where they ought to be on the Sabbath evening. They boast of big-heartedness, they are no bigots, they go to hear other Christian ministers. I look upon them as the worst of all hearers. They are the most difficult to reach; they do little good

to themselves or others wherever they go; by reason of their religious gipsyism, they are almost, if not altogether, devoid of congregational and denominational patriotism.

When members and elders act thus, as sometimes they do, their conduct hurts the minister; there is nothing more discouraging. On the other hand I know of nothing better calculated to cheer the pastor's heart than seeing all his people regularly in their places, "in God's own house, on His own day." For your minister's happiness, for your own good, be regular in your attendance. By absenting one's self for even once, he may lose much; he may miss that sermon best calculated to solve his doubts, encourage his hopes, confirm his faith, and give him a foretaste of heaven.

Again, dear friends—I need only mention it—support your minister. Your call implies your willingness in this matter; you promise due support; and one of the many ways in which you may render that support is by giving of your substance. The support of your minister is an act of justice, not an act of charity, as some when they are doling out their miserable pittance seem to regard it. Your minister is a devoted man. He has been solemnly separated, from all worldly callings, that he may the more efficiently discharge the duties of his sacred office; he has spent many of the best of his years, and much money in preparing to serve you; he is as much entitled to a fair support as the farm servant is to the wages he has earned by the sweat of his face. "Let him that is taught in the word, communicate to him that teacheth." There is your privilege, you are "taught;" here also is your duty, support him that "teacheth."

You want good preaching, most of people do. Well, keep your minister easy in his mind, free from all pecuniary embarrassments. Your minister is an honorable man; he desires to meet his liabilities punctually. The country minister in Canada, is too often regarded as a sort of respectable beggar. As soon as he is settled in a place, the local editor puts his name down on the "free list," although that editor must pay for all he gets, in the way of labor, paper, and ink. Many of them I fear are not able to keep, say a dozen of ministers in news-papers; yet it is done. The shop-keeper gives the minister ten per cent. off on all he purchases, a favor he will not give the poor but honest laborer, or mechanic. The medical man will treat the minister's family gratis; the lawyer will do any writing he may have to do for nothing; they all regard him as a good and useful man in society; but they treat him as a sort of gentlemanly sponge. They know that he is not half paid, and that he requires little kindnesses from them all to be able to live. This is the case but it should not be. The minister should be paid like gentlemen of other professions; he should bear his share of the burden of the social economy, and have all the happiness of an honorable independence. Your minister is a hospitable man; he wants to be able to exercise ministerial hospitality, and become a bishop of Christ's Church. For any thing that you know, or have a right to know, your minister comes among you poor; he needs books and papers of various kinds, as well as study and prayer to make him a workman that needs not to be ashamed. But on this I need not dwell, you are able and you are willing, I know, to pay all you promise.

But again, and in conclusion, my friends, pray for your minister. He needs your prayers. He can boast of no miraculous gifts. He is encompassed with many infirmities. He is engaged in a very difficult work; great are his responsibilities; and he is wholly depending on divine aid that with success he may discharge the duties of his sacred calling. He must be holy in heart and life; an example to the flock of God; in walk and conversation, in spirit, in charity, in faith, in prudence, showing himself a pattern in all good works. He must be faithful in the discharge of his duties to his people, his God, and the world. He must preach, visit, especially the sick. Sabbath Schools, Bible classes, prayer meetings must be attended to with all zeal and sincerity, love and pleasure. A cold, careless minister is a disgrace to his profession, a serious hindrance to the cause of God—I was going to say, a curse to society. Brethren, pray that your minister may be a man of prudence and prayer, a man of zeal and love, a man of knowledge and courage, a man of humility and humanity, a man of faith, a man of God. Suppose your minister at this moment addressing you through me. His request is, "now I beseech you brethren for the Lord Jesus Christ's sake, and for the love of the Spirit that you strive together with me in

your prayers to God for me, that I may be delivered from them that believe not and that my service may be accepted of the saints, that I may come unto you with joy by the will of God, and may be with you refreshed, and for me that utterance may be given me that I may open my mouth boldly to make known the mysteries of the gospel, of which I am an ambassador."

And now dear friends, we have done. We leave you and your minister to one another, and to God. We have solemnly committed you to his care; we as solemnly commit him to your care; we commend him to your serious attention; we commend him to your love and esteem; we commend him to your liberality and prayers; we commend him to your honesty; we commend him to your honor; and may God bless you as pastor and people. Amen.

## SABBATH SCHOOL CONVENTION.

The Presbyterian Sabbath School Convention of the Whitby Presbytery was convened in St. Paul's Church, Bowmanville, on the 12th February, 1878, when the teachers and friends of the Sabbath School from the different localities gathered together. The Convention being duly constituted, the President delivered an excellent address, bearing forcibly on the importance of early bringing the young of the flock into the fold of the Good Shepherd. After the Secretary had read his report, the Convention proceeded to elect its officers for the present year, when the following gentlemen were duly elected.—Mr. John Ratcliffe, Columbus, re-elected, President; Mr. Geo. Lang, Secretary and Treasurer; Executive Committee, Rev. J. Hogg, Rev. R. Chambers, Mr. David Ormiston, and Mr. J. C. Smith, Oshawa.

Having a number of themes for discussion, and the Convention confining itself to one day only, the parties engaged from the first with a marked earnestness entered into the details of their subjects, proving that they had come prepared to captivate, entertain and enlighten the audience. The Rev. Mr. Chambers, of Whitby, opened the theme, "The Relation of the Church to the Sabbath School," and was exceedingly pointed and instructive in his definition of the theme. He was followed by Mr. Wm. Smith, Brooklin, who, in his able manner, entertained the members of the Convention with one of the most earnest and thoughtful addresses delivered.

The theme was then discussed by several of the ministers present. The rest of the themes, being four in number, were discussed by the following gentlemen, viz: "The Home and the Sabbath School," opened by the Rev. A. A. Drummond, and followed by Dr. McLaughlin, Bowmanville. "Sabbath School Conventions," opened by the Rev. J. Little, Bowmanville, and followed by J. C. Smith, Esq., Oshawa. "The Importance of Youth," opened by Rev. Mr. Carmichael, Brooklin, and followed by Mr. Oliver, Bowmanville. And last, "The Relation of the Sabbath School to the State," opened by the Rev. W. M. Roger, Ashburn, followed by Mr. J. Fairbairn, Bowmanville.

As part of the time was occupied with answering questions propounded by those present, it afforded pleasure to some to have their difficulties solved by others of large and varied experience. There should be no Convention without its question drawer. In conclusion, I am truly glad to be able to state that the Convention was a success.

Each speaker came anxious to do good, and the attention given by the audience was such as to encourage each speaker to do his best.

The Convention appointed its next meeting at Whitby, and on being dismissed the members carried away with them the most kindly feeling for friends in Bowmanville.

## CONVERSION OF ROMISH PRIESTS.

The treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the fund for the maintenance of the ex-priests who have recently left the Church of Rome, and placed themselves under the care of the Board:—Mrs. James Smibert, London Township, \$4; North Brant Sabbath School, \$5.30; D. McCraney, M.P.P., Bothwell, \$10; A member of United Church, New Glasgow, N.S., \$30; Sarnia Sabbath School, \$40; per Miss Murchison, Thurso, \$8.75; A friend, Mascouche, Que., \$1.00.

Additional contributions are urgently required. These should be forwarded to Rev. R. H. Warden, 210 St. James Street, Montreal, by whom they will be duly acknowledged.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Mar. 3. } AHASZ'S PERSISTENT WICKEDNESS. { 2 Chron. xxviii. 1878. } 19-27.

GOLDEN TEXT:—"And in the time of his distress did he trespass yet more against the LORD; that is that king Ahaz."—Verse 22.

HOME STUDIES.

- M. Isa. vi. 1-13. . . . . Isaiah's vision.
- T. 2 Chron. xxvii. 1-9. . . . . Jotham's reign.
- W. 2 Chron. xxviii. 1-18. Ahaz defeated in battle.
- Th. Isa. vii. 1-25. . . . . Isaiah's message to Ahaz.
- F. 2 Chron. xxviii. 19-27. Ahaz's persistent wickedness.
- S. 2 Kings vii. 1-20. . . . . Parallel history.
- S. Isa. viii. 5-22. . . . . Judgments threatened.

HELPS TO STUDY.

Uzziah was succeeded by his son Jotham, the eleventh king of Judah, who ascended the throne when twenty-five years of age, and reigned sixteen years, or from 758 to 742 B.C. He was a pious and energetic prince, and his reign was one of the happiest in the annals of Judah. He was faithful to the worship of Jehovah, though the high places in which Jehovah was worshipped contrary to the law were permitted to remain, and idolatry was still practised among the people. He added extensively to the fortifications of Jerusalem, and to the adornments of the temple, and to the defences of the country. He made war upon the Ammonites, and reduced them to thorough subjection, and maintained peace throughout the extensive dominions which he had received from his father. Toward the close of his reign the kings of Syria and Israel intrigued against him; but his skill enabled him to thwart their designs for the time. Unfortunately he died in the prime of life, leaving his kingdom to his son Ahaz, the twelfth king of Judah, who ascended the throne at the age of twenty-five, and reigned sixteen years, or from 742 to 727 B.C. Ahaz proved to be a weak and wicked prince, the worst king that ever sat on his throne. You remember who the worst king of Israel was? (1 Kings xvi. 30.) This man was in Judah what Ahab was in Israel—the very worst king. How Ahaz is pointed at here—**This is that King Ahaz.** What an awful responsibility for a man! A king setting a bad example to his people—leading others wrong! The higher in the world we are, the greater the responsibility. [Illustr.—A man on an eminence seen by more people than a man in the plain is.] See Luke xii. 48. God will judge us for the opportunities of doing good which we have misused.

Imagine the state of Ahaz's country—one mass of corruption and sin. Drunkenness common—the poor robbed—God insulted. (See Isa. iii. 8-15, v. 11-23.) Men delighted in wickedness. How bad men have become when they can boast of their sins! Yet this is what the people did in the time of Ahaz (Isa. iii. 9.)

Now look at the troubles of the kingdom. Read 2 Kings xvi. 5, 6. Israel and Syria join together against Ahaz—come down to Jerusalem with their armies—besiege it. Do they succeed? Not altogether. But see what loss these enemies caused Ahaz at one time or other, verses 5-8. But how do we know that this had anything to do with Judah being so wicked? Read verse 6. It was "because they had forsaken the Lord."

Imagine Ahaz in his palace, calling his princes together, perhaps speaking of their losses, wondering how they can make themselves safe from the attacks of Syria and Israel. See what they decide to do. Fast? Mourn for their sins? Ask God to protect them? No. Read verse 16. Ahaz offers to be a servant of the King of Assyria—offers, that is, to be a king under him—if he will come and help. Does he come? (2 Kings xvi. 9.) Yes, and kills Rezin, Syria's king. (An account of the battle was cut in stone. You can see the stone now in the British Museum.)

But did this plan of Ahaz succeed? How much better if he had trusted God instead of trusting Tiglath-Pileser, verse 20. Instead of strengthening him the King of Assyria distressed him. Surely Ahaz ought to have begun to find out how true Solomon's words were about the "way of transgressors" (Prov. xiii. 15.)

I. THE FIRST STEP: *Other gods share the worship due to the true God.*

Ahaz seems to have begun his reign badly. See what God calls Himself in Ex. xx. 5. A jealous God. Will not share His honour with any other object of worship. Yet see what Ahaz does. Begins to worship idols on every "high place" (verse 3, 4; 2 Chron. xxviii. 4.) What a defiance of the Almighty! (Ex. xxxiv. 14, rep.) Even Baal-worship brought into Judah again, (verse 2)—the worst form of idolatry—Baal being supposed to delight in every kind of abomination—everything wicked and disgusting. [How different the teaching of the Bible about the true God! Ps. v. 4; Hab. i. 13.] Another god also brought to share God's honour—Moloch, the savage god of the Ammonites. Fearful scenes down in the valley of Hinnom, just out of Jerusalem. See a great brass god—fire burning round him—flames coming from within the idol and from within the throne—people madly dancing and shrieking round it—poor little children passed through the flames, or put upon the hot idol's arms—many of them being burnt to death. The king actually makes his son pass through the fire, verse 3, and 2 Kings xvi. 3. (Note 1.) And all this within sight of Jerusalem—almost within the shadow of the Temple! How grieved every pious Jew must have been to see what was going on! Soothsayers, wizards from other countries being consulted in Judah. Altars at every street corner to strange gods (Isa. ii. 6-8.) Yet God being worshipped as well. What a mockery! Who can wonder that God's hand fell heavily on Judah. Now see—

II. THE SECOND STEP: *Other gods supplant the True God.*

Judah had been getting worse and worse for some years—drifting farther and farther from God. Their religion had been very hollow—very little true worship going on. So at last Judah's worship of God seems to die out—gives way altogether to idolatry.

See what is going on in Jerusalem. The king going a journey. Can't be a very happy journey, for see where he and his train are going (2 Kings xvi. 10.) To Damascus, to pay homage to Tiglath-Pileser, who is now his master! See the gold and silver he is taking as tribute. He has actually robbed God's Temple of some of its gold! Imagine Ahaz doing homage to Tiglath-Pileser. (Note 2.) What a disgrace for a king on the "throne of David!"

But see now what this bad king does. Sends off to Jerusalem a plan of an idol's altar he sees there—one of the Syrian altars. (Note 3.) But what is this for? We shall see if we look inside the Temple court a little time after this. Where is God's altar? Actually moved away from its proper place and the new altar put in its stead! What daring wickedness! Ahaz altering God's own worship, 2 Kings xvi. 12-15—offering upon the new altar—putting aside the true altar to be used in some other way. And see who it is that assists in this. The high priest! The very man who should have opposed it at any cost.

God's worship being altered—pushed aside—the Temple arrangements altered—the next step, a very simple one—it is *got rid of altogether!* 2 Chron. xxviii. 24, xxix. 3, 7, 16, 17. The Temple is shut up—the lamps put out—no sacrifices—no incense offered—no songs of praise—the whole Temple left to dirt and dust and decay. What an awful day for Judah!

What a warning for people in all ages! God will not share His honour with any rival—will have no half-service. See what Jesus teaches us about this. (Matt. vi. 24.) We are not now in danger of worshipping Moloch—but still we may have other gods. Whatever comes between us and God—whatever we set our whole soul upon—that is our god. God asks not half a heart (Ps. cxix. 2.)

Nor will God suffer man to alter His truth—His ordinances. Some have added to the Faith—others "take from" the Faith—thinking this does not matter, the other does not matter. Let us hold "fast" the Faith once delivered to the saints' (Jude 3.) Keep to the "old paths" (Jer. vi. 16.)

See again what is said of Ahaz in verse 22. Trouble made him sin more and more. How sad his case! Sin had hardened him. What an awful condition! (Heb. iii. 13, rep.) Ask God to keep you from being hardened in sin, as Ahaz was.

EXPLANATORY NOTES.

1. The worship of Moloch was carried on in the valley of Beth-hinnom, on the south side of Jerusalem. According to Jewish tradition the idol was made of brass and sat upon a throne. One form of the worship of this god was to place victims in the extended arms of the idol, to be destroyed by the fire with which the hollow throne and image were filled, the cries of the sufferers being drowned by the drums and timbrels of the frenzied worshippers. From the fires and abominations of this valley the name *Gehenna*, or Hell, is derived. Probably this act of Ahaz was committed at some particular time of despair.

2. From the Assyrian inscriptions it would appear that on the conquest of Damascus, Tiglath-Pileser held a court in that city, to which, in all probability, the vassal kings were summoned. Judea appears in the list of states which on this occasion paid tribute.

3. Opinions differ with respect to the new altar set up in the Temple by Ahaz. Some think that it was a copy of the Assyrian altars, and that this was intended by Ahaz as a recognition of the deities of the Assyrian nation. From the Assyrian sculptures it is clear that they carried altars with them in their expeditions, and it seems that they required from subject nations an acknowledgment of their gods. Others hold the opinion that the altar which Ahaz saw in Damascus and copied was a Syrian altar. Josephus expressly says that it was so. Ahaz had been defeated by Syria, and he desired to secure the favour of its gods. Keil objects that Ahaz would not be likely to do honour to the gods of Syria after the conquest of that country by Tiglath-Pileser. But it was not unusual for nations to adopt the worship of the gods of conquered nations. Amaziah did this (2 Chron. xxv. 14). So did Imperial Rome.

TRUE STRENGTH OF THE MINISTRY.

I seem to see strange panic in the faces of the ministers of to-day. I have seen a multitude of preachers gathered together to listen to one who expounded scientific theories upon the religious side, and making the hall ring with vociferous applause of statements which might be true or not, but certainly whose truth they had not examined, and in which it certainly was not the truth but the tendency to help their side of the argument that they applauded. I think that that is not a pleasant sight for any one to see who really cares for the dignity and purity of his profession.

The preacher must mainly rely upon the strength of what he does believe, and not upon the weakness of what he does not believe. It must be the power of spirituality, and not the feebleness of materialism that makes him strong. No man conquers, no true man tries to conquer merely by the powerlessness of his adversary. I think the scene which I just described was principally melancholy, because it suggested a lack of faith among the ministers themselves. And one feared that that was connected with the obstinate hold upon some untenable excrescences upon their faith which they chose to consider part of the substance of their faith itself. So bigotry and cowardice go together always.

But after all, in days like these, one often finds himself falling back upon the simplest truths concerning the whole matter of belief. If there be disproof or modification of what we Christians hold, the sooner it can be made known to us the better. We are Christians at all, it we are Christians worthily, because we are first lovers of the truth. And if our truth is wholly true, it is God's before it is ours, and we may at least trust Him with some part of its care. We are so apt to leave Him out.

And there is one strong feeling that comes out of the extravagant unbelief of our time, which has in it an element of reassurance. The preacher and pastor sees that in human nature which assures him of the essential religiousness of man. He comes to a complete conviction that only a religion can overthrow and supplant a religion. Man, wholly unreligious, is not even conceivable to him. And so, however he may fear for single souls, the very absoluteness of much of the denial of the time seems to offer security for the permanence of faith.

But the main thing is to know our own ground as spiritual men, and stand on its assured and tested strength. And that strength can be tested only by our own experience; and so once more we come round to our old first truth, that the man is behind the ministry, that what is in the sermon must be in the preacher first.

Here must come what useful work we can do for those who are bewildered and faithless in these trying times. If you are going to help men who are materialists, it will not probably be by a scientific disproof of materialism. It will be by a strong live offer of spiritual realities. It is not what the minister knows of science, but what he grasps and presents of spiritual verities, that makes him strong. Many ignorant ministers meet the difficulties of men far wiser than themselves. I may know nothing of speculative atheism. It is how I know God that tells.

I do not disparage controversy. Theology must be prepared to maintain her ground against all comers. If she loses her power of attack and defence, she will lose her life, as they used to say that when the bee parted with his sting he parted with his industry and spirit. Only not every minister is made for a controversialist, and the pulpit is not made for controversy. The pulpit must be positive, telling its message, expecting to see it blend into harmony with all the other truth that fills the world; and the preacher, whatever else he may be elsewhere, in the pulpit must be positive too, uttering truth far more than denying error. There is nothing that could do more harm to Christianity to-day than for the multitude of preachers to turn from preaching Christ whom they do understand, to the discussion of scientific questions which they do not understand. Hear the conclusion of the whole matter. Preach positively what you believe. Never preach what you do not believe, or deny what you do believe. Rejoice in the privilege of declaring God. Let your people understand, while you preach, that there is much you do not know, and that both you and they are waiting for completer light.

The man from whom the old life has gone out, and into whom the new life has come, is still the same individual. The same being that was once "under law" is now "under grace." His features and limbs are still the same; his intellect, imagination, capacities, and responsibilities are still the same. But yet old things have passed away; all things have become new. The old man is slain, the new man lives. It is not merely the old life retouched and made more comely; defects struck out, roughnesses smoothed down, graces stuck on here and there. It is not a broken column repaired, a soiled picture cleaned, a defaced inscription filled up, an unswept temple whitewashed. It is more than all this, else God would not call it a NEW CREATION, nor would the Lord have affirmed with such awful explicitness, as he does, in His conference with Nicodemus, the divine law of exclusion from and entrance into the kingdom of God (John iii. 3.) Yet how few in our day believe that "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

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MEETINGS OF PRESBYTERY.

TORONTO.—In the usual place, on the 1st Monday of March.

LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the third Tuesday in March, 1878, at 2 p.m.

MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.

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, 7th April, at 11 a.m.

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

GUELPH.—In Chalmers' Church, Guelph, on the 12th March, at 10 a.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 Scotforth, on 19th March, at 11 a.m.

PETERBORO.—In St. Andrew's Church, Peterboro, on Tuesday, 26th March, at 1.30 p.m.

BRUCE.—In Knox Church, Paisley, on 26th March, at 2 p.m.

OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.



## OUR YOUNG FOLKS.

## DOLLY.

PAPA brought home a big, square bundle one evening. Dolly didn't know what it could be. After supper the strings were untied and the paper carefully taken off.

First came brown paper, two or three pieces of it, and then a lot of soft white tissue paper, and then out came a funny looking thing made almost all of glass. Dolly first looked and looked, but she couldn't make it out a bit.

"Perhaps it's a glass wash tub," she said.

"No," said papa; "it's a little house for fish."

Then Dolly was worse off than ever. She did not see any fish, in the first place, which was certainly a very important thing. Just then Jack, Dolly's brother, came in with a tin pail in his hand.

Now, Dolly," said papa, "do you think you can keep your eyes shut while I count a hundred?"

"Mustn't I peep at all?" said Dolly.

"No, not a single peep."

So Dolly went and covered her face with the soft sofa cushion, that she might not be tempted to look between her fingers. She heard some one pumping away in the kitchen and making so many noises that it was all she could do to keep her head down.

Papa was counting all the time, but after he got to eighty he went so very slow that Dolly thought she could have counted a hundred between every one. Then there came a great splashing for the last thing, and Dolly was told to look.

There stood the funny glass case all full of water, and in and out among waving green ferns, white shells and little moss-covered stones, fish were swimming—little fellows that looked as if they had some of Dolly's gold paper pasted all over them.

"That is a birthday present for mamma," papa said to Dolly, "but you can have one of them for your own."

So Dolly picked out one that looked a little more golden than the rest, and the way she was going to tell him was by a little black spot on the tip of his nose.

Dolly watched the fish till bed-time, and even then it was very hard work leaving.

But she said good-night to the fish with the spot on his nose and kissed her papa and mamma, and Jack too, and went off with Sarah without a murmur.

In the night Dolly awoke. Sarah was fast asleep, and the chamber lamp was burning low.

"I wonder," said Dolly to herself, "how that dear little fish of mine is getting along;" and the more she thought the more she wanted to know.

She sat up in bed. Yes, Sarah was sound asleep.

"Poor fishie! he must be real cold in that water. I guess I'll go and see."

So she crept out of bed, and, taking the lamp she went softly down stairs.

The hall was dark, and when she got to the door of the dining-room she came pretty near turning back. But there on the table stood the tank, and the fish were swimming about as lively as ever.

"Poor things!" said Dolly, "they're running about to keep themselves warm."

She got a chair and climbed on the table.

"I believe," she said "that if I could catch my fish I would take him to bed with me to keep him warm until morning."

The little fish rushed about so that Dolly had to work a long time; but she finally caught him. The fish wiggled with all his might.

"There! I knew he must be cold," said Dolly; "just see how he shivers."

She took her lamp and went softly up-stairs again, holding the fish tight in one hand. Then she crept into bed and hugged him up close to get him warm, and pretty soon the fish didn't wiggle at all.

"Now he's comfortable," said Dolly as she went to sleep.

The next morning, when papa came in to kiss his little girl there was the fish, dead as could be, in Dolly's arms.

"Why Dolly," said papa, "how came the fish with the spot on his nose up here? Poor fellow, he's dead!"

"Oh, dear!" said Dolly; "I didn't take him out soon enough, and now he's froze to death!"

## THE CHICKENS THAT WOULD NOT BE TAME.

IN a small village there lived an old woman who kept poultry. One day this old woman went to see a little girl, who had some chickens which were so tame that they would eat corn and crumbs out of her hand.

"That's nice," said the old woman; "I shall teach my chickens to do that."

So she went home and got some corn and some crumbs and went out into the yard and called the chickens, but they would not come to her. They were afraid of her, because she used to shout at them and throw sticks at them every time they came into the garden or near the house.

When she saw that her chickens would not eat out of her hand, this old woman was very angry, indeed.

"You bad chickens!" she said, "I'll catch you and make you eat out of my hand." So she ran after them and tried to catch them, but some ran one way and some another, and she could not lay hold of any of them.

The next day she went again to the house where the tame chickens were and this time she saw the little girl's mother and told her about the trouble she had and how her chickens would not let her come near them.

"I don't see why they are not nice, gentle chickens like those your little girl has," said the old woman.

"Well," said the little girl's mother, "perhaps they would be tame if you had always treated them as well as my little girl treats her chickens. She has been kind and gentle with them ever since they came out of their shells, and they have learned not to be at all afraid of her. But I think I have seen you throwing sticks at your chickens and chasing them about the yard. If you do that they cannot help being afraid of you and they will never come to you and eat out of your hand."

What the little girl's mother said was very true, and if any of you have birds or animals which you wish to tame, you must always

treat them so kindly that they will never have any reason to be afraid to come to you.—*St. Nicholas.*

## THE BOY WHO DON'T CARE.

"MY son, you are wasting your time playing with that kitten. You ought to be studying your lesson. You'll get a black mark, if you don't study," said Mrs. Mason.

"I don't care," replied the boy.

"You ought to care, my dear," replied the lady with a smile.

"I don't care," said James.

"Don't care will ruin that child," said Mrs. Mason to herself. "I will teach him a lesson that he will not forget."

When noon arrived her idle boy rushed into the house shouting—

"Mother, I want my dinner."

"I don't care," replied Mrs. Mason. James was puzzled. His mother had never treated him so before. He was silent awhile, then he spoke again—

"Mother, I want something to eat!"

"I don't care," was the cool reply.

"But recess will be over, mother, and I shall starve if I don't get some dinner," urged James.

"I don't care."

This was too much for the poor boy to endure. He burst into tears. His mother said—

"My son, I want to make you feel the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not really care for you, what would you do for dinner, for clothing, for a nice home, for an education? I hope, therefore, you will cease saying, 'I don't care.'"

James had never looked on this evil habit in this light before. He promised to do better, and, after receiving a piece of pie went to school a wiser if not a better boy.—*Myrtle.*

## DRUNKENNESS.

WHAT is it that saps the morals of youth, that kills the germ of generous ambition, that desolates the domestic hearth, that renders families fatherless, that digs dishonored graves?—*Drunkenness.*

What is it that makes a man shunned by the relatives who loved him, contemned by the contemporaries who stripped him, reviled by the very wretches who betrayed him?—*Drunkenness.*

What is it that fills our asylums with lunatics, our ponds and rivers with suicides, our jails with thieves and murderers, our streets with vice?—The same destructive habit. But he who by precept, whether oral or written, shall succeed in rendering drunkenness detestable, and make sobriety an inviolable virtue throughout the land, shall confer on society a boon beyond all price.

ADAM broke the first link of the chain, and thereafter all mankind fell from GOD.

FRUGALITY is good, if liberality be joined with it. The first is leaving off superfluous expenses, the last is bestowing them to the benefit of others that need. The first without the last begets covetousness; the last without the first begets prodigality.—*W. Penn.*

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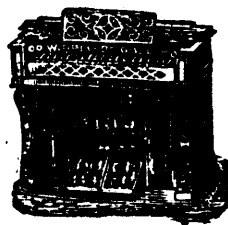
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THE CANADA CHRISTIAN MONTHLY

The present number begins the eighth volume of this useful publication. Throughout its course nothing has been admitted into its pages but what was thoroughly in keeping with its character as a religious magazine; while, at the same time, the shortness, the pithiness, the variety, and the admirable classification of the articles, all combine to render it not only readable, but very interesting. Even those who are young, and perhaps not in the habit of thinking very deeply or seriously, always find something suited to their taste in the departments entitled "Christian Miscellany" and "Children's Treasury," the latter of which generally has one or two illustrations; while the mature and intelligent Christian finds food which his soul loveth among the more solid departments, such as "Editorials," "Christian Thought," and "Christian Life." This magazine has always preserved its unsectarian character; indeed it would be very difficult to find a periodical which has been so successful in advocating, elucidating, and minutely explaining gospel truth, without manifesting some denominational bias. The January number is a fair average specimen. The editorial department is well occupied by a most thoughtful and weighty article entitled "The Four Corner Stones of a Prosperous and Permanent Commonwealth." These four corner stones, we are told, are (1) "Honour all men;" (2) "Love the brotherhood;" (3) "Fear God;" (4) "Honour the King." Under these heads are beautifully and clearly set forth the essentials of national greatness. Under the head of "Living Preachers" we have a sermon on "Our Lord's Preaching," by Rev. C. H. Spurgeon. The department of "Christian Thought" is taken up with one of Joseph Cook's famous lectures: its subject is "Is Conscience Infallible?" The character chosen to illustrate "Christian Life" is that of the late Bishop Ewing of Argyle. The "Christian Miscellany," the "Children's Treasury," and the department allotted to Poetry are well filled; and the number closes with some valuable Book Reviews. The present is a good time to begin taking this excellent magazine; and those who wish to do so have only to remit one dollar to C. Blackett Robinson, Publisher, 5 Jordan St., Toronto. This small amount will secure the "Canada Christian Monthly" for one year.

LECTURES BY REV. JOS. COOK.

Toronto: C. Blackett Robinson. Trade supplied by Toronto News Company. Price 20 cents.

The publication of these remarkable lectures, carefully edited, in a neat and convenient form, and at a price which brings them within the reach of every one, is a service to the public which will certainly be appreciated. The pamphlet contains five of the lectures with a chapter of "Gems" taken from the rich "preludes" which Mr. Cook has been in the habit of giving before the lecture proper. The titles of the lectures are: (1) "Unexplored Remains in Conscience;" (2) "Solar Self-Culture;" (3) "The Physical Tangibility of the Moral Law;" (4) "Matthew Arnold's Views of Conscience;" (5) "Organic Instincts of Conscience." Mr. Cook is learned and eloquent, wise and witty. His logic is inexorable; many of his statements may appear bold when first heard or read, but long before the lecturer reaches the triumphant Q.E.D. at the end of the demonstration, the conclusion is seen to be inevitable, and the statement is placed among the truths not to be called in question. It is not to be supposed that these famous productions of the brilliant American scholar contain nothing but dry argument. There is a certain possible combination of argument and illustration which has a wonderful charm about it and which Mr. Cook uses very frequently with marked effect. Take, for example the following paragraph from the lecture on "Matthew Arnold's Views of Conscience."

"John Stuart Mill advised all who would prove the Divine existence to adhere to the argument from design. Even Matthew Arnold says that all he can say against the argument from design is that he has had no experience in world building. 'We know from experience that men make watches and bees make honeycombs. We do not know from experience that a Creator of all things makes ears and buds.'—('God and the Bible,' pp. 102, 103.) What if Red Cloud and Chief Joseph had been brought to the

Centennial or to Washington? What if they had seen the majestic dome of our National Capitol and all the marvels of the Centennial? Red Cloud would have said, if he had followed Matthew Arnold's philosophy: 'I have had experience in building wigwams. I know the path from my home to the hut of Seven Thunders or Bear Paw. I know that every such path is made by some cause. I know that every wigwam must have been built by some man. But this railroad—I never had experience in building railroads—I do not know but that it was fished out of the sea. This Marble Capitol, these wonderful and strange things in the Centennial! I have never had experience in making columbiads or spinning-jennies. I know that the flint I sharpen for my arrow must be shaped by some man; but this columbiad, I do not know but that it grew. This spinning-jenny! I have had no experience in factories and weaving-machines, and these marvels. I think this loom was evolved.'

HOME MISSION COMMITTEE.—WESTERN DISTRICT.

The Home Mission Committee for the Western District will meet in Toronto, and within Knox Church Deacon's Court Room, on Tuesday, the 26th March, at 2 p.m. A prompt attendance of members is earnestly requested, as a large amount of important business will come before the Committee. Claims for the current half year should be sent, as far as possible, to the Convener a week before the day of meeting, and all applicants for appointments as missionaries to Manitoba or other fields, should appear in person before the Committee. It will greatly aid the Committee in considering new applications, if congregations will forward their annual contributions for Home Missions before that date, to the Rev. Dr. Reid, Toronto.

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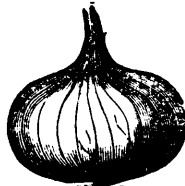
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